FIFTH
ANNUAL REPORT
OF THE
FOREIGN
EVANGELICAL SOCIETY;
PRESENTED AT THE ANNUAL MEETING,
HELD IN THE
PRESBYTERIAN CHURCH IN EIGHTH-STREET, NEW-YORK,
ON
TUESDAY EVENING, MAY 7, 1844.

NEW-YORK:
PUBLISHED FOR THE SOCIETY,
BY LEAVITT, TROW & CO. 194 BROADWAY.
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PROCEEDINGS OF THE FIFTH ANNUAL MEETING
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FOREIGN EVANGELICAL SOCIETY.
HELD MAY 7, 1844.

The Corresponding Secretary called the meeting to order, and read a letter from the President of the Society, the Hon. A. Bruyn Hasbrouck, expressing his deep regret that circumstances of a personal and imperative character prevented him from being present on the occasion. Whereupon, the Hon. Theodore Frelinghuysen, Chancellor of the University of New York, formerly President of the Society, and now its First Vice President, was requested to take the Chair.

The Rev. Dr. May, of the Reformed Dutch Church, New York, opened the meeting with prayer.

The meeting was then addressed by Mr. Frelinghuysen, in the following terms:

This is the anniversary occasion of the Foreign Evangelical Society. An account of its missionary operations will be read by one of its Secretaries, and the state of the finances will be made known by the Report of the Treasurer. Not to detain the audience for any length of time from the regular exercises of the evening, allow me to present one interesting feature, which the Christian charity we are engaged in assumes. It is known by the name of the Foreign Evangelical Society, but it is not foreign, in the sense of our missionary operations, and having to do with the heathen; it is foreign in relation to the enlightened nations of Switzerland and France, and the adjacent states. Our Society is evangelical as to the object which it contemplates securing in the Old World, which has so long enjoyed the highest civilization. This is the interesting feature I would here bring out: the testimony borne by us to the Old World, that it has need of the Spirit and power of God, to impart unto that light a spiritual and saving efficacy. The American Christian relies wholly upon this agency in his combat with the lifelessness of mere external forms. It is a testimony, and also a warning to the Old World; and it is our duty, by all the efforts of love, to beseech them to leave the external forms of a religion which is essentially form, and fly for refuge to the hope of a pure and life-giving gospel. Another feature in this our charity is, that we are bound as Christians to cherish a sympathy for our brethren in ignorance and vice; and this Society tends, by the very objects it proposes to accomplish, to develop those graces of which we have no need of repentance. That charity which kindles up only at objects of distress at our own door, which never goes abroad in quest of other recipients of its gifts, and never extends itself beyond the narrow limits of selfishness, may well suspect the purity and sincerity of its constituent elements. But it is our privilege to offer here good evidence that there is in our midst a life-giving and expansive charity, which can take in the whole family of man,
and which God can recognize as a chosen instrument in His hands for the accomplishment of His own glorious purposes. The more you multiply the means of extending the influence of the Holy Spirit, the greater will be the power you will possess and wield for the improvement of your race, and for fitting men to worship God aright.

W. W. Chester, Esq., the Treasurer of the Society, read his Annual Report, from which it appeared that the aggregate of all receipts during the past year was $13,356 54, and the expenditures $13,144 27. The former sum, however, did not include the receipts of the Grande Ligne, derived from other sources than this Society, and which exceeded the sum of $4,000.

The Annual Report of the Executive Committee was then read by the Rev. Robert Baird, Corresponding Secretary.

After the singing of a hymn by the choir, the meeting was addressed by the Rev. Dr. Stowe, Professor in the Theological Seminary at Cincinnati; the Rev. Philip Wolff, one of the Swiss Missionaries at Grande Ligne; the Rev. Dr. Parker of Philadelphia; and the Rev. Mr. Kirk of Boston.

Resolutions, directing the publication of the Reports which had been read, and expressive of the sympathy of this Society with the Protestants of France, Switzerland, Belgium, Italy, and other lands, in their efforts to build up the Kingdom of Christ in countries which are overspread with superstition and infidelity, were unanimously adopted.

After the singing of an anthem by the choir, the benediction was pronounced by the Rev. Dr. Parker.

Immediately after the close of the public services, the Society convened, passed resolutions of thanks to Dr. Bethune, of Philadelphia, for the able and eloquent Sermon which he preached before the Society, the preceding Sabbath evening, in the Reformed Dutch Church, on Washington Square, and requesting him to furnish a copy of the same for publication, after having preached it at Philadelphia and Baltimore, should it suit his convenience to preach it in those cities; and re-elected, without change, the former Board of Directors.

The Board met at the University of New York, Wednesday evening, May 23d, and elected the Officers and Executive Committee for the ensuing year.
OFFICERS.

President.

HON. A. BRUYN HASBROUCK,

President of Rutgers' College, New Brunswick, N. J.

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OFFICERS.

Executive Committee.

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W. W. CHESTER, Esq. RICHARD T. HAINES, Esq.
GURDON BUCK, M. D. MICAH BALDWIN, Esq.

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Rev. ROBERT BAIRD, Corresponding Secretary.
Rev. ELI N. SAWTELL, Financial Secretary.
GURDON BUCK, M. D., Recording Secretary.

Treasurer.

WILLIAM W. CHESTER, Esq.

American Swiss Committee,

IN GENEVA, SWITZERLAND.

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M. DE LORIOL, Member of the Grand Council of the Canton of Vaud, Vice-President.
M. DE LA HARPE, Professor of Theology, Secretary.
COUNT ALEXANDER ST. GEORGE, Secretary.
M. VIEUSSEUX-COLLADON, Treasurer.
M. GUERS, Pastor.
CESAR MALAN, D. D., Pastor.
M. DE MESTRAL, M. DE LA FLECHERE,
M. VAUCHER-VEYROSSAT, M. ADOLPHUS DE FOURTALIS,
M. MOURETON, Agent in France.
Rev. ROBERT BAIRD, D. D., Delegate from the American Foreign Evangelical Society.

Assessors.
CONSTITUTION
OF THE
FOREIGN EVANGELICAL SOCIETY.

Article I. This Society shall be styled the Foreign Evangelical Society of the United States.

Article II. The object of this institution shall be, by means of preaching, schools, useful books, and other lawful instrumentalities, to promote the moral and religious welfare of our fellow-men in foreign Christian countries which stand in need of our aid.

Article III. All persons contributing to the funds of the Society shall be Members for one year; those contributing Fifty Dollars at one time shall be Members for life, and those paying One Hundred Dollars in one or two instalments, shall be Directors for life.

Article IV. The government of the Society shall be as follows: At the annual meeting the members present shall elect a Board of thirty-six Directors, to which number shall be added such persons as have become Life Directors by paying the sum required; the President, Vice-Presidents, Secretaries, and Treasurer, shall also be members of the Board while in office.

Article V. The Board of Directors (ten forming a quorum) shall meet as early as practicable at a time designated by the person presiding at the annual meeting, and elect a President, Vice-Presidents, Treasurer, and Secretaries, and also an Executive Committee of nine, to be taken from the Board of Directors.

Article VI. To the Executive Committee shall be intrusted the general management of the Society for one year, or until a new Committee is chosen; they shall regulate their own time of meeting and mode of transacting business, aided always by the presence and advice of the Secretaries and Treasurer, and shall be authorized to convene the entire Board when in their judgment the interests of the Society require their united counsel.

Article VII. It shall be the duty of the Executive Committee to maintain a correspondence with benevolent societies and individuals in all those countries where they contemplate operations, and, so far as they may judge proper, to publish sketches of said correspondence, from time to time, for the use of the Directors and contributors.
DIRECTORS FOR LIFE.

Article VIII. There shall be an Annual Meeting of the Society during the second week of May, when the Executive Committee shall make a full report of their operations, accompanied by such other exercises as they may deem proper.

Article IX. This Constitution may be altered at any Annual Meeting, seven members specifying, in writing, the alteration contemplated, and two-thirds of those present approving of the same.

DIRECTORS FOR LIFE.

MADE SO BY THE PAYMENT OF $100 OR UPWARDS.

Moses Allen, New York.
Mrs. S. E. Austin, Brooklyn.
Matthew L. Belay, Philadelphia.
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James Boorman, New York.
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John A. Brown, Philadelphia.
Alexander Brown, Baltimore.
W. W. Chester, New-York.
Joseph Crosby, Baltimore.
Thomas C. Doremus, New-York.
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J. P. Williston, Northampton.

* Deceased.
MEMBERS FOR LIFE.

MEMBERS FOR LIFE.

MADE SO BY THE PAYMENT OF $50 OR UPWARDS.

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Chester Buckley, Wethersfield, Ct.
John P. Crossley, New-York.
Calvin Day, Hartford, Ct.
E. Dwight, "
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Joseph H. Dull, "
J. Emerson, Providence, R. I.
Miss E. Grant, New-Brunswick.
W. M. Halstead, "
O. Holmes, "
Silas Holmes, "
S. S. Howland, "
R. J. Hutchins, "
Miss Jat, "
P. A. Johnson, Morristown.
David Leavitt, Brooklyn.
Rev. Mr. March, Newburyport.
Wm. McKee, Philadelphia.
Henry Muecke, Troy.
John Rankin, Brooklyn.
R. G. Rankin, Matteawan.
Wm. Rankin, Newark, N. J.
Mrs. Wm. Reed, Marblehead, Mass.
D. F. Robinson, Hartford, Conn.

Hod. B. F. Butler, "
Joseph Chapin, Providence, R. I.
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D. Safford, Boston, Mass.
Rev. E. Salisbury, New-Haven, Ct.
J. B. Sheffield, New-York.
Wm. H. Seely, Hartford, Ct.
Thomas Smith, J. Squire, Railway, N. J.
Rev. E. Sweetzer, Worcester.
Rev. J. F. Stearns, Newburyport.
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Deson Washburn, "
Hon. T. S. Williams, Hartford.
B. R. Wood, Albany.
John Woodbridge, Amboy.
Charles S. Wurts, Philadelphia.
W. Wurts, "
Rev. W. A. Scott, New Orleans.

N.B. All letters and communications, not containing money, may be addressed to "Rev. Robert Baird, Cor. Sec., New-York;" all letters on the pecuniary affairs of the Society, to "W. W. Chester, Esq. New-York."

* Deceased.
REPORT.

Since the last Annual Meeting of the Society, one of its Vice-Presidents, the Rev. James Richards, D. D., Professor in the Theological Seminary in Auburn, has finished his course on earth, and entered, we doubt not, into the joy of his Lord.

No well informed man, who possesses the spirit of Christ, can survey the religious and moral state of the world, without deep and painful emotions. Six hundred millions, and more, of a race whom the Son of God came down from heaven to redeem, are living in all the ignorance and debasement of Paganism, the sensual delusions of Mohammedanism, or the blindness and abandonment of Judaism,—demonstrating, from century to century, how hopeless is the return of fallen man, whilst left to himself, to the knowledge and the obedience of his Maker.

And when we turn away our eyes from contemplating the spiritual darkness—a darkness so thick that, like the deep gloom that once overspread the face of nature in old Egypt, it may be "felt"—which pervades the regions which lie beyond the pale of Christendom, to Christendom itself, how much do we there meet with that cannot fail to give us distress. Over a great part of a territory which ought, like the land of Goshen, to be "full of light," there is so much darkness that its confines can scarcely be determined. Nearly one hundred and fifty millions are embraced in what is called the Western or Latin Church, whose centre of attraction is the "city on the seven hills," and whose head is the Pope. More than fifty millions are attached to the Eastern or Greek Church; Constantinople was for ages the city of their affections, and its Patriarch was regarded by them as their
Among these two great branches of the nominal Church of Christ, as well as in some smaller kindred sects, there has been, in reality, a similar and nearly an equal departure from the true gospel. In all there is a similar and nearly identical superstition; idolatry; neglect of the Scriptures, and an unwillingness to allow the people to possess them; and rejection of the glorious doctrine of Justification through Faith alone. In them the work of the Reformation is yet to be accomplished.

And what, if possible, is more deplorable, is the fact that of the seventy-five millions of Protestants, so many are Protestants only in name. Through the influence of frequent and long-continued wars in some countries, and the blighting effects of an unnatural alliance of the Church and the State, which still exists in almost all, as well as other causes which we cannot here indicate, the glorious doctrines of the Reformation have in too many instances yielded to forms which are productive of little practical godliness, or to chilling rationalism and latitudinarianism which deny the Lord who bought us.

From this brief survey of the state of the world, it is manifest that if a great work is to be done in order to make known the gospel to the nations which lie outside of Christendom, there is also a great work to be done to regenerate Christendom itself, and diffuse throughout its limits that Christianity which Apostles laboured to plant, and Reformers toiled, after a thousand years of darkness and death, to restore. There is a great work of Home Missions to be done in Christendom, before the world can be converted. With regard to Christendom it may be said, "The whole head is sick, and the whole heart is faint." Blessed be God, his Word assures us that both the regeneration of Christendom and the conversion of the heathen world shall be accomplished;—in other words, that the whole world shall receive the salvation purchased by his Son.

Nor are the indications of the near approach of that glorious consummation, so devoutly to be desired, either few or dubious. That the kingdom of Christ will fill the world is certain from the Word of God. The heathen are His as an "inheritance," and "the uttermost parts of the earth" are His destined "possession."
His kingdom shall extend from the "river to the ends of the earth," and "all nations shall be, blessed in Him." That not many centuries will pass away before the accomplishment of these predictions, which were uttered by the mouth of the ever-blessed God himself, seems certain, if we have formed right conclusions respecting the prophecies which relate to this subject.

On the other hand, how many are the "signs of the times" which announce to us the approach, if not the very dawn, of that glorious era!—the great advancement of civilization within the boundaries of Christendom, and to some extent even beyond them,—the increase of education among the masses throughout the civilized portions of the globe,—the wide diffusion of knowledge by means of the press,—the rapid increase of commerce, which is encompassing in its golden chain all the nations, making them more necessary to, as well as better acquainted with, each other,—the binding together of the different portions of the civilized world by the intercourse of steamboats on rivers and open seas, and of railroads on the solid land, and the consequent sure, though gradual, growth of the principles of a free and friendly trade, so beneficial to man, and so congenial to the spirit of Christianity,—the decided ascendancy of Christian over the unevangelized nations, and especially of those which can do so much to speed the gospel,—the increasing aversion to war, and the growing desire to settle national differences by the common-sense and Christian resort to arbitration,—the steady progress of better views on the subject of Religious Liberty and the Rights of Conscience, and the evidently growing disposition on the part of the great Christian Powers, to cause persecution for the sake of religion, and especially persecution unto death, to cease, not only in Christian but also in Pagan and Mohammedan countries,—the increasing dissatisfaction which exists, it is believed, in not a few of the more intelligent minds in the Heathen and Mohammedan world, with religious services which do not meet the wants of the immortal soul,—the evident failing of the long expectation of a Messiah on the part of the Jews,—the increasing disgust which is felt in many minds in the Romish and Greek Churches for the vain doctrines, rites, and ceremonies of what is little more than a baptized paganism; and
the demonstrated insufficiency of a heartless and barren rationalism among many nominal Protestants, who have turned away from the Truth as it is in Jesus,—and, finally, the augmenting wish to receive, as well as the desire to impart and widely to disseminate, whatever good thing God discovers to men, in any part of the world; and, as if the ancient ways of its propagation were too tardy, men have betaken themselves to the power of steam; and even this coming short of their expanding aspirations, resort is now having to that which gives to the lightning all its fiery glare and all its swiftness. All these circumstances, and many more, constitute a portion of that preparation, which, in the good providence of God, is going forward in the world for the ultimate and complete establishment of the Messiah's kingdom.

But there are other and higher indications than these, pointing to the same glorious consummation. We can, however, do no more than merely name some of them. They are such as these: the decided resuscitation of vital piety in all Protestant countries which maintain the truth, and in a measure corresponding, as far as we can see, to the extent to which the truth is held; and this revival of true religion is manifesting itself in appropriate fruits, the formation and support of societies of various kinds for the propagation of the truth at home and abroad;—the return of the spirit of missions to the Church, which has caused more than fifteen hundred preachers of the gospel of Christ to go forth to Heathen and Mohammedan countries, to bear the gospel to hundreds of millions of men who are still benighted;—the opening of the door in almost every Heathen and Mohammedan country for the entrance of Christianity;—the turning of the hearts of Christians in England, Scotland, Germany, Switzerland, Holland, and other Protestant countries in Europe, where there is any evangelical life, towards the Jews, and the evident softening of the prejudices of the latter against Christianity and its Author; and the breaking down of the barriers, which for a long time prevented all attempts to propagate the glorious doctrines of the Reformation in countries where Romanism maintained its sway; so that the way is preparing for the recommencement
of that wonderful movement, by which pure Christianity was made to return to some portions of Christendom in the sixteenth century.

It is to this change, which commenced a little more than half a century ago, and whose progress has been more marked within the last fifteen years, that the Foreign Evangelical Society of the United States owes its existence. The causes of this great movement, by which one Roman Catholic country after another is becoming accessible to the true gospel, and which is destined, we doubt not, to reach, at no very distant day, every one of them, were spoken of at length in our last Annual Report, and need not be reconsidered here. But what is much more important to be stated on the present occasion is, that the accessible portions of the field to which it is intended that our efforts should be directed are becoming every year more and more extensive, and much of it is “already white unto the harvest.”

Nor is it an uninteresting fact that there is of late a growing conviction in the minds of the best informed Christians in Great Britain, Germany, Holland, and Switzerland, as well as in our own country, that whilst the gospel must be sent to the Heathen as fast as God in his providence opens the way, the regeneration of nominal Christendom is quite as important and absolutely necessary. The vast and powerful portions of Christendom which are still overshadowed with the corruptions of a false Christianity are exerting a deadly moral and religious influence on the heathen, and actually thwarting the efforts which are making to give them the pure gospel. And thus it ever will be till truth supplants error, and darkness gives place to light, throughout their entire limits.

And although the way is not yet prepared for carrying the true gospel into all parts of Christendom where Romish and kindred superstitions prevail, yet a sufficient portion of the field is open to leave further inactivity without excuse. It is not long since there was but a small portion of the Heathen and Mohammedan countries open to Missionary effort; but, beginning with what was accessible, those who loved this cause and undertook its prosecution soon found that the good providence of their
heavenly King opened other countries to their exertions. So it will be in reference to our efforts. Poland and Lower Canada are under governments which are not opposed to the prosecution of this work. This is true without the slightest qualification of the latter. The Gallican race, both in France and Belgium, embracing thirty-eight millions of souls, is of all Roman Catholic nations the most accessible. Obstacles there are in France and Belgium, but they have not proved hitherto to be insurmountable. Much might be done in Spain and Portugal, it is believed, and even in South America and Mexico, if suitable men could be found for the work, and sent to its performance. St. Domingo is now entirely open, by the constitution which the late revolution has given it. Even in Italy and Austria much may be now done for the spiritual good of the Protestants in those countries. The field is, therefore, sufficiently extensive to employ all the zeal and the effort which can be bestowed upon it by Christians of our own and other countries.

