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AN

ADDRESS

TO THE

CHRISTIAN PUBLIC,

ESPECIALLY TO THE

MINISTERS AND MEMBERS

OF THE

PRESBYTERIAN, REFORMED DUTCH, AND
CONGREGATIONAL CHURCHES,

THROUGHOUT THE UNITED STATES,

ON THE SUBJECT OF THE

PROPOSED UNION

BETWEEN THE

AMERICAN BOARD OF COMMISSIONERS

FOR FOREIGN MISSIONS,

AND THE

UNITED FOREIGN MISSIONARY SOCIETY.

BOSTON: CROCKER AND BREWSTER. NEW-YORK: JOHN P. HAVEN.

1826.

Dutch Church, which cannot take place before the meeting of those bodies in May next, the American Board of Commissioners for Foreign Missions on the one part, and the Commissioners of the United Foreign Missionary Society on the other part, agree to these five preliminary articles, viz.

“1. A document shall be issued jointly by the Prudential Committee of this Board, and by the Directors of the United Foreign Missionary Society, as soon as it can be conveniently prepared, stating and explaining in what sense the American Board of Commissioners for Foreign Missions is a National Institution; how it is organized; the reasons for hoping and believing, that this organization will continue to receive the confidence of the Christian community; and the reasons which have had weight in promoting the contemplated union.

“2. During the interval, which must elapse between the present time and May next, the Directors of the United Foreign Missionary Society will make all practicable exertions to replenish its Treasury; so that, should the proposed union take place, the engagements to be assumed by the American Board of Commissioners for Foreign Missions may be as few and as small as possible.

“3. The Directors of the United Foreign Missionary Society will correspond with the missionaries under its care, explaining to them the proposed union, and advising them, if the measure should be adopted, to transfer their relation to the American Board of Commissioners for Foreign Missions.

“4. The Directors of the United Foreign Missionary Society will direct the missionaries of the several stations, not to enter upon any new measures involving expense, and generally to practice the strictest economy, till the result of this proposed measure shall be known.

“5. As the Directors of the United Foreign Missionary Society contemplate sending an agent to visit the stations west of the Mississippi, the Prudential Committee will, if practicable, send an agent also to accompany him, and ascertain from personal inspection, the condition of these stations.”

Permanent terms of union.—"The following principles are adopted as the basis of the proposed union, which principles, when consented to by the United Foreign Missionary Society, and the judicatories above referred to, shall thenceforward be binding on both societies:

"1. The missionaries now in the employment of the United Foreign Missionary Society shall, if their character and standing remain unimpeached, be received as missionaries of the Board; and, if any of them should be unwilling to enter into this new relation, they shall be at liberty to retire from the stations which they now occupy.

"2. The property, of every kind, belonging to the United Foreign Missionary Society, whether at the missionary stations, or elsewhere, shall be transferred to the American Board of Commissioners for Foreign Missions, on the ratification of this union.

"3. The American Board of Commissioners for Foreign Missions will assume all the engagements of the United Foreign Missionary Society, as they shall stand at the time of said ratification; it being understood, however, that the fourth preliminary article shall have been complied with.

"4. In the election of members according to the provisions of its charter; in the appointment of missionaries, occasional agents, and other functionaries; and in the administration of all its concerns; the American Board of Commissioners for Foreign Missions will endeavor to merit the high character of a truly National Institution, and to acquire and retain the affections and confidence of all classes of persons, who have heretofore aided either of these societies, and of all others who may wish to promote the salvation of the heathen.

"5. As the American Board of Commissioners for Foreign Missions has heretofore consisted, with few exceptions, of persons belonging to the Presbyterian, Reformed Dutch, and Congregational churches: and as its national character will always ensure the election of a competent and satisfactory number of persons from these religious communities, the Board will send to the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the

several General Associations in the New England States, as many copies of its Annual Report, and other printed documents, as shall be sufficient to furnish each member of these Bodies with a copy; not only as a token of respect, but that means of information may be afforded in regard to the measures of the Board and its missionaries, and to any success which God may grant to its exertions.

“6. The highest judicatories of the Presbyterian Church and of the Reformed Dutch Church will recommend the American Board of Commissioners for Foreign Missions, as a National Institution, and entitled to the warm support and efficient patronage of the churches under their respective jurisdictions.

“7. The periodical publications of the Board shall be sent gratuitously to all societies and individuals, now entitled to the periodical publications of the United Foreign Missionary Society; and, on the ratification of this union, the Missionary Herald shall take the place of the Missionary Register.”

According to the stipulation contained in the first of the preliminary articles above-recited, the Prudential Committee of the American Board of Commissioners for Foreign Missions, and the Managers of the United Foreign Missionary Society, now issue these pages, as the common document there described. Pursuing the plan of the article, they proceed, without further introduction, to inquire,

I. *In what sense the Board is a National Institution.*

It was a prominent design of the public spirited men, by whom the foreign missionary enterprises of this country were commenced, that the institution, which they formed, should be truly national in its character. The first election of members, under the act of incorporation, was made with this design full in view. The Board previously consisted of eleven members. At the election here referred to, thirteen additional members were chosen. These thirteen, taken collectively, resided in seven states of the union, and belonged to all those religious denominations, from which a general co-operation in missionary efforts, conducted under one organi-

zation, could be expected. In subsequent elections, during a period of thirteen years, the same object has been regarded. Of the forty-two members, who now compose the Board, one resides in India, and the rest in nine states of the union; viz. in five of the New England states, with New York, New Jersey, Pennsylvania, and Virginia.

At the annual meeting in 1819, gentlemen were elected, in nearly all the remaining states, as well as in Europe and the East, to act as *Corresponding Members*, whose counsel and patronage might promote the common object; and, two years later, a provision was introduced, by which persons are admitted as *Honorary Members*, on their making a specified donation to the Treasury of the Board. Both these classes of members, though they do not form a part of the corporate body, are invited to join in the deliberations of the annual meetings. In these ways, a fair representation of the friends of missions is obtained, the advice of intelligent men is received from a distance, and a suitable respect is paid to others, whose conduct has evinced their deep interest in the welfare of the institution. With regard to the future, there is nothing, either in the act of incorporation, or in any decision of the Board, to prevent the election of as many members from different parts of the country, as the interests of the missionary cause may require.

Thus designed to be national, in its reliance upon the experience, wisdom, and tried character of eminent individuals in all parts of the country, the Board has acquired the same character, to a remarkable extent, in the patronage which it has enjoyed. Though much the greater part of its resources has uniformly been derived from New England, many liberal benefactors have been found in the middle, southern, and western states.

If the contemplated union should receive the sanction of the ecclesiastical bodies to which it is referred, the patronage from many parts of the country will be greater, it may safely be presumed, than at any previous time.

It cannot be expected, however, that this institution will receive the patronage of all the denominations of

Christians in our country, in the same manner as the Bible Society does. It will be considered rather as under the direction and peculiar patronage of those denominations, from which both institutions have hitherto derived their principal support. From these religious communities the missionaries will be selected as heretofore; and to these communities must the public look for directors, executive officers, missionaries, assistant missionaries, and agents of every kind. Individuals of other denominations may probably hereafter make this Board the channel of their beneficence to the heathen, as they have done in time past; though without any expectation of altering the general plan of its operations, or interfering with its management. One of the earliest contributors to the funds of the Board, and, considering his circumstances, the most liberal contributor who has hitherto appeared, was a Baptist. The present venerable President of the American Bible Society, and the generous agent of the Board at Calcutta, though Episcopalians, are members and patrons. The latter has cheerfully and spontaneously rendered very essential services to the American missions in the east. Quite recently an association has been formed in aid of the Board, by Episcopalians belonging to St. Paul's church, Boston; with the express reservation, however, that they will be at liberty to send their annual contributions to a Missionary Society of their own denomination, whenever they shall think proper to do so.

With these explanations, considering that Congregationalists and Presbyterians of different names constitute a large part of the inhabitants in almost every city and populous town in the United States; that they are a great majority of all the inhabitants in many large districts; that, taking the whole country together, they are probably the largest denominations of Christians, both in regard to numbers and wealth; and that, if the proposed union should be consummated, they would look upon this Board as their only organ of sending the Gospel to the unevangelized world; and considering, also, that many zealous and public spirited individuals, of other religious denominations, will avail themselves of the

facilities afforded by this Board for conveying their contributions to reclaim the earth from moral desolation; it can hardly be thought presumption by any one, to speak of the American Board of Commissioners for Foreign Missions as a National Institution.

II. The subject of inquiry next in order is, *In what manner the Board is organized?* This question will be answered by the following statement.

In the month of June 1810, it was announced, that four young men, who were then members of the Theological Seminary in Andover, seriously contemplated devoting themselves to the service of Christ, as missionaries to the heathen. This interesting fact was stated to the General Association of Massachusetts, then in session, and the young men were invited to appear before that body. They appeared accordingly; explained their views; and, in effect, if not literally, implored of Christians in our country, the means of obtaining access to the pagan world.

After deliberating on the subject, the General Association appointed a Committee of five gentlemen in Massachusetts, and four in Connecticut, to take charge of this great concern; and 'to devise ways and means, and adopt measures, for promoting the spread of the Gospel in heathen lands.' To this Committee the present name of the Board was given.

In September of the same year, the nine persons, who had been thus selected, were invited to meet. A majority convened; a constitution was formed; and the Board was organized.

The General Association of Connecticut, at the next meeting, which was in June 1811, approved of these measures; and appointed the same gentlemen in that state, as had been first appointed by the General Association of Massachusetts. This latter body repeated the appointment of five persons; and it was then supposed, that the Board would be perpetuated by annual appointments made in these ecclesiastical bodies. The institution was then in its infancy. There had been no developement of its powers. The donations

actually received into its Treasury amounted to but a small sum. No missionary operations had been commenced.

In the mean time, a legacy of *thirty thousand dollars* had been left to the Board, by the late Mrs. Norris of Salem, who died in April 1811. As the Board was not incorporated, an expensive lawsuit of four years duration was necessary, before the legacy could be recovered; all which time the money lay unproductive in the hands of the executor, who could neither pay it, nor make any use of it, till the question was legally decided. The fact that so large a legacy was at hazard, merely for want of an act of incorporation, made the friends of missions very desirous that similar embarrassments should not exist in future. Application was therefore preferred to the legislature of Massachusetts for a charter, by which the Board might receive and hold property, under the protection of law. Such a charter was obtained in the month of June 1812, and served to increase that public confidence in the Board, which had already been expressed in a very unequivocal manner.

In so important a measure as framing an act of incorporation, very able legal advisers were consulted. It was apparent, that the form, which the Board at first received, could not be preserved under a legal organization. The General association of Massachusetts is merely a voluntary association, not known to the laws. The same is true of the smaller associations, which are the constituent bodies, whose delegates compose the General Association. The appointments of such merely voluntary associations, could not be legally recognized, unless the associations themselves were first legally defined; or, in other words, unless all these constituent bodies were first incorporated. This was not desired by any one; and, if it had been desired, there is no reason to think it would have been practicable.

But had it been practicable to obtain an act, which should have given a legal form to all these ecclesiastical bodies, and should have prescribed that the members of the Board should be annually elected by the General Associations of

Massachusetts and Connecticut; it may be doubted whether the Christian public would have deemed it suitable, that all the members of such a corporation, which was designed to act in behalf of multitudes residing in every part of our widely extended country, should be annually chosen by two independent bodies, composed of men who reside in only two States of the Union. It is to be remembered, that these independent bodies are composed of clergymen only, and are changed almost wholly every year, being the representatives of numerous other independent bodies, composed only of clergymen.

