FIRST

ANNUAL REPORT

OF THE

AMERICAN AND FOREIGN CHRISTIAN UNION,

PRESENTED

AT THEIR ANNIVERSARY,

HELD

ON TUESDAY, MAY 7, 1850.

IN THE REFORMED DUTCH CHURCH, WASHINGTON-SQUARE.

NEW-YORK:
PUBLISHED AT THE DEPOSITORY OF THE SOCIETY,
150 NASSAU-STREET.
1850.

D. Furth, Printer, 38 Ann, corner of Nassau-street.
FORM OF A BEQUEST.

I bequeath to my Executors the sum of Dollars in trust, to pay over the same in days after my decease, to the person who, when the same is payable, shall act as Treasurer of the Society called "The American and Foreign Christian Union," formed in the City of New-York, in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its direction, in the field.

FORM OF A DEVISE OF REAL ESTATE.

I authorize and direct my Executors, as soon as practicable after my decease, to sell, for the best price that can be had therefor, at public or private sale, for cash, or upon credit, secured by mortgage upon the land sold in one or more parcels, as they may think best calculated to produce the largest amount, the following real estate, viz.

And upon such sale, and on receiving payment or security therefor as aforesaid, to convey the same to the purchaser or purchasers; and thereupon to pay over or assign the proceeds of such sale, in whatsoever the same may consist, to the person who shall then act as Treasurer of a Society called "The American and Foreign Christian Union," formed in the City of New-York, in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of the said Society, and under its direction, in the field.

FACTS IN MADEIRA;

An 18mo. volume of 230 pages, just issued from the press of the Society. It contains a most thrilling narrative of veritable and authenticated facts, connected with the persecutions in Madeira from 1843 to 1846.

No fiction of the age surpasses it for intensity of interest; while its truthful record imparts the most important information on one of the most important themes occupying the attention of the religious or the civil world.

No family library or Sabbath-school in the land should be without it; while the student, the pastor and the statesman should ponder its developments for the bearing they have on the circumstances and relations of man in the nineteenth century.

* The Testator can, at his option, fill this blank with the word "Home," or the word "Foreign," or close the form of bequest with the word "direction," preceding the said blank.
FIRST

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AMERICAN AND FOREIGN CHRISTIAN UNION,

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In the Reformed Dutch Church, Washington-Square.

NEW-YORK:
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1850.
SERVICES OF THE FIRST ANNIVERSARY

OF THE

AMERICAN AND FOREIGN CHRISTIAN UNION.

The Services connected with the First Anniversary of the American and Foreign Christian Union, commenced with a Sermon by the Rev. William Adams, D. D., of New-York, on Sabbath evening, May 5th, in the Mercer-street Presbyterian Church. This was the first of a series of discourses which it is proposed to cause to be delivered before the Society, on subjects pertinent to its object and work.

Dr. Adams chose for the basis of his able, appropriate and eloquent discourse, 2 Peter, 3:8, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." An outline of this admirable sermon is all that we can present to our readers.*

"God administers the government of the universe in accordance with a plan; and as he is infinite and eternal, his plan embraces in its scope all eternity. Hence it is that many things which are to us incomprehensible, are so because they are parts of an unfinished whole. The wheels of a complicated piece of machinery might seem to us to move in direct antagonism to each other, but the fabric which was finally produced would justify the skill of the designer. From a portion of the life of a man, we cannot infer the ultimate designs of Providence in relation to him. This is more true of nations than of individuals, for national life is of longer duration than that of an individual. The Puritans, when suffering under the oppressions of the Five-mile Act, would have seemed, regarded as they then appeared, to be accursed and smitten of God; but when we look further, and see their history unfolded, beholding their exodus to a new land, and mark the spread of the institutions which they have founded, we feel that even now the time has not come to write their history.

* For this sketch of Dr. Adams' Sermon we are indebted to the New-York Evangelist and New-York Presbyterian.
SERVICES OF THE

downfall of the Babylonian empire, before Isaiah suffered martyrdom. It numbered more than one hundred thousand inhabitants when Xerxes led his myriads to the Hellespont. Its population was more than a quarter of a million when Alexander overthrew the Persians at Arbela. It was the reigning power of the world, when Christ was born. The proudest lines of dynasty are modern compared with her. Nor is Roman power obsolete because old. That power is felt to-day upon the Chaldean plains, among the volcanic crags of the Himmelehs, and among the millions of Hindostan. The question to-day of highest interest relates to its probable extension; while in the distance Prophecy presents her telescope, and shows us her downfall in time yet to come.

"After referring to various interesting subjects of inquiry presented by the general relations of Christianity to the Roman Empire, the preacher announced his special subject to be, The transition from Rome Imperial to Rome Ecclesiastical; from Rome Pagan to Rome Papal.

"With the name of Rome are associated two classes of images. The first embraces her kings and her consuls, her legions, her emperors, her scholars—this is the Rome of the ancients. But a change occurs; the scene is the same, but the actors are different; the image now is that of a scarlet queen—we hear the thunders of the Vatican, we hear the terrible anathema, more dreaded than the axe and the lictors of old. Twice has Rome won the empire of the world—once by her arms, and once by her religion.

"In setting forth the influences by which the Roman system acquired such great power, Dr. A. gave a rapid and brilliant sketch of the progress of Roman history. From its foundation, 754 years before Christ, while Uzziah sat upon the throne of Judah, Rome was distinguished as a martial power; iron, not gold nor silver, was its appropriate emblem. The rise and fall of the great empires—Babylonian, Persian, Macedonian—took place in the exact order predicted in the vision of the prophet. At last arose the Roman empire, the course of which cannot be better described than in the words of Daniel: 'It waxed exceeding great, toward the south and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host, and of the stars to the ground, and trampled upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down.' This could have been no conjecture of political sagacity, for at that time Rome was far too distant to awaken apprehension. The preacher then gave a rapid enumeration of the successive conquests made by Rome, until finally, in the golden age of her power, the whole known world, with the exception of the Chinese empire, was subjected to her dominion. No power before or since has so nearly approached to universality. The whole world poured its treasures into her lap.

The tendency of Roman civilization was to centralization. There was no such thing as rural life, as we now understand it, with its accompanying enlightenment. Municipal power was everything. Into Rome was poured all that could minister to every kind of taste or desire. The question put to our Lord, 'Is it lawful to give tribute to Caesar?' shows that tribute was exacted even in the remote province of Palestine.

"Dr. A. proceeded to make glowing mention of some of the monuments of Roman greatness which still meet the eye of the visitor to that city, two of which he said..."
were of peculiar interest. The Coliseum, built in a single year, by the enforced labors of thousands, and at a time when the Apostle John was yet upon earth; and the arch of Titus, erected to commemorate his conquest of Jerusalem, upon one side of which were carved, in bas-relief, representations of those very religious implements described in the Book of Leviticus: Roman art thus attesting the truth of that religion which Roman arms would have destroyed.

"The fourth century arrives, and what a change. Christianity is first tolerated, then protected, and then embraced. The Emperor Constantine assumes the name of a Christian. Imperial power now becomes Christian, and gives to Christianity regal forms. Her ministers, who had before been obscure, sat at the side of the Emperor, and in a manner wielded his power, for he was their pupil. When Constantine summoned the Council of Nice, the world was interested. The voice of the Emperor decided ecclesiastical questions. He gave forth creeds as he had before issued edicts.

"At length the power of the empire breaks, and the strife for the succession commences. A charm still lingers around the name of Rome. It was taken for granted that he who held Rome, held the old Roman right of supremacy. The Emperor, who had been first, was gone; and the Pope, who had been second, was now first. The German conquerors wished to avail themselves of this sentiment, and to gain for their authority the support of Roman sanction; and so Charlemagne was solemnly invested with the crown of the Roman empire. But it soon came to be thought that he who had crowns to give had crowns to wear; and Hildebrand, the ecclesiastical Napoleon, assumed the very title borne by the Roman Pontiff of old, Pontifex Maximus.

"The Roman Pontiff gained such supremacy because, in the imagination of men, Rome was still the metropolis of the world. When the French monarchs transferred the seat of the Papacy from Rome to Avignon, the charm was broken. There was but one Rome. The present Pope, by the simple removal to the southern part of his dominions, has done much to dissolve that charm. Let him but remove his seat to the desolate halls of Avignon, and thousands of minds would be disenchanted.

"After presenting a striking picture of the state and magnificence of the Pontifex Maximus, attended now by soldiers, instead of by lictors, the speaker proceeded to speak of the transition of pagan into ecclesiastical mythology. He referred at length to the standard work upon this subject by Middleton, the accomplished biographer of Cicero, in which he sets forth the manner in which this change was forced upon his mind during a residence at Rome. Christianity, said Dr. A., has taken color from the circumstances of the times, as a river is tinged by the soil through which it flows. Conversion took place, but it was often conversion the wrong way. Christianity became paganized: the victor was subdued by the vanquished. We are assured upon the authority of Pope Gregory the Great, that pictures were introduced into churches for the sake of the Pagans. Rites—such as the burning of incense, lighting candles by day, hanging chaplets of flowers upon the images of the departed—which had been thought distinctive of Paganism, were now introduced into Christianity. Could Tertullian have been raised from the dead to assist at some saint's celebration, he would hardly have imagined that he was in a Christian temple.

One of the first acts of the Church, when she had become dominant, would naturally be to render due honor to her martyrs. Churches would be built, and statues
erected to their memory, and to them sanctity would be gradually assigned. But in most cases authentic images would be wanting; but their place was supplied by the remains of Grecian art. The old statues of the gods were rededicated, and baptized in honor of Christian martyrs. Thus, that statue of Peter, the bronze foot of which is polished bright by the lips of devotees, was originally a statue of the Olympic Jupiter; the statue of Pan has lent his horns to Moses. The temples became churches; in the Pantheon, saints have taken the place of gods—the Coliseum became filled with chapels. The church of St. Peter stands on ground formerly occupied by a temple.

The speaker, after noticing the associations connected with Rome, proceeded to show that the prodigality of faith which marked the old religion, maintained its place in the new ecclesiastical forms. Italy was the very home of the imagination. In the rainbow the ancients beheld the radiant path of Iris; the rising mist assumed the form of Thetis; echo was the voice of Diana’s nymphs; the sound of the waves was the voice of the Nereids; all wood-sounds that of Fawns and Satyrs; every forest had its Oreades. The same prodigality of faith still exists in its hereditary home; the gods have become tutelary saints. They will there show you relics, which you are gravely told* have come down unchanged. The road, the fountain, was no human work; it was opened to expedite the passage of some saint, or to enable him to baptize his converts. That well-curb in the convent of St. John Lateran, was the one upon which the Saviour sat when conversing with the woman of Samaria; there is the pillar by which he was scourged; that flight of steps was one upon which he walked; here is the chain with which Peter was bound; there is the stone upon which stood the cock that crew when Peter denied his Lord; that profile, cut clear in the rock, is the image of the face of Peter, thrust by a soldier against the stone, which was softened to receive the impression; there is the rod of Moses, preserved like the rod of Romulus, with which he performed his auguries. As we are told of weeping statues of Apollo, so here is a statue of the Madonna and the Saviour, which wept so that all the priests were obliged to be busy in wiping its face.

The speaker went on to give an animated description of the famous Basilica of St. Peter’s, with its acres of colonnade and pavement, its lofty dome, realizing the boast of the architect, that he would hang the Pantheon in the air; and the gorgeous ceremonials when the Pontiff is borne in on men’s shoulders, and ascending the throne, his feet are kissed by high-born men, while incense is waved before him as before a god, as an illustration of the fact, that the old mythology has not passed away. We regret that our space compels us to omit any sketch of this part of the discourse. He closed by alluding to the ominous crack in the dome of St Peter’s, which threatens, at no distant day, spite of the iron chains thrown around it, to cause its ruin. Shall the religious system which it symbolizes follow it? Haste is not necessary, for God is vindicating his ways. With him a thousand years are but one day. But when the final lesson of the Roman power is taught, it will be one which will instruct the world and glorify God.

Annual Meeting of the Society.

The first Annual Meeting of the Society was held in the Reformed Dutch Church, on Washington Square, Tuesday night, May 7, 1850. The Rev. Dr.
DeWitt presided, and the Rev. Dr. Hamner, of Baltimore, opened the meeting with prayer.

The Financial Report was read by Mortimer De Motte, Esq. the Treasurer of the Society.

The Report of the Executive Committee was presented by the Rev. Messrs. Norton and Baird, the Corresponding Secretaries of the Society.

The Rev. Dr. Dowling, Pastor of the Hope (Baptist) Chapel, in this city, moved the acceptance of the Reports, and their reference to the Board for publication.

"This Society," said Dr. Dowling, "is bound to the Christian world by a threefold cord, being formed by the union of three separate societies, having a kindred object in view. The history of those Societies was, doubtless, familiar to the present audience. Their object was the same—to supplant a perverted form of Christianity by the introduction of the pure religion of Christ. This Society looks abroad over Italy, with its twenty-two million of priest-ridden inhabitants; over Spain and Portugal, with their twenty million; over Austria and the Germanic States, with their thirty million inhabitants; over Ireland, that brightest gem of the ocean; and resolves that, so far as its power extends, these shall all enjoy the Gospel. That part of the annual report which had most affected his own mind, was that in which mention was made of Ireland. There are in the Irish character traits worthy of the highest admiration. There is no higher specimen of humanity than an educated Protestant Irish gentleman. As an instance of such a one, might be cited the Rev. Alexander King, to whom so many in this country had listened but a short time ago; and another whom Bishop Hughes had good reason to know for the keen wit and strong arguments which he brought to bear against the Romish Church. The same native wit is found in Irishmen of the lower classes. The speaker here adduced one or two instances of their readiness and promptness of reply.

"To this threefold cord are attached four anchors which bind the Society to every Christian heart. The first of these bears the inscription—Religious liberty to every nation: for this is a Religious-liberty Society, as witness the efforts made in behalf of the persecuted Portuguese Exiles. The second anchor is inscribed—The Bible, the only true rule of faith; and the Bible for the world. The third bears the inscription—Justification by faith; for this is a Gospel-preaching Society, proclaiming that not by self-inflicted punishment is justification attained, but by the righteousness of Christ, that doctrine which Luther painfully found to be true, even when he was ascending 'Pilate's Stairs' at Rome. The fourth inscription is—All one in Christ; for this Society is a Christian-union Society. Among the most cherished associations of the last few years of the speaker's life, were those connections he has enjoyed with brethren of various denominations in this Society. He loved that rainbow of different colors, all blending into harmony. Some there are who would paint this bow of one color; but God has not painted it so. To illustrate the power of prejudice, the speaker said that a good man once went to Mr. Jay, and told him that he had been seriously alarmed one foggy morning. He saw in the distance what he took to be an enormous monster. He approached more nearly, and found that it was a man—his own brother John. Even so it often happens, that what we dread as a monster turns out to be a man, and our own brother. The speaker concluded by an earnest
aspiration that this Society might be instrumental in hastening on the day of the Redeemer's triumph."

The motion of Dr. Dowling was seconded by the Rev. Mr. Chickering, of Boston, who made a few happy remarks in doing so.

The President, then, informed the audience that they would be addressed by two or three of the Society's missionaries.