We have said that Christians in Great Britain and other Protestant countries in Europe, are beginning to awake to the importance of this subject. They see as we do, that to pass over and around in their efforts to convert the world, powerful nations which, whilst called Christian, are only so in name, is in the highest degree unwise. And as the fruit of this increasing conviction, the "Wesleyan Missionary Society" in England supports twenty-five preachers in France, besides a number of evangelists, and employs two or three excellent men in Germany, and one at Gibraltar. The "Foreign Aid Society," the successor of the old "Continental Society," as well as several recently formed Associations in Scotland, are doing something for France and Belgium; whilst the British and Foreign Bible Society, with the enlightened wisdom which characterizes all its proceedings, is doing much for these same countries. Protestants in Holland, in Germany, and especially in Switzerland, are every year taking a livelier interest in extending the kingdom of Christ in the same direction. Whilst in one of these countries (Germany) a new and interesting institution has lately been formed, called the *Gustavus Adolphus Society*, in honour of one of the greatest and
best of modern princes, who, when called upon by his suffering Protestant brethren in Germany, came from his poor and distant kingdom to their help. And though he fell on the plains of Lützen, in about two years after he had crossed the Baltic with his little army of fifteen thousand Swedes, Finns, and Scotch, yet such was the success that attended his arms, and those of the noble generals who carried on the war afterwards to a glorious termination, that Protestantism in many portions of that country was placed in the proud position of security which it has ever since maintained. The object of this Society is to look after and relieve the spiritual wants of the Protestants dispersed in the Roman Catholic portions of Germany, and especially in Moravia, Bohemia, Carinthia, and other provinces in the Austrian Empire, whose government is relaxing greatly from the persecuting and oppressive spirit which formerly characterized it. To all such Societies we wish, most heartily, God-speed.

But if Christians in Great Britain and other Protestant countries in Europe are awaking to the importance of this subject, and are beginning to feel that it is high time to act on the aggressive, and to carry the truth into those countries which are still covered with the darkness of Romanism, there are peculiar reasons why Protestants in this country should arouse themselves to take hold of the same work. Our country is, in a sense, an asylum not only for the poor and the oppressed, for those who hope to better their fortunes on our shores, but literally for the outcasts and the criminals of the Old World. Emigrants from Europe, by whatever motive prompted, come to us every year by tens of thousands, bringing with them their ignorance, their vices, their unaccustomedness to free institutions, and probably, as it relates to one half of them, the religion which they have received from Rome. Such a state of things, whilst it imposes on us the great duty of meeting these people, when they arrive upon our shores, with the Gospel, is well calculated to excite a lively concern in the bosom of every patriot. Vast sums of money also come annually from Europe to impose the chains of popery upon us. And when will this state of things end? Only when Europe shall have become regenerated by the Truth.
as it is in Jesus. We have then a deep interest in the revival of vital godliness in Great Britain, Holland, the northern portions of the Continent, and the Protestant parts of Germany and Switzerland; and especially in the moral and religious renovation of France and Belgium; of Spain, Portugal, and Italy; of Ireland; and the Roman Catholic portions of Germany and Switzerland. It is only by sealing up the fountain that we can hope to make the polluting streams of Romish corruptions cease to flow in upon us. It is not by acting on the defensive alone that we can hope to triumph in this war. We must carry our standards to the walls of Rome. We must not be content with skirmishing on the frontiers and at the outposts. We must carry the truth into those countries which constitute the strong-hold and defence of the Papacy, the chief of which is France. The day will come when Italy herself, as Spain bids fair to do before long, will be open to our efforts.

And if we look at the other portions of this Western hemisphere, we may well ask, Whence are we to expect salvation, so far as human agency is concerned, but from regenerated Europe? It is emphatically in France, in Spain, and in Portugal, that, one day or other, men must be raised up to make known the pure Gospel, or in other words to spread the glorious doctrines of the Reformation in those portions of this continent which have been settled by French, Spanish, and Portuguese. At least this will be the case, in our opinion, at the commencement of this great and good work. Of the truth of this position we have proof at hand in the case of our Mission in Canada.

And what shall we say of the Heathen and Mohammedan nations? Is it not evident that the regeneration of the Roman Catholic countries of the Old and the New World must exert a great and happy influence upon them? Even the partial progress which evangelical religion has made in France, Switzerland, and Germany, within the last few years, has shown, in raising up, and sending forth from those countries, so many excellent Missionaries, how much we may hope from its complete triumph in all Christendom.

The experience of every year as it has passed away, since
the origin of this Society, has increased the conviction in the minds of the Committee, that its formation was called for by the state of the world. Most willingly, indeed, would they abandon the field to other Societies if they could do it. But they cannot see their way clear to do so without turning a deaf ear to the voice of God's providence. Nor has ever the path of duty appeared more clear to their minds in relation to this subject than at this moment. They commenced this enterprise with no little doubt and hesitation, for the field to which they turned their attention was but little explored, and the nature of the work to be done was but imperfectly understood. But they did not enter upon it without having employed several years in careful inquiry; which, indeed, they have not ceased since to prosecute, as they have been called on, from year to year, to give their plans and their labours a greater extension. And it is with devout gratitude to God, the Author of all good, that they here record their decided belief, that their efforts, however humble they may have been, have not been in vain. They now proceed to give an account of their labours during the past year.

It will be remembered that, during the year which terminated at our last annual meeting, the Society extended aid to fifty-two labourers in France and Belgium, two in Sweden, and some ten or twelve in Canada, besides fifteen or twenty pupils in the Mission Seminary at Grande Signe. In addition to this it made, through the Agency in Europe, and its Committee at Geneva, a number of grants for the promotion of various other objects.

During the year which now closes, the Society has endeavoured not only to sustain but extend its operations in Europe. A grant of 10,000 francs, which was transmitted to the Evangelical Society of Geneva through the hands of our Committee in that city, in the early part of the summer, was for the support, as far as it sufficed, of 50 colporteurs during the last winter. We hope soon to be able to follow this with another grant of an equal sum, to aid that important Society in its present embarrassed state.

On the other hand, the number of labourers whom we have sustained, independently of the Societies in France and Switzerland, has been greater than in any preceding year. During last
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summer it was about twenty, and during the last winter it was increased to more than twenty-five. These labourers have consisted of school teachers, colporteurs, evangelists, and ordained ministers—the greater part being of the last named two classes. Besides these, aid has been extended to two young men who are preparing for the ministry; one is an interesting converted Belgian Roman Catholic, of whom we have given some account in the number for February last of our Quarterly Paper; and who is now at Strasbourg. The other is a young man of great promise who was brought to the knowledge of the truth under the preaching of the Rev. Mr. Sawtell, at Havre. After having laboured for a year or two as an evangelist-colporteur in the vicinity of that city, he has gone to a Protestant College at St. Foy, in the south of France, to pursue his studies with the view of entering the ministry of the Gospel. He is supported by the students in the Theological Seminary at Princeton, N. J.

We shall give some extracts from the letters of our Committee at Geneva, and from the Colporteurs, Evangelists, and Missionaries whom we have contributed to support, accompanied with the necessary remarks, which will furnish a better account of the work in France and Belgium, the mode of its prosecution, the difficulties with which those who are engaged in it have to contend, and the success which it has pleased God to grant, than any general statement of ours could do.

The following extracts from the correspondence of a colporteur, will give the reader some idea of the difficulties which the good work of the Lord has to encounter in France and other Roman Catholic countries, not only from the opposition in some places of priests and magistrates, but also from the heathenish and demoralizing fêtes and holidays, in which all the vile scenes of the Lupercalia and Saturnalia of Pagan Rome are reënacted, under the names of Carnival, etc., of Papal Rome.

"G****, (in the Department of ——) Feb. 9th. As I was obliged to go to the Hotel de Ville to get my passport signed, I took my books with me, hoping that some one would buy some of them. But when the Mayor saw the books he wished to examine them, and several questions were put to me concerning my business, to which I answered as well as I could,
bearing witness to the gospel of Christ. After having searched my books, the Mayor said, We cannot oppose your selling them, but I forbid you to sell them in this city, because you trouble us with your preaching. He threatened to put us into prison, because we proclaimed the grace of Jesus. But notwithstanding his threats I continued my work, and sold two Testaments and some tracts. Though the magistrates and the priests are against us, many persons wish to know the truth; there is much talk about us, some saying, "They are right," and others, "They are wrong."

"C****, Feb. 11th. We spent the Sabbath at C——, where there is an Englishman who does much good, by distributing books, and making the gospel known. We went to see him, and were very well received; he filled our pockets with tracts, which we were to distribute in the town and in the environs. I first went to the port, where I spoke to some persons and began my distributions. Afterwards I came into the town, and such a crowd gathered around us to get some of our books, rich and poor, great and small, that I was obliged to give all I had, without satisfying the fortieth part of the applicants.

"C****, 12th. Mr. S., the English gentleman, encouraged us in our work. We spent the evening with a man who desired to be instructed in the truth of the gospel.

"C****, 17th. We visited the borough of C——, where we could sell nothing, because the curate has been working actively against us. We were told that he had bought all the New Testaments he could find, and had burnt them, forbidding all his parishioners to buy any more.

"M****, 20th. We came to this place, in a very bad moment. All the youth, boys and girls, are given up to dances and amusements, as it is the custom during Carnival. Others are playing at cards or drinking. Nobody had ears for us. We only sold a Testament and a few tracts to a gentleman, who received them well. Oh! what a sad thing it is to see so many poor souls hurrying to eternity, without bestowing a thought upon their salvation!

"21st. The next day we made a new attempt, but in vain. The whole town was in a dreadful state of noise and uproar. We went to another village, S****, but found there the same noise and dances. They jumped, they beat the drum, they played on the fiddle, they fired guns, they tumbled one over the other to see the masks and the dances, profane songs filled the air. . . . We could do nothing but withdraw to our inn; but there we found no peace, and the balls continued till the middle of the night, while we were praying the Lord to open the eyes of these miserable sinners, and call them back from the way of everlasting perdition, and make them to know the truth and look up to Jesus.

"24th. We sold some tracts in a carpenter’s shop. This man, who is a fanatical devotee of Rome, went to call the priest while we were talking to his workmen. He supposed that we would not dare open our
mouths before a curate. As soon as he came in I offered him a New Testament. He made a face! I then showed him some tracts of controversy, but he would not look at them, and only exclaimed, ‘Would to God there were but these men in France to sell such books; but now there are so many that it is impossible to stop them!’ and he went away angry because he had been called in. May the Lord open his eyes!”

Our evangelist C——, who is settled at C****, in the same department, writes that such has been the effect of his instruction in that small city, that all the young men who had attended his school, abstained from the amusements of Carnival, to the great displeasure of many. Religion had become a general subject of conversation.

If the life of a colporteur has its trials and its sorrows, it has also its joys. The practice of sending these humble and excellent men in companies of two and two, instead of alone, as was the case at first, is found to be productive of the happiest results. For though they labour separately during the day, they can meet at night, recount the incidents of the day, and mingle their tears and their prayers, as well as share their joys.

“In visiting a certain part of the town of R——, I passed through several streets which are inhabited by the poorer classes. I was greatly pained at the sight of so much misery, both temporal and spiritual. However, many listened to me very attentively, when I spoke to them of salvation and of mercy, and seemed grieved that they were unable to procure the Book of Life. I tried to give them some religious consolations, and urged them to go to Jesus, who had been poor also, and had consented to spend a life of trials and afflictions that we might learn how to suffer. I was greatly edified by a family of working people, composed of the father, the mother, and eight children, the eldest of whom is eighteen years of age, and the youngest six or seven. I happened to be there at dinner time; the eldest children came home from their work; they all sat around their frugal meal, composed of soup with black bread and cheese. Before beginning to eat, the father asked the Lord’s blessing on their food, and the eldest son read a few verses of the Word of God. They invited me to share their meal; I refused, not being hungry, and while they were feeding their bodies, I did my best, with God’s help, to feed their souls, explaining to them what had been read. After dinner the children went back to their work, and the father expressed his wish to have a Bible; but as he is very poor he could not pay the usual price.

“In the evening when we came back to our inn, brother N—— rejoiced me greatly by telling me the discovery the Lord had caused him to make
of a very interesting brother, named C——, with whom he had a conversation. We called upon him the same evening. He told us that several persons with whom he was in the habit of meeting sometimes on Sunday, would be glad to see us. He greatly urged us to have a meeting at his house the next day, which we engaged to do.

"The next evening we met at brother C——'s, as we had agreed to do. We found several persons there, who received us with Christian brotherly affection. We read the Scriptures, prayed and sang together, and felt the blessing of the Lord. They expressed an ardent wish to have such meetings frequently, and complained of a Christian named G——, who belongs to the Plymouth sect, and who, instead of encouraging a spirit of brotherly love among them, had been endeavouring to keep them separate, and to inculcate his own tenets against the ministry among them. We pointed out to them the passages of the Scriptures by which they might refute the Plymouthian.

"On another evening, we had another meeting at Mr. F——'s, a dyer, where about ten persons were present. We were all edified, especially Mr. F——'s wife."

The following communication is from the Rev. Mr. S., one of the ordained missionaries whom this Society supports in Belgium. Mr. S. is a native of Hungary, but has been for some years labouring in France and Belgium, and speaks French well.

"I received some time ago a deputation from a hamlet, about nine miles off, telling me that for eight years past they had in vain been soliciting the competent authorities to build a church for them, and that they were determined, if they should not succeed now, to call me to preach to them. I took this opportunity of explaining the doctrines of life to these poor deputies, who are completely ignorant of them, and gave them some books.

"I can say that among the Christians of my station, the true knowledge of the gospel is increasing; a practical knowledge which shows itself by fruits. I am often edified by hearing poor colliers giving reasons for their faith, with a deep conviction and an admirable simplicity. On the last day of December one of my hearers was so much affected when he left the chapel that he could eat nothing. In the evening he went to a meeting, where he prayed fervently for half an hour, shedding many tears."

Another Missionary in Belgium writes as follows:

"I asked, one day, a very clever young man if he believed that he had a soul. He answered very seriously, 'I believe that my tongue is my soul.' A fine reply for one who pretends to be a Christian. I hear similar answers daily. Jean Jacques Rousseau, Dupuis, and Bayle are better
known here than the catechism. However, a great number of our books have been read with eagerness; but the people begin to understand that the gospel requires the heart, and many say now, as Felix did, 'Wait till a convenient season.'

"For the last three weeks we have met at a gentleman's who lives in the middle of the borough. At the first meeting we were four; last night we were thirty-five. I dare say we shall not long be left to ourselves, and that they will contrive to apply to our injury the French law against meetings. But in the meantime we are much comforted, and our hearers are very attentive. I do not speak of controversy in my meetings; as much as the Lord gives me the strength I try to show the power of sin, and the way of salvation. At the last meeting several persons shed abundant tears. I formerly proposed that all those who should have any questions to make, would do it freely after the meeting; last night many had come with the intention of doing so, but when the meeting was over nobody dared to speak; they all went away looking very serious."

A pleasant interview with two priests, which was turned to a good account.

"I entered a house where I found two curates to whom I offered my books; they invited me to sit down, saying: 'We wish to speak a little to you.' With these men one may expect a discussion as soon as they see a colporteur of the Holy Bible. I answered them by texts of the Holy Scriptures, as well as my God enabled me to do. They left the subject of controversy, saying, 'We are of your opinion, that it is more satisfactory to talk of good things than to dispute about words.' Dispute soon gave place to conversation; they bought Mr. Blanc's Letters and some other tracts. When I took leave of them they accompanied me, and as we parted, one of them said, shaking hands with me, 'They say that Protestants are mistaken, but you spoke to us sincerely, because you are sincere; you answered our questions with the truth.' I have often seen that with such men it is better, if possible, to plant than to destroy, to build than to tear down; they are half disarmed when one speaks to them without controversy of that which gives life, strength, and peace to the heart."

Another colporteur writes:

"At C**** we met the priest. He said to me, 'Go to my house and tell my sister to give you three sous (three cents) for one of your almanack's, and sell as many Testaments as you can; I only regret that this place is small, and few are able to read.' At B**** the priest is also favourable to the distribution of the Scriptures. We found the New Testament in many houses, and some persons love the Word of God."

"Two days ago I went to S****, where I called on a young Protestant woman who has married a rich gentleman in the country, a Roman
Catholic, who is not fond of priests. In my last tour in this country I sold a few controversial pamphlets to Madame G——, which might be of service to her as defensive weapons against the attacks of Popery. Her husband read these books and found them excellent; he hastened to show them to one of his friends, who, having read them, said to Mr. G——, 'When that merchant comes back, send him to me.' They delivered me the message, but the gentleman had gone away on a journey. It was not till to-day that I met him: his name is the Abbé T——. This gentleman has been ordained, but having seen all the deceitfulness of most of the priests, he left his employment and came to his native province to establish a boarding-school. He could never marry, though he wished to do so, on account of the ordination he had received. I give you these particulars to acquaint you with Mr. T——, who interested me in many respects. I doubt not that he may become an eminent reformer in this Department. He is, I believe, a true Christian, and sees all the errors of the Roman Catholic Church."

One of the colporteurs mentions the following interesting incidents:

"At V—— we went out in the hope that the Lord would make us meet some souls whom He would bless by our instrumentality. After having applied to many persons in vain, we climbed up a rock on which there is a chapel, occupied by a hermit; some women were there for their superstitious worship. We entered the chapel, full of compassion for these poor souls, and praying our God to make us of some use to them. We sat down on a stone, and began to read aloud in the gospel. The women came around me and said, 'We should like you to be always here to speak to us of these good things!' At another place we found in a public house a man who said that our almanacks were not Christian, but Protestant. I asked him what the meaning of the word Christian is? It means of Christ. Well, sir, you know that your Church has a chief, the Pope; but the Protestants have no other chief than Christ; now the Pope is a man, but Christ is God. He replied, This is true; I can say nothing against it. I added, We have the gospel, and God's commandments; but the Pope's commandments are the commandments of a man."

"After having prayed we left A—— for M——. We sold some tracts. In the evening we called on a man to whom we had sold a New Testament, and were glad to find that he takes pleasure in reading it. 'I love,' said he, 'to hear you speak of the gospel; I understand you well.' At G—— we went into a house where we spoke of the gospel; an old man who was there, observing that the people began to laugh, reproved them, saying, 'My friends, you ought to be serious; this man speaks of the Saviour of the World.' He bought a New Testament."
A welcome reception in a hotel. A colporteur writes

"At E— the Lord made me go to an inn, where I should be quite at liberty to confess His name. A great many persons came to hear me. The landlady said to me, 'I understand what you want,' and she brought me a fine Bible (Martin's translation) and laid it on the table. Then she said, 'Here is a book which I have saved with great difficulty; our curate did all he could to take it from me, but I never consented to part with it, because it is the best of all books. Our priests do not like it, because they see their condemnation in it.' I read several chapters; they all listened attentively, and bought some almanacks and tracts.

"At F— we entered the town, and each of us took one side of it. Several women tried to vex me, saying that they did not want our books, because they were Protestant books, &c. A young girl wanted to buy a New Testament, but she had not money enough. I then visited a family which listened attentively to the Word of God. I read and explained a chapter; they appeared to be pleased."

A comparison of the Roman Catholic and Protestant clergy, made by a Roman Catholic priest. A colporteur says, in one of his letters:

"As I was walking along the road, near T—, I met a curate, to whom I sold an almanack. I offered him the Gospel; he told me he had it; then he said to me, 'It is the Protestant Society which gives you those books to sell.'—'Yes, sir.'—'That Society does a good work; the Lord will reward it for it.'—'Sir, we must not do good works in order to be rewarded, but the Christian does all he can because the Lord has loved him in Jesus Christ.' We continued to converse for some time, and he showed a spirit favourable to the truth; among other things he said, 'How often I think of the difference there is between your clergymen and our bishops; with our bishops all is pride, wealth, and vanity, from their church to their palace. They know not what they are about; some are Legitimists, others are Philippists,* but all are covetous and desirous of riches and honours; whereas, among your ministers, every thing is plain and decent, in their churches as in their houses.'"