When the Act of Incorporation was obtained, there seemed to be but three ways, in which the members of the corporate body could be designated; viz. either by enacting that all persons, who might subscribe a certain constitution, or compact, should be members; or that all, who should pay a certain sum of money to the Treasury, should enjoy this privilege; or that individuals, named in the act, should be authorized to elect associates and successors, who should in the same manner perpetuate the Board. The last of these methods was adopted, for the following reasons.

1. This organization is analogous to that, which was first chosen by the promoters of missions from this country to the distant heathen. The prominent design, so far as relates to the *form* of the Board, was, that these interesting concerns should be committed to the management of a comparatively small number of men. Hence the epithet *Commissioners*, which, however inconvenient as an appendage to the name, clearly denotes, that the persons who bear it, were appointed to act for others. As the charter does not, and could not, provide for this delegated character, by recognizing it in form, all that remains for the Board is, to secure it in fact, by electing such associates, as will be a fair representation of the friends of missions.

2. The present organization of the Board, renders that body a real representation of the Christian community. If membership were acquired by subscribing a constitution, or making a small pecuniary donation, the members present at

an annual meeting would consist principally of the inhabitants of the place, where the meeting was held. If it were held from year to year in the same place, the Board would be regarded as the missionary society of that place, and not of the country at large. If the annual meetings were held at different places in rotation, the members actually present at any one of the meetings, would, with few exceptions, be absent from the succeeding meeting; so that there would not be even *the appearance of indentity*; and the Board, instead of being a virtual representation of the Christian community, would be one year a small part of that community, assembled in one place, and the next year a distinct part of the same community, assembled in another place. Members, residing at even a moderate distance, would not feel any obligation to be present, or any responsibility for measures adopted.

3. The constitution of the Board is such, that a real supervision of the doings of the executive functionaries is exercised annually, and an efficient control is held in regard to every important measure. But it is obvious that a large society, assembled to hear parts of a Report and listen to addresses, could not enter into details of business, or give any advice on doubtful or difficult subjects. The great use of annual meetings in such a society would be, to awaken benevolent feelings, and prompt to corresponding exertions. But the members of this Board assemble once a year, examine the doings of those whom they have appointed to manage its concerns, and, after deliberation and discussion, fix upon certain great principles, which serve as landmarks, in future plans and movements. Residing in different parts of the country, and knowing the wishes and feelings of contributors to the Board, in their respective vicinities, they can make any inquiries, or propose any measures, which the state of things may render expedient. The number of members not being large, the meetings are held from day to day, as long as a majority think expedient, and always till the important business has been transacted.

The next general subject of inquiry is,

III. *The reasons for hoping and believing, that the present organization of the Board will continue to enjoy the confidence of the Christian community.*

Some of these reasons are the following:

1. If, as is thought to be the case, the constitution of the Board is eminently fitted for the superintendence of missionary concerns, the religious public will not be ignorant of it. The mass of the people, so far as they are favorably inclined toward the object of missions, wish simply for the most convenient channel for the communication of their beneficence to the heathen world. Modes and forms of association are immaterial in their view; and, if they see the management of missionary concerns entrusted, systematically and permanently, to men of experience and known character, they will repose as much confidence in the Board, under its present organization, as they would repose in a body, whose members were annually elected by the votes of all contributors, (were such an election practicable,) and as much as should ever be reposed in any institution merely human.

2. The principles, on which members have been elected hitherto, are calculated to sustain the public confidence. A considerable proportion of the members were Presidents of Colleges, or Professors in Theological Seminaries, at the time of their election; and more than one fourth part of the present members sustain one or the other of these relations. It need not be said, that gentlemen in these important and responsible stations, are extensively known and highly esteemed. They are also more likely, than any others, to be intimately acquainted with the character of the missionaries. Another class is composed of venerable men, both among the clergy and laity, who have arrived at an advanced period of life, have discharged numerous public duties, and are not even suspected of valuing the little distinction, which is implied in a selection to these services, except as it may enable them to serve God in their declining days, and to bear a distinct testimony to the excellence of the missionary cause. A small number, of middle age, residing near each other, have been selected to manage the executive business

of the Board; and others, in the same period of life, distinguished for their active exertions in behalf of charitable objects, and residing in different parts of the union, have been associated in this body.

It is to be understood that the Board would not think of electing a member, whatever his standing or influence, who was not supposed to be a warm friend of missions, and of experimental religion, and a believer in those cardinal doctrines of the New Testament, which are sometimes called the doctrines of the Reformation.*

3. The same causes which have led to the selection of such members, as were thought likely to be acceptable to friends of missions generally, and to require and retain their confidence, will always exist, and will almost necessarily produce the same effects. It was once well observed by Dr. Worcester, whose memory is greatly to be honored, that the support of missions is "WHOLLY A MATTER OF CONFIDENCE." There must be confidence on the part of the public, in the Board and its functionaries, at home and

* During the fifteen years and a half since the Board was formed, fifteen members have died. Their names, arranged according to the States in which they resided, are as follows:

MAINE. Rev. Jesse Appleton, D. D., President of Bowdoin College.

NEW-HAMPSHIRE. Hon. John Langdon, Governor of the State.

Rev. Seth Payson, D. D.

Hon. Thomas W. Thompson, Senator in Congress.

MASSACHUSETTS. Rev. Samuel Spring, D. D. a Member of the Prudential Committee from the origin of the Board till his death.

Rev. Zephaniah Swift Moore, D. D., President of Williams College, and subsequently of Amherst Collegiate Institution.

Rev. Samuel Worcester, D. D., First Corresponding Secretary of the Board, in which office he continued till his death.

RHODE ISLAND. Hon. William Jones, Governor of the State.

CONNECTICUT. Gen. Jcdidiah Huntington.

Hon. John Treadwell, Governor of the State.

Rev. Timothy Dwight, D. D., President of Yale College.

NEW-YORK. Col. John Lincklaen.

Divie Bethune, Esq.

NEW-JERSEY. Hon. Elias Boudinot, L.L. D., First President of the American Bible Society.

DISTRICT OF COLUMBIA. Elias Boudinot Caldwell, Esq. Clerk of the Supreme Court of the United States.

To persons acquainted with the public and private character of leading men in the religious community, not a word need be said respecting this list of names.

abroad; confidence on the part of the Board, in its functionaries, and in the patronage and support of the friends of missions; confidence on the part of missionaries, in the Board and the Christian community; and confidence on the part of those, who conduct the executive business of the institution, in the candour, intelligence, and steady zeal of their associates of the Board, and of the multitude of their Christian brethren. All this confidence is necessary to the prompt and successful prosecution of the missionary work: If the public were to withdraw confidence in the Board, resources could not be found for carrying on the present system of operations for three months. We are not to suppose, however, that such a calamity will be suffered to take place without cause; and we trust in the protecting care of the Lord of missions to prevent the existence of any cause, which should forfeit a confidence so long enjoyed, and on which so much is depending. But it is more to the design of this argument to say, that if the members of the Board have any regard for the success of the cause, in which they are embarked;—if they feel any responsibility for the stewardship, which is placed in their hands;—if they wish to sustain any reputation for integrity and consistency;—they will aim to secure the best and most durable interest in the affections of the people of God, *by doing what is right*, and leaving the issue to His disposal.

4. The organization of the Board is of such a nature, as to make its functionaries feel a double responsibility. All agents for religious charities must feel a responsibility to the public, so far as their doings attract public attention; and, in regard to missionary societies, the public ultimately know all that is material in their operations. But in large popular societies, nothing can be done at the meetings other than to make public statements, which must be received without examination; whereas, at the annual meetings of the Board, all the doings of the Committee are brought under review. And this review is taken by men, who do not act in their private capacity, or as friends of the cause merely, but who are selected for this special service; who have regularly

attended to the same duties for a series of years; who are familiar with the details of the business; and who wish for information, both on their own account, and that they may communicate it to others. Perhaps no plan has yet been devised more favorable to a due feeling of responsibility, than the one which has been here described, and which received its form from peculiar circumstances, under the control of divine providence, without a distinct anticipation, on the part of its promoters, of all the advantages, which have since been realized.

But should the wisdom of the Christian community discover practicable improvements of the plan, there is no reason why they should not be adopted. The subject may therefore be left to the judgment and integrity of those, who may have the direction of these concerns in future years. It need not be doubted, that, if the Christian church is faithful to itself and its Lord, a succession of devoted men will be provided by Him, to act in behalf of their brethren for the benefit of the perishing nations.

IV. The only remaining topic of the present discussion is an enumeration of *the reasons which have had weight in promoting the contemplated union.*

These reasons are numerous, and might be urged at considerable length, and by many powerful considerations. They are simple, however, and easily understood, and commend themselves equally to the mind and heart.

1. *The Board is unlimited in its design.*

It was originally intended to become a channel, in which the blessings of the Gospel might be conveyed to any part of the unevangelized world. All the pagan nations, whether residing upon our own continent, or beyond the ocean, were regarded as within the scope of American beneficence. So far as resources should be afforded, and Providence should open the way to fields of missionary labor, the heralds of mercy were to proceed in every direction. And they have proceeded to the aboriginal tribes of our country;—to different places in Asia, remote from each other;—to Polynesia;—to South America;—and measures are taken to send others

to Africa. This being the case, it would seem desirable, that those Christians who are united in their belief of essential doctrines, and who do not differ greatly in their views of church government, or in regard to the qualifications for admission to the holy ordinances of religion, should have their efforts concentrated in a work, which is large enough to employ the energies of all, and whose importance can never be adequately estimated. One society, with a respectable income, can certainly prosecute a great work more vigorously, than two societies, with the same income divided between them.

2. *The operations of the Board are various.*

As the missionary cause is obliged to contend against the apathy, avarice, and prejudice of nominal Christians; the slander and intolerance of infidels and scoffers; and the remaining selfishness, and ignorance, and narrow views of many true disciples of our Lord; it becomes important that a missionary society should possess every advantage, which fair argument and unquestionable facts will furnish, for maintaining so arduous a struggle. In order to this, it is necessary that the same society should have the charge of different missions, in remote regions, in diverse circumstances, and carrying forward numerous and diverse operations. All missions are not equally prosperous; all are not equally interesting; and it is according to the plan of God's administration, that we should not be able to foresee the immediate result of our labors. Discouragements are sometimes great and long continued. But when missionary stations are numerous, a part of them are almost always experiencing, one after another, peculiar tokens of the divine favor. The weak faith of timid Christians is thus kept from sinking; and the arms of the strongest are nerved for severer labor. That the greatest encouragement may be derived from success, however, it is necessary that each contributor should feel that his own contribution has aided somewhat in producing it. Who that patronized the mission at the Sandwich Islands, for instance, does not rejoice, that, in the merciful

providence of his Heavenly Father, he was favored with such an opportunity.

Among the infinitely varying predilections of men, individuals will be found, who wish to aid some missions in preference to others. This propensity, which is capable of producing valuable results, should be gratified, so far as it can be done without injury to the general cause. The fact, therefore, that a missionary society has under its care a variety of evangelical operations, and that it has laborers actually employed among heathens in different continents and islands, and among Mohammedans and Jews, will tend powerfully to attract notice, and to draw forth patronage. Indeed, the accurate observer of the rise and progress of religious charities in our country, will not hesitate to say, that the sending of missionaries from among ourselves for the conversion of idolaters, in distant and populous regions of the earth, gave a greater impulse to Christian beneficence, than has been given in any other manner, and by all other evangelical exertions. In this way it has come to pass, that so much greater zeal has been felt, than ever before since the days of Elliot, for the salvation of the American aborigines. This was what led, more than any thing else, to the formation of Education Societies. When it was seen and felt, that the *field is the world*, and that laborers were imperiously demanded for every part of this immense field, the inquiry naturally arose, *How is our own country to be supplied with spiritual laborers? and what ought to be done to repair the moral desolations of our Zion?* The same effect has been produced in Great Britain, and by the same cause.