"Rev. Mr. Trumbull, of Valparaiso, Chili, was introduced to the meeting. He wished to direct attention in particular to those who spoke the Spanish language, and the Portuguese, a kindred dialect. Of those there were from forty to fifty millions, coming in number next after those who speak English and German, and exceeding in number those who speak French. To spread the Gospel among these is no light task, no boy's work. We must stop at no outlay, nor be frightened at any opposition or noise, for such would undoubtedly be raised. The difficulties in the way of the Gospel among these nations, might be traced back to the time of the Inquisition. The Reformation has made large progress in England, Germany, and France, but in Spain it was put down by the Inquisition. No country had submitted so unreservedly to Papal power. The Inquisition was early established in South America, where it was not abolished entirely till 1826. The Spaniards had also been the only nation who had suffered persecution for the Catholic faith. This they had suffered from the Moors. The name of Christian had become synonymous with that of man. 'Christians go over in boats, but beasts have to swim,' said a woman once to the speaker, in relation to one of their swelling mountain torrents. The Catholic religion has more unlimited power among the Spanish nations than among any others. With them the Holy Apostolical Faith is the only one recognized by law.

"The progress of the Gospel is often symbolized by a warfare. In this warfare the pulpit forms the heavy artillery. Now, where this cannot be brought into play, we must bring up the light troops, the rifle corps—that is to say, where we are not able to preach, where we cannot employ the pulpit, we must make use of the colporteur, who will talk to a single person, where he may not preach to an hundred. This work can be done in South America, and even in Spain. But the speaker would not recommend Spain so much as a field for American effort. England would look to Spain. He went on to speak of efforts making in England in behalf of Spain, exhibiting specimens of a Spanish periodical entitled 'Pure Catholicism,' printed in England, and designed for gratuitous circulation in Spain and her dependencies. He also spoke of two versions of the Bible into Spanish, now in course of preparation at Madrid. But while England attends to Spain, we ought to look to our neighbors, the South American Republics, formed after the model of our own. In South America they are fearful of being overrun by the North; they speak of a probable contest of races, and the wiser among them see that their only way is to meet civilization by civilization. What, now, can we do? We can, in the first place, send our colporteurs or evangelists, who it is possible might be allowed even to preach in a somewhat private manner. At any rate, we can make use of the press. If any one would advance a thousand dollars, the speaker pledged himself that he would see that with it three thousand copies of the Testament were put in circulation in South America. We can also establish schools, where a sound English education may be acquired, so that
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when religious freedom shall be attained, there may be ready a corps of youth to avail themselves of it. Let us, then, take the resolution, that, cost what it may in dollars and cents, we will, so far as in us lies, introduce the Gospel into South America."

"Mr. De Mattos, a Portuguese from Madeira, licentiate of the Free Church of Scotland, and the pastor-elect of the Exiles of the West, made a few remarks. This young man spoke in very good English, and with little perceptible hesitation. He did not doubt that a large portion of the audience present had done something more than bestow a cup of cold water upon his brethren in this country; and he rejoiced to be able here, and in person, to present his thanks. He spoke of the good work as still going on in Madeira, though there was no visible hand to carry it on. If the converts were not allowed to hold meetings by day, they at least did by night. He spoke of his countrymen in Trinidad, of whom there were now some 450 expressing the expectation that a pastor would soon be set over them.

"Mr. Leo, a native of Ireland, engaged by the Society as a colporteur, said that he felt called upon to stand forth to express the thanks of his heart to this Society for the favors conferred upon his countrymen, and in so doing he was sure that his remarks would not fall on inattentive ears, for in American Protestants he recognized the only true Liberators of Ireland. He spoke of the success which had attended his own exertions, and the favorable reception he had ever met with. Within the last four months he had visited hundreds of his countrymen, and distributed hundreds of Testaments, and had not met with the least insult or injury; for he had always taken care never to insult or wound the feelings of others. He spoke of the impossibility of Popery ever flourishing upon American soil. Yet the Beast, said he, is endeavoring to gain power, and must be resisted, not with the sword of persecution, but with that of the Spirit: and then the Beast would perish, and her remains be exposed to the gaze of curiosity, like the exhumed relics of monsters which were sometimes disinterred. The true means of accomplishing this end may be found in that verse of the fifth chapter of the Gospel of Matthew, which says: 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' May God grant that His Truth in our hands shall prove triumphant."

The Rev. Dr. Bacon, of New Haven, then submitted the following resolutions:—

"Resolved, That this meeting have learned with great satisfaction that the union of the three societies which resulted in the formation of the American and Foreign Christian Union, so convenient and desirable in theory—has worked well in practice—as the efficiency, harmony, and reciprocal action of the labors of the Executive Committee during the year which has closed—the first of the Society's existence—abundantly attest."

"Resolved, That the Board should be encouraged and stimulated to prosecute with vigor the work of still further systematizing the labors of the Society, of maintaining a proper equilibrium between the Home and the Foreign work, and of conducting the affairs of the Society with a judicious regard to economy and efficiency."

"Resolved, That the Society are greatly pleased to hear that the Portuguese Exiles are in general comfortably situated in the West, undergoing that probationary course."
and acquiring that experience, by a process of transition, which will at no distant day fit them to dwell in a community of their own, if they should desire it.

"Resolved, That in view of the great encouragements which are presented on all hands to make known the true Gospel among the Papal portions of our people, and the Papal nations abroad, this Society feels called by the Providence, as well as by the Word of God, to make greatly augmented efforts in the good work in which it is engaged; and while doing so, will bid God-speed to all kindred institutions pursuing the same blessed object."

"Dr. Bacon said that he did not propose to speak to all of these resolutions, or indeed, by way of argument, upon any of them; but to offer, instead, a word or two pertinent to the objects of the meeting. In our Home field we have representatives from every part of the Christian world, and in our Foreign field we have all the races from which come the emigrants to our shores; all of which are open, more or less, to the influences that radiate from this land. In considering the relations which are instituted between the Christianity of this land, and the Christianity of the world at large, let us first look at Ireland. From that country hundreds of thousands are coming to us yearly; and this emigration is working out a most significant problem. We are all aware, that at home the people of Ireland perish in such misery and destitution, that it would almost seem as if the island would be soon depopulated. Why is this? Some tell us that they starve just because they are Celts, and not Anglo-Saxons. Others say that it is because they are Catholics; if they were Protestants they would not starve. Others again say it is on account of their priests, who eat out all their substance. This is all trumpery. They come here, they land upon our shores—these same lazy and shiftless Celts; aye, and they bring their priests with them—with only the rags that cover them, with only the two hands with which they labor. What becomes of them? The first we know, they have money in the bank, they own real estate. He who commenced by laboring on the railroad, becomes a contractor. He who at home was priest-ridden, now reads the Bible, and forswears Priest and Prelate, and Pope altogether.

"Those whom the world has seen revolting against English rule, here become peaceful and law-abiding citizens, equal in all respects to the veriest Anglo-Saxon who can trace back his pedigree to Hengist and Horsa.

"The Irishman here finds that he is personally free, and that he has even political responsibilities to bear. It has been said that his first political instinct is to oppose the Government—if this be so, he soon unlearns that, when he finds that the Government is the organ of liberty. He reads, as all do here, and it is vain to prohibit the man who reads the newspaper from reading the Bible. The influence of these emigrants upon their countrymen is great. Each becomes an apostle of a new principle. At home he would be nothing; but now millions have been remitted to bring over their friends to this land of promise. Look at the postal arrangements between this country and Europe. Every steamer that plows the Atlantic bears a freight of intelligence and sympathy to friends at home. The mails are laden with light. The press may be shackled, newspapers and books excluded; but ideas and affection laugh to scorn the custom-house and the Index Expurgatorius. The emigrant, thus, is not lost to his country. These upheavings of the nations attest the force and potency of the relations which Christians here have with Christians everywhere. Our country, in its present and prospective relations, is a most impressive
exposition of the representation of John, “Behold I make all things new.” A work of reconstruction is now going on. We can see it; we listen, as it were, to the music of the morning stars, and hear the shoutings of the sons of God. His Spirit is now brooding over chaos, and here we see the nucleus about which, so to speak, the new creation begins to crystallize. This view magnifies our responsibilities. If we can but make this land, from Plymouth Rock to the golden shores of California, from the St. Lawrence to the Rio Grande, what God would have it to be; fill it with light, liberty, and justice; with the beauty and harmony of Christian civilization, what must be the effect upon the coming history of the world! We have stood fronting Europe—one the western limit of the known world—and now we stand with our Western borders fronting the hoariest Orient China and the East are our neighbors in one direction, as Europe is in the other. O that God would give us a sense of the grandeur of the mission upon which he has sent us.”

Rev. Dr. Kennady, of the Methodist Episcopal Church, Philadelphia, made a few pleasant remarks by way of declining to proceed with the address that it had been his intention to offer.

The Benediction was pronounced by the Rev. Dr. De Witt, and the Society proceeded to elect the following gentlemen as Officers and Directors for the ensuing year:

**PRESIDENT,**

Rev. THOMAS DEWITT, D. D.

**VICE-PRESIDENTS,**

WM. B. CAMSBY, Esq., New-York.
Rev. WM. ADAMS, D. D., do.
Rev. EG. BREMON, D. D., Boston.
Rev. N. S. RENAN, D. D., Troy, N. Y.
Rev. ALBERT BARNES, Philadelphia.
His Excellency Gov. BRIGGS, Pittsfield, Mass.
Rev. Dr. BROME, Cincinnati.
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Rev. Dr. CHURCH, Honolulu.
George Douglas, Esq., Douglas' Farm, L. I.
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Hon. AMOS LAWRENCE, do.
Rev. Dr. McLAY, New-York.
Rev. Dr. MILLEDOLER, do.
Rev. Dr. PIECE, Augusta, Ga.
Rev. Dr. PLUMMER, Baltimore.
Rev. Dr. POHLMAN, Albany, N. Y.
Rev. Dr. POST, Charleston, S. C.
Rev. WM. S. PUTTS, D. D., St. Louis.
Rev. Dr. PRESSLEY, Allegheny City, Pa.
Rev. Dr. PRESTON, Savannah, Ga.
Rev. S. S. SCHMICKLER, Gettysburg, Pa.
Rev. DANIEL SHARP, D. D., Boston.
Rev. WM. B. SPRAGUE, D. D., Albany, N. Y.
Rev. WM. A. SCOTT, D. D., New Orleans.
Rev. THOMAS SUMMIVE, D. D., Charleston, S. C.
Rev. CALVIN E. STONE, D. D., Cincinnati.
Hon. PETER D. VROOM, Trenton, N. J.
Rev. Dr. WAYLAND, Providence, R. I.
Bishop WAUGH, Baltimore.
Rev. Dr. WEIGHTMAN, Charleston, S. C.
SERVICES OF THE

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R. T. Haines, Esq., Elizabethtown, N. Jersey.
Hon. Wm. Jay, Winchester, N. Y.
Julius A. Palmer, Esq., Boston.
Prof. Tappan, New-York.

For two years.
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Rev. John Dowling, D. D.,
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Hiram Ketchum, Esq.,

For three years.
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S. F. B. Morse, Esq., Poughkeepsie, N. Y.
John Robinson, M. D., New-York.
Rev. Dr. Williams,

CORRESPONDING SECRETARIES OF THE SOCIETY:


RECORDING SECRETARY,

Theodore Dwight, Esq.

TREASURER,

Mortimer DeMotte, Esq.

GENERAL AGENT.

Edward Vernon, Esq.

The Society also voted the following changes in the Constitution, upon
the recommendation of the Board, viz.: 1. The insertion in the second line of
Article IV, after the word "Society," the words "and the direction of its
concerns." 2. The expunging of the whole of Article V. 3. The substitution
of the words "at least once a month," in article VI, for the words, "at
least once in three months." This done, the Society adjourned to meet on
the Tuesday preceding the second Thursday of May, 1851.

The Constitution, as amended, is as follows:

PREAMBLE.

Whereas there have been formed in this country, at different times, three Societies: The American Protestant, The Foreign Evangelical, and The Christian Alliance; all having in view substantially the same great work, viz.—The Diffusion of Evangelical Truth wherever a corrupted form of Christianity exists, at home and abroad; And, whereas it is deemed practicable to merge these Societies into one, which shall prosecute their several objects, thus diminishing the number of appeals to the
FIRST ANNIVERSARY.

Churches, as well as expense and labor, it is deemed expedient that a new organization be formed, which shall undertake the work and assume the responsibilities of the above-named Societies, and conduct its affairs according to the following

Constitution.

ARTICLE I.—This Society shall be known by the name of THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The objects of this Society shall be, by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty, and a pure and Evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists.

ARTICLE III.—Any person contributing three dollars a year, shall be a Member of the Society; a contribution of thirty dollars at one time shall constitute a Member for Life; and the donation of one hundred dollars shall constitute a Director for Life. All Life Members and Life Directors of The American Protestant Society, The Foreign Evangelical Society, and The Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors and participating in their deliberations and discussions.

ARTICLE IV.—The control and disposal of the funds, property, and estate of the Society, and the direction of its concerns, shall be vested in a Board of 32 Directors, (one-half at least of whom shall be laymen, and 18 at least of whom shall reside in the city of New-York and its vicinity,) who shall be chosen by the Society at its annual meeting; and, in default of an election, the Directors last chosen shall hold their office until others are elected; eight of whom shall constitute a quorum for the transaction of business at any meeting regularly convened. The Board shall be divided into four classes of eight members each, one of which shall go out at the end of each year, but shall be re-eligible. The Board shall be chosen from the several evangelical Denominations; but no more than one-fourth part from any one denomination. The Board shall fill all vacancies that may occur in its own body, appoint a President, Vice-Presidents, a Treasurer, and Secretaries for the Home and Foreign Departments, and such officers, and such committees as the interests of the Society may require. The President, Vice-Presidents, Treasurer, and Secretaries, shall be, ex-officio, members of the Board.

ARTICLE V.—The Board shall meet at least once a month, form their own rules for the transaction of business, and, when necessary, convene the Society. They shall take such security of the Treasurer as shall be deemed proper, employ such means for the accomplishment of the objects of the Society as occasions and exigencies may require, and keep regular minutes of their proceedings.
SERVICES OF THE FIRST ANNIVERSARY.

ARTICLE VI.—The annual meeting of the Society shall be held on the Tuesday preceding the second Thursday of May in each year, when the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

ARTICLE VII.—The Board of Directors shall meet within fifteen days after the Annual Meeting of the Society, for the election of their officers and the appointment of the committees.

ARTICLE VIII.—The Board of Directors may admit, as an Auxiliary, any Society organized to labor in the same fields, according to the same principles, and upon the same plans proposed by this Society.

ARTICLE IX.—No alteration shall be made in this Constitution, except by the Society at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.
"Except the Lord build the house, they labor in vain who build it; except the Lord keep the city, the watchman waketh but in vain." Psalm 127:1.

Such is the striking language in which the Prophet-king of Israel expresses his deep sense of man's entire dependence upon Divine assistance in every undertaking.

It was under the influence, as they trust, in some good degree, of the same conviction of the need of Heavenly aid that the Executive Committee of the American and Foreign Christian Union entered upon the duties assigned them by the Society at its formation. And now, at the close of the first year of its existence, in reviewing the history of that year, they would exclaim, with another of Israel's prophets, and in language which both expresses gratitude for the past, and implies hope for the future—"Hitherto hath the Lord helped us." 1 Samuel, 7:12.

In presenting this First Annual Report of The American and Foreign Christian Union, the Committee would, at the outset, call upon the Society to unite with them in grateful thanksgivings to the Author of all our blessings, for His goodness in sparing the lives of the Directors, Officers, Agents, and Missionaries of the Society, during a year of far more than ordinary exposure to death by reason of the ravages of the pestilence which pervaded our country. One of our colporteurs* was called to lose his wife and child, and one of our highly valued agents to part with a most interesting member of his family. But whilst we have sympathized with them in their trials, we have blessed God that the inroads of death among our ranks have been no greater.