A bigoted schoolmaster confounded by a colporteur.

"Upon my arrival at S—, as I was crossing the market-place, I met a schoolmaster with his pupils coming from mass. As soon as he perceived me, 'Here are Protestant books,' said he, and he ordered his boys to go and warn every body in the town not to buy them. However, many persons gathered around me to examine my books, while he was accusing them of containing falsehoods and being incomplete. As he named the

* Or friends of Louis Philippe and his dynasty.
passages which he pretended had been suppressed in my Testaments, I opened them, and read those very passages aloud. The people listened attentively while I read, saying, 'These books contain fine things; we never read such things in bad books!' The schoolmaster was ashamed, and went away, repeating, 'Certainly those are Protestant books!'

Another schoolmaster, of a better spirit.

"At R—— I sold a Bible to a gentleman, who bought it with pleasure. A schoolmaster bought eight Testaments. 'I like to have this excellent book in my school,' said he; 'for I want all my pupils to read religious books, and especially the Word of God.'"

A well-disposed priest.

"At C—— R——, the priest has still a Bible which we sold him last winter, with twelve Testaments, which he told me he had distributed among his parishioners. He thinks that every man should have the Scriptures. It is rare to find such a priest."

A priest and a schoolmaster at variance.

"At E——, I went to the school; the schoolmaster bought five Testaments, to the great displeasure of the priest. But the schoolmaster, being more noble than the priest, and knowing the value of the sacred volume, exhorted his pupils to read the Divine Word, not only at school, but also at home with their families."

"At G——, I sold a New Testament with several tracts. My companion did the same. We met with much opposition from the curates; they were in a great rage against us; they entreated the police officer to arrest us, but, thank God, that man was not of their opinion. We got acquainted with him, and he seems to think well of us and of the Colportage. We sold him some pamphlets.

A colporteur writes from C——: "The priests are furious, and excite the mayors and sub-prefects as much as they can, to oppose the sale of our books."

Another writes: "The curate of L—— having threatened to excommunicate a man who lent his house to us for a meeting, I was obliged to content myself with visiting a sick person, around whom some few came to hear me."

It will be seen from the preceding extracts, that whilst there are some Roman Catholic priests in France, who favour the distribution of the Sacred Scriptures, there are many others who are bitterly opposed to it. It is probable that nineteen-twentieths of the whole hierarchy of Rome, in that country, are opposed to
placing the Word of God in the hands of the masses of the people. It is, however, a fact which calls for gratitude to God, that the number of priests who are favourable to the labours of the colporteurs seems to be increasing. This may be owing partly to the disgust which the more seriously-minded of them cannot but feel in view of the length to which some of the bishops have gone in recommending the idolatrous worship of the Virgin Mary. There are among them, also, some well-disposed men, in the younger and middle periods of life, who, from the reading of the Scriptures, have attained to some just conceptions of their inestimable value.

A colporteur writes from the South of France:

"Last year I sold a Testament in the village of L—, to a serious Catholic lady. Fearing lest she had bought a bad book, she scrupled to read it, and even to speak of it to her confessor. But when the Bishop, who was about to sail for the ───, came to this place, she showed him her book, and asked him if it was good. The Bishop examined the New Testament, and returned it to her, saying, 'Fear not to read that book; it is a very good one.' Since that time, she has read the Scriptures assiduously, and she told me that she found it was one of the finest of all the books she had in her possession. I exhorted her to pray that she might receive the Lord's Spirit, to enable her to understand it.

"I met a soldier who bought a Testament a few months ago. He expressed his satisfaction that he possessed the Sacred Volume, and told me that he had made good use of it while he was at the hospital. He had already read it in his father's house; for the latter had bought it of some colporteurs, and though the priest of his village obliged all the other persons who had got Testaments from the colporteurs to give them up to be burnt, his father would never part with his copy, and not only did he read it for himself, but also to all his friends."

The fears of the colporteurs sometimes unfounded.

"Some days ago, I went to visit different places where convicts were at work. But when I offered them my books, they only bought one sou's worth, (one cent,) saying that they were not allowed to buy books; for the Inspector had confiscated all the books that were found in their rooms. A convict told me that his Bible had been taken from him, another that he had been deprived of his New Testament. The keeper informed me that this seizure had taken place in consequence of orders issued by the chaplain (a Roman Catholic priest) of the convicts, because they had bought books of me."
We understand, from recent accounts, that the Sacred Scriptures have been returned to the convicts from whom they had been taken. It appears that the true object of the seizure which had taken place, was only to destroy immoral books which circulated among them. Blessed be God, about two hundred and fifty copies of the New Testament have been sold among these poor fellows!

A colporteur recently received from a Roman Catholic priest a letter, from which the following curious lines are extracted:

"Our Catholic priests are at the present time, sir, your most zealous fellow-labourers. More than ever they are urging our people on to Protestantism, by their insatiable avarice, their Jesuitism, and the impudence with which they make money of every thing that is holy. Under pretext of collecting money for the poor, they make themselves rich; they organize lotteries, styled charitable, by means of which they sell trifles for ten times their value, the whole for their own profit. One may really say that they are at work to complete the ruin of Catholicism."

This priest, though he abhors the superstitions and errors of the Romish Church, is not converted; he is, however, a friend to our work.

An evangelist-colporteur writes as follows:

"I visited two priests some time ago. One of them is Mr. B——, who has renounced his former ecclesiastical profession, and has become a physician. He is an intrepid antagonist of Rome. The other is the Abbé R——, with whom I was greatly pleased; he opened his heart to me, and told me that the scruples of his conscience had not allowed him to remain in the priesthood. He is a serious, well-informed young man, and invited me to visit him. He is still under a yoke, but expresses a desire to shake it off, and shows a good confidence in the Lord. He bought some tracts. I have since been to see the Abbé R——. He reads and studies the Bible, and appears to understand and love the truth."

"In the small city of V——, the people are favourably disposed towards our work. Many of our books have been sold, and are read with attention. I have had serious conversations with many persons, especially with a gend'arme, (soldier,) who buys religious books and goes to read them to the priests. Some of the penitents, (Romish monks,) and other inhabitants of V——, wish to have a Protestant chapel and a Protestant minister here. Surely, a great work is preparing."
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Notices of Mr. Fabre. Mr. F. is a converted Roman Catholic Curate, who formerly lived in the High Alps. He was acquainted with the excellent Felix Neff. About three years ago he was brought to the knowledge of Christ, went to Geneva, and was there ordained a Protestant Minister. He has been preaching to a congregation of dissenters at Les Vastres, in the department of Haute Loire, and is supported by an association of ladies in the Rev. Mr. Barnes’s church, Philadelphia. We have given in our Quarterly Paper, from time to time, an account of Mr F.’s labours at Les Vastres, where there is a Protestant church and a large congregation,—the great majority of which, disgusted at the preaching of the neologist pastor who had been appointed to minister to them, have preferred to hear Mr. F., even when he was compelled to hold his meetings in a barn.

“Since I wrote last nothing very interesting has taken place in the field of my labours. The fine weather the Lord gave us allowed me to go through the country, to have meetings during the week, and to make a great number of visits to sick people. My meetings on Sundays are very numerous; the barn where we meet has always been more than full. Though I have to preach to hearers who are cold, the word, however, produces happy fruits. Since some time all the people of Vastres, even those who last year cursed me and laughed at me, come to hear me, and ask their unbelieving consistory with entreaties for a faithful minister. They seem resolved to refuse a man who will not preach Christ crucified.

“Here is the diary of my labours since my last letter.

- **December 12, 1843.** A meeting at Creo; I visited a sick woman, to whom I gave the communion, and in whom I found great faith and much resignation.
- **13.** I visited a sick woman at Fossimagne. This pious Christian lived in a constant expectation of the Son of God; every minute she was heard repeating eagerly these beautiful words: “Come, Lord Jesus, come quickly!” When her pains were so severe that she could not speak, she beckoned her Saviour with the hand; so true it is that the Christian understands that death is for him a great gain.
- **14.** Visit to the same sick woman.
- **15.** A meeting at Monthuse, and a visit from a sick woman.
- **16.** At home.
- **17.** A meeting at Crouset, teaching the catechumens; a visit from a blind man of Bosmip; a meeting in my house.
- **20.** A visit to a sick woman at Fossimagne; words of comfort addressed to a family in mourning.
- **21.** A meeting at Varennes.
"22. A meeting at A****, and encouraged a man to make up his mind to a great loss by the expectation of eternal good.

"23. Visit to a sick woman at Cossimagne.

"25. A meeting at Crouset; then at Bosmia; a visit to an old man at Merles.

"26. A visit to a sick woman at Boischaud, and from another one at Fossimagne.

"28. A meeting at Chênes; visits to two sick persons at Champagnaz.

"29. A meeting at Martel, a baptism at Monthuse, and explanation of that ceremony; a visit of a sick woman at O***, etc. etc. We have quoted these particulars to give an idea of Mr. Fabre’s activity.

In a recent letter, Mr. Fabre writes:—

"The intention which the committee express of sending me out to a new field of labour, gives me pleasure. I wish, however, before that change takes place, to make an effort, during this winter, to produce a more complete revival. The moment is favourable. The unbelieving minister of Vastres is gone, and, probably, there will be no successor for a long time. The prejudices which had been raised against me are fallen. The number of my hearers is increased both on Sundays and in the week. Last Sunday I had 500. When I leave, it would be good to send a good man to this place, who might be able to preach the gospel."

Extracts from the correspondence of the Rev. Mr. Puaux, who laboured in the service of the Committee during one year as an Evangelist, in visiting the Protestant Churches in the Southern and Southeastern parts of France. Mr. P. is an eloquent and faithful preacher of the Gospel. He was formerly a lawyer. He now labours in Normandy:

"I left Montauban a month and a half ago, with the intention of settling at Lille, if the Lord should show me that I ought really to pitch my tent amidst the churches of the North of France. I had begun to feel myself uneasy at Montauban, because I surely had too little faith in view of that field of death, where for so long time a few faithful labourers have sown without reaping many fruits. I had tried to find work in the South and in the West of France, and the Lord had defeated all my plans, while a renewed call was addressed to me from the North of France.

"I then thought I must set off; I was encouraged, (I should say, in order to be more correct,) decided by our brother, Mr. de Félice. I arrived at Lille the 7th of September. I preached the following Sunday before a very numerous and remarkably attentive assembly. I visited the school, which is undoubtedly the finest and most comfortable building that may be found among those which belong to Protestants in France. But it is now in a critical state.
Mr. Marzials made me know the religious state of his flock; and the field I should have to cultivate if I settled at Lille.

When I left that place it seemed to me impossible that my plan could fail, and I told Mr. Marzials that to relinquish it I must receive a call so clear and so positive from the Lord that I could not feel free to choose.

Well, that call which I did not foresee, and which would have grieved my wicked heart if I had but expected it, was addressed to me a fortnight after my departure from Lille, in such a providential way, that I was obliged to renounce my first plan.

I was called by the consistory of the church of Luneray, (Seine Inférieure,) where my preaching seems to have been blessed, if I judge of it by the attention of my numerous hearers and by their many tears.

Bolbec is a pretty little town of the department of Seine Inférieure, situated on the high road from Paris to Havre. It possesses a large and fine church, where 400 or 500 persons meet; the Protestant population amounts to more than 2000 souls; round Bolbec, and within a distance of three leagues, you find six small flocks, having each of them their church; but they are not well enough fed, having but one minister to give them spiritual food.

I began the 16th of September to preach regularly in the church of Bolbec, and continued until I set off for Luneray, Havre, and Montivilliers.

In the North hearers are in general more attentive than in the South, but they are less easily touched. When I visited the churches of the South, I saw often my hearers shed abundant tears, and, after the meeting, several persons came to me to speak of their souls; it is quite different in the North, though I have seen at Luneray many people feeling the weight of a deep conviction of sin.

However, this disposition has its advantage, for when the man of the North receives the truth, he is far more solid than the man of the South, and less liable to that variability of spiritual state, which afflicts now our poor churches of Ardèche and Drôme, under the destructive breath of Plymouthism.

Havre.—This town has a national Protestant church, but the truth being not preached there, a separation took place in the flock, and a chapel was erected, which is supported partly by the members of the church, partly by the Evangelical Society of France, which at this moment employs a labourer there. I preached at Havre, in the Dissenting Chapel, to about 80 attentive hearers.

Montivilliers.—I also preached here on the 15th of October, in a pretty church, to a cold people. Here is a hard soil, which our excellent brother, Mr. Sohier, waters with his tears.

Luneray, Dec., 1843.—I bless God, and I thank the American Swiss Committee, for my having been allowed to establish myself at Luneray. I feel no doubt that this is the station which the Lord himself had prepared
for me. To give you a more correct idea of my actual field of labour, I must return to the beginning of October.

"After I had left Luneray, on the 2d of October, and while I was preaching at Bolbec, and in the environs, our brother, Mr. Coutouly, and the deacons and elders, consulted the church about the plan of calling me to Luneray. Notwithstanding a violent opposition on the part of the adversaries of the truth, a considerable majority approved of it, and I was called.

"I arrived at Luneray on the 13th of November, and immediately began to work in the new field which the Lord had committed to my care.

"Luneray has been for many years in a deplorable state. The venerable Cadoret had been preaching there the truths of salvation, with no other result than that of irritating his people and preparing his own fall. He was the victim of a plot, planned by a minister (his own disciple) and his parishioners, and was compelled to relinquish a place which had seen his sufferings, his tears; and, I may say, his hunger and nakedness. The man who had expelled him supplanted him, and for ten years Luneray, and the pastor of Luneray, slept the sleep of death.

"Happily, motives of interest called the minister of death away. He relinquished a flock of nearly 3,000 souls for one of 300, which pays better. But he took care to have a successor who was no friend to the so-called methodism, and the consistory of Luneray had adopted some rules, to which they obliged each new pastor to submit, and which were intended to preserve them forever from what is, in reality, the Gospel.

"However, they began to hear it from the mouth of Mr. Lemaitre, who was followed by Mr. Coutouly, a sincere though not enlightened man. He preached what he knew of the Law, and through the Law came to the Gospel. A violent discussion, merely about the external worship, with his consistory, raised a tempest, which scattered the bitterest enemies of the truth, and brought on a separation between the pastor and the consistory, which, with the exception of one member, was dismissed. The adversaries opened a chapel of their own, in which error was preached, and the lovers of error there gathered together. Thus the rest of the flock began to be in a better condition, and their pastor, better instructed by experience, and by the Lord himself, awoke to light and life. A visible and considerable change has already taken place under his influence and the Lord's blessing. I can preach in his pulpit, with the greatest liberty, grace and salvation; and we work together in a perfect accord, preaching, instructing, and visiting, without ceasing.

"May the Spirit of Jehovah be shed down on our labours!"

But we have given enough of these extracts to place before the mind of the reader a view of the work which the colporteurs, evangelists, and ordained ministers, whom this Society is contrib-
uting to support in France, Belgium, and Lower Canada, are carrying on. Those who wish to see ampler details of this sort, are referred to the pages of the Quarterly Paper, where he will find them in abundance.

PROSPECTS OF RELIGIOUS LIBERTY IN FRANCE.

No little solicitude is felt by many of the friends of this Society, lest the opposition which is made by the Government and the hierarchy of France to the efforts which are making by the Societies in that country, with which our Foreign Evangelical Society co-operates, may become so great that the door will be effectually closed. On this point it does not become us to speak confidently. But we are inclined to believe that these fears are groundless. The very opposition to which we have referred, has provoked, not only on the part of the Protestants, but also of many enlightened and well disposed Roman Catholics, a determination not to be satisfied with anything short of the carrying out, to its fullest extent, the spirit of the Charter of 1830; which, if it means anything, does certainly stipulate for the possession, on the part of every citizen of that country, of liberty of religious worship. This whole subject will be discussed in the Chambers; and it is to be hoped that the representatives of that great nation, who, taken as a body, are as enlightened as any other in the world, will not fail to grant, sooner or later, what right reason can demonstrate to be as accordant with the principles of sound policy, as with those of simple justice.

NOTICES OF OTHER SOCIETIES.

The Evangelical Societies of France and Geneva, we are happy to say, are prosecuting their work with energy and success. But so rapidly does it increase on their hands, that they greatly need augmented means.* We hope it will be in our power to come up to their help more effectually during the coming year, than we have hitherto been enabled to do.

The "Committee of Evangelization" at Brussels is prosecuting the work in Belgium with zeal. It has the cooperation of our Committee at Geneva.

The Protestant Bible Society of Paris, the French and Foreign Bible Society, the Paris and Brussels Tract Societies, the Foreign Missionary Society of Paris, and several smaller local Societies are all prosecuting, with success, their respective enterprises. They are feeble in comparison with those of a similar character which exist among us, but they are important auxiliaries of the good work, which the Lord is carrying on in

* The reader's attention is particularly requested in behalf of the very interesting and affecting letter of Dr. Merle d'Aubigné, contained in the Appendix to this Report.
those countries. If their resources were the double of what they now are, they could find ample scope for their employment.

In the operations of the Toulouse Society for Publishing Religious Books, we feel a deep interest. France needs a religious literature of a popular and practical character. It is for the accomplishment of this great object that the Toulouse Society was formed. We made a small grant to that Society the past year, to be applied to its ordinary operations. We also made an appropriation of 1000 francs to enable its Executive Committee to employ the services of Professor de Felice, in revising and editing the publications which it issues. The Professor engages also to furnish us with a communication occasionally, on the operations of the Society, and has already forwarded two important letters, which are to be found in the February and May numbers of our Quarterly Paper for the present year.

A NEW SOCIETY NEEDED.

In addition to the Societies which exist in France, one more is needed—a Society for the education of young men for the ministry. Such a Society we hope will be founded before long by the friends of the cause of Truth in that land. In no country is an able ministry more imperatively demanded. Romanism and infidelity are there to be encountered at every step. The need of more ministers is greatly felt. And God by His Spirit is bringing young men—most of them in humble circumstances—to the knowledge of His grace. The time, it seems to the Committee, has come for the formation of such a Society, and they will be ready to do all they can to sustain such an institution.

SWEDEN.

The Committee propose to continue their annual grant of 200 dollars towards the support of Rosenius and Tellstrom; the former labouring in Stockholm, as a City Missionary, (and filling, in some respects, the place which Mr. Scott formerly occupied,) the latter, among the Laplanders. Both have been diligently and successfully engaged in their work during the last year.

SPAIN.

Of Spain we have nothing to report at present. We have not had the means to attempt anything in that country during the last year.

ITALY.

Of what is doing in one way and another to introduce the Scriptures, and otherwise promote the knowledge of the true Gospel in Italy, we may not speak. There is one fact which may be mentioned, however, of no ordinary interest. It is, that the increasing demand for the Sacred Scriptures has led to the publication, in parts, at a moderate price, of Martini's translation of the Bible into the Italian, at Turin, during the last year.
The Committee have had great pleasure in remitting the sum of three hundred dollars to the Toulouse Society, for the purpose of furnishing fifteen libraries—one for each of their fifteen parishes—for the Waldenses. That martyr-people were visited last summer by the Secretaries of this Society, who found a growing spirit of evangelical piety among them, and a strong desire to have more religious books.