And, since it is perfectly natural, and perfectly justifiable, for contributors to missionary enterprises, especially for the most liberal and self-denying of these benefactors of mankind, to wish *to have some agency in all the good that is done*, how gratifying to one of these persons it must be, as he reads of the conversion of American Indians, and Sandwich Islanders, and Hindoos, or traces a missionary tract as it winds its way to the shores of the Caspian, or

passes over the Gaults from the Coromandel coast, or casts a gleam of light upon the dark mind of the Polynesian savage, to reflect, that in all these works of mercy his humble offering had some share.

3. *The proposed union will save time and labor.*

This assertion is so obvious as to require little illustration. Two societies must have two executive committees, two secretaries, at least as many assistant secretaries, two treasurers, and two sets of agents. Much of this labor may be saved by merging two institutions into one. To every person acquainted with the real state of things, this is a very weighty consideration. The man, who attends an auxiliary missionary meeting once a year, at the expense of half a day's time, may regard it as a small matter to conduct missionary operations. But in point of fact, it is a very arduous and difficult matter; and this should be well known and understood by the Christian public. It is not easy to find, in any city of the American union, a sufficient number of suitable men to form active and laborious committees for existing societies;—men, who shall, amidst all their private and professional engagements, hold themselves ready to attend weekly meetings, or to be called together on any emergency. What then shall be said respecting those functionaries, whose whole time is demanded for their respective offices? How are men to be obtained, as a permanent thing, for these agencies in two institutions? Without saying any thing respecting the competency, or incompetency, of the present incumbents, it may be said boldly, that the American churches should see to it, that the best talents and attainments, which the country can furnish, during all future years, have the charge of this momentous business. Let it be remembered that, as a people, we are in great want of able men for the management of public-spirited measures; not because our country is destitute of such men, but because the stations which require them are very numerous, and are multiplying every day. Is one of our colleges in want of a President? or one of our theological seminaries in want of a Professor? A suitable man may perhaps be found, by

searching the land from one end to the other; but the difficulty lies in the fact, that, in all probability, he cannot be spared from the station which he now occupies; and, if he could, he would be called to half a dozen other important stations, if there were any hope of obtaining him. This state of things renders *economy in the employment of competent men*, a public and imperious duty.

There are those who, for want of knowledge on the subject, think that any man of good character for integrity may be taken and coerced into these services. If such a course of proceeding were proper and just, who has this power of coercion? We may indeed find men in most of our cities, each of whom will say, "I am willing to give my *five hundred dollars a year*, or my *thousand dollars a year*, for religious charities;" and there are those, each of whom might add, "I am willing to *rise early, and sit up late, and eat the bread of carefulness*, that I may have the ability of doing this;" and yet each of these liberal men would feel compelled to add, "I cannot give my whole time, nor half my time, to any of these charitable objects, nor to all of them conjoined."

4. *The proposed union will also save expense.*

This is apparent from what has been already said. But when it is considered, that if two institutions, having the same object in view, continue their separate operations, there will be a necessity of sending agents from both to the same parts of the county; that, in many instances, two journies to the western wilderness will be required, where one would otherwise answer every purpose; and that the contingent expenses of two separate establishments must be defrayed;—it will appear, that this is a subject of no trifling consequence.

5. *There is no necessity that the two institutions should remain distinct.*

The members of both agree essentially in their views of Christian doctrine. They employ the same sort of men for missionaries;—men who were educated in the same schools, preach the same great truths in the same manner, are per-

sonally acquainted with each other, and are closely bound together by ties of friendship and of Christian affection. They rely upon the efficacy of a Saviour's blood for the pardon of their own sins; and they present to perishing men of all classes the atonement of an almighty Redeemer, applied by the new-creating Spirit, as the only ground of hope, the only way to holiness and to God.

It is to be remembered also, that the patrons and supporters of both institutions harmonize, almost without an exception, in their religious belief. Many individuals send their contributions to both; and many others feel a deep interest in the success of both. In short, there is as perfect a union on this subject, among those who believe in experimental religion, as perhaps ever existed among so many individuals on any subject of common interest;—a union, which will enable them to act together with the greatest cheerfulness and energy. If we can suppose, that the missionaries should hereafter cease to preach Jesus Christ and him crucified; and if they should preach any other Gospel than that which Paul preached;—the support now derived from the Christian community would immediately fail.

6. *Such a union will remove the danger of collision.*

If these institutions should continue their separate existence and operations, there will be constant danger of interference;—a danger, which no human wisdom, prudence, or piety can entirely obviate. Agents will proceed from each society to the same places, they will often arrive at the same time, or one immediately after another, the plans and measures of one will seem to thwart the designs and calculations of the other; and each will meet with many a severe repulse, both from ministers and people, as a consequence of the dread of this apprehended collision, or the dislike of repeated applications for the same object. It is to be presumed, that the conductors of both Societies will always be on harmonious terms; but can it be supposed, that all the agents to be hereafter employed will have such a share of the meekness of wisdom, as to give no offence, in these difficult and constantly varying circumstances? And

if the agents should be perfect, will not partizans arise for one society, who will plead with zeal for a particular mission, or a particular class of operations, to the disparagement of missions under the care of the other society? Will not extravagant encomiums of one provoke disadvantageous comparisons? And will not the efforts of both be thus weakened, and many individuals prevented from giving an efficient and systematic patronage to either? If the missionary exertions of the country should be increased, and the need of greater and still greater resources be felt, the evils here adverted to will be greatly augmented; and agents, instead of pleading the cause of a suffering world with boldness, will be timid and hesitating, lest they should seem to encroach upon the claims of a sister institution.

7. This measure would greatly promote Christian affection.

Union of effort in behalf of the heathen world, tends powerfully to increase brotherly love among those, who are thus united. It brings them to be acquainted with the same individuals, acting as their agents and almoners. It fixes their minds on the same objects, and those of the highest interest. It multiplies the subjects of common concern. So far as benevolent feelings are called into action, the amiableness of the Christian character is apparent; and those who behold in each other the lineaments of their heavenly origin, will be the more closely drawn together, the more they are called to act in the same connexion, and for the accomplishment of the same purposes. This tendency of united counsels and efforts assumes a vast importance, when the rapidly increasing population of our country, and our extensive territory, and our capability of exerting a moral influence, are considered.

8. Such a union is expected.

There has been, for two years or more, an extensive and prevailing expectation of a union of the two Societies; and this expectation has been grounded on the propriety of such a measure. When the proposal was first intimated in print, it was done anonymously, by an editor not connected with

either institution; and it was given forth as a rumor or suggestion. Yet this unofficial proposal was received with the utmost greediness; and much disappointment was expressed, that the union should be delayed for a single year. How much greater will be the disappointment, if such a union should now be prevented, after the proceedings which have been inserted at the commencement of these pages, and after the cordial approbation with which they have been greeted. Nor is this approbation confined to words. Communications have been received from a distance, stating that greater exertions would now be made, as the paralyzing effect of applications from two societies for the same object, would no longer exist.

After these statements and remarks, the decision may cheerfully be left to the enlightened judgment and conscientious integrity of those, to whom God has given a standing and influence in the American churches. It may not be amiss, however, to add, that if the proposed union should not be sanctioned, very good and satisfactory reasons will be expected for declining it. The proposal was made with entire unanimity, after long consideration, and prayerful attention; and with the approbation of many of the most liberal patrons of the United Foreign Missionary Society. It was received with great cordiality, and the same unanimity, with which it was made. The Christian public have regarded it with great favor, and it is generally hailed as the prelude to more efficient labors, and more extensive and liberal sacrifices, than our country has yet witnessed.

An explanation with reference to one or two subjects, which may seem to require it, will now be subjoined.

Some persons have supposed, that, in case a union was formed, a stipulation would be made, in regard to the place where the executive business of the Board should be transacted. But this does not seem at all necessary. It is a subject, which may safely be left to the wisdom of the Board in all succeeding times. Nothing is therefore said respecting it, in the above-recited terms of union; and it is a somewhat

curious fact, that there is not a single record, either in the doings of the Board, or of the Prudential Committee, which prescribes, or even mentions, the city, town, or state, in which the functionaries of the Board shall reside, or in which they shall transact their official business. So long, indeed, as advantages are derived from the Act of Incorporation, it will be necessary that the Board should have its treasury, and the principal seat of its business, in Massachusetts. Though these advantages are not small, and should not be rashly abandoned; yet, if greater advantages can be gained by a removal of the seat of business to any place without the limits of that State, than can be retained by its continuance there, the Board will doubtless be able to discern the fact, and will decide this question, like every other, with a solemn reference to what shall appear to be duty at the time.

It may be well to say, for the information of many, into whose hands these pages may fall, that it happened providentially, and without any peculiar attachment to place, or regard to personal considerations, that the business of the Board has been done in Boston. It should be added, however, that this providential disposition of the matter ought not to be disregarded, for the following reasons.

Though New-York is the great emporium of our country, yet, as every merchant knows, there is six times, if not ten times as much direct intercourse between Boston and India, or the Sandwich Islands, as between New-York and the same places. There is also a regular commerce between Boston and the Levant; so that the missionary stations beyond sea are much more easily accessible from Boston, than from any other place in the United States. The same would be true with respect to any missions, on the west and northwest coast of America, the western coast of Africa, the shores of the Persian gulf, the Malayan Archipelago, or any part of Polynesia. The foreign trade of New-York is principally with Europe, the West Indies, South America, and Mexico; whereas the foreign trade of Boston, though less in amount, is carried on with every part of the world; and of

course furnishes the means of conveying missionaries to almost every heathen country, and corresponding with them and supplying their necessities, after their respective stations are formed.

In this connexion it is proper to add, that the friends of missions in Massachusetts have made larger contributions of time and money for sending the Gospel to the heathen nations, and to the destitute of our own country, than the inhabitants of any other State in the Union; and that there are in Boston contributors to these objects, whose unceasing liberality is thought to be not inferior to that of any equal number of men, in similar circumstances, even in Great Britain, or any other part of Christendom. These facts are mentioned merely for the sake of communicating information, and not at all for the sake of blazoning the charitable deeds of men, who had much rather humble themselves that they have done so little, than look with exultation upon what divine grace has enabled them to do. It may be hoped that the time is not distant, when the whole American community will engage, with a zeal equally diffused and pervading every part, in these works of heavenly beneficence. Even then, Massachusetts, considering her dense population and her wealth, will be able to hold a respectable standing, though she should be surpassed by some of the more highly favored States of the Republic.

No anxiety need be felt on this subject. The Committee of the United Foreign Missionary Society frankly declared in the deliberations at Northampton, that they had no other wish respecting it, than that it should always be left to the wisdom of the Board. They added, that the other great religious charities, which have the seat of their operations in the city of New-York, require as much labor and care, as can be commanded, at present, for these services.

It may seem that a brief history of the operations of the Board to the present time, and of the origin and progress of the United Foreign Missionary Society, with an account of the engagements of both institutions, and of the present state of the missions under their care, should form a part of

this document. But it will appear, on reflection, that such an addition would have swelled these pages too much. As the periodical publications of both Societies have presented these topics much in detail, and as these details are copied into many other papers, the necessity of inserting them here is removed.

The preceding statements, explanations, and arguments, are respectfully laid before the Christian public, with earnest prayers that all, who shall be called to act with reference to this subject, may be guided by wisdom from above, and that the glory of God, and the salvation of souls may be promoted by the result of their deliberations.

WILLIAM REED,
LEONARD WOODS,
JEREMIAH EVARTS,
SAMUEL HUBBARD,
WARREN FAY.

} *Prudential Committee*
of the
A. B. C. F. M.

WILLIAM McMURRAY,
JOSEPH McELROY,
WILLIAM W. PHILLIPS,
EBENEZER MASON,
ZECHARIAH LEWIS,
MOSES ALLEN
SYDNEY E. MORSE.