The occasion is appropriate to a brief notice of several topics touching our new Society, its work, its position, and its relations to other missionary organizations, which the Committee propose to treat in advance, and then proceed to speak of its operations during the past year.

1. The Union of the Societies.

The union of The Foreign Evangelical Society, The American Protestant Society, and The Christian Alliance, consummated last May, seemed to be

* Mr. Monsalvatge whose wife and an infant died of cholera at San Antonio last summer.
demanded by the public sentiment of the Churches. The work at home being mainly confined to the foreign adherents of Rome, was believed to be so closely allied to that among the Roman Catholic nations abroad, that both objects could be prosecuted with advantage by one and the same Society. The work in each field is not only identical, but dependent, the one upon the other, in a very remarkable manner,—the conquests of Truth in almost every Papal country abroad having, in a variety of ways, a most important bearing upon the spread of the pure Gospel among the Romanists in the midst of ourselves that are of a foreign origin. The conduct of this double enterprise by our Society, it was thought, might be made to secure, in a most important manner, that harmony, concert, and reciprocity of action, which is so much demanded by the nature and the circumstances of the work.

It will be admitted, on all hands, that to carry on such a work, in fields so diverse, however identical the work may be, demands large and liberal views. It requires men who, whilst they feel a lively interest in the welfare of our own country, can well appreciate the importance of the work in foreign Papal lands, and rightly comprehend, not only its happy influence upon those countries, but also upon the Heathen and Mohammedan lands on the one hand, and our own country on the other. Men of such views and such hearts the work unquestionably demands.

The experience of one year, although not sufficient, perhaps, to give a perfectly satisfactory demonstration of the practicability of this two-fold enterprise, has gone far towards it. The more the members of the Committee and of the Board have been brought to contemplate both fields of the Society's labors, and the importance and reciprocal bearing of the work in both, the greater has become that homogeneousness of views and feelings in relation to the operations of the Society, which is absolutely needed. The Committee feel that they have great reason to be thankful to God for the large measure of unanimity which He has deigned to accord to their deliberations. If all has not been done in both fields which they had resolved to attempt, it has been more owing to want of means, and to circumstances which they could not control, than to want of willingness to administer the affairs of the Society in an even-handed manner. They have reason to believe that another year will establish the equilibrium, or just action, of the Society in the two fields, which duty requires.

2. Practical Operation of the Union.

No little solicitude was felt by many, of the best friends of the Society, at its formation, and since, respecting the possibility of a harmonious and cordial cooperation of persons of various denominations in a Society which aims at the sending forth, not only of colporteurs and teachers, and the circulation of religious books and tracts, but also the employment of evangelists and ministers, and the formation and the building up of churches. It was
feared lest here might be found one of those rocks on which such an association, composed of Christians holding much diversity of views on points confessedly subordinate, it is true, but nevertheless honestly and earnestly maintained, would be likely to make shipwreck. The Committee are happy to say that the experience of a year has, as far as it has gone, tended to dissipate, not to strengthen, those fears. There has not occurred an instance of difficulty in this respect. There are men at this moment of almost every evangelical branch of the one true Church of God in our country in the service of the Society. The great, and for the most part, the only question which has been asked by the Committee, when such appointments have been made, has related to the piety and qualifications of the person to be appointed.

The Board, shortly after its organization, adopted the following "Principles of Action," which have been found to work well when carried into practice:

1. All donations made specifically for the work in the Home or Foreign field shall be faithfully expended in that field, and in strict accordance, wherever practicable, with the wishes of the donors. All other moneys received by the Society shall, under the sanction of the Board, be expended in the promotion of the work at home or abroad, as the best interests of the cause shall, in the judgment of the Executive Committee, demand.

2. In the employment of colporteurs, evangelists, ordained ministers, and other laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and for the work contemplated, shall determine the choice of the Executive Committee, irrespectively of the ecclesiastical connexions of the candidate.

3. In its operations abroad, the Society will act wherever it is practicable, through the organizations, societies, boards and committees, on the ground. And of existing organizations, it will prefer such as have a basis similar to its own; that is, such as embrace evangelical Christians of different denominations.

4. When for the sake of a proper superintendance and direction of its operations in any portion of the Foreign field, or in remote parts of our own country, the Society shall deem it expedient to appoint a Committee of Correspondence, the principle just referred to—namely, that of appointing men from the different evangelical denominations of the Protestant Church—shall be adhered to wherever it is practicable.

5. In publishing Books, Tracts, &c. the Society will act upon the principle adopted by the American Tract Society, viz. neither to publish nor circulate, nor aid in the publishing or circulating of anything that is of a sectarian character.

6. When it shall become necessary for the Society's missionaries to organize churches, whether at home or abroad, those churches will be at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer; and will be expected in that case to seek the patronage and support which they may thenceforth need, from the missionary organizations of said denominations.

7. The American and Foreign Christian Union declares, at the commencement of its existence, its great and sole object to be, The spread of the pure Gospel among
those portions of the human race that are under the influence of a corrupted Christianity; and that in prosecuting this great work, it desires to be a helper to the several branches of the Church of Christ which may be found within the sphere of its labors.

It will be seen from the sixth of these articles, that when there is question of organizing a church, the Society will continue its aid until the church has been so far established in the "faith of the Gospel" that it has become prepared to attach itself to some one of the various evangelical Denominations among us, according as the unconstrained preferences of its members may decide. When the decision shall have been made, it will be expected that that church will cease to be sustained by the Society, and seek support, if it be needed, from a denominational source.

It will be found in most cases where only individual secessions from Rome occur, that there will be little difficulty in inducing those who embrace the Gospel to attach themselves to some evangelical church in their neighborhood. This will probably continue to happen almost invariably with the Romanists who are from the British Isles, for the simple reason that they can, with very few exceptions, speak the English language, and can at once, or very soon, be made to feel at home in our Protestant churches. But it is far otherwise with the German and other Romanists who come among us; and who, in some cases, form but few acquaintances for years among our American population, and know very little about our Protestant churches, and would not feel comfortable among them. It is found by experience that they greatly prefer to go to a place of worship which does not bear the name of Protestant. The German Romanists, when they are disposed to abandon the errors of the papacy, will frequent, without hesitation, a "Free German Catholic Church," when they could not be induced to go at once to a Protestant one. The Society has several such churches under its care at this time. When they shall have become well instructed in the Gospel, and acquainted with the Protestant pastors and churches around them, these people will, without doubt, unite with some of the evangelical denominations, and of course cease to be under our care, or to need our support.

As a practical illustration of this, we would state that a Free German Catholic church which had been gathered, and for two or three years aided by the American Protestant Society, is now sustained by the Board of Missions of the General Assembly. We have several churches composed mainly of converted Romanists, that have Lutheran, German Reformed, Presbyterian, Dutch Reformed, Baptist and Methodist ministers as their preachers or pastors. From the very nature of the case, these churches will, there is every probability, when they have become well established and organized, fall in with the ecclesiastical relations and affinities of their ministers. For their sakes, as well as for the sake of the Romanists by whom they are surrounded, this is a matter in which precipitancy must be avoided. We have had, in some
cases, to resist firmly the encroachments of sectarian and misguided zeal which desired to trouble a simple-hearted, united, and inquiring little flock, who were step by step coming to the knowledge of the way of Life.

3. Expenses of the Society.

Upon this topic the Committee would make a few remarks. One of the arguments in favor of a union of the three Societies—perhaps the most powerful of all in the view of some minds—was of an economical nature. It was argued that it would lead to a diminution of the number of agents, and consequently of expenses for agency. The Committee are happy to say that this has been the case to some extent. The number of agents employed by The American and Foreign Christian Union, during the last year, was less by four or five than the number employed by the three Societies, and the saving in salaries and other personal expenses was nearly two thousand dollars. There has also been a saving in the expenses of office-rent and clerk hire, and some other items. And yet it has not been in the power of the Committee to effect all those changes in the course of one year, and that the first, which they had wished. They think that in another year they will be able, with God’s blessing, to systematize and arrange the agencies of the Society in such a way as to have the country occupied by a sufficient number of capable men, and no more, to cause the objects and claims of the Society to be effectively presented to all the churches which will receive them, at least once in two years, and to the most important ones, once a year. The Committee have made considerable progress in the work of arranging such a system of agency, but have not been able to complete it. They deem it very important to have a few, say four or five, able men, (aided by a few other agents,) one at each of the chief cities of the north, east, south and west—Boston, Philadelphia, Richmond and Cincinnati—who shall make these cities their centres of action, and not only raise funds, by visiting the most important churches, but through the medium of the local Press and in other ways, influence the Christian public in behalf of our cause. Such General Agents or District Secretaries, or whatever else they may be called, must have no inconsiderable oversight of the colporteurs, evangelists, and ministers whom the Society may employ as missionaries in their respective fields.

By pursuing this course, system will be introduced into this branch of the Society’s operations, and the expenses brought down to the lowest point consistent with the efficiency required to make the Society what it ought to be. It ought to be stated, also, in regard to the expenses of the Society for agency, that it was considerably augmented by the exertions which the Committee felt called on to make for the Portuguese Exiles; for several of the agents had to devote a portion of their time to them, and encounter expenses in travelling on their behalf, which are not charged to the Portuguese Fund
the Committee being anxious to preserve that fund as intact as possible, save for the direct promotion of the well-being of those interesting but suffering people. This extraordinary state of things will, it is believed, not continue much longer,—at least not in a way to interfere much with the regular and appropriate work of the Society. The Committee are as solicitous as the public can be to make the expenses of the Society as small as possible. There are no personal considerations to influence them to do otherwise. There is no member of the Board or of any of its committees that receives a dollar from the Society. It is no interest of theirs to have those expenses greater than what is absolutely necessary. On the contrary, knowing the imperative demands of the work in the many open and most promising fields before them, none can begrudge more than they do, the expenditure of a dollar for anything but the direct work of the Society.

The Committee have further to say, on the subject of the Expenses of the Society, that they have felt it to be their duty to do more, during the year which has just terminated, than will probably be necessary in any one year hereafter, in the way of publishing documents, etc. for gratuitous distribution. This was necessary in the first year of the Society's existence. It is quite certain that this item of expense will grow less and less as the Society becomes better known.

The Committee would also state, in this connexion, that they have enlarged and improved in various respects the Monthly Periodical of the Society—increasing its pages from 32 to 48—making a volume of 576 pages in the course of the year, and rendered attractive by occasional illustration—for the very low charge of one dollar. It is obvious that at this price the work can do no more than sustain itself—and not even that, unless those who take it will punctually pay for it—instead of being a source of profit as the "American Protestant" was. The Committee have aimed to make the Magazine a vehicle of much and various information respecting the work of God among the Papal population of our country and of the whole world, and thus of enlisting valuable friends, rather than to make it a source of present income. The Missionary Intelligence contained in the Magazine is also published in a monthly sheet for more general circulation.


The Committee feel that the grand work of the Society is, and ever should be, to promote the salvation of Romanists, at home and abroad. They do not deem it to be foreign, however, to that work, to do what it can incidently, and even directly, when occasion serves, to advance the cause of religious liberty—for this is essential, not as an end, but a means—to the work of extending the kingdom of Christ among the Papal nations. And this is especially important at the present moment, particularly in Italy, and Europe generally, as well as in South America.
There is also another work which must be done. It is that of enlightening our churches on the duty, the importance, and the proper way of laboring for the salvation of Romanists. On this subject most of our Protestants, even those who seem to be truly pious persons, have very much to learn. Indeed some appear to have almost everything to learn. Many of our churches, through the influence of the Monthly Meeting for Prayer for the Heathen world, and the publications which they have been reading these twenty or thirty years, are better acquainted with the heathen and Mohammedan countries than they are with Christendom, especially the Papal part of it. There is a vast amount of ignorance, so far as this subject is concerned, to be removed from our churches before they can be expected to come up to anything like their duty towards the papal world. This is to be done in part through the Press, and partly by means of a living agency.

Nor is there less to be done in the way of enlightening our churches on the duty of laboring and praying for the conversion of Romanists, and on the best way of causing the Truth to reach them. A vast amount of prejudice as well as ignorance, needs to be removed, and must be, before our American Protestants will begin to take hold of this immense work in earnest. A great array of facts and arguments must be employed to put to flight this profound ignorance and this almost invincible prejudice. But the work can be done, and with God's blessing, will be done. Indeed there has been a very sensible progress made during the last few years; enough to satisfy us that great results are to be expected in this direction from wisely-appointed and persevering effort. In view of this great need of instruction on the part of many of our churches, the Committee have employed several agents, on fields where not much immediate income to the Society can be expected, for the purpose of imparting information on this whole subject of the conversion of Romanists. These men should be called missionaries, rather than agents, for their work was more efficient in imparting knowledge on this great subject, than in collecting funds. At least four or five of the agents of the Society, last year, were of this description. More or less of this sort of agency must be employed for some time. To enlighten and interest our American Christians in regard to the salvation of Roman Catholics—including their deplorable state and the best methods of reaching them, and the cheering prospect of success is, at present, as important a work as any which the Society can perform.

5. Relations of the Society to other Organizations and to the Churches.

On this point the Committee desire to be fully understood. The position which this Society, composed of persons belonging to nearly all the Evangelical churches or denominations, is, that of a helper to all. There is a
work which the Committee believe that it can, with the blessing of the Most High, prosecute with advantage. And yet they have no desire to see its interests advanced at the expense of other Societies and Boards which are laboring in the same field. They will rejoice sincerely in their success. This joy no man shall take from them. There is enough for all to do. The aim of this Society is not to build up a Sect or Denomination, but to enlarge the great domain of Evangelical Religion. It seeks to promote the increase of all the Evangelical churches in our land, and not the advancement of any one exclusively. And while the Committee must desire to see the Society prosper and do a great work, they stand ready to say "God-speed" to all who promote this great work through other organizations. They have, however, one favor to ask,—it is that, if any persons should, at any time, have any fault to find with our measures, or with the men whom we employ, they would do us the kindness to inform us of it, and not resort to measures which may give occasion to the enemies of the Truth, both human and infernal, to rejoice over our differences. We ask this in the name of our common Master. If any think that they are Christ's, and love His cause, and are striving to promote it, let them remember that we profess to be and to do the same. We may make mistakes—we doubtless shall make mistakes—but we will correct them when convinced of them. We mean to do that which is right and for the best, as far as we can ascertain it. We wish our brethren of other Societies to do us the justice to believe that such is our desire and intention, and to strive with us to "study those which make for peace," and things whereby we may aid, and not hinder each other in the good work in which we are engaged. We think this request is reasonable as well as Christian.

6. Operations of the Society during the last Year.

The American and Foreign Christian Union assumed the work and responsibilities of the three Societies out of which it was formed. That work the Committee have endeavored to prosecute with all the energy which the means at their disposal could impart. As it relates to the work in the Home Field, the Committee have to report that it has been carried considerably beyond any point which the operations of the American Protestant Society had reached—and of which the details will be found in another place. But as to the Foreign Field, the work of the Society has fallen short of what the Committee had expected to do. There remains an appropriation of $2,500 to our Committee at Geneva, to be met at as early a day as possible, and one thousand to the French Canadian Missionary Society. It is due to the Committee to state that they were compelled to defer the meeting of these appropriations to a late period in the year by the extraordinary pressure upon the Treasury from other quarters, in the hope, however, that the receipts from certain sources, which were expected with confidence, would be quite sufficient to cover them. But
owing to unforeseen causes this did not prove to be the case. They have no doubt that the appropriations in question will be met in a very short time, and they trust that no serious embarrassment will arise from the delay. It has been owing to peculiar circumstances, and such as the Committee deem to be wholly temporary, that they have not been able to do as much for the Foreign Field as they had expected. Next year, they are confident, the proper equilibrium will be restored, and thenceforth steadily maintained.