So great is their poverty, however, that they can, in most parts of their valleys, do but little towards supplying themselves. Their request was a very modest one; they asked for five libraries for the first year—which would have been one for each of five parishes. The Committee have requested the Toulouse Society to send not only the worth of the grant in books, arranged in fifteen libraries, but also to add a grant of an additional quantity on their part, so as to make each library respectable in point of size. They have also suggested that as many as possible of these libraries should consist of different books, so that when a library has been pretty well read in any parish, it may be sent to another, upon the plan of the circulating neighbourhood libraries of Scotland.

It is cheering to know that spiritual life is certainly returning to the Churches in the valleys of Piedmont, amid those fastnesses which the Church found in the Alps, what time she was compelled to flee to the wilderness to avoid first pagan and afterwards papal persecution. Situated on the borders of France, and within the confines of Italy, and their inhabitants speaking both Italian and French with a facility which nothing but a little suitable instruction is needed to convert into perfection, who can tell what may be done by well-qualified men, who may issue from these valleys to preach Christ in the adjacent countries, when it pleases God to pour out his Spirit on their youth who are now pursuing their education in their College and Grammar School, and in the Institutions of Switzerland and Germany?

We may add, that these people, who ought to be dear to the whole Protestant world, for their fathers' sake as well as their own, greatly need more pastors. Fifteen is too small a number for 22,000 souls dispersed in their valleys and on the sides of their high mountains; they ought to have at least seven more; and, in fact, they have seven more old churches, some of which have not been opened for ages. It is probable that our help will be asked to enable them to place pastors in them, as soon as some of their young men, now at Geneva, are ready to return to preach Christ to their fellow-countrymen.

Canada.

The mission in Canada has been, upon the whole, in a prosperous state during the year. It has passed, however, through some vicissitudes of a distressing nature. The station at St. Pie was troubled in the autumn by the enemies of the mission, who instigated some men of the "baser sort" to destroy the house in which one of the missionaries resided.
Through the efforts of the police, and the kind, conciliatory conduct of the missionaries, the difficulty has been in a good degree settled.

But the most afflictive event which has happened to the mission in Canada has been the sickness of Dr. Côte, brought on by the exposures which he underwent at St. Pie during the troubles to which we have just alluded. So much had the health of Dr. Côte become impaired, that it was found necessary for him to seek a milder climate. He sailed a few weeks ago to Savannah, with the hope that the genial climate of that place might, with God's blessing, restore his wasted and prostrate energies. The latest intelligence from him is decidedly favourable.

Last summer the Rev. Philip Wolff, of Geneva, came over, at the request of the Committee, to join the mission. The excellent talents and solid learning of Mr. Wolff will be of great use in the seminary at Grande Ligne, where he labours as a teacher of various branches of learning, as well as preaches, from time to time, there and elsewhere, as his services are needed. The following are the statistics of this mission:

5 Stations, one of which (Chazy) comprises three places of meeting.
12 Missionaries, of whom two are ordained Ministers, two are Evangelists, two Colporteurs, and six Teachers, including as such Mad. Feller and Mad. Normandeau.
21 Youths (14 males and 7 females) in the seminary at Grande Ligne.
60 to 75 Day scholars attend the schools.
130 to 200 persons attend public worship at Grande Ligne, at the meetings attached to the station of Chazy, and at Napierville and Sherrington; the numbers attending at St. Pie and Berea not reported.*

Canadian Missionary Society.

We are happy to learn that this Society prosecutes its work with vigour and encouraging success. Its reports and circulars are filled with interesting details. We rejoice to learn that it is getting out a reinforcement of labourers from Switzerland and France, among whom is an ordained minister. May God bless them abundantly in all their undertakings, and cause the light of his pure gospel to shine throughout all the dark places of Romish superstition that are found in Canada.

Rev. Mr. Hibbard.

The Rev. Mr. Hibbard, who has laboured for two years in Canada in connexion with our Society, terminated that connexion on the 1st instant. He has our best wishes and prayers, whatever may be his future field.

New Fields.

The Committee feel that it is in the highest degree important that some suitable labourers should come over from France to labour in St.*

* For a full account of the present state of the Canada mission, the reader is referred to Appendix, No. II.
REPORT.

Domingo, an island which contains more than 400,000 inhabitants, and which, according to the constitution which it has lately adopted, possesses entire religious liberty. How long this door may remain open no man can foresee. It behooves us, therefore, to do quickly what we would to introduce the true gospel into that island. Two excellent and capable men—one an Evangelist, and married, the other an unmarried school-master—are ready to leave France for this field whenever we shall have the means and are disposed to employ them.

Our Committee at Geneva have greatly desired to send a French Protestant minister to Rio Janeiro, to preach the gospel to the thousands of French, Swiss, and Germans there, and with the hope of being able also to do something among the native population, especially in the circulation of the Bible and other religious books.

Ireland.

Within a few days we have received a letter from a Society in Ireland, which is labouring for the regeneration of that unhappy island, asking aid from our Society for that important object. The Committee have had no time to take the subject into consideration; but we may venture to say that, if they were to grant the aid sought for, they would, to say the least, pursue quite as wise a course, and one quite as likely to benefit our own country in the long run, as those who send their money to promote a repeal of the union of that country with Great Britain; and yet it is probable that they and their friends might consider our benevolence as uselessly expended, and our course eminently Quixotic.

Quarterly Paper.

The Committee have continued this little periodical, and have reason to believe that it has been decidedly useful. They would bespeak for it the kind efforts of the friends of the Society to give it a wider paying circulation, so that, if possible, it may not be a source of loss to the Society. The subscription price is so small that almost any one might take it without feeling the cost.

Annual Sermon.

The plan of having a sermon preached before the Society on the Sabbath evening immediately preceding the annual meeting, having met with the approbation of the friends of the Society, the Committee invited the Rev. George W. Bethune, D.D., to deliver that discourse this year. This he has had the goodness to do; and the Committee are sure that none who heard him can fail to have a higher opinion of the object which the Society has in view. The circulation of Dr. Bethune's eloquent sermon will, we doubt not, as well as that delivered by Dr. Sprague last year, do much good to the cause of the Society.
REPORT.

REV. MR. SAWTELL.

In the last Annual Report the Committee announced to the public that they had appointed Mr. Sawtell to the office of Financial Secretary of the Society. Mr. Sawtell accepted the appointment, and, giving up his post at Havre to the Rev. E. E. Adams, his excellent successor, he devoted nearly three months to visiting the middle and southern parts of France, the middle and northern parts of Italy, the western part of Switzerland, and some portions of western Germany, Holland, Belgium, and the northern part of France. This tour gave him an opportunity of seeing many of the leading friends of the cause of Christ in the different cities and countries which he visited, and of acquiring that sort of information which will enable him to plead the cause whose advocacy he has entered upon, with the feelings of one who has seen what he undertakes to describe. This, added to the knowledge acquired by a residence of seven years at Havre, and occasional visits in the interior of France, has given Mr. S. great advantages in his work, which he will not fail to turn to a good account. In the latter part of November Mr. S. returned with his family to this country, and has been ever since diligently and successfully prosecuting the work to which he has been called by the Society.

Increasing Encouragements received by the Society.

The Committee would fail in the discharge of their duty if they did not on this occasion renew their thanks to various associations and individuals in different parts of the country who have continued to aid this Society. Almost all the associations which have been formed in the churches for the support of Colporteurs, &c. in France, Belgium, and Canada, have continued their contributions. Not only so, a number of individuals have also continued to give us, each, the sum necessary to employ one labourer in the field. This has been done in some instances where it has, to our knowledge, cost the persons who have done it no little sacrifice of comfort. May God reward them for these and all other efforts which they make for this cause.

It is with great pleasure also that the Committee would state that the Society has received the contributions of several individuals belonging to denominations of Christians to whom this Society—formed, as it was, with the expectation that it would be mainly supported by one "family of churches"—has not been in the habit of appealing for aid. This fact, so honourable to the persons concerned and so encouraging to us, calls for our grateful thanks. It displays a liberality of the most commendable character, and proves that the cause in which the Society is engaged is gaining ground in the affections of those who love the kingdom of Christ.

* Viz., the Presbyterian, including the Congregational, German Reformed, Lutheran, Reformed Dutch, &c.

† Among the cases of this sort alluded to above, we may mention one or
As we have arrived at a point at which the Society enters upon a change, in some respects, of its plan of operations, the occasion is a fitting one for taking a cursory review of the ground which has been gone over.

It will be remembered that when the friends of this cause entered upon their work they were but a little band; the nature of the measures which it might be necessary to adopt was very imperfectly apprehended, and the only field upon which they contemplated bestowing their regards was France. For four years and more they prosecuted their enterprise under the titles of the "French Committee," the "French Association," and the "Evangelical Association." At length, just five years ago, they saw their way to be clear to form the present Society, and come forth more prominently before the Christian public with a statement of their object and their plans. The former was announced to be the promotion of the resuscitation of true Christianity, by all proper means, in all nominally Christian countries abroad which might need our help; the latter, to prosecute it as far as practicable through a native agency, and in cooperation with Societies and Associations of individuals whom God in his gracious providence might raise up in those countries. Although not explicitly asserted, it was well understood that countries in which the Roman Catholic religion prevails, or rather those which have not been blessed with the Reformation, were those to which the Society was to direct, if not exclusively, yet two. One is that of the lady of a distinguished Episcopal clergyman in Massachusetts, who has supported, during the past winter, a Colporteur in France, through the agency of our Society. Another is that of an interesting young man in Baltimore, who belongs to one of the Methodist Episcopal churches in that city, who, not contented with giving $100 to one of the Secretaries, when in that city last winter, for the work in France, and 20 more for a library for the Waldenses, has lately sent us another $100. The reader will find a very interesting account of this devoted young man, who seems to live only for the purpose of doing good, in our Quarterly Paper for February last. There is there a brief letter from him, which it will do no one any harm to read, over the signature of "A Steward of God." When shall a similar spirit pervade the members of our churches, and lead them to an entire consecration of themselves to the cause of Him who redeemed them with His own blood!
mainly, its efforts—thus occupying a field which no Society in this country, till then, had been formed to take charge of. Such a Society was needed. Nor was France alone accessible; Belgium was still more open. Poland and Russia were open; Lower Canada was open; there was a prospect that Spain and Portugal and portions of South America would, ere long, become open. Nor could it be doubted that Italy, Austria, and all the remainder of the Roman Catholic world would, in process of time, and at no very distant day, also be open to evangelical effort. The field was therefore large enough, and, as we have seen, it presented abundant encouragement.

From the first it was considered important, if not absolutely necessary, to maintain an American Agency in Europe, not for direct action in the work of making known the gospel to the inhabitants of the countries which might be visited, but rather for other and collateral objects.

These objects may be stated to have been:

1. To collect the necessary information respecting the state of things in those countries, and the best way of rendering the aid which we proposed to give to the cause of Truth, and to impart it to the churches in our own land.

2. To impart, on the other hand, such information respecting the religious institutions of this country, and the methods of advancing the Kingdom of Christ amongst us, as might, with God’s blessing, be useful on the Continent.

3. As a subordinate object, and yet one that was not unimportant, to do whatever might be consistent with the right prosecution of the above-stated objects, to promote the moral and spiritual benefit of our countrymen who visit Europe.

To prosecute this agency, one of the present Secretaries of the Society devoted eight years and a half, with the exception of three visits made to this country in order to sustain the Society, two of which occupied five or six months each, and the other sixteen. Such an agency, inasmuch as it involved the support of a family considerable in point of size, in a foreign land, and almost all the time in the greatest capital on the Continent, could not but be expensive, especially as it led to the crossing of the Atlan-
tic by the Agent and his family four times, and by himself alone four times more. But the Committee feel assured that the maintenance of this agency was not in vain; and for the following reasons:

1. In addition to all the knowledge and experience which the Society has gained through this agency, the churches have been put in possession of a great amount of information respecting Europe, and especially the Roman Catholic portions of it, which they had not before, and which, without this agency, it may be presumed they would still be destitute of. The remark has often been made in Europe, and actually published, both in France and Great Britain, that the Christians of Europe have of late years found in American publications, periodical and occasional, more complete and authentic information respecting the moral and religious state of different parts of the Continent than they could find anywhere else. Nor has this information been unproductive of good even to ourselves. We are indebted to our friends in France for the Colporteur system, which has been transplanted to this country, and now flourishes amongst us.

2. And as to the second object. The Committee believe that a vast amount of good has been done, and will continue to be done, in Europe, by the information which has been communicated there respecting this country and those means of advancing His kingdom here which God has signally blessed. In an able religious journal, published in Scotland,* the opinion is advanced that if this Society had accomplished nothing more than the diffusion of the information which it has been the instrument, under the divine blessing, of spreading abroad in Europe, respecting the religious institutions and the religious state and prospects of these United States, it would have achieved great good.

When this Society was formed, very little had been done on the Continent of Europe for the promotion of the Temperance cause; but through its agency, under God's blessing, a History of the Temperance Reformation was prepared, which has been translated into seven languages, and extensively circulated.

* Organ of the Free Church of Scotland, for January, 1844.
throughout the middle and northern parts of Europe; and this blessed cause has taken deep root in Prussia and other countries in northern Germany, in the kingdom of Bavaria, in southern Germany, in Denmark, in Norway, in Sweden, and it is believed that it is in a fair way to do so in Finland, in Russia, and in Poland. Three summers were spent in the north of Europe by the Agent of this Society—or what would be equal to an entire year—in the promotion of this cause, besides the time and labour spent in writing the work referred to, and in an extensive correspondence relative to this subject. It would, perhaps, not be going too far to say, that what this Society has done to promote temperance on the continent of Europe, whilst it was prosecuting other, and, to it, more appropriate objects, was well worth all the money which its agency in Europe has cost.

At a more recent period, another work relating to this country, and especially to its Religious Institutions, was prepared under the auspices of this Society, and through its agency in Europe, which has been published in England, has been translated into French, will appear, it is expected, in the German, and will also be published, probably, in an abridged form in one or two other languages. The great aim of this work is to make known the various methods of advancing the Kingdom of Christ which have been blessed in this country, and especially to give a just account of those wonderful displays of God's Spirit, which have been so great a blessing to His Church in this land. It is hoped that this work may also be the means of contributing something to the advancement of the Kingdom of God in the Old World. Its production was one of the results of this Society's operations there.

As to the third object which the Society had in view in maintaining an agency in Europe, it is not necessary to speak of the extent to which it was kept in sight. It may, however, be asserted, that it was attended to, perhaps to as great an extent as was consistent with other and greater ends for which the agency was maintained.

But the time having at length arrived, when, in the judgment of the Committee, the agency which this Society had maintained
in Europe was no longer necessary there—or at least, not absolutely so,—the Agent returned, to make this country his home, and the field of his labours. To this measure the Committee the more readily assented because their acquaintance with the field of their labours in Europe, their experience in the work to be done, and their plans of operation had become so well matured, as they believed, that they might carry on their work with at most only an occasional visit to Europe hereafter of one of their Secretaries. To all this was added the need of an increased agency at home, to give the Society the resources which its enlarged sphere of action demanded. For, although a contrary impression may have been made on some readers by the Reports of our Treasurer, few societies have had, in reality, so little of a collecting agency as this has maintained. A large portion of the time during which the Rev. Mr. Kirk served the Society as Corresponding Secretary, which was in all but two years and a half, was devoted to the preaching of the Gospel, and the promotion of the Kingdom of God at home. Nor have the Churches reason to complain of its having been uselessly employed. And with the exception of the services of three temporary Agents, who laboured each on an average some six or eight months, the advocacy of Mr. Kirk and that of the Agent in Europe when he would come back to this country to help it for a few months, from time to time, was all that the Society ever enjoyed. A large proportion of the money expended by this Society in the matter of Agency was in reality for the prosecution of its proper work in Europe; the remainder will hardly be considered extraordinary by any candid man.

We have said enough to account for the fact that the resources of the Society have not been greater. There has been, in truth, during a great deal of the time which has elapsed since the enterprise commenced, no agency for collecting money at all! During one half of the official year which closes to-night, this was the case. The same thing was true of three entire years of the existence of the "French Association," and "Evangelical Association," out of which this Society arose.

Yet the income of the Society has not been inconsiderable,
when these facts are considered. During the five years which have passed away since its present organization, its receipts, including what has been contributed to the Swiss Mission in Canada, under its auspices, and aided in various ways by it, have varied from $14,000 to $18,000 per annum. This revenue, small as it has been, has enabled the Society to do no inconsiderable amount of good in Europe and in Canada. Even during the four years of preliminary inquiry and effort, which preceded the formation of the society, the amount raised by the Evangelical Association, added to the sums granted by other societies, at its instance, for the furtherance of the good work in Europe, was enough to do much to encourage the hearts of our friends there, and to advance the cause of the Redeemer.

Present Position of the Society, and its Prospects.

The Committee would devoutly acknowledge the goodness of God in bringing the Society to its present encouraging position. Having accomplished in a good degree the objects which it had in view in maintaining an agency in Europe; having secured the services, as financial Secretary, of one who is well known to our Churches, and possesses their esteem; and the cause which they are attempting to conduct having, as they trust, gained a good measure of confidence in the hearts of a considerable number of the Churches, the Committee feel that they are called on to bless God and take courage. The last year was one of much anxiety to them. With no agent at work at home during the first six months, and their Secretaries, upon whose labours, under God, the Society must greatly depend, arriving in the beginning of the winter, and burdened with the cares of arranging for their families, and, above all, the most important Churches in the chief cities being all engaged by the other Societies, for weeks in advance—all these circumstances made them fear that it would be impossible to get well through the year. But, through the goodness of God, they have been enabled to meet the most pressing of their engagements abroad, defray all the extraordinary expenses attending the return of the Secretaries and their families, as well as some others which in their absence had occurred in rela-
tion to the correspondence of the Society and the editing of the Quarterly Paper;* and now they are prepared to set out as it were anew in this good work, with the hope that next year will see the resources of the Society doubled, if God should grant His blessing.

THE FIELD, AND ITS PROMISE OF AN ABUNDANT HARVEST.

Our field, whether in the Old or the New World, is composed of nations which are civilized—some of them highly so. To a man who takes superficial views of the subject this may appear an objection to our enterprise. "What need," he is ready to ask, "is there of doing any thing for civilized people?" Just as if civilization were Christianity; as if nations may not be even highly civilized, and yet destitute of a saving knowledge of the God who made them. Certainly the Apostles did not take such a view of this matter. One great reason why their success was so great in planting the Gospel in the world, was the fact of their carrying it at the outset so extensively into civilized countries, where society was more established and permanent than in barbarous countries, and where the Truth found resources for its still wider extension. So it is in our own enterprise. When the col­porteur has done the work of another John the Baptist, and "prepared the way" for a more permanent labourer, he is fol­lowed by the evangelist and the ordained minister; a chapel is opened; and a congregation, however small at first, is gathered. It may be that those who attend are chiefly those who are in the humbler walks of life; but as soon as God's grace enters their hearts it opens them to give what they can to support among themselves, and extend to others, that blessed Gospel which they found to be Glad Tidings to their own souls. Precisely this pro­cess is going on in France, and Belgium, and Canada, and it will go on wherever this blessed work advances, and in its progress it will reach, as in a few cases it is already beginning to do, those who have ampler means, and can do far more than the poorer classes.