} *Executive Committee*
of the
U. F. M. S.

February, 1826.

A

CORRECTION

OF

ERRONEOUS STATEMENTS CONCERNING THE EMBARKATION

OF THE

REV. MESSRS. JUDSON AND NEWELL,

AT SALEM, FEBRUARY 18, 1812.

REPRINTED FROM THE CHRISTIAN REVIEW, No. LIV.



BOSTON :

PRESS OF T. R. MARVIN, 24 CONGRESS STREET.

March, 1849.

It has been thought desirable and necessary, to reprint the following Letter, in order to gratify the wishes of many, who cannot conveniently have access to the pages of the "Christian Review;" and to secure a more effectual 'correction' of the 'erroneous statements,' which have been very extensively and injuriously circulated. A few Notes are now added, with a brief Appendix, which may be interesting to those, who may wish to be better informed, in respect to the origin of the movement, for the first American mission to the East.

By publishing the Letter, as he has, the present Editor of the "Review" has done all that could be expected; and with a courtesy and magnanimity, which the writer would very gratefully acknowledge. It is due, also, to the former Editor to say, that as soon as he was made acquainted with the very exceptionable character of the 'statements,' which were the immediate occasion of the Letter, he expressed his deep regret, and his readiness to make any reparation in his power. He was not the author of the untoward article in the "Review"; but had supposed the statements were unquestionable, having repeatedly seen them before.

Is it too much to ask, that all others who may have aided in disseminating the same errors and imputations, whether derived from the "Review," the "Judson Offering," or sundry newspapers, or from any other source, will act in a similar spirit of courtesy and justice?

SALEM, MARCH 10, 1849.

STRICTURES, &c.

[From the Christian Review.]

EMBARKATION OF REV. MESSRS. JUDSON AND NEWELL,

WITH THEIR WIVES, IN THE BRIG CARAVAN, CAPT. AUGUSTINE HEARD, AT SALEM,
FEB. 18, 1812.

[We cheerfully give place to the following "strictures" on an article that appeared some months since in the "Christian Review." Of the facts in the case we know nothing. We do not, however, believe there has been any intention to misrepresent Dr. Worcester, or any one connected with the American Board of Missions that first sent out Dr. Judson. But we should regret, even by an unintentional mistake, to do injustice to the fair name and fragrant memory of a departed servant of Christ. We can readily conceive how a returned missionary should be impressed with the contrast between the exhibitions of public feeling, with reference to the departure of missionaries now, and in 1812, without designing any disparagement to the sincerity and heart-felt interest of the *few, comparatively*, that were then willing to be known as the friends of Missions. And we can readily conceive how the statement of such an impression might, without any design to misrepresent, be employed in such a manner as to reflect most seriously and unjustly upon the character and conduct of the American Board, and its first Secretary, Dr. Worcester.

We therefore, as an act of justice, admit the following statement and explanation of the facts connected with the event of which it treats.—*Ed.*]

To the Editor of the "Christian Review."

DEAR SIR,—It is with extreme regret, that I am constrained to submit to your candid regard some Strictures upon an article, which appeared in your "Review," in June last, under the title of "*The Missionary Character of Dr. Judson.*" It was not until a recent period, that I was apprised of the article, and of the very serious imputations, which more particularly affect the memory of my father. Some months before, my attention had been directed by a friend, to a paragraph in the "Judson Offering," and a speech of Dr. Judson himself, in a note by Dr. Dowling, the Editor. I read the paragraph and the note, with feelings which I shall not attempt to describe. So utterly unfounded are the statements, respecting the manner in which Dr. Judson left this country in 1812, and so incredible upon the very face of it is the greater part of the speech attributed to him, that I marvelled exceedingly how

such unaccountable misrepresentations of the truth of history, and such extraordinary charges, could have ever been published, if they had ever been uttered.

Being much perplexed in regard to the wisest course, I delayed action. I had about concluded not to take any public notice of the statements in the "Offering," but to give the true view of the facts, with somewhat more of detail than I had contemplated, in a work which I hope to be able to complete, at no very distant day. Meanwhile, however, I received testimony from various sources, that the reported speech of Dr. Judson was very extensively circulated, and that, as a very natural effect, great injury had been done to the character of the first Corresponding Secretary of the American Board of Missions; to say nothing of the very great injustice to the living and the dead, who so heartily and so honorably discharged every duty of Christian love to the Missionary Company, which embarked at Salem, in February, 1812.

Other incidents or circumstances it is unnecessary to mention, which induced me to investigate anew all the transactions connected with the sailing of these missionaries. I was thus engaged, when I was made acquainted with the article in No. L. of the Christian Review.

I have nothing to say of the article in general, except that I am not alone in the opinion that, if it was *ever* to be published, *the time had not come!* I complain especially of the following paragraph:

"On the 15th of July, Mr. and Mrs. Judson arrived in Rangoon. Seventeen months have elapsed since that ordination; but little has occurred to cheer or strengthen the missionaries. The distrust of Christians whom they have left behind, is enough to damp the ardor and chill the zeal of any but the firmest and truest. Behold Judson and Newell, on the morning of their departure, silently wending their lonely way to the vessel which is to bear them to heathen shores. What more disheartening to their generous natures than to be thus deserted at the very commencement of their work! They are going forth on a great commission for Christ—in an enterprise which demands the united prayers and efforts of the Christian world; for this they are sundering the strongest and dearest ties; bidding adieu to all the endearments of home and social life; yet they must make all these sacrifices, uncheered save by a few personal friends. Their undertaking is thought too visionary—too Utopian for the countenance and support of wise men; few will risk reputation, by encouraging the enthusiasts. But where are the members of the Board under whose auspices the missionaries are now going forth; where are the officers, who should conduct them to their vessel,—cheer and encourage them in their parting trials, and, giving them a hearty God-speed, should be the last to withdraw the parting hand? Listen to the language of that Secretary, addressed to these two missionaries a few hours before their departure. 'Brethren, I have business that demands my attention to-day in a neighboring town; you will therefore have to excuse me from going with you to your vessel.' What a comment this, upon the missionary spirit of 1812; what a contrast to the ardent zeal, the unfaltering confidence, and the manly courage of these two young men who are thus left

alone to bear the taunts and scoffs of idle spectators, and alone to enjoy the glory of being fearless and devoted champions of Christian Missions!" pp. 262, 3.

The writer in the "Review" will doubtless appeal for authority to the following witness:—

"The Missionary cause," says Dr. Dowling, "was not then regarded with that popular interest with which the laurels of success have since invested it. Even the professed friends of Zion and followers of Jesus at that time, very generally looked coldly upon the enterprise, and multitudes regarded it as perfectly Utopian. Now, hundreds assemble at the embarkation of a missionary; he sails away amidst the prayers of friends who have accompanied him to the ship, and the gentle breeze which wafts him from the shore, carries on its wings the music of songs of congratulation, of joy, and of hope, from the lips of the group who remain on the dock, straining their eyes to retain the view of his ocean-home, till the vessel fades away in the distance. Far different was the scene when the noble pioneers of American Missions embarked on their errand of love. Then, even the friends and supporters of the enterprise seemed to lack the courage to brave the popular contempt, by accompanying the missionaries to the ship; no minister of Christ was there to cheer them by his parting blessing; no public parting prayer commended Judson and Newell, and their devoted wives, to the God of the winds and the waves, when they went on board the Caravan, and retired in sadness of heart to their lonely cabin, to implore strength from on high to sustain them in that hour of trial. Yet, notwithstanding all, they made the sacrifice. They heard the voice of their Master calling them, and they went at the bidding of their Lord."

Note. "In a brief address at the Cannon Street Baptist Church, New York, in November last, uttered in a feeble voice by Dr. Judson, and reported to the congregation by the Rev. Henry Davis, the pastor, the veteran missionary remarked: 'I have frequently read, and often heard it asserted, that modern missions are a failure. Thirty-three years ago,' said he, 'there was but very little interest felt by Christians in this land for the perishing heathen. When your missionaries left your shores, very few were willing to be known as approving of their enterprise. Two young men, about to go far hence to the heathen, on the morning of their departure from their native land, were addressed by the Secretary of a Missionary Society, as they sat at his breakfast table, as follows: "Brethren, I have business that demands my attention to-day in a neighboring town; you will therefore have to excuse me from going with you to your vessel!" Those young men went silently and alone; and though there was not a minister who was willing to hazard his reputation, by countenancing what was regarded as an enthusiastic enterprise, yet when they threw themselves on their knees in their lonely cabin, they heard or felt, a voice saying: "*You are not alone, for I am with you.*" Now, when missionaries return to their native land, such is the interest taken in the cause of missions, that the largest houses of worship are crowded with multitudes, anxious to see and to hear them; and they are welcomed by the smiles and greetings of thousands, and of hundreds of thousands. *Does this look as if modern missions were a failure?*"—*Judson Offering.* pp. 4-6.

This is altogether an unexpected view of the embarkation of Messrs. Newell and Judson. I am not aware of any publication, or of any document whatever, beside the "Judson Offering," from which the writer in the "Review" could have derived any

portion of the picture of "*Judson and Newell, wending their lonely way to the vessel, . . . left alone to bear the taunts and scoffs of idle spectators*"! It would be supposed, of course, that there must have been some degree of real history in such a melancholy imagination of loneliness and sadness. More than once have I heard it remarked, that there was not a little of *romance* in the conception of the work of missions, by some of those who were the first to go forth from the American churches. But I never expected to see such a *picture* of romance, without a shred of reality, yet claiming to be not only founded upon fact, but to be all truth, in every line and every word. That there was a deliberate intention to misrepresent the circumstances or manner of the embarkation in 1812, I cannot believe. But if there had been, it would be very difficult to have devised a description, with embellishments and inuendoes, more untrue, unjust, or unkind.

It would seem to me, Mr. Editor, that we have enough for gratitude in the present condition of the missionary enterprise, and enough, also, for humiliation, without any invidious or reproachful reflections upon the spirit or conduct of those, into whose labors it is our privilege to enter. And I shall be slow to believe, that any sincere and humble missionary of the cross can ever be pleased to see his private or public deeds, extolled and emblazoned in eulogistic commemoration. Immeasurably less can he be willing, that dark lines and shades should be drawn over the good name and the bright remembrances of the departed servants of our common Lord and Saviour. Is it possible, then, that Dr. Judson himself ever spoke, in any place, or upon any occasion, as he is represented in the "Offering"?

During his visit to this country, he was cordially received at Salem, by those who were so much interested in his welfare, at the time he left his native land. He went into the Tabernacle, and bowed his head, with much evident emotion, upon the spot where he was consecrated to the missionary service. In conversation there and in other places, he appeared to have a vivid recollection of the thrilling events and scenes of February, 1812, and a very grateful sense of the many and very memorable acts of kindness, which he then received. May it not be inferred, therefore, that, in his feeble state of health, or his desire of brevity, or from some other cause, he did not express himself, as he would wish to be understood, in the remarks which have been published, as if word for word his own speech; or that he was misapprehended by the gentleman, who reported his speech to the congregation in the Cannon Street Church; or, that what he said has been transmuted and embellished, without his authority or his sanction?

But whether or not he is fully responsible for the speech, as it appears in the "Offering," and has been employed in the "Review," and elsewhere, the effect is the same. It has gone out into all the world, as his own witness most publicly given, that, *for want of courage to appear openly*, the professed friends of Missions, and even the officers of the American Board, left Messrs. Judson and Newell to go "*in sadness of heart to their lonely cabin*"! And we are also given to understand, that they were "*deserted at the very commencement of their work*;" and that they were obliged to leave their native land, without being commended to God and the word of his grace, in any appropriate manner! Let us turn now to a notice of their ordination and embarkation, published in the "Panoplist and Missionary Magazine," a few days only after their departure.