This statement is due to the public, and especially to the patrons and friends of the late Foreign Evangelical Society, who expect, and justly, that the great interests which that Society was successfully prosecuting, and more and more so every year, shall not be neglected by The American and Foreign Christian Union. Most certainly the present state of the Papal world should effectually teach this Society that this is not the time for the relaxation of effort in that direction, but for a vast augmentation rather.

7. Difficulties which the Society has had to encounter.

The above statement may be appropriately followed by a frank exposition of the difficulties which the Committee have found to lie in their pathway.

In the first place, the organization of the Society, and the arrangement of its plans and operations, and the bringing of the various parts of its system into action, required some time. The first year of such a Society must always be more perplexing than the succeeding ones. It requires time and care to lay the foundations rightly. In this there has been, however, no unusual or extraordinary trial.

In the second place, the prevalence of the cholera interfered materially with the financial interests of the Society in certain localities. Some important places could not be visited at the time set apart for our appeals in consequence of the prevalence of the pestilence at those epochs, and consequently could not be visited for the entire year, without deranging the operations of other Societies.

In the third place, the care of the Exiles from Madeira, although it was a work which the Society most cheerfully endeavored to perform, as it was bound to do, inasmuch as it assumed the engagements and responsibilities of the American Protestant Society, as well as those of the Foreign Evangelical Society and Christian Alliance, not only gave the Committee great anxiety and labor, but interfered greatly with the financial interests of the Society. It employed the time and exertions of one of the chief agents almost the whole year, and a considerable portion of the time of one of the Corresponding Secretaries, and of one or two other agents. This was a serious hindrance to the operations of the Society. And in addition to all, and more than all, it diverted no inconsiderable sums of money from the ordinary work of the Society to this extraordinary effort. There are many friends of the
Society who have only a limited and certain amount of pecuniary means which they feel it to be their duty to employ in favor of this Society; and who, when the affecting appeals of those excellent persecuted children of God reached their hearts, could not refrain from responding to them in a liberal manner. It was not to be expected that such persons could give as much as usual this year to the regular work of the Society. We are aware that this interference will be but temporary; nevertheless, it is proper to state its influence on the financial condition of the Society.

And, lastly. The position in which the Protestant Society was at the time of the union has been a source of considerable embarrassment. That Society had extended its operations quite widely, both in its missionary and its publishing departments, during the last few years of its existence, counting, perhaps too confidently, on certain means which were in prospect for meeting its engagements and liabilities. These engagements and liabilities the American and Foreign Christian Union, of course, assumed. All the engagements in the missionary work have been fully met, and the liabilities incurred in the publishing department (and which were never equal to the value of the stock on hand, stereotype-plates, and debts due to the Society) have been so far reduced that their management will hereafter be comparatively easy. It is extremely desirable, however, that they should be cancelled as speedily as possible; and this would be quite practicable if the friends of the Society would but put the Committee in possession of a few thousand dollars as a capital for the publication of books and tracts adapted to promote the objects for which the Society was formed. Such publications, not only in English, but also in German, French, Italian, Spanish, and Portuguese, are greatly needed at this moment, and will be far more needed in time to come. Standard works of a popular nature are needed; some of them adapted to enlighten Romanists in regard to the errors of their Church, and the nature and terms of salvation according to the Scriptures; and others to enlighten Protestants respecting the errors of Romanists, the proper arguments with which to combat those errors, and the true modes of treating those who hold them.

8. Encouragements.

The Committee have spoken of the difficulties which the Society has had to encounter. But shall they say nothing of the encouragements which it has received, of the propitious omens which have cheered them amid those difficulties? Not to do so would be to be guilty of great ingratitude towards that gracious and glorious Being whom we profess to serve, and whose kingdom we are seeking to promote.

It has certainly been a great encouragement that, so far as the Committee know, their course of proceeding, whether in relation to the ordinary operations of the Society, or the extraordinary work which they have been called to do, (as in the case of the Portuguese Exiles,) has been very generally ap-
proved by the friends and supporters of the Society. This has been a great consolation to the Committee, amid the anxieties and perplexities which they have had to meet. And as to effective support, the Committee think that they have great reason to be thankful that it has been so liberal, when the circumstances of an unfavorable nature, of which they have already spoken, are taken into consideration. The receipts of the Treasury have been more than $45,000, exclusive of the Portuguese fund, and with it, more than $52,000. Surely, in view of this fact, taken in connection with so many other indications of the favor and goodness of our Heavenly Father, the Committee, the Board, and the Society entire, may well exclaim, in the language of the prophet of Israel already quoted, "Hitherto hath the Lord helped us."

Having disposed of these subjects of a general and preliminary nature, the Committee proceed to give those details respecting the operations of the Society, at home and abroad, which the occasion requires.

**Home Department.**

The work in our Home Department, we are happy to state, possesses a growing interest in the minds of our countrymen. The great and rapid increase of our foreign population has arrested the attention of all classes of our citizens. The inquiry: What shall be done? comes forth not only from the Christian prompted by compassion in view of their dark spiritual state, and fired with zeal to put the Word of God into their hands, but the same inquiry is made by men of wealth, whose taxes increase as this population multiplies; and also by patriots, by lovers of civil and religious liberty, who are fearful of the presence of millions who have been trained under that system which has so long and so securely sustained the despotic empires and kingdoms of the Old World.

This inquiry and wakefulness is commendable, and, if properly directed, may be our best security. Had it existed at an earlier period of our history, our country might have presented a more promising aspect than at the present time. Had the efforts now made been called forth in the beginning of this century, no one can estimate the amount of good that would have been accomplished. While we cannot, by fruitless regret, redeem the time that is past, it only remains to secure the present, and endeavor, by all the means in our power, to pervade the Papal mind in our country with the spirit and truths of the Gospel. This only can make them safe citizens of a Republican government—this only can secure their salvation for another world.

Of the extent of our Home Department it is not necessary to dwell. The annual increase of its foreign population is almost incredible. During the year 1849 about three hundred thousand were landed upon our shores. Their rapid increase has not only arrested the attention of our own citizens, but also
of the civilized world. No definite numbers can be given to-day that will be correct to-morrow. The increase is constant as day and night.

There are certain great stand points from which you may make observations that will give you some idea of the vast extent of this field. One of these is the city of New-York. This is the great centre of the Union to which the immigrants of all nations come. We are startled while we gaze at the gathering multitudes on our wharves, and hear the language of almost every nation on the globe. During ninety-four days of the past season there landed here ninety-one thousand nine hundred and forty-one immigrants from the Old World. More than one-half of these were from Ireland, and of course for the most part Roman Catholics. The great mass of those who arrive at this port are soon scattered in various directions over the country, yet we have upwards of one hundred thousand who reside in the city.

Another point of observation is the City of New Orleans, the great northern door of entrance to the almost boundless West. The flags of the various nations of Europe, as well as of the Southern part of this continent, are seen floating in this harbor. While standing on the immense Levee on the banks of the majestic Mississippi, whose current forms the Crescent City, there is a moral grandeur and sublimity in the scene that is rarely witnessed. Along that Levee are scores of those powerful steamers that plough the waters of the interior to the extent of thirty thousand miles. You see thousands of men and drays, with their horses and mules, busily engaged in loading and unloading the steamers and the merchant vessels. It is emphatically "the mart of busy men."

You go down in the morning and you are surprised at the arrivals of the night. You see not only boats that have come a direct course of two thousand miles from some point in the interior, but the flood of immigrants from the Old World pouring forth on the Levee perfectly astounds you.

A third point of observation that will bring before you thousands more of this foreign papal population, is on one of our northern lakes. Here you will see the decks of our largest steamers crowded day after day, and week after week, with those who come by the way of Canada, to find a home in this land.

There is a sublimity in the movements of such masses of human beings that has no parallel in the civilized world. The mind labors and is overwhelmed, while contemplating the destiny of these uncounted myriads. There is a moral grandeur in this moving panorama of which you are conscious, but human language is tame to give it expression. You feel much as when standing at the cataract of Niagara: silence is the fitting attitude. Whence comes this vast volume of water! What sublimity and grandeur in its descent! What is so God-like as its heavy deep-toned thunder! For ages, without intermission, it has caused the earth for miles around to tremble,
and it will in ages yet to come. The scene is grand and awful, but you are silent.

So in the case before us. The voice of the different nations pouring in upon us is as “the voice of many waters;” if not harmonious, it is multitudinous. You gaze and think. Whence come these multitudes? What will be their influence and destiny? What shall be done for them?

We are rapidly becoming a great family of nations, and as such we have a peculiar work to do—a work of much difficulty and of deep responsibility. In the prosecution of it, we need much of faith, and patience, and energy. In God and in his Word, is our only hope of success.

We will now briefly survey the various points in this field where we have missionaries and colporteurs among the French, German, Spanish, Irish, Italian, Portuguese, and English. In this Report we shall omit many facts and incidents that we shall publish from time to time in our Monthly Magazine and Missionary Intelligencer.

Spanish Mission in Texas.

During the past year Mr. Montsalvage has been our Missionary in San Antonio, where he has been stationed since August, 1848. Mr. M. is favorably known to the churches as a converted monk from Spain. He is a man of ardent piety and self-denying labor for the spiritual welfare of his Spanish brethren. At San Antonio he has been deeply afflicted by the death of his wife and child by the cholera, which was so destructive in that city.

In his work there, he has met those obstacles which the natural heart in connection with Popery will always present. Yet he has not labored in vain. By patience, and kindness, and prayer, he secured the regular attendance upon his meetings of eleven Spanish families, who have heard him explain the great plan of salvation as revealed in the Gospel. Besides this, he has made excursions into the country, where he has preached the Gospel as he had opportunity. He also established a day-school, in which he instructed forty scholars. This was a promising field of usefulness. May we not hope that the seed sown in this school will take root, and yield a harvest at a future day.

While our missionary has been toiling in this field, he has been cheered with the joyful intelligence of the conversion of his father in Spain. This had been the burden of his prayer from the day he first tasted the preciousness of salvation, through faith in Christ. The prayers of the son seem to be answered in the deliverance of the father from that profound Papal darkness in which he had always lived.

Mr. Montsalvage left San Antonio early the last winter to visit his aged father at Olot, in Spain, and to commit his daughter to the care of her grand-
parents near Paris. Since then he has abandoned the idea of making this visit. Since he left San Antonio he has been laboring among the Spanish at New-Orleans. He will soon return to San Antonio, or will be sent to South America.

**Mission among the French at New-Orleans.**

This is a field of no ordinary importance. Of the 120,000 inhabitants of that city, 60 or 70,000 are nominally French Romanists. It was originally a Roman Catholic city. When under the French government Protestants were not permitted to reside there; but the times have changed. Protestants not only live there, but their churches are exerting a great and salutary influence over the morals of the population who embrace the Papal, the Jewish, and the Protestant religion. We have now two missionaries in that city,—Rev. Philip Wolff, and Rev. J. B. L'Hote.

Rev. Mr. Wolff first visited New Orleans under the direction of the Foreign Evangelical Society, in the spring of 1848. The object of this visit was to survey the field and ascertain whether it would be best to establish a missionary there. The report was in favor of such a course.

In the winter of 1849 Mr. Wolff again visited New-Orleans, but the cholera soon made its appearance and very little could be done. He has been there again this last winter, and has a congregation whose average attendance is from fifty to sixty, and occasionally one hundred persons. Some of these French were born Protestants, but the majority are French Romanists. The most are from the First Municipality, some from the Second, one or two from Lafayette, but no regular attendant from the Third Municipality. At one time meetings were held in the Third Municipality, in Rev. Mr. Beattie's church, and then for a few Sabbaths in Dr. Scott's church, but now they meet in the old State House.

A society has been organized among the French, called the French Protestant Society. The object of this is to collect funds to aid in extending Protestant influence in New Orleans. Over one hundred dollars were raised by it last year, and credited to the Foreign Evangelical Society. We have no report of the amount collected the present year. A religious circulating library has been collected by the French Protestant Society, of nearly one hundred volumes. The Society of Toulouse has voted them a collection of their books and tracts.

A Sabbath School was established last March. On the first Sabbath there were seven children, and on the second, thirteen. We have no later intelligence.

This congregation, although small at present, may, with proper effort, be much increased. A self-denying and energetic missionary will not only find
enough to do among such a population, but he may expect the blessing of God upon his humble efforts. This congregation may yet become one that will exert a great influence over the French in that city.

**Rev. J. B. L'Hote, Missionary in the Third Municipality, New Orleans.**

Most of the past year Mr. L'Hote labored among the French at Baton Rouge. After this place became the seat of government for the State it was impossible to find a place for public worship. The field there was unpromising and hard to cultivate, yet there has been some fruit. Among the hopeful converts is a planter who was educated in the Roman Catholic church, and became an infidel. He sought an interview with the missionary, to inquire after some explanation of passages in books he had read. He was directed to the Word of God, became interested, and finally embraced the truth.

There was also a very interesting conversion of a Roman Catholic lady, who has since died in the peaceful triumph of a Christian. The Romanists reported, as usual in such cases, that she died in great distress of mind—that she cried out so as to be heard in the street. But while such reports went abroad, she rejoiced in the Lord Jesus as her only Saviour. For two days her friends stood around her bed, daily expecting her death. When the Word of God was read, her countenance would brighten, and all were amazed at the effect produced, both upon her mind and body, by the simple reading of the Word of God. In this delightful frame of mind, trusting in Jesus as her only hope, she died in the full assurance of salvation.

Deep regret was expressed by several families when Mr. L'Hote left Baton Rouge. Some said, with tears, at his last visit, "read us a chapter, for we shall henceforth have no body to read us the Bible."

When he left Baton Rouge he was directed to spend a few weeks at Mobile. Here he found about three hundred Frenchmen. They were ready to hear him converse on religious subjects. Many of them received Tracts and Bibles with much apparent interest. One Frenchman who had been in the United States thirty-five years, who never had a Bible in his house, requested Mr. L'Hote to let him have one. He received it with gratitude, and made it his daily study. Other interesting incidents occurred that we cannot now mention.

It was not deemed expedient to continue Mr. L in this field while a much larger one was unoccupied. Accordingly he was instructed to labor in the Third Municipality of New Orleans.

It was only in March last that he entered upon this new field. Yet he has been encouraged already in his efforts. He says, "I am not without hope that a great work can be done in this city. I have met already with more than twelve families who have invited me to visit them as often as I can do it. The missionary life is, by turns, one of discouragement, of joy and hope.
We should not look at all the work at once, but we must begin by little and little, and we shall certainly succeed." Twice in the week he has prayer-meetings, where he makes special efforts to explain the Bible.

Rev. Mr. Beattie’s church can be had for meetings on the Sabbath. This is a very convenient and very desirable location. The third municipality is settled chiefly by French. This population is very numerous there, and Mr. L. is in the midst of them. The Churches of New Orleans feel a deep interest in these French missions, and we trust they are destined to prosper. Those Churches will contribute liberally to aid the Society in sustaining their missionaries, and we are sure that more prayer is now offered by Christians in that city for the conversion of Romanists than ever has been in years past.

French Missions at the North.—West Enosburg.