* These offices were temporarily discharged with zeal and ability by the Rev. Edward Harris, not only whilst the Secretary, whose duty it is to perform them, was absent in Europe, but after his return until he could enter upon them.
to promote the kingdom of God. In its onward movement it will bring into subjection to Christ, and render auxiliary to his cause, the treasures of knowledge, and the resources of science and of art, which may exist in countries which boast of a distinguished civilization, but which are, alas, so little under the influence of a pure Christianity.

Our field embraces Christian nations. On this account some are ready to turn away from our cause, ignorantly supposing that if they are Christian, they cannot need our aid. But they forget that a people may be only nominally Christian. Such is indeed the state of a vast portion of Christendom at this moment. And the Reformation is as much needed in Spain, and France, and Italy, and South America, as it was in Germany, and Switzerland, and Holland, and Great Britain in the sixteenth century. Of this, any enlightened and truly pious Protestant is aware, who has resided long enough in those countries to know what is the amount of knowledge which ninety-nine out of a hundred of the inhabitants, of all gradations, possess, on the true way of salvation as revealed in the Word of God. For this is, after all, the great question. Disgusting and ridiculous as are the ceremonies and religious rites and practices which one sees in the devotees of Rome, in those countries, the most afflictive fact to an enlightened Christian is, the absence of all true knowledge of the Gospel, which lies at the bottom of all these vanities, and is the cause of their existence.

And lastly, our field consists mainly, though not exclusively, of the Roman Catholic world. Here we meet another class of objectors, if not opponents, who maintain that Romanists cannot be converted, and that the attempt is useless. This sentiment is oftener found lurking in the hearts of even good men amongst us, than formally expressed in words. But facts, daily occurring in France, and Belgium, and Canada, give a complete refutation to this erroneous opinion. It is found that when approached in a proper way, by those who have the patience, the perseverance, the prudence, and, above all, the love of souls requisite for such a work, the case of the Roman Catholic, especially of the sincere and devout Roman Catholic, is any thing else than hopeless. This is strikingly exemplified when the work is attempted by men
who, like the Reformers, were once Roman Catholics themselves, and in communities of Roman Catholics where the powerful principles of relation and sympathy can have their proper effect. And why should it not be so? Is God's grace, or God's Word, or God's Spirit, less powerful in the nineteenth century than they were in the sixteenth? The thought is not for a moment to be entertained.

CONCLUSION.

How wonderful is the day in which we live! Prophecy announces that glorious times for Zion are in the future, and gives us indices from which we infer that those days are not far distant. Events, numerous and various, occurring in all parts of the world, are pointing to some great consummation. The world, beyond the boundaries of Christendom, is opening to receive the Gospel. We are no longer compelled, as was the case half a century ago, to confine our efforts in propagating the Gospel in foreign parts, to Greenland, to Labrador, to the Hottentots of South Africa, to a few tribes of savages which roam in our American forests, or to the inhabitants of some islands in the Gulf of Mexico and in the Pacific Ocean; for India is now open, China is opening, Turkey, and Egypt, and Persia, and South America, are opening. And this being so, it is a dictate of common sense, that whilst we should endeavour to send the Gospel to all, we should do most to introduce it into those powerful nations, which, when they have received it, can do so much to impart it to others.

Still more, the Roman Catholic world is opening for the reception of the true Gospel. The barriers which prevented, in the sixteenth century, a Reformation from advancing into many countries where Romanism then prevailed, and does still prevail, are becoming overthrown. The vast fabric of that politico-religious despotism which the ambitious Prelates of Rome set about building up, upon the downfall of the Roman empire, or rather upon its transfer to Constantinople, foredoomed in the Divine purpose and in Divine prophecy, has long been tottering, and its fall draws nigh.

We shall never understand the Roman hierarchy, until we
learn to study its origin and fathom the motives which led to its foundation. And nothing seems more clear, both from the result which was attained and from the avowed and promulgated intentions of the authors of this immense conspiracy against the rights of mankind, and the glorious nature and interests of Christianity itself, than that those who originated it, and those who, during successive ages, laboured to carry it into effect, aimed at perpetuating the universal dominion of Rome. The Roman Pontiffs were to be the Caesars, beneath whose sceptre all nations were to be made to submit. Cardinals and Bishops were to be their princes; the system was to be mixed—partly religious and partly political. With a wisdom superhuman indeed in its resources and in the skill with which it employed them, but diabolical in its ends, the grand object in view was prosecuted, and with energy that never tired. Age after age the huge edifice, founded on the groans and the tears and the blood of the poor, enslaved, and ignorant nations, gradually reared its awful height, till its mighty battlements and infernal artillery filled the world with terror.

The nominal head of this vast despotism, was that "old man at Rome who never dies." Its agents and ministers were a various host of Cardinals, and Bishops, and Priests, and Monks, and Mendicants, and Sisters, who filled every county, had access to the palaces of the rich and the hovels of the poor. It was a "sword," as has been said of the Order of the Jesuits, "whose handle was at Rome, and its point every where." Dominion not only over all the earth, but over all nature, was impiously claimed for the poor sinful being that sat in what was called the Chair of St. Peter, and arrogated to himself the prerogatives, if not the attributes, of Deity. The kings and princes of the earth bowed their necks beneath his proud foot, and were but the veriest puppets in his hands.

But God, who foredoomed Pagan Rome, "the great red dragon (of apocalyptic vision) having seven heads and ten horns, and seven crowns upon his heads," (Rev. xii. 3,) and which wasted His church, has equally foredoomed Papal Rome, his successor, "the beast which arose out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the
names of blasphemy." Rev. xiii. 1. This beast, (the politico-religious empire of Rome,) upon which the "woman," (the Romish Church,) "arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication;" and on whose "forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth;" and who was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," is destined to "go into perdition." And so is "another beast," (probably the Roman hierarchy,) which is represented as "coming up out of the earth, and having two horns like a lamb," and "speaking like a dragon," and who "causeth the earth and them which dwell therein to worship the first beast;" who "deceiveth them that dwell on the earth by the means of those miracles (pretended) which he has power to do in the sight of the beast;" and who had "power to give life unto the image of the beast;" for it is the hierarchical principle which has constituted the element of strength and life in the politico-religious empire of Rome.

But this empire (the beast, which is the support of the Church of Rome) will be destroyed, and then will the woman herself, clothed in scarlet, perish. The very nations over whom she tyrannized, and who shared in her "fornications," will detest her and pursue her unto death.

And what do we see? The Reformation gave the empire of Papal Rome, both in its spiritual and political despotism, a fatal wound, which, for a time, has been healed. The revolutions which have been taking place in France and other Roman Catholic countries within the last fifty years, have given that empire, especially in its political capacity, other deadly wounds. The Reformation left few countries entire to Rome but such as are inhabited by the Latin nations—that is, those who speak languages derived from the Latin, and who partake most of the spirit of the Romans—viz., the French, the Italians, the Spanish, and the Portuguese, in the Old World, and their kindred people in this hemisphere. How strange is this! And how strange, also, that of all these Latin nations, the one which made the
Papacy, and which has ever rendered it the greatest amount of support—viz., the French—is now most open to receive the true Gospel! Nor are the Spanish and the Portuguese nations the same dastard slaves of Rome they once were. They have now Constitutional governments, and are effectually learning to understand what they have, as nations desiring freedom, to expect from Rome.

When we consider all these things, how can we doubt that the day draws rapidly on when it shall, to use the figurative language of Prophecy, be proclaimed in heaven and on earth, that "Babylon the Great is fallen, is fallen;" and when a "mighty angel shall take up a stone like a great mill-stone, and cast it into the sea, saying, "Thus with violence shall the great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. xviii. 21-24.

Note.—The Plymouthians, spoken of in the Report, are a sect of Christians which sprang up a few years ago in England, and chiefly about Plymouth. One of their most prominent peculiarities is opposition to order and authority in the Church. They are sometimes called Darbyists, from the name of a Mr. Darby, who is a prominent minister among them. This sect has troubled the Evangelical churches in France and Switzerland not a little by its emissaries.
APPENDIX.

No. I.

LETTER FROM THE EVANGELICAL SOCIETY OF GENEVA, ADDRESSED TO CHRISTIANS IN GREAT BRITAIN, GERMANY, ETC.

Geneva, 8th March, 1844.

The financial situation of our Evangelical Society has already been set before you in a general manner, in the circular of the 3d of December, and in that of the 30th of January of the present year. The Committee for Foreign Evangelization, (Département d'Evangélisation extérieure,) under the weight of a considerable debt, are anxious to address themselves more particularly to some of their friends in England, in order to set before them the great importance of supporting, at the present crisis, the work of Evangelization in France, the necessity of which they are every day more and more convinced of.

The obstacles which we meet with in our path, far from discouraging us, ought, on the contrary, to induce us to make additional efforts in this important and interesting cause, looking for success to the Rock whence cometh our salvation.

We feel it necessary to call upon you to redouble your prayers and pecuniary sacrifices that our Society may be enabled to send into France a sufficient number of well qualified Evangelists, who will be able to make frequent excursions into different parts of the country. Could you peruse the many letters we receive, and the details they contain on the nine or ten departments of France in which the Lord has permitted us to work for the advancement of His reign; could you see, as we do, the spiritual wants of those localities, and hear the numerous demands for labourers which are addressed to us, ah! without doubt you would exclaim, as we do, "It is time for the Lord to arise, it is time for His servants to use every effort to save from perishing those who apply to them for that manna and those living waters after which they also hunger and thirst?" Doubtless you would desire to assist us in every way in your power—you would solicit your friends to help us, by putting aside for such a work a small portion of the temporal blessings which they
have received from the hand of God Himself, and of which they are but stewards during the short time of their sojourn here below. Allow me, then, to give you some details which will enable you to form a better idea of our wishes and the wants of France.

The branch of our Society which undertakes the direction of the Colportage carries on the work with activity and continues to disseminate the Word of God. A blessing from on high rests on these useful labours, and by the grace of the Almighty thousands and tens of thousands of Bibles have already been circulated and read, and continue to penetrate into the towns and villages of France. But it is not enough to sow the good seed; according to the appointment of the Lord Himself this must be accompanied by the preaching of the Word. So many are the enemies, and so various are the modes of attack which we have to combat, that we are required to be continually on the watch, nor may we neglect any of the means which the Lord has commanded or permitted us to employ for the propagation of His Gospel. The fowls of the air devour a part of what is sown, the devil uses every effort to turn some from the faith, and to disturb the minds of others by various means; he tries, with his accustomed subterfuge, to blend truth with error, and so to intermingle them that it is extremely difficult to separate them from one another. Thus the latter is often received by persons who are really seeking after the former, but who, from being but partially enlightened, are induced, without knowing it, to embrace what is false. The larger the measure of truth in a religious system, and the smaller the quantity of error, the greater is the chance of succeeding with honest and right-minded persons, who feel the want of religion. It is only because Popery professes to retain some of the great truths of the Gospel that it has seduced so many piously disposed persons, and it is because some new doctrines contain a large proportion of Scriptural truths, mixed with some errors, that they are employed with so much success in our days by the enemy of souls to stop the progress of the Gospel in France.

Those who spread these baneful principles are for the most part well versed in holy writ; but alas! it is not to edify they wield the sword of the Spirit, but to destroy. Colporteurs are not always sufficiently instructed to refute their insidious reasonings; we are asked for clergymen, for teachers in Israel, who may be able to combat with their own weapons (but employed in a legitimate manner, conformably to the will of God) those who wrest the Scripture, as St. Peter expresses it.

We receive from many quarters the most pressing solicitations for Evangelists.

The diminution of donations to our Society had suggested the propriety of reducing the number of our labourers, and, amongst others, of withdrawing one from the department of Isère. One of our correspondents, hearing of our purpose, writes as follows: "I beg you, my dear brethren, to take the case of this deserving Evangelist under serious con-
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sideration; I doubt not that, after having laid before you the work which this pious man does and may accomplish, you will feel bound to leave him in the field in which he is placed. His usefulness in G—alone is very great; much of his time is passed in visiting Protestants and Roman Catholics, and when a new proselyte applies to me, I put him under M. C—"s care, my time being so completely taken up with my professional duties in my parish, and with other occupations connected with the extension of the kingdom of God, that it would be impossible for me to instruct them in as full a manner as he can do it. Were you to withdraw M. C— from his present situation, you would be doing the greatest injury to the propagation of Evangelical doctrines in this city; but it is not this town alone which would suffer; his activity extends far beyond its boundaries. Every Thursday, and every other Sunday, Mr. C—crosses the river to hold a meeting frequented by several Roman Catholic families, many members of which are really converted, others nearly so, and all more or less well disposed and enlightened. Several other pious persons have lately joined them, and we can truly say that the Gospel is gaining ground in this place."

Our correspondent then proceeds to enumerate several other villages or hamlets in which the visits of our Evangelists have been accompanied with the Divine blessing.

Far from reducing his field of labour or his activity, our friend lays before us a more extended plan, and solicits for Mr. C—an augmentation of salary, (his present pay is but small,) in consideration of the expense which naturally attends his many journeys. He concludes by saying, "The plan which I propose is chalked out by such imperious necessity, and the importance of the work is of so serious a nature, that I have no doubt you will feel bound in your consciences to continue in this place this most worthy labourer, who, I am persuaded, works as conscientiously, and in as wide a field, as any of those under your direction."

From another part of France, in the vicinity of the Rhine, we receive pressing solicitations, and are urged to send a minister of the Gospel into a province where an interesting revival has of late years been manifested.

We draw the following details from a report addressed to us a few months since on that subject:

"The religious movement which commenced at L—in 1840 is remarkable in its origin, for it is chiefly due to the simple reading of the Holy Scriptures, against which the local authorities showed at first great hostility. The Prefect, Sub-Prefect, and King's Attorney combined their efforts to prevent the celebration of Protestant religious worship. They even sent police officers (gendarmes) to L—in order to draw up a procès-verbal, (act of accusation,) should any attempt to open public worship be made by a clergyman not of the acknowledged Church, or, if belonging to that Church, not furnished with a written authorization from the Mayor."
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"All this strongly excited public attention, and when the Rev. Mr. D. overcame that opposition, and our modest place of worship was inaugurated, it was considered a triumph of religious liberty. To abandon this place after such a beginning would be to sanction the idea that no religious movement can have any permanence. Our usual meetings are generally attended by about 60 persons, but we have had as many as 140 or 150, all Roman Catholics, and most attentive to what was said. A clergyman placed at L—— would have a ready access to at least fifty families, which he might visit and instruct in the pure doctrine of the Gospel.

"From this place he might make missionary excursions in the neighbouring villages, taking a circuit of from ten to fifteen miles, and employing a week or fortnight in each tour. At P——, F——, and H——, for instance, he would find manufactories, with about fifty German Protestants, now completely abandoned, and without any religious assistance whatever. At O—— and L—— are a few isolated Protestants; at G—— he would meet with about twelve converted Catholics; in most villages he would find some Protestants, who are afraid to own themselves such, and these he would discover, especially if he could speak German; but the most important part of his work would be Evangelization among the Roman Catholics. In this respect L—— is essentially a missionary station, from whence it would be easy to penetrate into the stronghold of Popery and disseminate the Bible with the greatest success. There are now at least sixty Bibles in circulation at L——, many persons make use of our prayer books, and one can truly say that there are signs of a very remarkable working of the Spirit of God.

"As to the expense, if only an itinerant preacher were placed at L——, (where he would be obliged to fix his legal domicile,) it would require at least 1600 francs a year, (£64 sterling,) but more would be required to keep in that place a Christian schoolmaster."

Our Society not having been able to undertake this work at the time when the above report was made, the worthy pastor who had taken it so much to heart found means of placing provisionally at L—— a clergyman, the Rev. Mr. B., who was only able to remain there for a few months; this short trial fully justified the hopes of our friend, and has shown what might be expected in this missionary station if permanently occupied by a pious and zealous clergyman.

Our correspondent, therefore, made a second application to our Society, urging us to send a successor to the Rev. Mr. B., whom other duties had called away from L——. We subjoin the following extract from his letter: "Since our brother B.'s arrival the inhabitants of L—— have taken courage. Every evening in the week religious instruction is given; religious worship is held every Sunday, and on the evening of that day there are conferences, at which from twenty to thirty brethren are present, sometimes many more, and such is the interest created that they are sometimes prolonged for two or three hours. The meeting is
entirely composed of Roman Catholics by birth, and some of them still outwardly belonging to the Popish Church."

This work will, no doubt, be accompanied by many trials, many sufferings, many imperfections, and we cannot foresee the result of it. But a door has been opened here by the Lord; are we at liberty to close it in order to knock elsewhere and obey calls which are neither so pressing nor so evident? In soliciting your aid we expose you, perhaps, to troubles and disappointments; but we appeal to you, feeling deeply your and our incapacity to do more than to sow—God alone can give the increase.

Another petition, equally urgent, reaches us, from the department of —, for the church of T——, where the propagators of the tenets of Darbyism (a new sect, coming originally from Plymouth) have occasioned the most deplorable dissensions. This petition reaches us almost simultaneously through three different channels.

1st. From members of the church who have remained faithful to the simplicity of the faith.

2d. From one of our correspondents, a Pastor in a neighbouring town.

3d. From one of our Evangelists, who was lately called upon to visit that flock.

All express the same feeling of alarm; for enemies within the fold are still more to be dreaded than those without. After drawing a most sorrowful picture of all the evil produced by these sectaries, our Evangelist adds:—"Such is the deplorable state of the Christians of T——. Discord has destroyed their bond of unity, the flock has been split in twain: one part, moved by a true spirit of radicalism, breathe but anarchy; the other, composed of honest and faithful Christians, loving order and esteeming wisdom, (thanks be to God, these are the most numerous,) are without a shepherd. They must be instantly succoured, in order to prevent further defection. A good clergyman, possessing learning, zeal, love, and prudence, might, with help from above, heal the deep wound which Satan has made in this unhappy Church, and repair its losses. Reflect upon this, my dear brethren, I beseech you. If no steps are taken, these errors will seduce every one. Consider that the enemy plunders and ruins from within and without. Will you leave him free scope, without doing any thing to prevent it? Send but an agent, endowed with the qualities above mentioned, and success is certain; for he would rest on the arm of the Lord."

We could lay before you many similar demands, but, not to lengthen our letter, we shall only add one more, worthy of notice from the perseverance of its authors, as well as from the important results which might be derived from the execution of the measure proposed.

Twice already had our Committee for Evangelization been solicited to establish a Missionary Station in the Department of ———, but reasons too long to be related prevented our complying with the request. Nevertheless, our friends, feeling the necessity of the measure, persevered in their application, and the following is an extract from a letter on this subject,
addressed to the President of our Committee by a Clergyman in the South of France.

**Sir, and Honoured Brother in the Lord:**

I received in due time the letter which informed me of the decision of the Committee relative to Mr. C——. The friends and brethren who, like myself, take a most lively interest in this business, were astonished and much grieved by that decision. As they consider the fulfillment of their request a matter of the highest importance, they beg me to write without delay, in order to lay it a third time before your Committee. Be so good as to remind it: 1st. That we deem the necessity of establishing a station of Evangelization amongst us more urgent than ever. 2d. That the Christian congregations in whose favor we solicit you, urge us every day more and more to do our utmost in order to procure the realization of their hopes. 3d. That for the first year we are ready to contribute largely to pay the salary of the Evangelist. 4th. That the execution of this plan cannot be delayed without real and serious danger.