"Ordained on Thursday, the 6th inst., at the Tabernacle in Salem, the Rev. Messrs. Samuel Newell, Adoniram Judson, Samuel Nott, Gordon Hall, and Luther Rice, to the work of the Gospel ministry, as missionaries to the heathen in Asia. The ordaining council was composed of the pastors of the North Congregational Church in Newburyport, the Congregational Church in Charlestown, and the Tabernacle Church in Salem, and delegates from the same churches; and of the Rev. Dr. Griffin, pastor of the Park Street Church, Boston, late Professor at Andover, and the Rev. Dr. Woods, Professor at Andover. The Rev. Professor Stuart was invited to attend, but was necessarily prevented.

"The young gentlemen were examined with respect to their doctrinal views, their personal hopes of the Divine favor, and their motives and prospects in offering themselves to this important service among the heathen.

"The parts in the solemnities of the day were as follows: The Rev. Dr. Griffin made the introductory prayer; the Rev. Dr. Woods preached the sermon, from Psalms lxxvii.; the Rev. Dr. Morse made the consecrating prayer; the Rev. Dr. Spring delivered the charge; the Rev. Dr. Worcester presented the right hand of fellowship, and the Rev. Dr. Spring made the concluding prayer. The exercises were solemn and appropriate, and evidently made a deep impression on a crowded audience. The sermon, charge, and right hand of fellowship are printed. A very large impression is struck off, and the profits will be applied to the support of this mission.

"This transaction may justly be considered as forming a new and important era in the annals of the American churches, the ERA OF FOREIGN MISSIONS. It would be natural to indulge in pleasing anticipations of the blessings, which, with the Divine assistance, these missionaries may be the means of communicating to Asia. But, while we leave the issue of this benevolent enterprise to the disposal of Infinite Wisdom, the good effects of these missionary exertions among ourselves ought to be mentioned with devout gratitude. Christians feel more sensibly than ever the value of their holy religion, while devoting their money and their time to extend its blessings to the heathen. Christians of different denominations, *who love our Lord Jesus Christ in sincerity*, experience the blessedness of uniting in this great catholic labor of love.

"Messrs. Newell and Judson, with their wives, sailed from Salem in the brig Caravan, Capt. Heard, on Wednesday the 19th inst., amidst the prayers and benedictions of multitudes, whose hearts go with them, and who will not cease to remember them at the throne of grace.

"Messrs. Nott, Hall, and Rice, and the wife of Mr. Nott, sailed from Philadelphia in the ship Harmony, Capt. Brown, on the 18th inst. They

and their brethren from Salem probably lost sight of the shores of their native country about the same time. Though they never expect to return, they will not be forgotten, and, if they obtain grace to be faithful to their Lord and Master, their memories will be blessed.

“It ought to be mentioned that the owners of both the vessels were very favorable as to the terms of the passage, and very accommodating in the whole business.”

The foregoing notice was doubtless written by the editor, Jeremiah Evarts, Esq., who was the Treasurer of the Board, and who was perfectly familiar with all the transactions of which he thus wrote, in the fullness of his rejoicing heart, just as the last pages of the Magazine for February were going to press. Was it for *mere effect*, that he described the missionaries as sailing from Salem, “*amidst the prayers and benedictions of multitudes whose hearts go with them?*”

At the close of an “Introduction” to the Sermon, Charge, and Right Hand of Fellowship, bearing date February 29, 1812, it is also stated that they were “*commended by the prayers of multitudes to the gracious protection of God.*”

As an evidence of the cordial interest of the friends of missions in Messrs. Judson and Newell, it certainly was not indispensable or needful, that an official and formal prayer should have been offered at the end of the wharf, in deep snow, and in stormy wind, while the Caravan was lying at a distance in the harbor; and more especially when it is considered, that the embarkation, although delayed for more than a week, was sudden, and very unexpected on the day when it actually took place!

The representation in the “Offering” and the “Review” is most unfortunate. The truth is, as hundreds can now testify, *there never was known* in Salem and vicinity, such a time of “earnest, energetic prayer,” as when those missionaries were taking leave of their country and friends. In the churches, in the vestries, at the family altar, at special meetings, and in the closet, there was prayer without ceasing. There was in fact so much of prayer, that a meeting held at the Tabernacle, on Sabbath evening, after the ordination, and which was really, though not in name, a farewell meeting, and a meeting too, the like of which will not soon be witnessed, appears not to have been thought entitled to any formal record. And if any one will read the admirable sermon of Dr. Woods, with the accompanying most affectionate Charge and Right Hand of Fellowship, he will find that the members of the Board regarded *the day of ordination*, as peculiarly and pre-eminently the day of “*farewell.*”^{*} Then it was, that they gave “the part-

^{*} Thus at the beginning of his paternal address to the missionaries, Dr. Woods says:—“Dear young men, I will not break your hearts and my own, by dwelling

ing hand" to Newell and Judson, as well as to Nott, Hall and Rice, who left town immediately for Philadelphia. A reference may also be made to the Annual Report of the A. B. C. F. M., in September following, and to Dr. Woods's Memoir of Harriet Newell. Living testimony can also be obtained from witnesses, in any desired number, from five to fifty, or to five hundred.

It was as late as Jan. 27th, when the Prudential Committee decided to commence the mission to the East. There were but three members of that Committee, and but nine members of the Board, four of these living in Connecticut, and two others in the western part of Massachusetts. And it was not a day of telegraphs or of railroads. Every month threatened more fearfully a war with Great Britain, which would inevitably subject the Board and the Mission to severe embarrassments. If the missionaries were to take passage in the vessels, which, during the Act of non-importation, had obtained leave to sail, they must be ordained as early as Feb. 6th. All the arrangements for their outfit and departure must be completed in less than two weeks.

It was in the depth of winter. No missionaries had ever before been fitted out for such an enterprise. There was but \$500 in the treasury of the Board, and but about \$1,200 which could be relied upon as forthcoming. From *six to eight thousand dollars* was the lowest sum which would suffice for the undertaking. If, now, in *three* weeks, five young men, three of them expecting to be married, could be adequately furnished, as they were, will any one doubt, that there was some "missionary spirit of 1812," which is not now to be lightly esteemed; and that there were some "Ministers of the Gospel who were willing to hazard their reputation by countenancing the enterprise?" If what was seen in Salem, Beverly, and other towns, from Jan. 27th to Feb. 6th, and thence to Feb. 18th and 19th, were to be taken as a fair exponent of the actual type and quality of "missionary spirit" in the Orthodox Congregational churches, it would not be very easy to show, that we have made any such marvellous advancement as some would fain imagine, in their exulting comparisons and disparaging contrasts.

If the reported speech of Dr. Judson was according to the facts of the time, how could he and his associates have ever found the ways and means of commencing their mission? If there was "not a minister willing to hazard his reputation,"

on the affecting circumstances of *this parting scene*." And after a strain of most animating encouragement, he anticipates seeing them again, "At the glorious appearing of the Son of God, and those whom their labors may rescue from pagan darkness, *at his right hand*." "With this joyful anticipation, I do, my dear friends, cheerfully, and most affectionately, bid you, *farewell!*"

&c., how could they have been *ordained*, according to Congregational usages? Was not the American Board formed, more than a year and a half previously, by the General Association of Massachusetts, who were *all* MINISTERS? It might as well have been said, that, when Messrs. Judson and Newell embarked at Salem, *there was not a friend of Christ in all New England!*

Less than four years after that time, and when Dr. Judson occupied a very different position in respect to the Board, he said, in a letter to Dr. Baldwin, (Rangoon, Dec. 23, 1815,) "When I left my native land, it afforded me much comfort, that I came out under the patronage of such men."

Can any man in his sober senses deem it credible, that "those young men went silently and alone"? Where were their *wives*? Did *they* "go alone"? Were there none that "accompanied *them* to the ship"?

I will relate but a part only of the incidents*—and more can be given, if ever a demand should be made—respecting the manner in which Dr. Judson went on board the Caravan. He did not go in company with Mr. Newell, nor even with Mrs. Judson. If any one attended him to the wharf, for the last time, it is not now known who it was. It is supposed that he himself *did* "go alone." If so, it was his own choice; not because the missionaries "were deserted at the commencement of their work." Mr. and Mrs. Newell and Mrs. Judson did *not* "go alone." Very far otherwise.

Dr. Judson expressed a great aversion to a formal parting with near friends. It was understood at the time, that, to avoid giving "the parting hand," he left his father's house, at Plymouth, before any of the family had risen from their slumbers. In the same manner he left Bradford, with his wife. But he was called back to Bradford, and gave "the parting hand," as was thought most suitable.

In the forenoon of Tuesday the 18th, he was informed of the desire of the owner of the Caravan, that the passengers should be on board as soon as they could. The information was received by all the missionaries with marked delight. They were impatient to be on their way. In much haste, Dr. Judson collected various articles of comfort and convenience, which had not been sent on board, and carried them in a sleigh to the end of the wharf, which, it may be well to mention, is the lowest in Salem. He came up again, went to the house where he and Mrs. Judson usually stayed, when not in Beverly; but without any intimation of his purpose, contrived to retire

* Some of these were recalled to the mind of Dr. J. when he visited Salem; and were at once recognized to the mutual enjoyment of the parties concerned. The plain truth is, there was an exhilaration of spirits, at the time of the embarkation, such as is not often witnessed, in similar circumstances, at the present day.

from the midst of a circle of friends, none of whom, to their great disappointment, saw him again, except such as could go out into the harbor. Mrs. Judson was as much surprised, as were any of the rest, at finding herself so left in the charge of others. Dr. Judson, however, had made sure of an excellent friend as his substitute, in her conveyance to the distant wharf, and thence to the Caravan, in the harbor. Still, it is not to be disguised, that the manner in which it was his preference to embark, was not in accordance with her own feelings, or those of friends, who did not wish to be denied the opportunity of giving him "the parting hand." The four ladies who rode with Mrs. J., as well as the gentleman who carried Mr. and Mrs. Newell, are all living.

It was no very pleasant operation for *females*, to go out into Salem Harbor, in the custom-house boat, on that bleak and blustering day, Feb. 18, 1812. Mr. Newell, with other friends, attended Mrs. Newell and Mrs. Judson. The owner of the vessel, the very energetic Pickering Dodge, Esq., was unremitting in his exertions to make the embarkation comfortable and agreeable. Many hastened to the scene, but many more were disappointed, because of the suddenness of the event.

In the "Life of Rev. Joseph Emerson, of Beverly, by Prof. R. Emerson, of Andover," published in 1834, it is very justly said,

"At that time, there was a fervor of 'first love' in the missionary cause, and towards the persons of the missionaries, glowing in the breasts of such as were fired with the subject, which we cannot expect again to witness. Sympathy was overwhelming; and gifts flowed in abundantly, both as memorial tokens and in the shape of more substantial aid. It may not be out of place here to mention, as an instance, that one evening, just before the embarkation, a purse of fifty dollars in specie was cast in at the door of my brother's dwelling, by an unknown hand, with the label, 'For Mr. Judson's private use.'" (p. 201.)

Rev. Mr. Emerson, it may be added, had been one of the special advisers of Mrs. Judson, more than a year previous, to consecrate herself to the missionary work.

"A noble ardor was excited among his people at this time, when the American Board were fitting out their first mission, and they were early prompted to do much for its aid. Possibly, both his zeal and that of his people was the more roused by the circumstance, that the lamented Mrs. Judson, a sister to his wife, was then much in his family. When the project of foreign missions was started, and the American Board of Commissioners were appointed, he at once threw his whole soul into the enterprise. While men were only speculating on the scheme, he had begun to act, and to rouse those about him; and soon a goodly number of his people were glowing with apostolic ardor in the divine cause." (pp. 199-200.)