This mission has been very prosperous the past year. Our missionary, Rev. J. Moraine, has had delightful evidence of the presence of the Holy Spirit. Twenty-four converted Romanists have been added to his Church since our last report. Besides these, there are six recent conversions, all of them heads of families. Among the converts is one who, for a number of years, was a priest in the Church of Rome, Mr. Tetreau, this converted priest thus speaks of himself—

“Born and brought up in the Roman faith, I had early been taught the principles of it, and entertained great prejudice towards the Protestants. At the age of ten I was sent to the Montreal college; instructed by the priests, and educated for the purpose of becoming a priest, there I was confirmed in my prejudices. After eight years of study I was employed as professor in several colleges in Canada for three years. Then I was ordained a priest, and employed as a missionary in New Brunswick for four years, and a curate in Canada for thirteen years. In the year 1844 I came from Eboulemus, Quebec district, where I was then a priest, to visit a sister at Champlain, New-York. There I met a Protestant French missionary, with whom I held a discussion, and by whom I was convinced of the errors of my religion. Then I returned to my parish with the intention of settling my affairs and removing to Champlain, that I might become acquainted with the Gospel. The next fall after my removal to Champlain I went to visit my parish, with the intention of telling them of the Gospel. After speaking of it to some of them they became enraged, and informed the priest of it. Then the priest went to every house, and told them not to receive me, and I was obliged to depart. I remained four years in Champlain, convinced but not converted. By the providence of God I was directed to meet the French missionary at Enosburgh (Rev. J. Moraine). While attending his meeting I became convinced of my sins, and was led to cry to God for mercy. I then obtained pardon through the merits of a crucified Redeemer, whom I can now praise. I have now made the resolution to serve my Redeemer, to devote the rest of my life for the good of my countrymen, in teaching them the Word of God, and in trying to convince them of their errors, that they may embrace the truths of the Gospel, which are able to raise them from their ignorance and superstition.”
Another important convert who has united with this Church during the year, was for many years the leader of the music in the Roman Catholic Church. He has given a very interesting statement of his conversion and persecutions, which we cannot publish here.

Two Colporteurs have been associated with Mr. Moraine on this field during the year. They have labored in several towns on the borders of Canada, where there is a large French population. Their entire time has been devoted to visiting from house to house, reading the Bible and praying in the families—teaching and holding meetings. The calls for their labor have been more than they could attend to. They have earnestly requested us to send them more laborers, but we have not had the means of doing so. This may show how interesting the work now is in that region. Romanists in every direction are opening their eyes upon the light of the Gospel, and inquiring "what shall we do to be saved." Wherever meetings have been held, they have been crowded by those who have always lived in Papal darkness.

We regret to learn that one of our excellent Colporteurs, Mr. Jude Chabot, will be obliged to resign his appointment on account of ill health. In reference to his resignation, he says: "I do not mean by this that I shall retire from the work of this field. No, not by any means; for I calculate to do all in my power for the prosperity of this field, so gloriously owned and blessed of God."

The meetings held by these brethren have been truly seasons of refreshing from the presence of the Lord.

During the year we have aided them in the erection of a house for public worship. This was much needed, as there was no place large enough to hold the people who came to hear the Gospel. A house is now in process of building in East Berkshire, which is to be finished in October. This will be the centre for hearers, who will come eight miles to church from two different directions. We must depend upon the voluntary offerings of friends to this cause to pay for this house of worship, which is built for the use of converted Romanists.

French Mission in the Northern part of the State of New-York.

For several years Rev. H. Morell has occupied this field. He has met with more decided opposition from the Romish priesthood than some other missionaries. This has been a severe test of his faith while expending his time and strength in labors of love, to enlighten and save those who were the dupes of the priests. But the dark clouds that gathered over his field, threatening vengeance and desolation, have mostly passed away, and the light of divine truth has shone upon many benighted minds. At one of his stations, about fifty, who had been trained in the superstitions of Rome, have renounced the Papal doctrines and embraced the truth. From
this station he has recently extended his visits fifty miles in one direction, and held meetings in many places. His visits have generally been well received by the people. At one place five persons came out and declared themselves on the side of the truth.

The simple power of the Gospel has no where been more signally demonstrated than on this field. This missionary speaks neither of the Roman Catholic, nor of the Protestant church, in his preaching, but only brings before his hearers the simple truths of the Gospel. This course at first awakened the opposition of the priests, and roused the enmity of the natural heart. Doors of families were closed, and he was forbidden to enter. He continued to preach the truth and to pray for the Holy Spirit to seal it upon the hearts of men. While thus engaged there was a movement upon the minds of the people. Soon, the very men who barred their doors against him came and requested him to read the Word of God in their families, and to pray with them. God honored his own truth, and souls became obedient to the faith. This may show us what course it is best to adopt in order to reach the hearts and consciences of the Papal population.

French Mission in New-York City.

Rev. Mr. Astié, from France, has preached to the French in this city during the past year. The congregation hold their meetings in the Brick Church Chapel. The number of those who become constant hearers increases, and their prospects are fair for a permanent congregation. They have contributed for the support of the Gospel, and thus aided the Society. There ought to be, and we trust there will be, a large congregation gathered from the French in this city. This is a highly important station, as the French in larger numbers are making this the place of their residence.

We have also a Colporteur among the French at Burlington, on Lake Champlain, and at Ogdensburgh and vicinity, whose labors have resulted in the hopeful conversion of a number of the French. These brethren, who have encountered serious obstacles, and, at times, much opposition to the truth, have yet seen their patient efforts crowned with much success.

The French are becoming every year more accessible to the influence of the Gospel. Their creed is generally more sceptical than Papal, and they are more thoroughly intrenched in infidelity than in the system of Popery.

German Missions.

Our missionary work among the Germans has been on the advance during the year. The Germans constitute a very large proportion of our foreign population, and may, therefore, claim much of our attention. They are destined to become a very influential and respectable class of citizens. As they are more generally educated than other Papal nations, we have much of
encouragement and of hope in the effects we put forth for their spiritual welfare.

**German Mission in New-York.**

The Free German Catholic congregation in this city that had seceded from the Roman Catholic Church, has been very much reduced and scattered for the want of a missionary, and by adverse influences that have been brought to bear against it.

But they are now supplied with a missionary. Rev. Dr. Freygang, who was for many years a priest of the Church of Rome, has preached to them the past year. Since he commenced his labors, a new interest has been awakened. There has been a steady increase in the number of hearers until the present time.

There are now upwards of twenty families who attend his preaching. All of these, except a single person, were formerly Roman Catholics. Seven or eight of them have recently expressed the hope of having passed from death unto life. A Sabbath School both in German and in English, and also a promising Bible-class, is connected with the congregation in Allen-street.

Several months since Dr. Freygang began to preach also in Greenwich-street, in the lower part of the city, where there is a large German population. At this station there are now fifteen families who are his constant hearers. These were all Roman Catholics. A Sabbath School has been organized which now consists of sixty-two children—German and Irish Catholics. We are in great want of teachers for this school. With faithful teachers the number of scholars might be greatly increased.

**Free German Catholic.**

This semi-monthly paper, issued by the Society, is edited by Dr. Freygang. The number of subscribers is constantly increasing, and it is very extensively read by Catholics. We regard this as a very important medium of intercourse with the German mind, and most earnestly request all the friends of the Society to aid in its circulation. Thousands of subscribers might be obtained by a little effort. It is one dollar a year.

**German Mission in the Upper Part of the City.**

This is a new station, and promises to be a useful and important one.

**German Congregation in Rochester, New-York.**

This congregation seceded, about two years since, from the Roman Catholic Church, under the labors of Dr. Giustiniani. It has suffered much at times for the want of a permanent missionary. Dr. G. was directed to preach to the Germans at Buffalo, and the Rev. Mr. Bogen, his successor, soon left and entered the German Reformed Church at Boston. For some months
after this they had no one to preach the Gospel to them. Yet they did not on that account abandon public worship and disband their Sabbath School. They assembled on the Sabbath, and read the Word of God, and sung his praise and prayed. The Sabbath School under the efficient supervision of Mr. Parker, and an excellent selection of teachers from various churches, has been continued with increasing interest. There are now about one hundred persons in this school. Parents and children, husbands and wives, are most attentive scholars, earnestly studying the Word of God together on every Sabbath day. This is a very interesting feature in this work among the Germans at Rochester. It is one of the strongest pledges of the permanency of this congregation.

Rev. Mr. Wier has now the pastoral care of this interesting flock. Efforts are now making to purchase a house of worship for them, which we trust will be successful. Forty members have been added to the church during the past year.

German Mission in Buffalo, New-York.

It is only a year last March, since Dr. Giustiniani began his labor in Buffalo as our Missionary. The progress of the work among the Germans has been rapid and great. The first place of preaching was in Concert Hall, which is said to hold about six hundred persons. Within the brief period of four weeks this hall became so crowded with Germans that it was indispensable to secure a larger place. The house formerly occupied by Dr. Lord's congregation was rented, and is now used by this German congregation, who have seceded from the Church of Rome.

Since the Vicar-General of Buffalo declared to the St. Louis German Congregation that he would withdraw the officiating priests if they would not give the deed of the property to the bishop, this church has been crowded to hear our missionary. Dr. G. in his report says, "I can assure the Committee if we could only obtain the means of building two churches, we should soon have two Free German Catholic congregations, and two missionaries would find enough to do. We ought not to lose this opportunity."

On Easter-day twenty-two more Germans seceded from the Roman Catholic Church in Buffalo, and united with the Free German Catholics. Thus the work advances. The Spirit of God, we humbly trust, is moving the minds of this people.

There is a weekly prayer-meeting attended by about two hundred persons. There are two hundred and fifty scholars in the Sabbath School. There is a daily parochial school of over one hundred scholars; most of them children of Roman Catholic parents.

A plan has been originated by Protestants in Buffalo to purchase a house of worship for this congregation. We trust there will be found piety and enterprise enough there to furnish a temple where they may worship God undisturbed by their enemies.
German Mission in Wisconsin.

Rev. Mr. Zipp has been prosecuting his missionary work amongst the Germans with much success during the past year. Racine has been his principal station; but he has six different places where he preaches to the Germans. He travels 30 miles in one direction, 50 miles in another, and 65 miles in a third direction, to reach these congregations. The Spirit of God has manifestly attended the preaching of the truth, and souls in each of these places have rejoiced in Jesus Christ and renounced the delusive hopes of Satan and of the Man of Sin. The work is of the most cheering and hopeful kind.

There is a very large German population in Wisconsin, and in some parts of Illinois. Our missionary is not able to supply the demand for labor among the Germans. We ought to have more missionaries and colporteurs among them in various parts of the West and South-west. We pray that the Lord of the harvest may raise up the men, and that the church may speedily furnish us with the means to send them forth into this widely extended field.

Germans in Newark, New-Jersey.

Recently there has been more than usual interest among the Germans in Newark. Our missionary there, in a late report, says:

"During the last month we have enjoyed great blessings in our Free German Church. Seven Roman Catholics have connected themselves with our congregation, fully convinced of the truth of our religion, and others intend to join them shortly. I have had much success in visiting the various families at their own houses. Yesterday, being Easter Sunday, nearly one hundred persons attended our services, and we administered the Lord's Supper to thirty-five or forty communicants, all of whom seemed deeply sensible of wretchedness, and the richness of Divine mercy. I beg that you will continue to send up your prayers to the Lord, in connection with my own, that He may be our help in future time."

"A new impulse seems to be given to the work, which we trust may be of the Spirit of God, and abiding in its influence upon the Germans who abound in that city. The obstacles in the way of a more desirable place of worship have been removed. Trusting in God, who only can save the souls of men we look for greater prosperity.

Movements among the Germans in Philadelphia.

The Germans in Philadelphia, as well as in other parts of the United States, have had some difficulty with their bishop and priests, on the subject of church property. They are not willing that the deed of such property
shall be exclusively held by the bishop or the priests. A portion of the old German Catholic congregation in Spruce-street rebelled against the bishop, and seceded from the Church of Rome. They organised themselves into a congregation, and resolved to have the Gospel preached to them.

They wrote to us, requesting that Rev. Mr. Serenbetz, formerly a Roman Catholic priest—now in the service of our Society—might come and preach to them. The committee accordingly directed Mr. Serenbetz to commence his labors among them. He has been there for several weeks, and preaches to a congregation of about 200 Germans.

This is a very interesting movement. Should it be permanent, as it promises to be, it will exert a great influence over the Germans in this country. It is the more important, as it originated among themselves. It is the voluntary effort of an oppressed people to burst those iron chains which Rome throws around free people, even in this free country. And we hope it will teach the Papists of all nations in this land that the system of tyranny under which they live is opposed to the laws of our country, as well as to the laws of God. Should they declare for the liberty of conscience and of worship that other classes enjoy, they will most certainly obtain it.

Irish Mission in New-York.

The work among the Irish has assumed an interest that will be almost, if not quite, incredible to Protestants. The profound ignorance of the Irish, their inveterate prejudice against Protestants, and their unreserved submission to the Roman hierarchy, have presented barriers that the Christian world for centuries have regarded as impassable. But, blessed be God! this belief, or rather unbelief, of the Christian Church is beginning to yield, and in the accumulation of facts and results of Christian effort, must soon pass away. The poor Irish, engulfed in superstition, under the terror of priestly power, are yet accessible to kindly Christian influence.

We have among the Irish in this city missionaries and colporteurs, converted Roman Catholics, who speak and read the Irish language. Sympathizing deeply with their brethren who are in the same state in which the grace of God found them, and knowing experimentally all their fears, and prejudices, and delusions, they have ready access to them. The journal of their labors is one of no ordinary interest. We have from time to time given extracts in our Magazine, and shall do so in time to come. On this account we abridge our report.

One of our missionaries, in his late report, says:

"I commenced, with the other brethren, last August, 1849, to hold a series of Prayer Meetings in different parts of this city, for the accommodation of Roman Catholics who may be seeking the truth; and if I had not kept a journal of this particular branch of my labors, I could not have believed that, in less than nine months, I
had been present at one hundred and forty of these meetings. I could not have believed that so many meetings were held in that space of time; and I suppose there were twenty or thirty more held during that period—which I was not able to attend.

"Our little Sabbath School also has been a means of rich blessing to some poor Roman Catholic children, who would doubtless have grown up and died without being able to tell the difference between A and Z, had it not been for the agency of your Society. They are now able to read the Bible for their grateful parents, and it is delightful to see them read the glorious revelation of JESUS CHRIST, and without the persuasion of Man, reject the foolish delusions of Romanism; not that they have become Protestants, but they have refused to obey the priest when directed by him to put away the Chart to Heaven."

Another missionary describes the means and the measures by which he has access to his Irish brethren. As his account will answer some inquiries that are often made, we give it to our readers:

"Since my connexion with the Society, and the commencement of my humble missionary labors, I have daily witnessed the success of our dear cause, and the triumph of God's blessed Word over Papal error. Accordingly, it becomes no less my delight than my duty to state to you the progress of this glorious work, together with the manner in which I approach my Roman Catholic countrymen—the Irish—and draw their attention to the truth of the Sacred Scriptures.

"Many poor souls, heretofore contented to live in Romish delusion, and loth to exchange the facility of sinning with the easy terms of forgiveness which the Church of Rome extends to her deluded votaries, for the deep contrition, self-denial, and sincere repentance for sin inculcated in the Bible, have, like myself, come out from her for ever, and are now members of the several Evangelical Churches in this city. For all this, next under God's sovereign will, I return thanks to the Society in using means so efficient for promoting the knowledge of Divine Truth. The zeal and ability which my missionary brethren among the Irish manifest, in teaching them the religion of the Bible, and in exhorting them to follow its precepts, are intense and praiseworthy.