For want of timely assistance and direction, a whole congregation have given themselves up to Wesleyan teachers. Other dissenters decimate our church. The congregations of V. and C. deputed, the other day, one of their members to warn me of the danger to which they are exposed. On the other hand, the National Church is losing all its strength; it seems as if religious zeal could not exist in the establishment, and was obliged to seek a refuge elsewhere. Rationalist clergymen persecute true piety with the utmost hostility; others, less violent, but ready to sacrifice truth to ease and quiet, hold and propagate the most dangerous maxims—such as this: "The most important point for a clergyman is to be on good terms with his Presbytery (Consistoire). He ought to be moderate in the manifestation of his piety—he must avoid those expressions which might hurt unconverted persons, such as—children of Satan, be converted, &c." But the most simple-minded among true Christians understand that it is an abomination, a spiritual adultery, to see the church of the Lord submit to be governed by Pastors and Presbyteries—*enemies of Jesus*. In short, dear sir, we are in a state of complete disorganization. Let your Committee come quickly to our aid, and out of our ruins may yet be raised a solid fabric to the glory of Him who has saved us by His grace.

The churches visited by our brother, the Rev. Mr. C——, have been much pleased with his preaching: even a worldly person said to some of our friends, after having heard him: "You wished for an Evangelist? Well, you would not find a better one than Mr. C——. If you make him come here, I authorize you to set my name down as a subscriber to your Society."

Be so kind, my dear brother, as to plead our cause warmly before the members of your Committee. Formerly, they would have sent an Evangelist to form a Christian congregation where none existed. Is it not
amazing that they will not now accept the ready formed congregations, which we offer to their care? If a mission to the heathen were proposed, they would, no doubt, readily concur in sending one; but now that we solicit assistance in favour of several Christian churches falling to ruins, they remain cold and unfeeling! What would our ancestors say, they whom our country has nurtured, if, coming out of their graves, they were to read in the register of your deliberations, that three times successively we have implored your help, pleading most powerful motives, and that three successive times have refusals been the result! I leave these considerations on the consciences of those of our brethren who shall be called on to deliberate in the presence of God on this our urgent suit, which is now for the third time laid before you.

We leave you to judge whether we can hear, without emotion, such solicitations, and whether we are at liberty to turn a deaf ear to them? As Christians, as directors of the work of Evangelization undertaken by our Society, our duty as well as our ardent wish is, to promote the extension of the Kingdom of the Lord through the preaching of His holy Gospel in every place where He is pleased to point out the way. Surely, here are doors open, urgent opportunities; well qualified agents might easily be procured, but the alarming deficiency of our finances stops us. No, we stop not before such an obstacle—we shall hire labourers for the Lord's vineyard; we have even decided to grant the above requests, notwithstanding the total want of funds to meet our present engagements—withstanding a debt of £940 sterling; for we reckon upon the help of the Almighty. He holds the hearts of His children in His hand, and He can incline them to hear us favourably, and to grant us the assistance of which we are in such need; for, as one of our dear Evangelists justly remarks, "When the influence of the Gospel opens a man's heart, it opens also his purse."

We may, therefore, in faith apply to the work of our Evangelical Society, and realize for ourselves these words of Scripture: "Of the gold, the silver, and the brass, and the iron, there is no number: arise, therefore, and be doing, and the Lord be with thee. (1 Chron xxii. 16.) We do not yet, it is true, see with our eyes or touch with our hands the earthly goods which will enable us to maintain the many labourers already under our direction and the others whom we are solicited to send, but this we know that silver and gold are the Lord's, that the Lord is our Father, our gracious Father, who, having given us His own Son, will with Him also freely give us all things. He will not withhold from His children the means of accomplishing the work which He Himself has assigned them. We therefore trust in His help, and in this assurance we request that you will not only grant us the assistance of your gifts and prayers, but also collect subscriptions for us to forward the work of Evangelization in France. Let us work while the day lasteth!

Before taking our leave, we would propose for your imitation the
method which our American brethren adopt with great success for the support of a Christian enterprise of this kind. You may have heard of the existence of a religious Association called the Foreign Evangelical Society in the United States, the end and purpose of which is to propagate the Gospel in Europe, through the agency of a Committee of Correspondence at Geneva, known under the name of the American Swiss Committee, in whose hands are the management of the funds and the direction of the work. Among the members of the Society in America, there are some who direct their attention more particularly to one minister, schoolmaster or colporteur, who is entirely maintained at the expense of one person, one family, or several persons or families, associated for that purpose in the United States, to whom the American Swiss Committee sends four times a year a full and detailed account of the work of their agent. This arrangement has not only the advantage of securing the salary of such agents; but excites also, in their favour, the interest of those who support them, and whose prayers are a more powerful means than their money, to bring about the conversion of souls.

When Churches are poor, a whole congregation unite their pecuniary means for one Evangelist or colporteur, and the quarterly Reports read in the assembly generally excite a lively interest, and are blessed in their results; for the donors interest themselves more readily in a particular undertaking of this nature, which concerns them directly, than in the general work of a Foreign Society, the details of which must necessarily remain almost unknown.

In proposing to you to establish yourself, or to induce others to establish, similar small associations in favour of our Committee of Evangelization, we make the same request in behalf of that of Colportage, which, burdened like us, with a considerable debt, finds its work likewise impeded by want of funds.

It may not perhaps be unnecessary to add a word here in anticipation of an objection which doubtless some persons will make, and which indeed has already been made: If we pay one agent more particularly, and support him by our prayers, why should we not also direct him? Does not the Geneva Society, by keeping in their own hands the direction of labourers paid by others, manifest a wish to rule—a certain love of power, contrary to what is written in St. Peter's Epistle (I. v. 3)? God forbid it should be so, or that we should try to be lords over God's heritage, but we believe that, having some years' experience in the sort of work we are speaking of, having given considerable attention to France, its localities, its population, its religious wants, and the means which have the most chance of success, we are perhaps better fitted than those at a distance (who have not made the Evangelization of France an especial study) to give useful advice and directions for the accomplishment of the only end we have in view, viz., the glory of God, the welfare of souls, and
the advancement of the reign of our Saviour, to whom, with the Father and the Holy Spirit, be honour, praise, and glory, for ever!

May His peace be multiplied to you more and more! Amen.

J. H. MERLE D'AUBIGNE.

Theological School.

As President of the Theological School, I would like to subjoin a list of its students, all of whom, we trust, are brought by the Lord to a knowledge of His Gospel. You will see with interest the truly Catholic nature of this Institution, which contains pupils from so many countries, and perhaps some friends may be disposed to undertake the support of one or other of those young men in their studies; for there are many of them, indeed I may say the greater part, who cannot pay the expenses of their Theological education.

Not to lengthen this paper, I subjoin the names of the students from the Vallies of Piedmont only, merely indicating, with regard to the remaining number, the countries from which they came.

Vaudois du Piémont, (Waldenses.)

M. Barthélemy Tron, de la Tour de Luzerne, born the 29th Nov., 1821.
Daniel B. Muston, de la Tour de Luzerne, born the 4th July, 1821.
James Concourde, d'Envers Pinache, born the 13th April, 1825.
Barthélemy Davy, de St. Jean de Luzerne, born in 1819.
Louis Bert, de Prielaret Val St. Martin, born the 8th April, 1819.
Jean D. Charbonnier, de la Tour de Luzerne, born the 23d June, 1823.

3 Belgians, 2 Germans, 12 French, 2 Italians, and 10 Swiss.

I omit the name of a student who is about to join the work of Evangelization now carried on in Canada, neither do I reckon in the numbers above mentioned the ex-Abbé Maurette, nor a young Scotchman, who follow the lectures given in our School, but who are not regular students; the former is also exercising himself in evangelical preaching, as several priests converted from Popish doctrines to Christ have done before him, whilst attached to our Theological School.

No. II.

Letter from the Canada Mission.

Dear Sir:

I can send you but a very incomplete and disconnected Report this year, for I am obliged to write it in great haste, in the midst of cares and labours which occupy my mind, and leave me not a moment for rest to turn my thoughts to this subject. I hope you will understand this, and will not
impute this sterility either to a want of willingness or to negligence, but only to the circumstances which have obliged me to spend a great part of my time on the highways and in the woods, for some months past; these are the only causes which have prevented me from writing to you as much as I could wish. I am happy to believe that these reasons will suffice as an apology to those of my friends who may find fault with the brief Report which I send you on this occasion.

As I must be short, I will merely state that in general our work, which has not, however, remained stationary, has advanced but slowly this year, more so than in preceding years. The results, though satisfactory, are still not as much so as formerly. The Spirit of the Lord has not worked with so much power, nor has His light enlightened so many hearts. This year has been rather one of trials than of success; our labours have been more to preserve, to heal, and to lead, than to acquire more ground, or to reap. We have been rather pastors than evangelists. All these members of our flocks, so lately plucked from the power of the wicked one, and abandoning a disgusting and vile Popery, required much care to teach and establish them in the knowledge of Christ, and to fortify them against the increasing opposition from their adversaries, and the snares of their most powerful enemy. So that the care of souls, the fetters of the wicked, and the difficulties which infirmities and sickness within have sown before our feet, have occupied all our time, and have turned our efforts from Evangelization, properly so called. Nevertheless, in the midst of elements so various, and perhaps so heterogeneous, the work of the Lord has grown, though feebly; it has taken root, has spread, and has been prospered. The infinite compassions of our Father in Heaven have been outpoured upon us and upon His people. His face has shone upon our path, and His grace, which has manifested His strength in the midst of our feebleness, has accomplished (as it always does) more and otherwise than we had thought of asking.

New links had just been added to the chain of blessings with which it pleased God to surround us, by the conversion of several undecided and wavering persons, when persecution suddenly broke forth at St. Pie; it surprised all our brethren, and it seemed that it would not stop till it overthrew everything. But you are aware of the useless efforts of the adversary, and how God made good to come out of it for those whom He loves. His remarkable dispensations, in severely and suddenly striking the most wicked oppressors, produced such an impression on every one, that all, with one accord, say openly that it was the justice of God which pursued them. Many who had gone with them from fear, contrary to their own disposition, and drawn away by a current which they could not turn aside, but who saw with pain and astonishment to what a degree their wickedness and audacity arose, came out immediately against them. In a few weeks that whole multitude was altered; each reproached the wicked with their injustice; they were ashamed of them, they said; they rejoiced at their
punishment; they excited each other to return to more generous sentiments. The conduct of our brethren, who not only forgave their enemies, but did good unto them, produced a great effect, and contributed to the glory of the Gospel. Many expressed their regret for the past to them, and made inquiries respecting that Gospel which had made them better. Great, also, was the joy and the gratitude of our brethren, when they saw themselves so suddenly surrounded, as it were, by a new people, polite and respectful, and of whom they had long not dared to hope for a change. The disposition of minds is still peaceful; we hope that it will long continue to be such; and we ask it of God, for we have learned not to rely on appearances. The Gospel is not loved any more; this people is light and fickle; the natural enmity of the heart may readily be aroused anew; there is no firmness elsewhere than in faith, no certainty elsewhere than in the grace of Him who holds the hearts of men in His hand, like streams of water which He directs whither He chooses. But whether this tranquillity lasts a long or short time, we have blessed the Lord for it, and we bless Him again; it has given us facility in sowing the good seed a little, and in showing to the world that Christians bless, and do not avenge themselves.

Already several grains of this seed appear to shoot forth, and our prayers arise to heaven that God may make them grow, and flourish rapidly, and produce full and fine crops.

Several persons have been converted at St. Pie during the year; among others, a man whose honesty and attachment to his Church had become proverbial. It was considered to be a real calamity in the village when, after many struggles and much indecision, he was seen at last to embrace the Gospel. Several other persons, also, are very near the foot of the cross; especially two women, in times past as fierce as lions, who have now become as gentle as lambs. They own their wickedness, confess their sins, and advance towards Zion, inquiring, "What must we do to be saved?" One of them related to me her violent actions, her fearful excesses, in which she would have gone so far as to murder her husband, had not God's grace kept her from it, when his only fault was that he loved the Gospel. She related, with touching gratitude, the tender mercies of God, who had snatched her from the path of perdition in which she was advancing.

The Gospel is more firmly established at St. Pie than it ever was before. The most violent persons seem to make up their minds to see the Protestants live near them, and to tolerate a church which they have been unable to overthrow. May the vine which the Lord has planted in this place, which He has guarded in the storm, and cultivated, and watered by His grace, speedily grow up, and sprout forth for His glory. May its tender roots spread beneath; and its branches, nourished by a healthy sap, will bear fruits, and will cover this land with their shade.

A good opening has just been made in a parish near St. Pie. A large
family has embraced Protestantism, and is seriously and actively engaged in seeking salvation. All of them fill us with hope, and profess willingness to follow the Gospel with integrity. The mother is a very interesting woman, full of feeling and energy, who is always defending the Gospel against her neighbours, whom she astonishes by her ability. All have attacked them, insulting and rejecting them; whereas before they were the most highly esteemed persons in that place. They have been ridiculed in a song, which is an abominable parody on their attachment to the Book of God. These new friends are a good conquest of the study of the Bible, which was given to them by one of our brethren two years ago; but they had read it with cold indifference until the troubles which took place at St. Pie, which disgusted them, and induced them to seek the right way diligently in the Holy Scriptures. I have visited these good people several times, and I always returned with my heart full of faith and gratitude. I will, at another time, relate some interesting facts to you concerning them.

Berea is decidedly taking the position of a Protestant colony, and promises great prosperity, if the blessing of God rests upon it. Several families, both Christian and Catholic, have gone this winter to reside there, and others are preparing to do so afterwards. There are now about thirty families which receive the Gospel. The school is still flourishing; from forty to fifty children attend it, and show by their joy how much they love it. Madam Feller recently mentioned to you the devotedness of our excellent sister Perrusset, who remains at that station—her care and her tenderness for the souls of the dear children for whom she has such deep affection. She has a little weekly prayer-meeting with them, in which she exhorts them to piety. These meetings are always seasons of benediction, which every one welcomes with pleasure. In the autumn, her soul became very anxious for the spiritual interests of her dear scholars. Seeing that several of them were under religious impressions, and fearing lest they should become effaced, she redoubled her supplications for their entire conversion. After a day of fasting and prayer, she had a most solemn meeting. Being herself greatly impressed by the Spirit of Christ, she spoke to her children in the most tender and affectionate manner, entreating them with tears to give themselves now up to the Lord with their whole hearts. She prayed with such fervour as she had never felt before. She wept, she sighed, she pleaded, saying to the Lord, in her holy and ardent importunity, “I will not let thee go except thou bless my dear children.” Her heart desired the blessing, and expected it, relying on the promises of the Lord. The most serious children wept and prayed with her. Several of them entreated God, in their childish language, to take from them their hearts of stone and give them hearts of flesh. When they had done, our sister began again to pray for each of them, and with such earnestness as we cannot describe. That evening was an epoch in the history of our school. Our sister Perrusset never speaks of it without
shedding tears of gratitude. She has the delightful hope, that eternal love has inscribed the names of ten of her scholars in the Lamb's Book of Life. Since that time, those children have been remarkable for their regularity at school, their good behaviour, and their pious words. They often assemble to read together the Holy Scriptures, which are able to make them wise unto salvation; and they then go to the loft of the schoolhouse, or to the woods, to pray. Our dear sister watches these dear children; she carries them in her bosom, and she presents them daily to the Lord, that He may wash them anew in His precious blood, and may vivify them by His Holy Spirit; and she exhorts them to persevere in the holy sentiments which His grace has implanted in their minds. Oh! what may not the believer obtain, if he wrestles with God and lays hold on His promises!

As to Chazy, which Dr. Cote took care of formerly, I think I cannot do better than to refer you to Mr. Wolff, who is about to leave for New York, and who has visited that station, as well as to the letter which Madame Feller recently wrote, in which she gives a hasty relation of the blessings which God has poured upon it. It is a station which gives us great joy, and to which we look with pleasure. The eye of the Lord is on it, to bless His children there, and to make His word prosper.

Neither will I speak of Grande Ligne. I will leave this to Mr. Wolff, who is acquainted with the work here, and who can report to you, far better than I can, the state of this station and all that relates to it. I will reserve the little space that remains, to give you a general sketch of a new station, recently commenced at Sterrington, near Napierville, to which Madame Feller has already introduced you, and which gives us great joy, on account of the interest which it presents, and the decided and Christian character of the first converts. The circumstances of the conversion of Mrs. Talard are very remarkable; as she was led to the knowledge of the truth by the means of a stroke of lightning which fell on her and hurt her severely. For some time she had heard the truth, her intelligence was convinced, but her heart remained behind, resisted, and was content to go no farther. Her husband, an amiable and intelligent man, converted several months ago, made the soul of his wife a subject of particular prayer and thought. During a fearful storm, when the lightning was descending on all sides, she threw herself on her knees, in her terror, and, with her husband, asked God to protect their house, upon which, nevertheless, the lightning fell. It ran along a stove pipe, and struck Mrs. Talard, who, terrified, and almost dying, openly owned her folly and her rebellion, saying that God had struck her with lightning to constrain her to give her heart entirely to Him. The impressions which she then received were most deep and solemn. Seeing that she had escaped from death and its eternal consequences, as it were, by a miracle, she instantly threw herself on her face, entreating the Lord to forgive her continued resistance, and all her sins; and this was immedi-
ately granted her. She was filled with peace and serious joy. The voice of the Lord, which reached the inmost parts of their souls, had the happiest consequences; they resolved to consecrate themselves sincerely to God as disciples of Christ, and to make every effort to enlighten their people. Gifted with feeling and energy, they united, as it were, in one heart and soul, to speak with fervency to the Canadians about the truths of the Gospel, whatever opposition they might meet with. Their zeal displeased all those who hated the Word which they announced. All, even their former friends, turned against them, whom they formerly honoured and respected on account of their probity and their virtue. The curate exposed them publicly to shame and contempt, and soon they were surrounded by violent enemies, who, at the time of the troubles at St. Pie, attempted to set fire to their barn; happily these wicked intentions were frustrated. Without being intimidated, our friend Talard continued to seek persons who would hear him. After eight months of trials, God blessed his efforts; several families decided to follow the Gospel; they gave themselves to the Lord, and have been blessings to others. Several most interesting facts have occurred in their little society, which the Lord continued to visit with His Spirit, and which will be the subject of a future letter from Madame Feller, or Madame Norman- deau. You understand how great must be the joy of our friends in seeing these new families love Jesus; they are more encouraged than ever. Already for a long time before their conversion, and frequently since, they had an idea of leaving Canada and going to the States, whither the facilities of living and their tastes and habits attract them strongly; but since they have had new brethren around them, they have abandoned this project for the purpose of becoming useful to them. Mr. Talard, his wife, and his only daughter, an amiable young person just beginning her religious career, are unanimous in the resolution of remaining to devote themselves to the interests of their people. They will not regard their personal interests, but those of the Lord; in no way fearing to impoverish themselves, if it be necessary, provided the Canadians be saved. Convinced that there is a fine harvest to reap in that place, they have offered to repair an old schoolhouse belonging to them, for the purpose of holding meetings there, if we will send them a missionary, whom they will take into their house, will nourish and entertain gratuitously. This new fruit of their faith fills us with gratitude and joy. Our friend Talard is a simple agriculturer, who lives honourably on the produce of a comparatively fertile farm, which he has acquired by the labour of his hands, and which he is happy to be able to consecrate in part to Him who gave it him. Dear brethren, pray for our good friends of Sherrington.