But such were the circumstances of the embarkation, that even *he* was not present!

There are hundreds of witnesses, in Salem, Beverly, Danvers, Marblehead, and all over New England,—men and women,—who, in February, 1812, were so situated, and so conversant with the ordination and the embarkation of Messrs. Newell and Judson, that, without an exception, they would concur most heartily in the sentiment of Prof. Emerson, so justly and happily expressed, in regard to the “fervor of ‘first love’ in the missionary cause, and towards the persons of the missionaries.” If the like has ever since been seen, they would be glad to know when and where it was.

As to the missionaries being “*deserted at the very commencement of their work,*” or making all their “sacrifices uncheered, save by a few personal friends;” or being “left alone to bear the taunts and scoffs of idle spectators, and alone to enjoy the glory of being fearless and devoted champions of Christian missions,”—it is as thorough a misrepresentation, as any good man ever unconsciously committed to paper. There is not a syllable of truth in any sentence of it, not a solitary iota. “Taunts and scoffs of idle spectators”! No writer of romance ever invented a purer fiction. There was no more of any such demonstration to be encountered in Salem, in 1812, than there would be now in Boston, in 1849.

But such were the difficulties to be removed, before that untried experiment of an American Mission to Asia could be commenced, that, if “that Secretary,” in other words, Dr. Worcester, had not enjoyed the very highest degree of public confidence, neither Dr. Judson nor any of his associates could possibly have then obtained the requisite credentials and the reliable means for their embarkation. And now, after all that he did, in the sight of so many thousands, as the director of the whole movement, and in the knowledge of so many thousands more, what are his friends to say of the imputation, that he *availed himself of a pretext of business*, and excused himself from going with the missionaries to the vessel,—because *ashamed or afraid to be seen in the street or on the wharf in their company!* The very idea is so preposterous, that it could never be entertained for a moment by any one who knew the character of the man, or who had the smallest acquaintance with his interest in the cause of missions,—and of *foreign* missions,—not only when he made such an effort for the new enterprise of 1812, but long before he ever heard the name of one of those first missionaries of the American Board.*

I have been informed by Capt. Heard, who has his written documents to aid his memory, that the Caravan was to have been ready to sail on Monday, the 10th, or four days only after

* See Appendix.

the ordination. She was taken out into the harbor on the 13th. Waiting for additional freight, and hindered by bad weather, she was still at her anchorage, on the morning of the 18th. The weather was yet unsuitable for sailing; but there was a good promise for the day following. To make sure of a better condition of things, when the hour of sailing should come, the missionaries were summoned on board, as if they might sail in the afternoon. The captain himself did not go until the morning of the 19th.

Dr. Worcester had gone out of town, either on the morning of the day of embarkation, or of the day previous. From the loss of some of his memoranda, by an accident which, some years since, befel a part of his papers, it is not in my power to state precisely where he was. Our impression is, that he was either at Charlestown, on missionary business with Mr. Evarts, or at Newburyport, with Dr. Spring and Mr. Bartlett, of the Prudential Committee. And it is our belief, also, that he went from home without expecting the embarkation during his absence. The same is the belief of others. The gentleman,* whose house Dr. Judson and his wife made their home in Salem, went to Boston on Tuesday morning, as he informs me, without any suspicion of their embarking on that day. Upon no account would he have gone, if he had supposed it to be at all probable.

It happens somewhat unfavorably for the correctness of the reported reminiscence, that neither of the missionaries was at the "breakfast table" of "that Secretary," "on the morning of their departure"; for they were then on board the Caravan, where they had been all night. And they were "at his breakfast table" just as much, that Wednesday morning, when down in the harbor, as they were on Tuesday, the day previous! †

For fourteen days the missionaries had been receiving, in Salem and Beverly, all manner of expressions of affectionate and generous regard. As no one could tell when they would sail, many took leave of them whenever they found an opportunity. Religious services on board the vessel, after all that had been done, would have seemed like calling back a congregation, to hear another concluding prayer, after the benediction had been pronounced.

In the circumstances, at that season of tempestuous mid-winter, the thought of any such services on board the Caravan in the harbor, or at the end of Crowninshield's wharf, could not have entered the mind of any one. I venture to affirm that

* Eliphalet Kimball, Esq., now of Boston. His lady was one of those, who accompanied Mrs. J. to the wharf.

† Mr. and Mrs. Judson were at Beverly, from Sabbath evening, until Tuesday forenoon.

the idea never occurred to the missionaries or any of their friends. It is idle to refer to the present custom, in proof of any deficiency in "the missionary spirit of 1812." But even now, if missionaries should be detained, after the exercises of a farewell service, I speak advisedly when I say, that the gentlemen of the "Missionary House" in Boston would not think it incumbent upon them to go to the vessel at the hour of embarkation. And it is well known, that members of the Board in general have no more responsibility at such a time, than other friends of missions who may find it convenient to be present.*

It is true that there is a great difference in the manifestation of missionary interest, at the present day, from that which existed in 1812. But it is by no means true that it is a *better kind of interest*, or that in any individuals it can be found in a higher degree than was nobly exemplified by many. There was then no such *extent* of missionary spirit. But there was *interest for the perishing heathen*, deep and pure and agonizing, in the hearts of numerous ministers of the gospel of the Lord Jesus, and members of the churches, far and wide, which will not suffer by comparison with any of the more popular and brilliant demonstrations of these latter days.

When but ten years had passed, the progress had been so great, that, in a review of God's providence towards the American Board, the commencement of operations appeared as "a day of small things." But it was not a day of *nothing*, or of "things to be despised," any more than "the day of Pentecost."

In answer to inquiries recently addressed to one of the living witnesses of the scenes of February, 1812, the following testimony was immediately submitted:—

"So far as I can recollect (and I have refreshed my memory by reference to a diary which I kept at the time), your apprehension about the *facts*, is correct in all respects, except that I carried Mrs. Newell, instead of Mrs. Judson, to the vessel. I was deeply interested in all the transactions, from the ordination on the 6th, to the actual sailing on the 19th. Probably hardly any young man followed up the affair more closely. I was personally acquainted with Mr. Newell, having been two years with him at Harvard College. That circumstance induced me to take a special interest in his case, and his wife's.

"The idea that there was want of interest in the departure of the missionaries, who went in the Caravan, and that there was even an unwillingness to espouse their cause openly, and share with them in any reproach that could be supposed to be connected with the enterprise, can find no apology except in absolute ignorance of the facts.

"The truth is, *there never was so much interest* in the departure of any missionaries. The town of Salem was all alive for two or three weeks, and not in the expression of *contempt* for the undertaking, but mainly in *admiration* of it. This was true very extensively among the enemies of Orthodoxy

* As late as the summer of 1819, when the second company of Ceylon missionaries embarked at Boston, Dr. Worcester offered prayer, standing upon the baggage-rack of a stage-coach, in the presence of some fifty or sixty attendants!

and of Missions. There was *even with them*, a deep sympathy; and very substantial was the aid *in cash*, which some of them gave to the missionaries *personally*. This I know, for it went through my hands. Nobody *feared* to stand by the missionaries *to the last*. On the other hand, there was a contest to see who should be the most open and forward in doing it. I never dreamed that there was a Christian, much less a minister (Orthodox) in Salem, who would not have considered it a privilege and a glory to act in the most public manner, in regard to the whole matter.

“The circumstances in which the four missionaries left Salem, show in *a moment*, why there was not that public service about it, that has of late become so common. It was the *first* sailing of missionaries, and it was ‘in the dead of winter.’ There was a violent snow-storm on Monday, the 17th; Tuesday was bleak and cold. [I might have said that, previous to this, I had seen on board of the Caravan, many of the Salem people, and among them ‘many ladies,’ who crowded the vessel, and by their personal presence, and generous contributions of needful things, expressed all the sympathy they could for the missionaries whom they found on board.]

“Capt. Heard was very desirous of sailing on Tuesday. I learned it just before noon, and then every thing was stirring. The word given was, that Capt. H. would sail immediately after dinner. So I procured a sleigh at a stable, and according to agreement, went to Mr. Isaac Newell’s and carried Mr. and Mrs. Samuel Newell, the missionaries, to the vessel. I don’t recollect who carried Mrs. Judson, unless it was my beloved friend, Mr. S. B. Ingersoll, afterwards minister in Shrewsbury; it is my belief that *he carried* Mrs. J. We all met at the vessel. It was a confused time. Their baggage, as well as the things of the brig, was hurried on board. I supposed that the time of farewell had passed long before that hour. But although Capt. H. had been so resolute and sudden in his determination to sail that tide, he gave it up, on account of the wind dying away.

“The friends of the missionaries lingered around them till the night drove them to their homes. Mr. Ingersoll and myself offered to spend the night on board; at which the missionaries were much pleased. The evening was spent in pleasant conversation, and singing from one of the old singing books; and although every thing *external* wore a dismal aspect, yet *in the cabin*, where we were with the missionaries, singing and praying, there was a perfect contrast. All was cheerfulness and even joy. *Not a lisp, not a murmur of any kind* came from the missionaries, signifying that they were forsaken; on the contrary, they manifested a deep sense of obligation for what *Salem* had done for them.

“The next morning, a little after sunrise, the weather was clear and cold,—the wind west or north-west,—the brig left the harbor. Mr. I. and myself went out to sea, six or eight miles, I think, and returned in the pilot boat.

“I see that there is an attempt to make it appear that no sympathy was shown the missionaries, except by ‘a few personal friends.’ This is *all untrue*, as you know, and as every one at the time *did* know, who saw what was done for them *all the fourteen days*, which passed between the ordination and the actual sailing.

“Mr. and Mrs. Newell were more sober and contemplative than Mr. and Mrs. Judson. The latter were very far from any thing like a sense of loneliness or desertion.” * * * * *

In immediate connection with the last remark the writer expresses himself, as if no language were too strong in rebuke of the “attempt to make an impression, that *Dr. Worcester* was wanting in interest on the occasion; while in fact it was known, that it was *he* who planned, and controlled, and sustained the enterprise.”

"The truth is, the departure at the last was all sudden. The farewells were past—done over and over again; and all that was marvellous was, that the feeling of deep interest should have held out so long—*fourteen days*. Does that interest hold out fourteen days now, when missionaries sail?"

"On the morning of their departure' or sailing, nobody *could* be with them, except those on board of the brig, which had laid out in the harbor over night. And as it regards the day before, there *was* a crowding down to the wharf and the vessel, even in snow and cold, that would now keep a Boston wharf quite clear of people on the like occasion.

"That your father had a solemn call in God's providence to be out of town at the time, no one could doubt, who knew him. It would have been his joy to stand by the missionaries to the last moment. For days, and weeks, and months, he had done for them more than any other man, and more almost than all others put together. He *had bidden them adieu*, praying with them again and again. The missionaries knew it, and felt it; or they had no hearts *to feel*.

"Besides, the formalities of later sailing of missionaries were not then thought of. But I believe there was then in Salem, and in the community, as much, yea, *far more* of deep interest and fervent prayer, in reference to the departure of the Caravan, than is felt now on any like occasion. I have often remarked, how comparatively formal and cold is the Christian community *now*, at the sailing of missionaries." * * * *

"Possibly there may be in these hasty lines, something that will strengthen your views of the case, which I see are wonderfully in accordance with the facts."

At the time of the sailing of the missionaries, the writer of the foregoing was a student at law in the office of Judge Putnam. He soon left Salem to study theology, and is now one of the most estimable ministers in Massachusetts.* He is the "Mr. P." to whom Harriet Newell refers in her letter, written on board the Caravan, the evening before the sailing.