"I find little or no difficulty in addressing the Roman Catholics of my native country.

"Acquainted with the Irish language, and understanding their cherished customs and turn of thought, I find ready access among Irishmen of all ranks. They welcome me, and we soon enter into free and familiar conversation. The condition of Ireland, and of the Irish, is generally brought up first for discussion. From considering the subject in a political point of view, I proceed gradually to invite their attention to an examination of the influence Popery exerts over our unhappy country. They eagerly enter into it, and in nine cases out of ten, before we part, I succeed in convincing them that Rome, not England, was and is Ireland's worst foe. At parting I receive an invitation from one or more of them to call again at their houses, where I am sure to meet with six or eight more, ready to hear me, and anxious to be instructed. I open the Bible in their midst, read two or three chapters for them, explain to them any portion of it which they may not, at the moment
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understand, and always avoid giving them offence by hurtful and unnecessary remarks. Their deep attention, and the air of reverence with which those unlettered men listen to the reading of God's Word, show how heavenly a change would its free circulation among them produce. Let no man say that Irish Roman Catholics in this country will not be found to listen to the reading of the Holy Scriptures; but rather let it be said that the men and the means best calculated to reach them are too sparingly furnished. I have, during the last three months, read the Bible in several Roman Catholic families, without the slightest attempt made on their part to interrupt me. On leaving the house I ask if they would not like to keep and read so good a book. They at once express their willingness to read it, and their thanks for receiving it, and in this way I leave with them several New Testaments.

"There are, unhappily, several persons in this city who have stepped from Popery into infidelity. With these I have most trouble, and truly their state is desperate and deplorable. However, I seldom fail to gain their ear, and reason with them on the awful danger of their present course of living. Their uniform reply is, "Let us alone. We are convinced that the Roman Catholic religion is false and corrupt, therefore every other religion can be no better." I answer, "My friends, you are, I believe, greatly mistaken. There is such a thing as a false religion and a true religion. You were never taught the principles of true religion. I am sure you would not come to the conclusion of never handling any money at all from the fact that counterfeit money was once imposed on you. The religion you and I were taught early to believe in is not true. It is like the counterfeit money. I take indeed the form and superscription of the pure coin, but the moment you ring it upon the Rock of Ages you become convinced of its spurious nature and inward impurity."

"Take up the Bible—make it your study—and when you have attentively perused it you will not say that, because 'Property is corrupt, therefore every other religion can be no better.'"

"With these and other like arguments I not unfrequently induce those whom Popery has driven into infidelity to search the Sacred Volume. O how alarming is their state, and how clearly exemplified in them is the saying of Blanco White, 'Between Popery and infidelity there is but a single step.' I derive considerable advantage from my acquaintance with the Greek and Latin classics, in being able to prove many points more fully, and also to beat back the vain attempts made by some Roman Catholics, to find in the dead languages a warrant for the many absurd doctrines and practices of their church. But chiefly am I strengthened and consoled by the many Divine assurances of support from the glorious "Author and Finisher of our faith," who will not leave His little flock, but has promised to those who hold the "faith once delivered to the saints, that He will be with them always even to the end of the world." In Him, therefore, let us trust. Let the Great Jehovah be our Captain, and let us be assured that, if we are true to the great and sacred trust reposed in us, we shall prevail in the mightiness of that Truth which is from above—which is—Himself.

"New-York, April 8, 1850."

Many things of deep interest are occurring among the Irish in this city. We most earnestly solicit the prayers of the people of God in behalf of this oppressed people. We call upon all the heads of families to aid in this
work, by exerting a kindly Christian influence over those who are in their employ.

**Colporteur among the Irish at Albany.**

Mr. J. Eaddie who has been our faithful colporteur for several years in various parts of the country, is prosecuting his labors of love at Albany. He was sent there by the American Protestant Society, two or three years since, to labor for three months. When his time had expired the good people of Albany were not willing that he should leave that field. In accordance with their desire he has been continued there. With gratitude to the great Head of the Church, we are able to say that he has not labored without fruit. Souls, we humbly trust, have emerged from the deep darkness of nature and of Popery through his instrumentality, and are now rejoicing in the light and hopes of the Gospel.

There is a circle of Christian ladies in Albany who have their meetings to pray especially for the conversion of Romanists. By their prayers our colporteur is animated in his work. What would be the influence of such praying circles all over our country? Ought they not to be formed? Would any regret their attendance when they reach that period (not far distant) where prayer must for ever cease!

**Mission among the Irish in Western New-York.**

One of our missionaries among the Irish in Western New-York reports a very favorable account of the results of his labors. The Irish come to hear him preach, and even thank God that he sent them an Irish minister. For this grace the thanksgivings of many will yet be given to God.

**Mission among the Italians in the City of New-York.**

We have in this city upwards of one thousand Italians who have been neglected by the Christian Church. Either for the want of interest in their spiritual welfare, or for the want of suitable men to labor among them, little or nothing has ever been done to enlighten them, or to introduce the Bible among them. Yet they are a class of men who have no very strong prejudices against Protestants. In the use of proper means we think it will be seen that they are very accessible.

Within a few months we have had a converted Romanist laboring among them as a colporteur. He is from Italy. In his own city he received a copy of the Bible and read it, and was converted. For his temerity in having in his possession and reading the Word of God, he was committed to prison. He was the only Protestant in his city. After his escape from prison he fled to Geneva, and then to London. Finally he came to the United States. Mr. Robillo was a student at the time he received the Bible.
His whole heart seems to be devoted to the salvation of his countrymen. He is very active, has ready access to them, and is much encouraged in his efforts. He is prepared to commence a school for the Italian children. The parents are anxious for it, and he is now waiting for some elementary Italian books; these cannot be obtained here; we have written to London for some, but have not as yet received a supply.

Mr. Robillo has distributed a number of Bibles and Testaments among the Italians, who are now reading them. This work, we trust, will be more and more interesting, as the refugees from Italy are continually increasing among us. We may believe that an influence will yet go forth from Italians who have been enlightened or converted in this country, that will essentially aid in bringing down the strong pillars of the Papacy in the Papal States.

"The grain of mustard seed" cast into the hearts of Italians here, may yet become a great tree in the Papal States, under whose branches those noble and generous, yet long-oppressed men, will sit with great delight. Touching the Papacy as we do now to some extent, both at the heart and at the extremities, with "the Word of God, which is quick and powerful, and sharper than any two-edged sword," we expect results more astounding and permanent than have ever been produced by all the armies that ever have been marshalled against Rome. Our weapons, our mode of attack, our object, and the spirit of our men, all so diverse from those armies which have preceded us, predict very different results. Above all, we believe the spirit of prophecy hastens Rome on to the period when no earthly power can prevent her fall.

There are some interesting movements among Italian papal priests, and others now in this city, of which we have little to publish at the present time. One who was formerly a monk, has commenced the study of Christian Theology, (as he now rejects Papal,) that he may be prepared to be useful to his countrymen.

Portuguese Exiles from Madeira.

A year since, there were about seventy of these under the care of the American Protestant Society. Arrangements had then been made by which it was believed a home was secured in Illinois for six hundred of these suffering people. That arrangement has since failed; not by any fault of the Society, but by causes beyond our control. The number of these Exiles increased during the past year, until we had almost five hundred upon our hands at once. During the prevalence of cholera in this city we furnished these with daily bread. The liberal response of the community to our appeal for them, supplied them with clothing, and put into our hands the means of defraying the expense of more than four hundred to the West, who will be able to live without much expense to the Society. On account of sickness and other
causes, about fifty were detained in New-York, many of whom have been de-
pendant on the Society up to the present time.

Arrival of our Portuguese Missionary from Scotland.

Mr. E. J. De Mattos was one of the converts at Madeira, who in the time
of the persecution went to Scotland. There he has since pursued his studies
with reference to the ministry. By the request of the Society and the desire
of the Portuguese, he has been ordained by the Free Church of Scotland as
pastor of the Exiles in this country. By ill health he has been detained some
months from this field of labor. He came by the way of Madeira and Trini-
dad. He saw the little flock that still remain in Madeira, holding secretly
their meetings for prayer. He saw also the four hundred and fifty Exiles now
in Trinidad. His visits were very precious and refreshing to the souls of these
persecuted disciples. Since the Exiles came to the United States from Trini-
dad, others have come there from the neighboring islands, and greatly in-
creased their number. We are happy to say that their situation at present in
Trinidad is more comfortable than it has heretofore been.

Rev. Mr. Mattos will very soon proceed to Illinois, where he will be the
missionary of the Society, and have the pastoral charge of the Portuguese.
He will come to them, we trust, in the “fullness of the blessings of the Gos-
pel of Christ.” Long may that colony of Exiles flourish under the reign of
the Son of righteousness. Long may their Godly influence be felt in this
land, both upon the Protestant and the Papal Church.

The Portuguese Mission in New-England is continued. Rev. Mr. Gonsal-
ves has been absent from that field most of the year, but we have had a Col-
porteuer, a converted Portuguese, laboring among this interesting class of men
during the year.


In this city we have a colporteuer—a gentleman from Spain, and a con-
verted Roman Catholic. He was at one time entrusted with some important
offices in the Roman Catholic Church in Spain, and on one of the Spanish is-
lands. About two years since he became convinced that he was a lost sinner,
while in this city. Here he was led by the grace of God to trust in Jesus
Christ as his only hope of salvation. For the last eighteen months he has
been laboring for the salvation of the Spanish in this city. He has had access
to those who have never been approached by Protestants—conversed freely
with them on religious subjects, and introduced the Bible into their families.
He has done what no one could who was born a Protestant. This is another
illustration of the peculiar kind of laborers demanded for the Papal popu-
lation. Much good, we believe, will result from this effort among the Spa-
nish. The influence will not be limited to this city, but it will extend to
Spain, to the Spanish Islands, and South America.

In closing this brief view of our Home Department, the Committee believe
that they have abundant cause of gratitude to God for the progress of the work in this field during the past year. For all that has been done in the conversion of souls, let the glory and the success be ascribed to Him who only can save, while we feel ourselves to be powerless without His aid.

The present number, and prospective increase of the Papal population in our country; the influence they may exert upon its political destiny; their unreserved obedience to a hierarchy who rarely take the oath of allegiance to our government; the influence of Papal schools in some parts of the Union upon Protestant youth of both sexes; the reaction of our efforts here for their enlightenment, upon the Papal population of Europe; the vast responsibility of our present position; these, with other considerations, impress the minds of the Committee with a deep conviction of the necessity and importance of more vigorous efforts for the cultivation of this field. The survey of it awakens more of hope than of despair. And we would make a renewed and most earnest appeal to all who love our Lord Jesus Christ in our land, to co-operate with us by their influence, by their prayers, by their contributions, and by all the means in their power, to promote the salvation of these perishing multitudes. By doing so, we believe the best and highest interest of our country will be advanced, while ignorant minds will be enlightened, and souls will be saved from eternal death.

**Foreign Field.**

We begin our survey of the Foreign Field—with its 240,000,000 of souls, including the Greek as well as Papal Church—by calling the attention of the Society to the portion of it which is nearest to us.

**Canada.**

The Committee are happy to report that the work of God steadily advances among the French Roman Catholic population of Canada. The Baptist Mission, at Grande Ligne and its vicinity, is in a prosperous state, they have reason to believe; and so are the missions of the French Canadian Missionary Society. The Seminary which that Society has established at Pointe aux Trembles, ten miles below Montreal, promises to be a great blessing to the youth who attend it. More than forty young men and boys, almost all children of French Canadians, who were, or are still, members of the Roman Catholic Church, are students in that excellent institution. There are more than twenty young women from the same population who are pupils in a female seminary in the same place, and under the care and control of the same Society. God has blessed these schools with the influences of His Spirit, and a goodly number of the youth of both sexes give evidence of having become savingly acquainted with the Gospel. Several of the young men, some of whom are well advanced in their general studies, desire to serve Christ as school-teachers, evangelists, or ministers. It is probable that the Rev. Philippe Wolff, who has spent three winters in New Orleans, preaching to a French congregation, and is now in the service of this Society, will accept the appointment, which he has received, to be the President of that Seminary, and direct the studies of the classes, and especially those of the
theological department which must soon be created, a work for which he possesses no ordinary qualifications. And however much the Committee may regret to lose his labors at New Orleans, they cannot but believe that, all things considered, he will be able to do more for the Kingdom of Christ by accepting the very important and responsible post at Pointe aux Trembles, than by laboring as a missionary for us.

The Committee regret that they have not been able to appropriate more than $1000 to the aid of the French Canadian Missionary Society, which they hope soon to have in their power to remit.

Haiti.

Shortly after the formation of the Society, the Committee received the painful intelligence of the death of the Rev. Mr. Cushman, the excellent missionary whom the Foreign Evangelical Society had stationed in St. Marks, in the Island of Haiti, and where he was just beginning to be useful. Shortly afterwards, Mrs. Cushman returned to her friends in this country—desirous, however, to go again to that field of labor, if it should please God to open the way for it.

As soon as they could do so, the Committee sent Mr. Neil and his wife to recommence the mission. They arrived in December, and although Mr. N. had suffered considerably from a severe illness, yet the prospect of his usefulness was quite encouraging, at the date of the last letters received from him. Knowing perfectly the French language, as he does, and well acquainted with the errors of Romanism, (which he had long held,) he has some important advantages for the prosecution of his work in that island, which is so wonderfully open—at least the western or French end of it—to the Gospel.

It would really seem to be the imperative duty of the American Churches to prosecute, with vigor, the diffusion of a pure Christianity in that Island, which has never enjoyed that greatest of blessings, and which it not only needs, but is, in an important sense, prepared to receive.

Mr. Neil speaks in the highest terms of the readiness with which the Government, general and local, accorded to him all the protection which he needed.

South America.—Chili.

The operations of the Society in this field, during the last six months, have been suspended, on account of the absence of our missionary, the Rev. Mr. Trumbull, who is in this country. This gentleman will probably set out on his return to Valparaiso in July. While his reports indicate an overwhelming need of exertion to supply existing destitutions, they also contain decided encouragement.

The Government of Chili have acted with liberality and courtesy. They have conceded to foreigners entire liberty to worship God. Mr. T. has been treated by the people with respect, hospitality, and attentive kindness. A number of persons already perceive the advantages of religious liberty, and avow their desire for it. The Press also has spoken in favor of a change in the existing laws to that effect;—the four Daily Journals have all urged that needed reform, without which there can be no thorough liberty of any kind.

The Government of Chili is more stable and more inclined to seek for progress than any other of all the Spanish American States. It is steadily, because prudently,
advancing. That will probably be the door through which Freedom of Conscience will enter South America—at least the Western States of it.

At present preaching in Spanish is not permitted; but the Scriptures, Books and Tracts—the printed Gospel—can be circulated. A most wise movement would be the establishment of a good Academy for the instruction of boys and young men in the English language. The desire to acquire it is increasing; and such an institution would confer great benefits, if under judicious Christian guidance. Our missionary conducted a monthly paper, in English, for three years; this will be resumed on his return; it has already served, and will serve again, as an admirable means for pleading in behalf of Religious Liberty, inasmuch as its articles on that subject have been treated with eminent respect by the journals of the country, and sometimes been translated, so as to come directly under the eye of the native population.