We shall soon have the pleasure of speaking to you of new stations, which are being prepared by our colporteurs, who are asked for by many who desire to hear them. It is one of our trials that we have but two of these labourers for the present time. The ill health of our brother
Cloutier has forced us to renounce employing him, and the trial we made of the fourth has shown us that he was not fit for it.

In concluding this rapid and dry sketch of the principal facts, I will say that it has pleased God to visit us by death, and to take to Himself three of His dear children in the space of six days, and that a third had preceded them for some months in the dwelling of the blessed. All four fell gently asleep, in the happy hope of eternal life, committing their souls to Him who had redeemed them. Our dear Adelaide Brissette, with whom you were acquainted, is one of the number, as well as her respected mother, sixty-six years of age, who survived her daughter but a few days. Their deaths were conformable with their lives, filled with peace and fervent desires to possess Jesus, whom they had loved with their whole souls. Our hearts would have wished to keep them here, for they were greatly beloved by us all; and in losing them we lose some of the best members of our church. As to themselves, we rejoice with a holy joy in their happy departure, for to exchange earth for heaven, my God! what glory and what a favour! By the side of their death-bed, we could but worship that grace which had honoured us as happy instruments for announcing the Gospel to them. We rejoiced that we had left our dear Switzerland, at the thought of the consoling day which was about to dawn upon their souls. We envied their happiness.

But I must stop, dear brother, regretting that I have not been able to give you a complete relation of the work. We would have been happy to speak to you farther about our trials, the sufferings and absence of our dear Mr. Cote, who leaves a great void in our operations, and of the paths, often difficult, through which it has pleased the Lord to make us pass.

We have not, this year, the joy of announcing to you as abundant a harvest as that of last year. Only twenty Canadians (without counting the work which our good God has effected in the hearts of the children of Berea) have made a profession of piety. We think that this is too little. Our hearts mourn over it, and accuse us. It is but a third of the number of last year. We expected much more. This is a great trial. But we are not of those who despise the blessings of God, under the pretext that they are too small. Whatever they may be, they are always favours, for which we bless Him. In humbling ourselves we adore Him for His numerous testimonies of His presence and His love, which might have been less, for He might not have granted us as much as He has. The good which He has done to the dear children of Berea might have held us longer in prayer and patience. We cannot always hope for harvest in seed-time; if God has given us this blessing sometimes, it was to encourage and console our hearts; He will not make it a habit.

By His grace we can say that His work has taken a form, and become more firm, that it has ripened, if I may so speak. As it is now, it can advance better, and resist the adversary more readily. It presents
itself in the beginning of this year full of favours, attractions, and encour­gements. It invites us to fortify ourselves in God and in the power of His strength, and to redouble our energy and activity. The call of the man of Macedonia, which we hear on several sides, assures us that we do not work in vain. It is with profound and lively joy that we see new shades vanishing, our horizon extending, the light arising and announcing the sunrise with new blessings. May they be abundant!

The times call upon our hearts to make haste in our work. We do not perceive any more among the people that enmity, that declared opposition, which we have indicated to you; not that it has been taken away, but it has been put down and quieted. People appear to be weary, and want rest. But in the midst of this little calm, we perceive anew that spirit of inquiry, of uneasiness, which, since two years, we have scarcely seen at all. It appears to awake, to circulate, to go from place to place, not everywhere, but in several parts of the country. They need true and solid doctrines. The gross and corrupt food of the priests cannot suffice for all; it only makes them feel the more their poverty and misery. In vain are the ancient superstitions, which had been neglected, renewed daily; they only make the heart more hungry, which finds nothing but material and vain enjoyments in them, which leave it ever more empty, and ever more unhappy. The very opposition of the priests to the Word of God, their superstitions, their exactions, prepare their own ruin, which they work with their own hands. Oh! if in the midst of all these superstitions, of the woes of this generation, of all this conflict of things, they felt the necessity of faith, my God! they would call on Thee in prayer! When will Thy doctrine descend like rain. Thy Word drop like the dew, like the fine rain on the grass just rising from the earth, and like a heavy shower on the strong grass?

When we consider with a Christian and missionary's eye all the wants which are before us, our souls suffer, and are filled with longing. We would that we had eloquent voices and ardent hearts to go and announce every where the riches of Christ. We would also have new missionaries to take care of the stations which are just begun. And we feel, too, the need of preparing as many and as soon as possible. We greatly regret that we have not before this begun to lay the foundations of our future house, which, when once built, will give us the power of receiving young children, intelligent, and with pious dispositions, whom we would desire to take under our care early, so as to prepare them for this work. We hardly know by what reason we allowed ourselves to be stopped in the accomplishment of this duty; and we call unto God to fortify us, to make us advance courageously, and to obtain the means of building that house unto Him, and to pursue our work. May the Lord raise up many friends who will take into consideration these new wants in His work, and help us according to their abilities.

I beg your pardon, dear brother, for this poor letter, of which I am
truly ashamed. I have written it very hastily; if I had a little time, I would begin it again, but I cannot think of this. Such as it is I must send it. You will use it as you judge proper, and if it is good for nothing but the fire, burn it; I shall not be offended.

Accept, dear brother, from the members of the family and from me, our most cordial salutation in Christ.

Your brother in the Lord,

LOUIS ROUSSY.

Grande Ligne de l'Acadie, May 1st, 1844.

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No. III.

LETTER FROM THE CONGREGATIONAL UNION OF IRELAND.

Dublin, March 29, 1844.

Rev. and Dear Sir:

A few months ago I was favoured by my valued friend, Dr. Sprague, of Albany, with copies of the last Report of your Foreign Evangelical Society, and of his own excellent and powerful discourse preached for that important institution.

As the object of your Society is to "promote the moral and religious welfare of your fellow men in foreign Christian countries which stand in need of your aid," it struck me that perhaps Ireland may on consideration be recognized as one of the countries for the benefit of which your generous aid might be extended. And though for some time I hesitated about doing any thing to ascertain your mind upon the subject, yet being deeply concerned for this, the land of my adoption, and being engaged as Secretary to an institution in the country at work for its highest good, I have at length resolved to submit our case to your notice, in the hope that a portion of the assistance we so much need, may be obtained from your Board of Management, and being persuaded that whether you can or not afford to us a grant of money, our application will at least secure a response of good-will to our cause.

With the general state of Ireland and its claims upon Christian liberality and zeal, you are, no doubt, in a degree acquainted. Of a population numbering from eight to nine millions, three-fourths, probably four-fifths, are devoted to anti-Christianism; and in no part of the world have the debasing and soul-destroying errors of Popery a firmer hold, or more stiff, and shrewd, and active adherents, than here. Of the temporal condition of the people you have specimens in the emigrants, who, year after year have been landed on your shores, carrying their religion with them, and helping to prepare a highway for the Man of Sin within your own borders. They are naturally a generous and intelligent race; if freed from
the yoke of evil, and brought under the power of the Gospel, they would
be a noble people. In what department—literary, scientific, mechanic,
political, judicial—have not some of them excelled? If themselves con­
verted, what valuable auxiliaries might we not expect them to be in
promoting the salvation of the world?

The institution on behalf of which I respectfully and earnestly invite
your attention, is called "The Congregational Union of Ireland." It
was formed among some of the few Independent Churches of this country
in the year 1829, and has been gradually, through many difficulties, work­
ing on its way for contributing to regenerate the land, until now it has
acquired considerable importance, and promises, if it be adequately sus­
tained, to accomplish extensive and lasting good. It embraces a Home
Mission, and a "School of the Prophets." In the former we have nine
brethren, partly or altogether engaged in missionary work—some extracts
from whose journals I enclose. In our infant college we have nine young
men preparing for the work of evangelists; besides pursuing courses of
general and theological study, they are being trained up in an acquaint­
ance with the Irish language, to qualify them for hereafter more readily
and acceptably bringing the truths of redemption by the Cross into close
contact with the native mind. I also enclose a statement printed
lately for circulation among our Churches in England, by which you will
see that our case is well attested by esteemed brethren, several of whose
names are, I am sure, advantageously known on your side of the Atlantic.

It may be thought singular that we should trouble friends in America
with an application from Ireland. Would that there were no need for it;
—and if Britain had done her duty, or were prepared to discharge it
towards her "sister-land," no such need might exist. But, alas! we vari­
ously feel that Ireland is not England. And though we have reason to
hope that before long our Churches in Britain will come forward liberally
to our help, we are yet much cramped in our operations, by the scanti­
ness of our resources,—and our own means are comparatively very small.
You have given proof—the pages of your Report record it—that you feel
for the cause of Protestant Christianity in Europe—and why not equally
so for the same cause in Ireland? Some of your citizens have shown their
sympathy with persons here who have been seeking to dissolve the Legis­
lative union between this country and Great Britain; and why should not
Christians with you be ready to countenance and support a little band of
brethren who labour for the far higher and more sacred aim of reconcil­
ing their fellow-countrymen to God by faith in Jesus? If we mistake
not, the religious state of Ireland affects, and will affect the religious state
of the world. Ours is a field on which all the friends of truth, and grace,
and liberty should concentrate their power, successfully to grapple with
and master the mystery of iniquity as a common foe.

I would enlarge, but forbear. If my application should meet with a
favourable reception from yourself and the gentlemen who act with you, it
will gratify and encourage not a few in this place where Satan's seat is, and will cause through us many thanksgiving to God.

Believe me, Rev'd and Dear Sir,

Yours in the faith and service of the Gospel,

WILLIAM URWICK.

The Rev. Dr. Baird, &c., &c.

Note.—There was a typographical error of some consequence in the Report of the Society for the year 1843, on page 70, second line from the top, of the statement of the Expenditures of the Grande Ligne Mission. Instead of $5,156 08, it should have been $515 60.
APPENDIX.

Dr. The FOREIGN EVANGELICAL SOCIETY.

(From May, 1843, to May, 1844.)

Appropriated and remitted to Europe, for the work in Switzerland, France, Belgium, Sweden, etc. .............................................. $5,950 22

Appropriated and remitted to Canada, of which $1,601 76 were for the Grande Ligne Mission, ............................................ 2,244 57

For the return of Messrs. Baird and Sawtell, and their families, 1,120 00

Salaries and travelling expenses of Secretaries and Agents, etc. 3,074 65

Quarterly Paper, ................................................................. 160 36

Expenses of office for furniture, fuel, etc. etc. .......................... 117 60

Sundry expenses, viz., for Anniversaries, postage, discount on uncURRENT money, loss by counterfeit bills, etc. 111 41

Printing of Annual Report and Dr. Sprague’s Sermon, ............ 365 46

Balance, ............................................................... 212 27

$13,386 54
APPENDIX.

in account with W. W. CHESTER, Treasurer.

(From May, 1843, to May, 1844.)

<table>
<thead>
<tr>
<th>Location</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albany, N. Y.</td>
<td>Collection in Dr. Sprague's Church, 50; collection in Mr. Allen's Church, 62; Dr. Sprague's Church, balance of subscription, 102; J. Koon, Esq., for Quarterly Paper, 3.</td>
<td>$964.69</td>
</tr>
<tr>
<td>Alexandria, D. C.</td>
<td>From the Second Presbyterian Church, balance for support of a Colporteur, 62; Rev. E. Harrison, balance of Colporteur subscription obtained by him, 50; Donation from First Presbyterian Church, per Rev. E. Harrison, 20.</td>
<td>486.12</td>
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<tr>
<td>Amherst, Ga.</td>
<td>Presbyterian Church, 120.</td>
<td></td>
</tr>
<tr>
<td>Augusta, Ga.</td>
<td>Miss E. Scollay, 10; Ladies' old Society for Colporteurs, 50; do. of Park-street Church, per Mrs. L. Dwight, 94; Joseph Emerson, 10; Ladies' Colporteur Society, Mount Vernon Church, 285; Fine-street Church, 129; Old South Church collection, 115; Central Church, 116; Mount Vernon collection, 203; Bowdoin-street Church, 112; Essex-street Church, 197; Park-street Church, 115.</td>
<td>19.62</td>
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<td>Belchertown, N. Y.</td>
<td>Mr. Orvitt's Church, 19.</td>
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<td>Bloomfield, N. J.</td>
<td>Presbyterian Church, 86; James C. Baldwin, stationery,</td>
<td>43.96</td>
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<td>Baltimore</td>
<td>A gentleman for young Belgian, 10; Gen. McDonald, 50; Mrs. Gibbs, for Colporteur, 75; a Friend, by the Rev. M. Hill, for Colporteur, 75; a Steward of God, (two donations $100 each,) 200; collection in the First Presbyterian Church, Rev. Mr. Hamner's, 50; balance of collection in Mr. Hamner's Church, 10; a gentleman from Newark, N. J., 5; a few individuals, Rev. Dr. Morris's Church, 5; Rev. J. G. Hamner, 10; J. L. Eastman, 10; Edward Wright, 20; Col. J. Sheppard, 10; J. W. Airicks, 5; a Friend, by Rev. Mr. Hill, (for a library for the Waldenses,) 27; Ladies' Association, 262; a Friend, 10; Miss Schley, 5.</td>
<td>840.20</td>
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<tr>
<td>Bryan Co. Ga.</td>
<td>Bryan County, Georgia, 65.</td>
<td></td>
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<tr>
<td>Claremont, Mass.</td>
<td>Collected by Mr. Hubbard in Canada, Vermont, and New Hampshire, 274.</td>
<td>91.74</td>
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<tr>
<td>Cabotsville, Mass.</td>
<td>Sabbath School, Rev. Mr. Clapp's, 10.</td>
<td></td>
</tr>
<tr>
<td>Carlisle, Pa.</td>
<td>First Presbyterian Church, 80; Second do., 38, 75.</td>
<td></td>
</tr>
<tr>
<td>Charleston, S. C.</td>
<td>First Presbyterian Church, for support of Colporteur in France, 80; from the Juv. Miss. Society, to furnish a library for one of the most important parishes of the Waldenses, 40; Third Presbyterian Church, 96; First Presbyterian Church, 80 from ladies to support a Colporteur, 163; Mrs. Sheppard, (of Jamaica Plains, Mass.) to support a Colporteur, 80.</td>
<td>459.00</td>
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<tr>
<td>Charleston, Mass.</td>
<td>Collection in Congregational Churches, 66.</td>
<td></td>
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## APPENDIX.

(Continued.)

<table>
<thead>
<tr>
<th>Location</th>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Durham, N. Y.</td>
<td>T. Williston, Esq.</td>
<td>3 00</td>
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<tr>
<td>Enfield</td>
<td>Rev. Mr. Ewen's Church</td>
<td>50 00</td>
</tr>
<tr>
<td>Essex</td>
<td>Rev. Mr. Fisk's Church</td>
<td>6 00</td>
</tr>
<tr>
<td>East Hampton, Mass.</td>
<td>Congregational Society</td>
<td>12 00</td>
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<tr>
<td>Elizabethtown, N. J.</td>
<td>Miss Spaulding's School</td>
<td>80 00</td>
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<tr>
<td>Farmington</td>
<td>John T. Norton</td>
<td>25 00</td>
</tr>
<tr>
<td>Fayetteville, N. C.</td>
<td></td>
<td>87 10</td>
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<tr>
<td>Fredericksburg, Va.</td>
<td>Presbyterian Church</td>
<td>58 00</td>
</tr>
<tr>
<td>Freehold, N. J.</td>
<td>First Presbyterian Church, $8 67; Village Church, 5 28.</td>
<td>13 95</td>
</tr>
<tr>
<td>Georgetown, D. C.</td>
<td>Collected at Presbyterian Church, $9 35; from Miss English's school, 10 16; Miss L. S. English, 10.</td>
<td>29 51</td>
</tr>
<tr>
<td>Hartford, Conn.</td>
<td>Fourth Church, $29 46; South Church, 9 76; a few ladies, 13.</td>
<td>52 21</td>
</tr>
<tr>
<td>Harrisburgh, Pa.</td>
<td></td>
<td>2 00</td>
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<tr>
<td>Hadley, Mass.</td>
<td>Russell Society, $31 58; Children's donation, 1 26; North Parish, 16 25; First Parish, 4 75; Russell General Benevolent Association, 26 80.</td>
<td>79 64</td>
</tr>
<tr>
<td>Hadley Falls</td>
<td>Congregational Church</td>
<td>13 67</td>
</tr>
<tr>
<td>Keysville</td>
<td>Rev. Mr. Mutten's Church</td>
<td>6 95</td>
</tr>
<tr>
<td>Longmeadow, Mass.</td>
<td>From Mr. Leicester Noble, $3; collected by Mr. Harris, —a lady, for the young converted Belgians, or other purposes, 24 15; from an unknown Friend, for the same or Church at Lyons, 10; from an unknown Friend, do. 10; an anonymous Friend, 5.</td>
<td>52 15</td>
</tr>
<tr>
<td>Lowell</td>
<td>Rev. U. C. Burnap and Lady, for Colporteur in France, 80; James Wright, Esq., 3; Congregational Church and Society, 16 22.</td>
<td>99 22</td>
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<tr>
<td>Liberty County, Georgia</td>
<td></td>
<td>11 25</td>
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<tr>
<td>Milford</td>
<td>First Society, $21 14; Second do., 6.</td>
<td>27 14</td>
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<tr>
<td>Middletown, Conn.</td>
<td>Ladies' First Evangelical Society</td>
<td>5 00</td>
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<tr>
<td>Morristown</td>
<td>S. B. Emmel, $2; S. Johnson, 5; S. A. Prudden, 1; Judge Whitehead, 10; Tho's Little, 2; A. G. Sayre, 1; Judge Word, 10; John M Gould, 1; J. M. DeCamp, 1; Miss Schenck, 3; Mrs. Charlotte B. Arden, Second Presbyterian Church, 10.</td>
<td>45 00</td>
</tr>
<tr>
<td>Middletown, Conn.</td>
<td>Ladies' First Evangelical Society</td>
<td>46 00</td>
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<td>Mobile, Alabama.</td>
<td>Presbyterian Churches, $117 09; for Quarterly Paper, 3.</td>
<td>120 09</td>
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<td>Montgomery, Alabama.</td>
<td>Presbyterian Church, $38; for Quarterly Paper, 2.</td>
<td>40 00</td>
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<td>Marblehead</td>
<td>A friend, $80; Sabbath School, 25.</td>
<td>105 00</td>
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<td>Milledgeville, Ga.</td>
<td>$20; (Quarterly Papers, 2, 92.)</td>
<td>22 92</td>
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<td>Macon, Ga.</td>
<td>Presbyterian Church</td>
<td>150 00</td>
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<tr>
<td>New Haven</td>
<td>Ladies and gentlemen for support of Moureton, $50, for support of Moureton, in part, 118 60; for support of do. by Mr. Salisbury, 50; from an individual, 14; for Mr. Moureton, 35; subscription for Quarterly, 10; a Donation, 10.</td>
<td>257 60</td>
</tr>
<tr>
<td>New York</td>
<td>Collected at the Reformed Dutch Church, Lafayette Place, after a Sermon by the Rev. Dr. Sprague, Sabbath evening, May 7th, 1843, $112 89; Mr. Wm. M. Halsted, 20; P. Perit, Mercer-street Church, 50; Ladies' Association, Mercer-street Church, Miss Bidwell, 5; Mrs. Bethune, 5; Mrs. T. C. Doremus, 20; contribution of Tabernacle Church, 18; a friend, to educate a young Belgian.</td>
<td>257 60</td>
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</tbody>
</table>
APPENDIX:  

(Continued.)

or for general purposes, 6; do. do. 4; Dr. Ferris’s Church, 75 51; Seventh Presbyterian Church, per Mr. Reed, Trens. 60; Carmine-street Church, 27 06; Bible Society, 500; Dr. Potts’s Church, J. Brown, 50; Dr. Spring’s, J. Sampson, 50; Drake Mills, 10; Dr. Skinner’s, Wm. G. Bull, 25; J. B. Sheffield, 10; anonymous friend, for Belgian youth, 5; Allen-street Church, 1 75; Ladies of Brick Church Colporteur Association, 75 50; collection in Dr. Hutton’s Church, after a sermon, by Dr. Bethune, 237 62; J. Boorman, 50; A. G. Phelps, 100; R.T. Haines, 100; P. Perit, 50; W. W. Chester, 80.