In that letter, she says:—

"Here I am, my dear mother, on board the brig Caravan, in a neat little cabin, with brother and sister Judson, Mr. P., and Capt. I., (who will spend the night with us,) and another *dear friend*, whose beloved society enlivens my spirits, and renders my situation pleasant. I have at length taken leave of the land of my forefathers, and entered the vessel which will be the place of my residence till I reach the desired haven. Think not, my dear mother, that we are now sitting in silent sorrow, strangers to peace. Oh no; though the idea that I have left you, to see you no more, is painful indeed; yet I think I can say, that I have found the grace of my Redeemer sufficient for me—his strength has been made perfect in my weakness. We have been engaged in singing this evening, and can you believe me when I tell you, that I never engaged in this delightful part of worship with greater pleasure."

Just before going on board, she wrote to the same,—

"We have every accommodation for the voyage; friends in Salem are very kind. I have received many valuable presents; but you will hear."

* It has been suggested, that many would like to know, that it is the Rev. I. W. Putnam, of Middleboro'.

Under date, Charlestown, Feb. 7, she says,—

“I have only time to write you a line, this morning, before I leave Charlestown. My health is good—friends are kind—and I have not yet had reason to regret my determination to devote my life in such a peculiar manner to the service of God in heathen India. Be comforted, my mother; Christians are praying for the success of the mission, and will not forget those females who engage in the cause.”

Some extracts may now be given from a letter of Augustine Heard, Esq., dated Boston, Dec. 13, 1848. After noticing various incidents, he says :—

“I am quite sure that the missionaries were more than satisfied with the kindness of their friends. They were, from the day of our sailing, till our arrival in Calcutta, excepting in sea-sickness, remarkably cheerful, often speaking of the kindness of their dear friends in Salem and Beverly.

“After getting acquainted, we were excellent friends. And so far from intimating that there had been any want of attention on the part of your father, or any others, before, or at embarking, they frequently expressed their gratitude for the kind attentions they had received. I had tangible evidence of the good will of their friends in the shape of boxes of almost all sizes, that were sent on board the Caravan, containing almost every thing that is conducive to comfort on a voyage. In 1828, I had with me, in the Emerald, from Boston, five missionaries, Mr. Allen and his wife, Mr. Stone and his wife, and Miss Farrar, and, although they were cared for, and well attended to, it seems to me that they did not receive a tithe of the unaffected kindness that was bestowed upon those in the Caravan.

“I was, more or less, among people who were not particularly favorable to foreign missions,—thinking that they would produce very little, if any good. But I never could observe any thing like the shadow of a sneer towards the missionaries who went in the Caravan. On the contrary, they seemed to be viewed with admiration for their courageous and self-sacrificing feelings. After our arrival in Calcutta, and before leaving the vessel, they expressed to me an unwillingness to quit their comfortable quarters; and I believe that I have a letter, signed by each of them, to that effect.”

June 30th, 1812, Mrs. Judson wrote from Serampore, to one of her friends and benefactors in Salem,—

“I presume no missionaries were ever blessed with greater favors than we have been since we embarked. I doubt not but many of our blessings have been given in answer to the prayers of our Christian friends in America.”

Dr. Worcester himself described the memorable occasion of Feb. 6th.

“A season of more impressive solemnity has scarcely been witnessed in our country. The sight of five young men, of highly respectable talents and attainments, and who might reasonably have promised themselves very eligible situations in our churches, forsaking parents, and friends, and country, and every alluring earthly prospect, and devoting themselves to the privations, hardships, and perils of a mission for life, to a people sitting in darkness and in the region and shadow of death, in a far distant and unpropitious clime, could not fail to affect every heart, not utterly destitute of feeling. Nor less affecting were the views which the whole scene was calculated to impress, of the deplorable condition of the pagan world, of the

riches of Divine grace displayed in the gospel, and of the obligations on all on whom this grace is conferred, to use their utmost endeavors in making the gospel universally known. God was manifestly present: a crowded and attentive assembly testified with many tears the deep interest which they felt in the occasion, and not a few remember the scene with fervent gratitude, and can say, *it was good to be there.*"*

This description formed a part of the Report of the Prudential Committee, Sept., 1812. It is cited in the "History of American Missions," and was probably under the eye of the writer in the *Christian Review*. But he seems to have found but little in "the occasion," except a "testimony to the loftiness of the aims, and the purity of the motives" of "Mr. Judson and his associates."

"We enter," he says, "the Tabernacle Church in Salem; a crowded audience is waiting, in silence, the solemn ceremonial. But why pause to describe the scene? It is already familiar to us. How often, during the lapse of thirty-six years, has the Christian mind recurred to it! We love to contemplate such exhibitions of moral greatness. Five young men, with bright talents and high attainments, closing their eyes to the flattering prospects of worldly glory," &c. &c.

Then follows nearly a page of elaborate, glorifying panegyric, without, as appears to me, the slightest allusion to the *real spirit of the occasion!* Suppose now, that instead of his own "contemplations" the writer *had* "paused to describe the scene;" or had given the whole of the description which Dr. Worcester had furnished to his hand. It was not too "familiar" to any "Christian mind."—And suppose, that immediately after that description, he had written the paragraph commencing with his notice of Mr. and Mrs. Judson's arrival at Rangoon, "seventeen months" after that ordination. Could he have said, without a question of the truth of what he says:

"Behold Judson and Newell, on the morning of their departure, silently wending their lonely way to the vessel which is to bear them to heathen shores. What more disheartening to their generous natures than to be thus deserted at the very commencement of their work! * * * Their undertaking is thought too visionary,—too Utopian for the countenance and support of wise men; few will risk reputation by encouraging the enthusiasts," &c. &c.

And had anything occurred between Feb. 6th, and the 18th, which could have changed the solemn and thrilling interest of the thousands, among them many clergymen, who, at the

* There were hardly, if any, less than fifteen hundred persons, within the walls of the Tabernacle. Some would say, there were at least two thousand. If the sight of those "five young men," in such circumstances, "could not fail to affect every heart, not utterly destitute of feeling,"—it may also be said, that it was *felt* to be no common spectacle and privilege to see and to hear those "five" distinguished "*ministers*," who ordained them, viz: Dr. Spring, Dr. Morse, Dr. Griffin, Dr. Woods, and Dr. Worcester!

shortest notice, hastened to be present? Nothing whatever. On the contrary, every day had multiplied, as by miracle, the contributions in aid of the mission, with every other substantial proof of a cordial and noble support.

"The Lord made it to be remembered," said Dr. Worcester, "that *the silver and the gold are his*. The hearts of the people were wonderfully opened; money flowed in from all quarters; and by the time that the Caravan sailed, the Committee were able to meet all the expenses of fitting out the missionaries, and to advance to each of them a whole year's salary. In addition to this, collections were made at Philadelphia during the same interval of delay, and delivered to the brethren who sailed from that port, to such an amount as to make the whole which was paid to the missionaries in advance, equal to their stipulated salary for a year and a quarter nearly. * * * Within about three weeks, reckoning from the commencement of the special arrangements, more than six thousand dollars were collected for the mission. Several societies, and many individuals, showed a liberality which entitles them to the very grateful acknowledgments of this Board, and of all the friends of the Redeemer's cause; and which, it is devoutly to be hoped, will be a precious memorial of them, in his kingdom forever," &c.

"Since their departure, no intelligence has been received from the missionaries. As they were commended to the grace of God with many prayers and tears, they will not cease to be commended: and to Him, under whose signal auspices they went out, and whose own glory is the ultimate object of all sincere attempts to spread the gospel and to save the heathen, the whole disposal of the mission may be safely referred. And it becomes all who feel an interest in it, to hold themselves prepared devoutly to bless his name, whether he crown it with success answerable to their hopes, or in his inscrutable wisdom disappoint their expectations, and make it a subject of severe trial to their faith."

Such, Mr. Editor, is my view of "the missionary spirit of 1812," as witnessed in the scenes of the departure of Messrs. Newell and Judson, at Salem, and of Messrs. Hall, Nott, and Rice, at Philadelphia. In the latter place, the brethren were treated with the same kindness as those in Salem. And if we have any *better* spirit of missions in these days, it has not yet been my privilege to see the evidence.

What I have now written is but a small part of the facts and documents which are at my disposal. I had purposed to make some extracts from the Sermon of Dr. Woods, the Charge, by Dr. Spring, and the Right Hand of Fellowship, by Dr. Worcester, at the ordination of the two missionary companies. Other testimony, also, I had thought to introduce. But if what I have now said is not sufficient for my immediate purpose, I should despair of success from any further details.

I cannot, however, refrain from citing a paragraph from an unpublished letter which the Secretary addressed to the missionaries, before the Board had received any intelligence from them. The letter bears date, Salem, Nov. 19th, 1812.

"Desirous as we are, to have information of your prospects, of the posture of things in India, and the most promising fields of missionary labors, we are particularly solicitous, that in your forwardness and haste to communi-

cate, you should not, however, for want of due inquiry, be brief in your statement of facts, or represent prospects more or less favorable than solid facts and sound reflection will warrant. You will readily perceive how vastly important it is, that the communications which we receive from you should be such as may be relied upon with the utmost confidence. Think not, dear brethren, that we entertain the least doubt of your disposition to be faithful to the truth, or any suspicion of the genuine soundness of your intentions. We are aware, however, that, in a situation where every thing is new, and in circumstances calculated most strongly to impress the imagination, and to excite the passions, the best and wisest are liable to misjudge; to view things in a deceptive light; to impart impressions of a deceptive tendency. You will have your scenes of joy and of sorrow, your elevations and depressions of spirits; all things around you will present themselves to your minds with changeable colors and varying aspects; and we trust you will appreciate our solicitude, that, whenever you write to us, or to your friends here, you should deliberately weigh every fact which you state, and consider the probable effect of every representation which you make."

Such were Dr. Worcester's views of the importance of the strictest accuracy in all statements or suggestions. It is doubtful if any man ever lived, whose personal habits in this respect were more rigidly considerate and conscientious. Happy would it be, if the principles which dictated those wise counsels to the young and inexperienced missionaries, were universally adopted and exemplified. And of all persons in the world, missionaries and their friends can never be too "deliberate in weighing every fact which they state," or "considering the probable effect of every representation which they make."

Very respectfully, yours,

S. M. WORCESTER.

APPENDIX.

DR. WORCESTER'S acquaintance with Dr. Judson probably began, when the latter was nearly through his Theological studies at Andover,—and not earlier than the spring of 1810. At this time, Dr. Judson, in common with Mills, Hall, Richards, Newell, Nott and others, had formed the purpose to go upon a mission to some distant part of the world, as soon as the opportunity should be offered. We find in the History of the Burman Mission,—and the statement is understood to have his own sanction,—that he was first directed to the subject, during the last year of his residence at the Seminary; and while reading Dr. Buchanan's "Star in the East."

This celebrated Sermon was preached at Bristol, Eng., Feb. 26, 1809;—and was subsequently reprinted in this country. Dr. Worcester hailed it with intense delight,—so exactly did the views accord with his own in the Sermon before the Massachusetts Missionary Society, in May, 1809, which was preached, before the "Star in the East" had been seen by him. As Dr. Judson's residence at the Seminary terminated, Sept. 25, 1810, he could not have enlisted in the cause of missions, earlier than the autumn of 1809, or the winter of 1809-10.

Several others, therefore, must have preceded him, although he may have been entirely ignorant of their intentions, when he came to a decision for himself. Of Mills and Hall, Dr. Worcester must have known, while they were connected with Williams College,—and as nearly as can be ascertained, sometime in 1808. He had been consulted, among other clergymen, by members of the Society of Inquiry respecting Missions, formed at the College in the spring of that year. In the year previous, or in 1807, Mills had invited Hall and Richards to a walk, and led them to an unfrequented place, where by the side of a "haystack," they spent the day in fasting and prayer, and in conversing on the duty of missions to the heathen. The subject, as Mills found to his surprise and joy, was not at all new to them.