In all Spanish America there are not far from twenty millions of people. Of these, at the least calculation, seven-eighths cannot read. They are accustomed to but little preaching, and in many places none at all. The Mass is not said in the vernacular tongue. The ignorance of the priests is proverbial; while their celibacy gives rise to open and notorious immorality. The Bible is a book by many entirely unheard of. The people "perish for lack of vision." They have some estimable points of character; have fair capacities; are susceptible of improvement: but the millstone of religious ignorance is about their necks, and bound there by the fears of superstition. American Christians should charge themselves with their disenfranchisement. We ought to enlarge our endeavors extensively, and at once, for their benefit.

The Chapel, under the pastoral care of our missionary, has a congregation averaging from sixty to a hundred persons, composed of foreign residents and seamen; and the church of Christ organized in it numbers about twenty members. These are from various lands and from various branches of the Christian family; but laying aside these minor differences, they are united with each other by the bond which connect them with their common Head. It is very desirable that other chaplains be placed at other ports in Chili—in two at least, Talcahuano and Coquimbo. At each of these places reside from one hundred to a hundred and fifty foreigners, who are from the United States, England, Scotland and Wales,—of whom it may be said, no man careth for their souls! A chaplain stationed at each of these places might do much also for the introduction of the printed Gospel, as well by schools as by conversation, for the benefit of the native population, whilst laboring to benefit the foreigners who reside there.

There are many other points in South America—such as Callao, Panama, Caracas, Bogota, Bahia, Rio Janeiro, and Monte Video—where missionaries from this country ought to be stationed. The Committee hope to commence a mission at one of these points next Autumn, when Mr. Fletcher shall have finished his studies in the Theological Seminary in Geneva, in Switzerland.

It is not yet certain whether Mr. Monsalvatge will go into one of the South American States, or make the Valley of Rio Grande the scene of his future labors. The American-Swiss Committee, at Geneva, recommend, in the strongest terms, a Spanish colporteur who has long labored to great acceptance in France, in the distribution of the Bible and religious tracts. It is probable that the Committee may see their way clear in the course of the coming year to cause this laborer to proceed from France to some part of South America.
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Europe.

We now turn our attention to the Old World, which in its agitations and upheavings gives painful evidence both of the want and the need of the Gospel of Christ.

Sweden.

The Committee have continued the small grant of $150 to the excellent Rosenius, who labors so usefully as a city missionary at Stockholm, and who exerts so widespread and happy an influence throughout the kingdom by the monthly publication—The Pietist—of which he is editor.

In relation to the state of religion in that distant country, where formality has taken the place of an evangelical piety to so extensive and deplorable a degree, it is the testimony of Mr. R., and of other good men, that a work of grace, manifested in the return of a sounder faith and a more spiritual life to the churches, is going forward in many places in that kingdom, the most important of the Scandinavian countries.

Russia.

Letters have been received from the little band of zealous and active Christian friends at St. Petersburg, acknowledging the grant of $500, which reached them last summer, and which we trust will be as effectual in giving an impulse to the wide distribution of the Word of God and of religious tracts, as did the donation of a similar sum the preceding year. The Empire of Russia, in which there are nearly eight millions of Roman Catholics, (in the Western part of it, including Poland,) forty-six millions of members of the Greek Church, equally destitute of the knowledge of a pure Christianity, together with several hundred thousand Armenians, presents, at this moment, one of the greatest fields in the world for doing good by means of the Press.

The Government offers no serious opposition to the publication and circulation of religious tracts and of the Sacred Scriptures, however this work may be regarded by the Greek and Roman hierarchies in that vast country. We are persuaded that the friends of the true Gospel in Protestant countries have not begun to appreciate, as they should, the importance of improving well the opportunities which now serve for promotion of the Kingdom of God in Russia—an empire spreading over more than half of Europe, almost a third part of Asia, and extending even into the North-western portion of our own hemisphere. A pure Christianity pervading Russia, would make its influence soon felt in Persia, in Tartary, and within the walls of China. Perhaps it is the purpose of the Saviour that His Gospel shall reach those countries from that Empire, as well as from Western Europe and America. If so, how great a work of Reformation must be done in it before such results can be witnessed! And what an object is set before us, to enlist our prayers and our active and efficient agency, in order that a great and good work—so important, so desirable—may be accomplished in those long-benighted parts of the world! There is abundant evidence that the Truth is gradually gaining ground in many parts of Russia, through the diffusion of the Scriptures and of religious tracts.
Ireland.

The Committee have begun to do something in Ireland. The sum of $1,500 has been remitted to the American and Irish Committee, which has been organized at Dublin upon the plan of our American and Swiss Committee at Geneva. This has been brought about by the exertions of the Rev. Alexander King, whose visit to this country is so affectionately remembered by many among us. This Committee is composed of a number of excellent men in the Irish metropolis, of different evangelical denominations, and has entered with vigor upon its work. By the employment of colporteurs and evangelists, as well as by means of the Press, it has begun to operate in that interesting but unhappy island. The Committee would most cheerfully have granted a far larger amount of aid to the work in that country, if it had been in their power. But they have made a beginning, and hope in succeeding years to do greater things.

It is the testimony of all, we believe, that Ireland was never so well prepared as now for the reception of the Truth. The recent prevalence of famine during several years—nor is yet wholly gone—in conjunction with other causes, whilst it has very sensibly diminished the population, has had a tendency to make the people more accessible. The power of the Roman priesthood, it is believed, has decidedly decreased among the masses within the last few years. An efficient and excellent public School-system, supported by the Government, is beginning to make its influence felt upon the laboring classes, so long subjected to the double curse of ignorance and priestcraft.

No man can doubt that our best interests, as a nation, are greatly involved in the religious, moral, and intellectual condition of Ireland. No one will deny, that in proportion to its population, it exerts a far greater influence upon us, by a vast emigration of its people to our shores, than any other Papal country. Our aid may well be extended to that country; and from no quarter would such aid be better received by the Irish Romanists. We sent them, a few years ago, in large measures, "the bread which perisheth;" who shall forbid us to send them the "Bread of Life," which is so much needed?

Belgium.

The Committee were compelled to turn a deaf ear to the earnest appeals which they have received from the friends in Belgium, where so wide a door is set before those who love the Gospel and seek its promotion. They could not respond favorably to those appeals, for want of ability. "No part of the Papal world is more accessible to the Truth than Belgium: a country that has been steeped in the blood of Protestants. A good work is going forward in that interesting kingdom, and our help is greatly needed at this time, which is evidently a most favorable one for the prosecution of the work of God in that country.

France.

No part of the Papal world has attracted more of the attention of our American Churches, or enlisted in a greater degree their sympathies, than France, with her thirty-six millions of inhabitants. And deservedly; for no other part of the Papal world can compare with France, in regard to the influence which she has exerted to
uphold the Papacy and continues to exert still. No other Papal nation has exerted half the influence which France has done upon the destinies of the Continent, and of Europe entire, and is likely to continue to exert for a long time to come. If Germany was the great battle-field of the Reformation for the Continent and the world, it seems as if France is to be the field where the great experiment of democracy is to be worked out. And whatever may have taken place in France the last sixty years, it can hardly be doubted that quite as great, and even greater changes, different in form rather than in nature, are to be expected. The three great Revolutions through which that country has passed, have done much to break down the barriers which formerly and for ages prevented there the spread of the doctrines of the Reformation. And although the present government has, for the last eighteen months, been laboring to conciliate and make subservient to its interests the Roman Catholic hierarchy, and in doing so, has allowed the efforts of Protestants to be much hindered, and some of the colporteurs to be even maltreated, yet the opposition has not been insuperable. And it is not likely that this opposition will long endure, for the wide-spreading influence of democratic opinions is destined, before long, to sweep away the existing government, which is evidently nothing more than a despotism clothed with the power and bearing the name of a republic; having all the pretensions of monarchy, and none of its dignity and consistency.

This Society has supported twenty-seven laborers in France, under the immediate direction and control of our American-Swiss Committee, during the year which is just closing. Many of these laborers are evangelists and colporteurs, and several are ordained ministers. In the monthly Magazine and Monthly Paper issued by the Society, we have given from time to time extracts from the Correspondence of the Committee at Geneva, just referred to, as well as from the reports of the laborers whom they have employed. From these sources the Committee have learned enough to convince them that a great and good work is going on in France, which demands as it deserves, the continued sympathy and aid of the American Churches. The Evangelical Christians of France, though increasing at many points in that country, are still too few and too feeble, as to resources, to carry forward this great work as it should be, without aid from abroad. And from what quarter should that aid come, if not from the land which has been so blessed by the emigration to its shores of the persecuted Huguenots, and for the achievement of whose liberties a La Fayette and his brave companions fought and bled during five long years? We are persuaded that the American Churches will not allow their interest in the cause of Christ in France to abate, much less to cease; on the contrary, it will greatly augment, we are confident.

During the past year the Committee were not able, for reasons already stated, to extend the aid which they desired to render to the Evangelical Societies of Geneva and France, and which was extended to them by the Foreign Evangelical Society the year preceding. They hope to be able to do better another year. It is, however, exceedingly gratifying to the Committee to have it in their power to say that both those noble Societies are pursuing with success the good work in which they are engaged—not doing all that they desire, from want of ability, yet accomplishing much through the Divine blessing. The state of things in the French Protestant Churches is peculiar, and even critical, at this moment. Especially is this true of those which have seceded from the National Establishment. They greatly need and must receive, our encouragement and our aid.
Within the last year, Mr. Delamare, who was educated at the expense of the Foreign Evangelical Society, completed his studies, and has entered into the ministry, and no longer needs our support.

During the last year the Committee remitted the sum of $100—the gift of a Christian merchant of this city—to the Rev. Mr. Bridel, the Rev. Frederick Monod, and Mr. Henry Lutteroth, at Paris, to be employed in publishing and circulating as a tract, our Saviour's Sermon on the Mount, accompanied by a few brief notes, among the laboring classes in that great city. No document would be better adapted to the moral and spiritual wants of the people in question than that wonderful discourse.

Hungary.

The Committee have received from various sources—for the most part anonymous—several donations, amounting in all to the sum of $196, which has been remitted to Dr. Merle d'Aubigné, through our American-Swiss Committee at Geneva, for the benefit of a Seminary in Hungary, founded and directed by a pious Protestant pastor. These gifts were caused by an appeal addressed to the American Churches by Dr. Merle d'Aubigné, and was published in the columns of our Magazine. The Committee can only regret that the sum was not ten-fold greater.

Italy.

The Committee have regarded with the deepest interest the movements in Italy during the past year. Italy is the centre of the Papal world. There is Rome, the Apocalyptic Babylon; there is the See of him who styles himself the Vicar of Christ; there is the seat of that ecclesiastico-political power which established its throne on the ruins of that of the Caesars, and for many and long ages maintained a sway wider than theirs, by means of a perverted Christianity; and there is the fountain, whence flow forth in all directions the soul-destroying influences of a religion in which the worship of the Saviour is compelled to give place to that of Mary, and the work of the Holy Spirit is superseded by the efficacy ascribed to human merit.

At the commencement of the year, the liberty which all Italy had enjoyed for a few weeks, or a few months, had taken her flight from every part excepting the Republic of Rome and the Kingdom of Sardinia, and the troops of France were about to drive her from the former. Thanks be to God, that although a spiritual and political darkness and despotism now reigns so widely over that beautiful country, there is one part of it upon which some rays of the Sun of Righteousness still continue to fall. The Piedmontese still maintain a constitutional government, and practically enjoy an amount of freedom, political and religious, which no other portion of the Italian race possess. Has this been because they have in their midst the remains of that persecuted but heaven-honored people—the Waldenses—who have for almost eighteen centuries maintained the Truth in their mountain-homes, and now stand ready to propagate it?

The Committee have employed two agents in Italy, who occupy posts of observation of much importance. One is preparing himself, by the acquisition of the language, for future labor—if the Master should have need of him in Italy, rather than doing much in a direct way for the spread of the Gospel. Nevertheless, he is not idle. The other, who is an excellent Italian gentleman, is engaged in an important
work—that of making extracts from the Fathers of the Church, with which to com-
bat the errors and pretensions of Rome. It has extensively been believed that in this
great Magazine, which Rome has so long claimed as her own, are treasured up power-
ful weapons which may be used with effect in the war against her heresies and her
blasphemies. The silence which prudence imperatively enjoins, forbids our saying
more respecting these brethren and their work.

In regard to the Waldenses, we have to say that they recently made an earnest
appeal to us for help to build a church at Turin, (for which the Sardinian govern-
ment has given permission,) to maintain a minister there to preach in Italian, and for
the support of colporteurs to disseminate the Scriptures in the region bordering upon
their country. In this beloved work they are now engaged, and have circulated very
many copies, notwithstanding the mandates of the bishops of the Roman Catholic
Church, which warn the people to beware of the “emissaries of hell,” as they term
these humble distributors of God’s Word. The Committee have received and trans-
mitted to the Synod of these people the sum of $300 for the objects just named.
They hope to be able to undertake the support of the Italian minister at Turin,
towards which two gentlemen have offered to give $50 each, for five years, pro-
vided eight others (thus making up the sum of $500 needed) will agree to do the
same. The Committee cannot entertain a doubt that a proposition so reasonable,
and for a purpose so excellent, will be readily and speedily accepted by eight of our
liberal friends.

The Committee will only add, in regard to Italy, that an important plan for the
dissemination of Truth in that country, by means of the Press—through the medium
of tracts and fly-sheets, as well as the Sacred Scriptures—has been recently laid be-
fore them by one who has come expressly to us, to secure the aid of the friends of
Truth and of Religious Liberty. Of that plan we cannot speak in this place, further
than to say that the Committee have examined its details, and satisfied them-
selves that it can be carried into effect under those guaranties for fidelity which our
Christian people have a right to demand; and they have recommended it to all who
desire the salvation of Italy, and are willing to do something for its accomplishment.

It will be seen from the preceding view of the operations of the Society at home
and abroad, that it sustained, last year, more than sixty Missionaries, Ministers,
Evangelists and Teachers, in the two fields, without including Canada and Ireland.
We trust the day is not distant when it will have a hundred effective, devoted, and
successful laborers in each.

Such is the review of their proceedings, which the Committee have been enabled
to make at the close of the period for which they were elected. With its embed-
iment in this Report, and its presentation to the Society, their labors and official re-
sponsibilities cease. They feel thankful that they have been so mercifully carried
through this year of more than usual labor and anxiety. The American and For-

ggn Christian Union has now fairly entered upon its course. May it be a long
successful, glorious one! Those who take our place will have their share of care
and responsibility; but the beginning, which is proverbially hard, has been made.
God, we trust, will give the needed wisdom and grace, as emergencies may arise,
and cause this Society to advance steadily, safely, and prosperously.
It is hailed to a great work, at home and abroad; the work of imparting a true Christianity to those who have embraced a corrupted one. This work is one of reformation, or reconstruction; of renovation—not a work of creation. It has to deal with those who have a heart, a conscience, who are civilized—many of them highly so—but have not known the true Gospel. It is a work full of promise—a work which God is crowning with His blessing wherever attempted in the right way and with a right spirit.

The times are in the highest degree serious and critical, so far as the Old World is concerned. Everything announces that wonderful changes are to be expected. Great convulsions are certainly to be apprehended—at least in France, Germany and Italy. Let us labor whilst the day lasts. Let us enter and spread the Gospel wherever the door is open. It is by this means, in connection with earnest prayer, that we can do our part, in conjunction with God's people in those countries, to secure the "shortening of those days of tribulation," if in the righteous dispensation of Divine justice they must come.
Dr. Mortimer De Motte, Treasurer, in account with the American and Foreign Christian Union, commencing 1st May, 1849, and ending 1st May, 1850.