Norwich, Conn.—To support an Evangelist, First Congregational Society, 40; do. Fourth do. (Greenville,) 6; do. Second and Third do., 201.

New Bedford.—Ladies’ Sewing Circle, Colporteur, 240 00.

Norfolk, Va.—Presbyterian Church, 5 00.

Norwalk, Ohio—C. S. Latimer, Esq.

Natchez, Miss.—Presbyterian Church, (dis. 2 55.)

New Albany, Indiana.—Mrs. A. M. Fitch, 5; Quarterly Paper, 2.

New Jersey.—G. D.

New Brunswick, N. J.—Collection in the First Reformed Dutch Church, $17 60; Collection in the First Presbyterian Church.

New London.—By Thomas S. Perkins, from the Congregational Church, $75; by Thomas S. Perkins, in addition, 4.

Oxford, Ohio.—Mrs. Lock.

Orange, N. J.—Collection, $18 56; Young People’s Missionary Society of the Second Presbyterian Church, J. Hogan, 20.

Princeton, N. J.—Miss M. B. Rice, $5; Theological Seminary, 4; Students of the College, 18 65; Rev. Dr. Carnahan, 5; Mrs. Carnahan, 5; Mrs. Rice, 2 50; John V. Talmage, 5; Prof. McLean, 2; by Mr. Harris, Prof., and Students Theol. Sem. for support of student for ministry in France, 42.

Philadelphia.—Clinton-street Church collection, 49 22; J. Marshall, 20; Clem. Tingley, 20; C. S. Wurts, 20; G. W. Fobes, 20; a Friend, 10; cash, 1; Female Evan. Society Third Presbyterian Church, first payment for support of a Colporteur, by Mrs. Shaw, 40; Rev. Henry Gray, to circulate Bibles in France, 20; Ladies’ Association of Central Presbyterian Church, collection for Colporteur, by Mrs. J. V. Cowell, 80; Ladies’ Association in First Presbyterian Church, (Rev. Mr. Burns’s,) additional, for the support of a Colporteur, by Mrs. J. Donaldson, 19 63; also 100; Third Reformed Dutch Church, 23 50; a Female Member to constitute the Rev. Dr. Bethune a Life Director, 100; collection in Central Presbyterian Church, 74 92; a Friend, jewels sold in Europe for 400; Mrs. Reed, in full for Colporteur, 40; Mrs. R., for Toulouse Soc., 10; Rev. J. F. Berg, German Reformed Church, 41 50; collected by Mrs. C. A. Howe, 65; a few Ladies of the Reformed Dutch Church, Crown-street, 27; First Presbyterian Church, (Mr. Barnes’s,) Alex. Fullerton, 20; Thomas Biddle, Jr., 10; Thomas Biddle, Sr., 50; Mr. McKee, 10; H. R. Davis, 10; Jas. H. Paul, Esq., 10; James Bayard, 10; H. J. Williams, 50; John Echel, 10; Jacob Dunton, 5; J. W. Atwood, 10; Mr. Gimmel, 2.
A. R. Perkins, 10; J. McLanahan, 10; S. H. Perkins, 10; Messrs. Perkins and Purves, 10; J. C. Donnel, 5; B. W. Richards, 5; W. Wurts, 10; J. J. Kneedler, 5; Isaac Dunton, 10; First Presbyterian Church Ladies' Association, 115; John A Brown, 75; Third Reformed Dutch Church, Dr. Bethune's, in part, Ladies and Gentlemen, 148; Fifth Presbyterian Church collection, 17; Portsmouth.—Rev. Mr. Clark, 2 00.

Plattsburgh.—Presbyterian and North Churches, 14 00.

Providence.—Young Ladies' Colporteur Association, 80; Beneficent Congregational Sabbath School, to support Henriod, 100; Dea. Josiah Chapin, 80, 260 00.

Perth Amboy.—Samuel E. Woodbridge, fourth payment to constitute himself, his wife, and his son, Stephen G., Life Members, 75 00.

Poughkeepsie.—Reformed Dutch Church, 28 00.

Portland.—Ladies' Sewing Circle, 4 34.

Pittsford, Vt.—Rev. A. G. Pease, 12 50.

Peterburgh, Va., 81 00.

Quarterly Paper, 96 29.

Rochester.—Ladies, 32 00.

Richmond, Va.—Collection in the Second Presbyterian Church, 49 50; collected by the Ladies' Association in the same Church, 109 18, 158 68.

South Hadley.—Rev. Mr. Condit's Church, 43 13.

Southampton.—Rev. Mr. White's Church, 22 61; Rev. Mr. Beeman's Church, 35 85, 48 46.

Baton Rouge, Louisiana, 269 50.

Saratoga Springs.—B. C. Butler, 2 00.

Utica, N. Y.—Moses Bagg, 5 00.

Waterford.—Rev. R. Smith, 5 00.

Washington, D. C.—Fourth Presbyterian Church, (Mr. Smith's), 36; collected in Rev. Dr. Laurie's Church, 9 40; Second Presbyterian Church, for libraries among the Waldenses, 27 50, 42 90.

Westfield.—E. Davis, 21 26.

Williamsburgh.—Congregational Church, 22 02.

Worcester, Mass.—Dea. Washburn, for a Colporteur for a campaign, 60; Rev. Joseph Emerson, 5; Centre Church, (Rev. Mr. Sweetzer's); Parley Goddard, Esq., 29; Mrs. E. Salisbury, Colporteur, 80; do. for a library for the Waldenses, 35; Miss I. Green, 5; John Rice, 2; the Misses Waldo, 80; Union Church, Dea. Ichabod Washburn, for a library for the Waldenses, 30, 337 00.

Winthrop, Mass.—Mr. David Thurston, 2 00.

Woodstock, Vt.—Mrs. L. A. Marsh, 10 00.

Total, $13,356 54.

Having examined the foregoing account of the Treasurer, and compared the same with the vouchers, we have found it correct, leaving a balance in his hands of two hundred and twelve dollars and twenty-seven cents.

(Signed) R. T. HAINES, Auditors.

A. G. PHILPS,

Note.—Contributions from a few places were reported to the Treasurer at too late a date for this year's Report; they will appear in our next.
### The SWISS MISSION at Grande Ligne, Lower

#### Dr.

**APPENDIX.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
<th>Amount</th>
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<tr>
<td>1843</td>
<td>To Cash remitted L. Roussy, June 16</td>
<td>$215.00</td>
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<td>&quot; Sept. 23</td>
<td>172.50</td>
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<td></td>
<td>&quot; Oct. 26</td>
<td>143.00</td>
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<td></td>
<td>&quot; Nov. 11</td>
<td>152.46</td>
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<td>&quot; Jan. 12</td>
<td>301.00</td>
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<td>&quot; Feb. 13</td>
<td>187.00</td>
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<td></td>
<td>&quot; March 2</td>
<td>686.20</td>
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<td></td>
<td>&quot; April 12</td>
<td>582.00</td>
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<td>May 7</td>
<td>350.00</td>
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<td></td>
<td>To Cash paid H. Feller in N. York, June 19, July 17, Aug. 18</td>
<td>$3,767.41</td>
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<td>To Cash paid Philippe Wolff, May 8th, on account of H. Feller, April 5</td>
<td>$870.05</td>
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<td>&quot; Dr. Cote, for travelling expenses to Savannah, &amp;c.</td>
<td>$103.00</td>
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<td>To Palm-leaf Hats, per bill</td>
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<td>Books, $3.88; sundries, medicines, &amp;c., 11.77</td>
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<td>Cartage and strapping boxes</td>
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<td>Discount, $4.03; counterfeit bill, 2</td>
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<td>Freight and Transportation, $6.69; Postage, 4.54</td>
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<td>Balance to new account</td>
<td>$27.63</td>
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<td><strong>$4,919.26</strong></td>
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<td>Contributions as follows:</td>
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<tr>
<td>---------------------------</td>
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<td></td>
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<tr>
<td><strong>Albany.—For Evan. Society of Fourth Presbyterian Church Sab. Sch., W. C. Grassie, Sec. and Treas., to support a Colporteur,</strong></td>
<td></td>
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<tr>
<td><strong>§ 50</strong></td>
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<tr>
<td><strong>Female Miss. Soc. Second Presb. Church,</strong></td>
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<tr>
<td><strong>10</strong></td>
<td></td>
<td></td>
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<tr>
<td><strong>Amherst, Mass.—Young Ladies' Benevolent Society First Cong. Society, proceeds of Fair,</strong></td>
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<td><strong>140</strong></td>
<td></td>
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<tr>
<td><strong>Baltimore.—Rev. J. G. Hamner,</strong></td>
<td></td>
<td></td>
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<tr>
<td><strong>60</strong></td>
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<tr>
<td><strong>Boston—Miss Marshall, §5 00; Miss Scollay, 5 00;</strong></td>
<td></td>
<td></td>
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<tr>
<td><strong>Old South Church Sab. Sch., to support Julia at Berea, 15 00; Ladies' Grande Ligne Miss. Society, per Madame Feller, 60 00; Do. do., per E. Tucker, Trans., 128 75; Do. do., per do. 100, 328 75</strong></td>
<td></td>
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<tr>
<td><strong>Mission Sewing Circle, Mount Vernon Church, per Rev. E. N. Kirk,</strong></td>
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<tr>
<td><strong>100</strong></td>
<td></td>
<td></td>
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<tr>
<td><strong>Per Mrs. A. E. Safford, as follows: Mrs. French, §130; Sab. Sch., Conway, Mass. 12; Miss Furlty, Ipswich, 1; Ladies in Saccacapa, Me., by J. E., 3; Mrs. Chase, Fryburg, I; Ladies in Boston, 13; Mr. Safford, 70,</strong></td>
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<tr>
<td><strong>230</strong></td>
<td></td>
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<tr>
<td><strong>Collection paid over by Mrs. Safford, to Rev. Ph. Wolff, for a new building at Grande Ligne: Ladies in Graham Setn. by J. E., 18 50; Do. do. by J. E., 20 00; Ladies in Tiverton, Mass., 15 00; Ladies in Winthrop Church, Charlestown, Mass., 15 00; Mrs. Porter, Manson, 10 00; Mrs. Reid, Marblehead, 20 00; Children's Benevolent Circle, Naabnt, 14 00; Collection in Park-street Church, for Ladies' Grande Ligne Society, 116 00; Ladies of Rev. R. Palmer's Church, Bath, Maine, 5 00; Friends of the Mission, in Boston, 116 40</strong></td>
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<tr>
<td><strong>349</strong></td>
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<td></td>
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<tr>
<td><strong>Brooklyn, L. I.—Ladies' Swiss Mission Association, 128 77; Cheshire, Conn.—Ladies' Benevolent Association, 10 75; Fairfield, Conn.—Young Ladies, to send a box, 2 00</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Hanover, N. H.—Sabbath School, J. I. Abbott, Sup't, for School at Milton, 10 00; Sabbath School, E. Newton, Sup't, of which 42 cents for Julia, 10 00; Do. do., 10 00</strong></td>
<td></td>
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<tr>
<td><strong>Hartford, Conn.—Young Ladies of North Cong'n, to support Scholar, 41 00; Ladies' Society, per Mrs. W W. Chester, 127 20; South Cong'n Sabbath School, A. W. Butler, Sup't,</strong></td>
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<td><strong>11 48</strong></td>
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<tr>
<td><strong>Holland Patent, N. Y.—Ladies of Presbyterian Church, per Mrs. E. H. Scovill, Mrs. A. L. Hasbrouck,</strong></td>
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<tr>
<td><strong>179 68</strong></td>
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<tr>
<td><strong>Miss Harriet Johnson,</strong></td>
<td></td>
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<tr>
<td><strong>56</strong></td>
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APPENDIX,
(Continued.)

1843.  
Holland Patent.—Miss Harriet Hamlin, $1 00  
Mrs. Justus Wells, 94  
Mrs. Burrill, 1 00  
Miss Montague, 25  
Mrs. Scovill, 6 25 20 00  
Milton, N. C.—Miss Hart, Per Rev. A. Converse, 7 00  
Monroe, Mich.—Miss J. McQueen, per W. H. Boyd, 3 00  
Newburyport.—Ladies’ Canada Circle, per Lydia C. Dana, 55 00  
New Haven, Conn.—Mrs. Hitchcock, received 23d May, 1842, 39 00  
Mrs. E. Salisbury, per S. Morse, 20 00  
Ladies’ Grande Ligne Mission Association, 88 50  
Mrs. Hitchcock, Treasurer, 88 50  
North Church Sabbath School, per Wm. Fitch, 25 00  
Centre Church Sabbath School Society, 88 00  
H. M. Bacon, Treasurer, 38 00 210 50  
New Milford, Conn.—Isaac Hine, 5 00  
A few individuals, per Gratia Minerva Merwin, 10 00 15 00  
New York.—Miss J. C. to support H. Brissette, 50 00  
A Wellwisher to the Mission, 50 00  
Anonymous, (inclosed,) 5 00  
Do. per Rev. E. Harris, 5 00  
Do. do. 5 00  
Geo. Douglas, Esq., L. I., per Mad. Feller, 100 00  
(of which 50 for Scriptures, and 50 for Colporteur,) 7 87  
Ladies of Geneva, Switzerland, 1,457 29  
Ladies’ Association, Mrs. Dr. Buck, Tr, 1,224 42  
Northampton, Mass.—Ladies’ Benev. Society, 33 00  
Sarah J. Allen,  
Philadelphia—Ladies Soc., per Mad. Feller, 242 42  
Feller Association, Miss E. S. Rand, 112 00  
Do. do. 25 00 479 42  
Troy, N. Y.—Swiss Mission Society, 132 46  
Williamsburg, Hampshire Co.—Ladies’ Benevolent Sewing Society, 4 00  
Portland, Me.—Female Tract Society, per Rev. J. W. Chickering, 10 00  

By Balance from Old Account, 27 63  

$4,919 26

GURDON BUCK, Jr.

Examined and found correct.

R. T. HAINES,
ANSON G. PHELPS.

New-York, May 7th, 1844.
The receipt of the following articles is hereby acknowledged:

1. Case of philosophical apparatus, from Rev. E. N. Kirk, value $256.25
2. Box of clothing, Rev. Mr. Cook, North Adams, N.Y.
3. Box do. Ladies' Society, Syracuse, N.Y. These two boxes had taken a wrong direction, and only reached us this winter.
4. Boxes from Mrs. Safford, Boston.
5. Do. Young Ladies of Troy Seminary.
7. Do. Brayton Family, Western Ville, N.J.
10. Do. Ladies' Society, Perry Centre, N.Y.

Per Rev Mr. Brown.
<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 1</td>
<td>Received of Mr. Champion, Rochester, per Mrs. Hubbell</td>
<td>$10.00</td>
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<td></td>
<td>Mr. Boyce, Bristol, per Rev. Dr. Davies</td>
<td>$96.00</td>
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<tr>
<td>June</td>
<td>Sunday School American Church, Montreal</td>
<td>$26.65</td>
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<td>Dr. Buck, New-York remittance</td>
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<td>Do. do.</td>
<td>$300.00</td>
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<td>July</td>
<td>Sunday School, Baptist Church, Toronto</td>
<td>$20.00</td>
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<td>Dr. Buck, New-York, remittance</td>
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<td>Do. do.</td>
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<td>Aug.</td>
<td>Madame Miles, Montreal</td>
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<td>Madame Brewster, do.</td>
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<td>Madame Miles, Albany</td>
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<td></td>
<td>Mr. Bull, New-York</td>
<td>$15.00</td>
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<td>Miss Emma Lemon, London, per Mr. Wolff</td>
<td>$49.00</td>
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<td>Sep.</td>
<td>Rev. Mr. Gilmor, Peterboro</td>
<td>$24.00</td>
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<td>Collection at St. André, per Rev. John Edwards</td>
<td>$12.74</td>
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<td>Mr. Hamilton, Penetanguishine</td>
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<td>Chancellor Walworth, Saratoga</td>
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<td>Oct.</td>
<td>Dr. Buck, New-York remittance</td>
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<td>A lady of Brooklyn, per Med. Hubbell</td>
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<td>Sunday School of Presb. Church, Plattsburg</td>
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<td>Nov.</td>
<td>Dr. Buck, New-York remittance</td>
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<td>A friend at Petite Nation, per Mr. Milne</td>
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<td>Ladies' Society, Hartford, Conn. per Rev. C. Strong</td>
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<td>Dr. Buck, New-York remittance</td>
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<td>Ladies' Society, Newark, per Mr. Mygate</td>
<td>$100.00</td>
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<td>Dec.</td>
<td>Miss Wayland, Saratoga</td>
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<td>Rev. Mr. Perkins, Meriden, Ct.</td>
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<td>1844</td>
<td>Dr. Buck, New-York remittance</td>
<td>$109.25</td>
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<td>Jan.</td>
<td>Madame Darling, per Mr. Rollo Campbell</td>
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<td>Madame Slade, Middlebury, per Mr. Hyde</td>
<td>$1.36</td>
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<td>Feb.</td>
<td>Dr. Buck, New-York remittance</td>
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<td></td>
<td>Several friends, per Mr. Rollo Campbell</td>
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<td></td>
<td>Dr. Buck, New-York remittance</td>
<td>$120.00</td>
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<td>Mrs. S. Labaree, Middlebury, Vt.</td>
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<td>Mrs. Hyde, Champlain, N. Y.</td>
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<td>Mar.</td>
<td>Dr. Buck, New-York remittance</td>
<td>$167.00</td>
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<td>Mrs. Miles, Montreal</td>
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<td></td>
<td>Ladies' Society, Troy, per Mrs. Norton</td>
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<td>Young Ladies' Society, Brattleboro</td>
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<td></td>
<td>Dr. Buck, New-York remittance</td>
<td>$686.20</td>
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<td>Do. do.</td>
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<td>Mrs. Scovill, Holland Patent</td>
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<td>Mrs. Hasbrouck, do.</td>
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<td></td>
<td>Ladies' Society, per Mr. Hawes, Montpelier</td>
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<td>Youths' Society, Middlebury</td>
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<td>Ladies' Society, Woodstock, per Mrs. Laura Billings</td>
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<td>April</td>
<td>Rev. Mr. Gerwood, Montreal</td>
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<td>Madame Pike, Pittsford</td>
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<td>Dr. Buck, New-York remittance</td>
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<td>Mr. Hamilton, Penetanguishine</td>
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<td>Loan from Building Fund collected at Boston</td>
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<td>June</td>
<td>Balance to new account</td>
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Grande Ligne, (of Acadia,) May 1, 1844.

LOUIS ROUSSEY.

HENRIETTA FELLER.