<table>
<thead>
<tr>
<th>1850</th>
<th>1850</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 1</td>
<td>May 1</td>
</tr>
<tr>
<td>To amount received, Donations, Church Collections, and Subscriptions for Life Directors and Life Members,</td>
<td></td>
</tr>
<tr>
<td>11,856 87</td>
<td>21,031 81</td>
</tr>
<tr>
<td>To amount received from Foreign Evangelical Society, in certificates of stock,</td>
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</tr>
<tr>
<td>1,600 00</td>
<td>10,148 09</td>
</tr>
<tr>
<td>To amount from Depository,</td>
<td></td>
</tr>
<tr>
<td>1,841 27</td>
<td></td>
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<tr>
<td>To amount received for rent,</td>
<td></td>
</tr>
<tr>
<td>137 40</td>
<td></td>
</tr>
<tr>
<td>To amount received for Hungarian Mission,</td>
<td></td>
</tr>
<tr>
<td>196 00</td>
<td></td>
</tr>
<tr>
<td>To amount received for Portuguese Exiles,</td>
<td></td>
</tr>
<tr>
<td>9,552 30</td>
<td>8,833 32</td>
</tr>
<tr>
<td>To amount of cash borrowed for Society,</td>
<td></td>
</tr>
<tr>
<td>1,602 14</td>
<td>886 93</td>
</tr>
<tr>
<td>By cash paid salaries of Missionaries, Missionary Agents, Evangelists, Colporteurs and Teachers, including expenses of Missionary tours,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>21,031 81</td>
</tr>
<tr>
<td>By cash paid for publications, including loan, in part, on last year's Report,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10,148 09</td>
</tr>
<tr>
<td>By cash paid salaries of Agents and expenses,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>8,833 32</td>
</tr>
<tr>
<td>By cash paid Missionary Churches, Rent, &amp;c.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>886 93</td>
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<tr>
<td>By cash paid incidental expenses, and expenses of the Treasury,</td>
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</tr>
<tr>
<td></td>
<td>691 14</td>
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<tr>
<td>By cash paid out for the Portuguese Exiles,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>12,596 27</td>
</tr>
<tr>
<td>By certificates of stock and scrip on hand,</td>
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<tr>
<td></td>
<td>3,775 60</td>
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<tr>
<td>By cash paid expenses of the Depository,</td>
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</tr>
<tr>
<td></td>
<td>1,923 42</td>
</tr>
<tr>
<td>Entire receipts for Portuguese Exiles,</td>
<td></td>
</tr>
<tr>
<td>14,928 41</td>
<td></td>
</tr>
<tr>
<td>Paid to and on account of Portuguese,</td>
<td></td>
</tr>
<tr>
<td>14,996 15</td>
<td></td>
</tr>
</tbody>
</table>

Errors excepted.

Mortimer De Motte, Treasurer.

May 7th, 1850.
Examined and approved.

Edward L. Beadle.
Charles Davis.
**LIFE DIRECTORS**

**OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.**

(Those marked * are deceased.)

<table>
<thead>
<tr>
<th>Name</th>
<th>City, State, Country</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baker, Mrs. Mary Ann</td>
<td>Baltimore, Md.</td>
</tr>
<tr>
<td>Austin, Mrs. S. E.</td>
<td>Brooklyn, N.Y.</td>
</tr>
<tr>
<td>Barnes, Rev. Wm. Fox</td>
<td>Boston, Mass.</td>
</tr>
<tr>
<td>Beadle, Edward L. M. D.</td>
<td>New-York, N.Y.</td>
</tr>
<tr>
<td>Adams, Rev. J. W. D. D.</td>
<td>Syracuse, N.Y.</td>
</tr>
<tr>
<td>Bassett, James, Esq.</td>
<td>New-York, N.Y.</td>
</tr>
<tr>
<td>Avclyn, Rev. Mr.</td>
<td>Newark, N. Y.</td>
</tr>
<tr>
<td>Atkinson, Q. C. Esq.</td>
<td>Memphis, Tenn.</td>
</tr>
<tr>
<td>Aiken, Rev. Samuel C. D. D.</td>
<td>Cleveland, Ohio.</td>
</tr>
<tr>
<td>Baker, Rev. Daniel</td>
<td>Holly Springs, Miss.</td>
</tr>
<tr>
<td>Atwater, Rev. L. H.</td>
<td>Fairfield, Conn.</td>
</tr>
<tr>
<td>Andrew, P. A.</td>
<td>Mass. in part.</td>
</tr>
<tr>
<td>Crosby, W. B.</td>
<td>New-York, N.Y.</td>
</tr>
<tr>
<td>Coit, Rev. J. C.</td>
<td>Cheraw, S.C.</td>
</tr>
<tr>
<td>Case, Rev. Zenas</td>
<td>Ogden, N.Y.</td>
</tr>
<tr>
<td>Carpentor, Joseph</td>
<td>Providence, R.I.</td>
</tr>
<tr>
<td>Brownlee, Rev. Wm. C.</td>
<td>D. D. New-York, N.Y.</td>
</tr>
<tr>
<td>Condit, Rev. J. D. D.</td>
<td>Albany, N.Y.</td>
</tr>
<tr>
<td>Carpenter, Joseph</td>
<td>Providence, R.I.</td>
</tr>
<tr>
<td>Cuse, Rev. Zenas</td>
<td>Ogdensburg, N.Y.</td>
</tr>
<tr>
<td>Curtis, Rev. John</td>
<td>New-York, N.Y.</td>
</tr>
<tr>
<td>Curtis, Rev. Thomas, D. D.</td>
<td>Charleston, S.C.</td>
</tr>
<tr>
<td>Daggert, Rev. O. E.</td>
<td>Canandaigua, N.Y.</td>
</tr>
<tr>
<td>Dana, Rev. W. C.</td>
<td>Charleston, S. C.</td>
</tr>
<tr>
<td>Darling, Rev. Henry</td>
<td>Harrisburg, Pa.</td>
</tr>
<tr>
<td>Darling, Rev. H.</td>
<td>Hudson, N. H.</td>
</tr>
<tr>
<td>Davis, Rev. S. S. B.</td>
<td>D. D. Camden, S.C.</td>
</tr>
<tr>
<td>Davis, Charles</td>
<td>Essex, N.Y.</td>
</tr>
<tr>
<td>Delaune, Rev. Jules</td>
<td>Paris, France</td>
</tr>
<tr>
<td>Dexter, Rev. Henry R.</td>
<td>Manchester, N.H.</td>
</tr>
<tr>
<td>Dodge, Wm. E.</td>
<td>Essex, N.Y.</td>
</tr>
<tr>
<td>Doremus, Thomas C.</td>
<td>New-York, N.Y.</td>
</tr>
<tr>
<td>Douglass, George, Esq.</td>
<td>Douglass Farm, Flushing, L.I.</td>
</tr>
<tr>
<td>Dwight, Henry, Esq.</td>
<td>Geneva, N.Y.</td>
</tr>
<tr>
<td>Dyer, Benjamin</td>
<td>Providence, R.I.</td>
</tr>
<tr>
<td>Eames, Caroline M.</td>
<td>Claridon, Ohio.</td>
</tr>
<tr>
<td>Eddy, Rev. Ansel, D. D.</td>
<td>New-York, N.Y.</td>
</tr>
<tr>
<td>Edwards, Rev. —</td>
<td>Baltimore, Md.</td>
</tr>
<tr>
<td>Edwards, Alfred, N.Y.</td>
<td></td>
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<tr>
<td>Edwards, Henry</td>
<td>Boston, Mass.</td>
</tr>
<tr>
<td>Elmes, Rev.</td>
<td>Daniel H., N.Y.</td>
</tr>
<tr>
<td>Ely, Harvey, Esq.</td>
<td>Rochester, N.Y.</td>
</tr>
<tr>
<td>Emerson, Rev. Daniel</td>
<td>H., N.Y.</td>
</tr>
<tr>
<td>Farnsworth, Daniel, Esq.</td>
<td>Essex, N.Y.</td>
</tr>
<tr>
<td>Fisher, Rev. Geo.</td>
<td>N.Y.</td>
</tr>
<tr>
<td>Foster, Rev. Gustavus L.</td>
<td>Jackson, Mich.</td>
</tr>
<tr>
<td>Frey, Edward, S.</td>
<td>Baltimore, Md.</td>
</tr>
<tr>
<td>Furman, Rev. C. E.</td>
<td>Medins, N.Y.</td>
</tr>
<tr>
<td>Geiston, Rev. M.</td>
<td>Rustville, N.Y.</td>
</tr>
<tr>
<td>Gideon, J. Esq.</td>
<td>Washington, D.C.</td>
</tr>
<tr>
<td>Giles, Mrs. Ann</td>
<td>Baltimore, Md.</td>
</tr>
<tr>
<td>Goertner, Rev. N. W.</td>
<td>Lockport, N.Y.</td>
</tr>
<tr>
<td>Goulding, Rev. Thos. D.</td>
<td>Columbus, Geo.</td>
</tr>
<tr>
<td>Grant, Miss Elizabeth R.</td>
<td>in part, N. Y.</td>
</tr>
<tr>
<td>Gray, Nathaniel</td>
<td>New-York, N.Y.</td>
</tr>
<tr>
<td>Gray, Rev. John D. D.</td>
<td>Eaton, N. Y.</td>
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<tr>
<td>Gray, Rev. L. W.</td>
<td>D. D. Baltimore, Md.</td>
</tr>
<tr>
<td>Green, Rich. M.</td>
<td>in part, Lawrenceville, N.Y.</td>
</tr>
<tr>
<td>Green, Rev. Lewis, D. D.</td>
<td>Baltimore, Md.</td>
</tr>
<tr>
<td>Guistiniani, Rev. L. D.</td>
<td>D. D. Buffalo, N.Y.</td>
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<tr>
<td>Guidin, Rev. John</td>
<td>New-York, N.Y.</td>
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<tr>
<td>Haines, Richard T.</td>
<td>New-York, N.Y.</td>
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<tr>
<td>Hall, Daniel A.</td>
<td>Baltimore, Md.</td>
</tr>
<tr>
<td>Hall, Rev. A. C.</td>
<td>Rochester, N.Y.</td>
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<tr>
<td>Hallock, Gerard, N.Y.</td>
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<tr>
<td>Halsey, Rev. J. C.</td>
<td>New-York, N.Y.</td>
</tr>
<tr>
<td>Halsted, Wm. M.</td>
<td>Essex, N.Y.</td>
</tr>
</tbody>
</table>
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Hamilton, Rev. D. H. Trumansburgh, N. Y.
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Secty, H. E. Genera, N. Y.
Seymour, Rev. Ebenezer, in part, Bloomfield, N. J.
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Shaw, Rev. G. H. Newark, N. Y.
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Sturgis, Lt. Lothear, Mass.
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(Those marked * are deceased.)

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Adams, Rev. M. B. Keene, N. H.
Adams, George B. Brunswick, Me.
Adams, Jacob. Oswego, N. Y.
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Aiken, Rev. James, Hollis, N. H.
Aikensworth, R. S. Panama, N. Y.
Aikens, Rev. Thos. spas. N. Y.
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Allen, Rev. Mr. Versailles, N. Y.
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Annsell, Mrs. A. A. New Haven, Conn.
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Whitfield, Rev. B. W. Stoughton, S. C.
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Wiley, Rev. Charles, in part, Utica, N. Y.
Williams, Hon. T. S. Hartford, Conn.
Williams, Mrs. Eleazar T. Newark, N. J.
Waldo, the Misses.
Ward, Rev. W. S. Alabaster, Ala.
Ward, Rev. F. D. W. Rochester, N. Y.
Ward, Mrs. S. New Haven, Conn.

*Arden, Mrs. Charlotte B. Morristown, N. J.
*Arms, Rev. Clifford S. Madison, N. J.
*Armby, Rev. Lauren, Chester, N. H.
*Arnold, James, New Bedford, Mass.
*Arnold, Rev. Joel B. Colchester, Ct.
*Arnold, Rev. J. T. S. Saco Falls, N. Y.
*Atkins, Mrs Frances, N. Y.
*Atkinson, Rev. Thos. Marion, Ala.
*Augusta, Ursa, N. Y.
*Austen Daniel, Woodstock, Ct.
*Averill, Rev. James, Sharonville, Mass.
*Avery, Rev. Chas. E. Woodport, N. Y.
*Avery, Rev. John, Lebanon, Ct.
*Ayer, Rev. Joseph J., Liverpool, Me.
*Ayers, Miss Amelia, Saybrook, Ct.
*Ayers, Miss Deborah and Mary Ann, Saybrook, Ct.
*Ayers, Rev. Rowland.

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Bacon, Jos. N. Newton, Conn.
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Bailley, Mrs. Sarah M. South Middleboro, Mass.
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Baldwin, Mrs. Elizabeth E. Bloomfield, N. Y.
Baldwin, Rev. Mr. Flattlands, L. I. N. Y.
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Ballard, Rev. Joseph, Brooklyn, L. L.
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Benedict, Rev. Geo. N. Y.
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Bisher, Miss Esther G. Marlinton, N. Y.
Bigelow, Rev. W. New-Harry, N. Y.
Billiong, Rev. L. W. Allen's Hill, N. Y.
Bingham, Rev. L. W. Willistow, Vt.
Burce, Rev. T. C. Gradum, Mass.
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Bishop, Rev. —, Yorkville, N. Y.
Bissell, Rev. S. B. Greenwich, C.
Buckwell, Miss Joseph, Newton, L. I.
Buckwell, Robert Esq. Astoria, L. I.
Blake, Rev. Mortimer, Middletown, Mass.
Blake, Rev. Cincinnati, Ohio.
Bates, Rev. James, Maine, N. Y.
Blaston, Rev. E. C. Oswego, N. Y.
Bledget, Rev. C. D. D. Pawtucket, R. I.
Bragg, Rev. Corliss, Gils, N. Y.
Bogart, Orlando M. New-York.
Bogart, James, Jr. New-York.
Bragg, Rev. H. P. St. Louis, N. Y.
Bates, Mrs. Mary, Saybrook, Ct.
Bond, Thomas, A. M. M. D. Baltimore, Md.
Bontecou, Dan. —, Springfield, Mass.
Booher, Mrs. J. Templeton, Mass.
Booth, Rev. C. South Coventry, Ct.
Booth, Mrs. Theodore, Durham, N. Y.
Brodwell, Mrs. Mercy, Shilleler, Mass.
Boring, Rev. Jesse, Columbus, Geo.
Boswell, Rev. L. E. Lafayetteville, N. Y.
Bower, Rev. Elias, Ithaca, N. Y.
Bowers, W. C. Brooklyny, N. Y.
Bowie, Rev. F. Greenbush, Geo.
Boyce, Rev. J. W., Watertown, N. Y.
Bradley, Josiah, N. Y.
Brenny, Rev. John, New York, N. Y.
Bragg, Rev. John W. Astoria, L. I.
Brown, E. L. Proe. Auxiliary Brooklyn, L. L.
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Childe, Horace, Honolulm, N. H.
Chivers, Rev. Abel M., Wilmingtom, N. C.
Church, Rev. Volney, Middlefield, Mass.
Clancy, Rev. John, Charlton, N. Y.
Clap, James, Roxbury, Mass.
Clapp, Rev. A. H., Brattleboro, Vt.
Clark, Rev. G. C., Cabellsville, Va.
Clark, Rev. Asael, G., Wilmington, Del.
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<td>Remarks on the Doctrine of Purgatory</td>
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<td>Ten Reasons for not being a Roman Catholic, and A Catholic</td>
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