In 1808, Mills went to New Haven to see Asahel Nettleton, of whom he had heard, as one who had resolved to be a foreign missionary. Both these remarkable men were born the same day, April 21, 1783. They became hopeful subjects of renewing grace, in the latter part of 1801;—Nettleton, about two months earlier than Mills.

"About this time," says Dr. Tyler in his valuable memoir, "he became exceedingly interested in the short accounts, which were publish-

ed in the Connecticut Evangelical Magazine, of the operations of the London Missionary Society, and of the Baptist Missionary Society in England. These awakened in his breast a strong desire to become a missionary to the heathen; and he decided to devote his life to the missionary service, if God, in his Providence, should prepare the way. This purpose was afterwards greatly strengthened by the perusal of Horne's Letters on Missions. The feelings which Samuel J. Mills expressed to his father, soon after his conversion, were precisely the feelings of young Nettleton at this period, viz., 'That he could not conceive of any course of life in which to pass the rest of his days, that would prove so pleasant, as to go and communicate the gospel salvation to the poor heathen.'" This, it should be remembered, was in 1801, or early in 1802!

Dr. Worcester commenced his ministry at Fitchburg, in Sept. 1797. He had graduated in 1795. While he was in college, a concert of prayer for the spread of the Gospel among all nations, was observed in Hollis, N. H., his native town. Soon after his settlement in the ministry, the accounts of the operations of the London Missionary Society awakened in his mind, and in that of many others, a very deep interest in foreign missions. Various publications, beside the New York Theological Magazine, diffused a large amount of missionary intelligence, among evangelical Christians in the United States. And the revivals of religion, which were so multiplied and powerful, in the three last years of the last century, and at the beginning of the present,—contributed incalculably to the spirit of missions;—which, it may be added, had never departed from the land, from the days of the pilgrims, of the first Mayhews and Eliot.

Dr. Worcester participated largely in the spirit of those revivals and of missions. He was one of the founders of the Massachusetts Missionary Society, in 1799. By the Constitution, this Society contemplated the wants of the remote settlements of the country and of the Indian tribes. In 1804, the constitution was modified, so that the second article should read;—"The object of this Society is, to diffuse the gospel among the newly settled and remote parts of our country, among the Indians of the country, and through more distant regions of the earth, as circumstances shall invite, and the ability of the Society shall admit." Thus the Society, if means had been at command, and missionaries ready, might have sent the gospel to Hindostan or Burmah, as well as to the interior of New York, to the frontiers of the "District of Maine," &c.

Dr. Worcester was principal editor of the Massachusetts Missionary Magazine, and prepared the first number, for June 1803. The whole spirit of this work was as truly missionary, in the sense of *foreign*, as is that of the present Missionary Herald.

Among other facts, it may be stated, that Dr. Worcester was one of the most intimate friends and counsellors of John Norris, Esq. This excellent man very early had his heart enkindled with a flame of love for the heathen. When in December, 1806, Dr. Spring of Newburyport called upon him, to gain his patronage for a Theological Academy,—“My great object,” said he to Dr. S., “is the foreign missionary enterprise.” And he often said, that as he had received so much of his wealth from the East Indies, he felt under special obligations to

aid in sending the gospel thither. He died in 1808. And in a beautiful obituary sketch of him, undoubtedly written by Dr. Worcester, it is recorded:—"With concern and commiseration he used to say, 'the missionary object is the greatest in the world.'"

Before 1807, there were more than fifty different missionary societies, in the Christian world. And the wonder is, that so few of the young men of our land should have listened to the loud calls upon them, to consecrate themselves to the missionary service. But it should be remembered, that the demand for the labors of evangelical ministers at home was most urgent, in every direction.

The occasion will not allow of any more detail. But from such facts as these, in the period from 1797 to 1807, and thence onward, it will be seen what Dr. Worcester meant, in saying as he does, in the *Right Hand of Fellowship* to the missionaries, Feb. 6, 1812:—"We hail the day—the auspicious day, *which we have long desired to see*:—THIS DAY, dear Brethren, on which we solemnly present you to God, as a 'kind of first fruits' of his American churches."

In the "Introduction" to the Sermon, Charge, and *Right Hand of Fellowship*, at the ordination of the missionaries, is the following remark:—

"It has been often said, within a few years past, that Christians in America ought to support missions among the heathen in Africa or Asia; but the writer of these paragraphs is not able to state, whether any young man of suitable education seriously thought of engaging personally in such a mission, earlier than about four years ago. About that time some of the young men mentioned just below, while pursuing their studies in different places, and unacquainted with each other, made missions among the heathen a subject of deliberate and prayerful contemplation, and resolved to devote themselves to this service, should Providence prepare the way."

When the "*right hands*" were given,—each of the five brethren receiving the token from some one of those five ordaining fathers,—it was a most thrilling and melting spectacle. Without any comment, let a few extracts from Dr. Worcester's address here be subjoined. The marks of emphasis are given, just as they are in the original.

"By the solemnities of this day, you, Messrs. JUDSON, NOTT, NEWELL, HALL, and RICE, are publicly set apart for the service of God in the Gospel of his SON, among the HEATHEN. With reference, therefore, to this momentous service, we, who are still to labor in the same Gospel here at home, in the presence of God, angels and men, now give to you, dear Brethren, THE RIGHT HANDS OF FELLOWSHIP. It is not an empty ceremony; it is the act of our hearts, and its import is high and sacred. It expresses our acknowledgement of you as duly authorized ministers of Christ; our approbation of the service to which you are separated; the obligation upon us to render you every assistance in our power; and our readiness to welcome, as fellow citizens with the saints, those who by your ministry may be turned from their vanities to embrace the common salvation.

"We trust, dear Brethren, that you are sincerely and devotedly the servants of the Most High God, whom we also serve; and we thank Jesus Christ our Lord that unto you is this grace given, that you should preach among the Gentiles his unsearchable riches.

"We hesitate not, in this public and solemn manner, to testify our full approbation of the particular service to which you are appointed. We are

not of the number of those, who hold the religion of Brahma to be as good for the people of India, as the religion of Jesus; nor can we believe the polluted and bloody rites of a pagan pagoda to be as acceptable to the HOLY ONE of Israel, as the pure and spiritual worship of a Christian temple. No, dear brethren, we have not so learned Christ. * * * We, therefore, hail the day—the auspicious day, which we have long desired to see:—THIS DAY, dear Brethren, on which we solemnly present you to God, as a ‘kind of first fruits’ of his American churches. We bow the knee with devout thanksgivings to the Father of our Lord Jesus Christ, the Father of glory, that he has inclined your hearts and is favoring you with an opportunity to go to ‘them who are far off,’ with the words by which they and their children may be saved.

“Go then, beloved Brethren, as ‘the messengers of’ these ‘churches, and the glory of Christ.’ Go, carry to the poor Heathen, the GOOD NEWS of pardon, peace, and eternal life. Tell them of the God whom we adore; of the Saviour in whom we trust; of the glorious immortality for which we hope. Tell them of HIM, WHOSE STAR WAS SEEN IN THE EAST; and point them to that BLOOD, with which he will SPRINKLE MANY NATIONS.

“We participate with you in this great undertaking; our hearts are joined with yours, and by the right hand which we give you we shall hold ourselves inviolably pledged, as God shall enable us, for your help. We are not insensible to the sacrifices which you make, or to the dangers and sufferings to which you are devoted. You stand this day ‘a spectacle to God, to angels, and to men.’ You are in the act of leaving parents, and friends, and country, ‘for Christ and the Gospel’s sake.’ * * * *

“But, dear Brethren, we shall have you in the tenderest remembrance, and shall not cease to make mention of you in our prayers. We shall not cease to beseech the All-sufficient God to be your shield, and your exceeding great reward; evermore to cheer you with his presence, and gird you with his strength; to stablish your hearts with grace, and give you a mouth and wisdom which none shall be able to gainsay or resist; and to open to you a great door and effectual, and cause you to hear extensively around you the shouts of salvation.

“Our hearts’ desire and prayer to God for the people to whom you are going is, that they may gladly receive the Gospel, and be saved. We shall wait with ardent hope to be assured, that you have not run in vain, neither labored in vain. It will give us unspeakable joy to know, that on the banks of the Indus, the Ganges, or the Ava, by means of the pious liberalities and efforts of this western world, the Gospel is preached with success, churches are planted, and the praises of the Redeemer are sung. Trusting in God, we anticipate the glorious scene. * * * Let the cheering prospect, dear Brethren, animate your hearts and stimulate your exertions. You are but the precursors of many, who shall follow you in this arduous, glorious enterprise: for the Gospel shall be preached to all nations, and all people shall see the salvation of God.

“Beloved Brethren, be of good courage; go in peace; and may the Lord God of the holy apostles and prophets go with you. We commend you to him, and to the word of his grace; and devoutly pray, that in the day of the Lord Jesus, we may have the happiness to see you present many of the Heathen before the throne of his glory with exceeding joy. Amen.”

STATISTICAL HISTORY

OF

BENEVOLENT CONTRIBUTIONS

IN THE

PAST SIXTEEN YEARS.

FOR THE USE OF THE

American Board of Commissioners for Foreign Missions,

SEPTEMBER, 1852.

PREPARED BY ONE OF THE SECRETARIES.

SECOND EDITION, REVISED SEPTEMBER, 1853.

BOSTON :

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1853.

THE HISTORY OF THE

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STATISTICAL HISTORY
OF
BENEVOLENT CONTRIBUTIONS
IN THE
PAST SIXTEEN YEARS.

Are FOREIGN and HOME MISSIONS advancing in this country ?

Some have supposed, that the receipts of the American Board of Commissioners for Foreign Missions have been stationary, the past ten years. Has it been so, on the whole ?

The Missionary Spirit first put itself forth effectively in *Foreign* Missions, and the tide of contributions seemed, for a time, to flow chiefly in that direction. Do our *Home* Missions now receive a fair proportionate support ?

These, with other kindred inquiries, can be answered only by means of statistical investigations. To furnish the facts for a *full* and *perfect* reply to the third of the above inquiries, would require the investigation to be pushed farther than comports with our time, if not with our sources of information. Such an extended inquiry, however, is not needful to the object we have in view, as will appear in the sequel.

It is not an easy matter, in respect to *all* the Societies that are to pass under review, to say precisely what have been their annual receipts during every one of the past sixteen or twenty years ; nor is it quite possible to say, in respect to some of them, what portion of

their outlay is properly chargeable to foreign objects, and what to home objects. Where there was no way but to conjecture, we have done the best we could. In stating the receipts of one of the Societies, it has been necessary, for obvious reasons, to deduct the grants of our National Government and of Bible and Tract Societies. In one instance we found, that the table we had compiled from the treasurer's accounts did not, for some reason, correspond exactly with a list of receipts for a course of years we subsequently found in the body of one of the Annual Reports. It seemed proper to correct our table by the Report.

It may perhaps be possible to detect not a few errors in the tables; though not enough, it is believed, even in the aggregate, to affect the value of the results. There may be errors of judgment, in determining what were the actual receipts to be reckoned in such an investigation; errors in the transfer of numbers to paper; errors in copying; errors in the arithmetical calculations; and some errors in the press. The author of these tables could not give himself exclusively to the business, except in numerous short portions of time. They were a small part of his share in the laborious preparation incumbent on the Secretaries of the Board for the Annual Meeting. Should others be incited to revise these tables, and do the work more effectively, he will still feel that his labor has not been in vain.

The object of the investigation—what in fact impelled to it—not only did not require that contributions from Religious Denominations with which the American Board has no immediate connection, should be reckoned, but it required that they should not be reckoned. The object was, to ascertain wherefore the receipts of the Board have increased no faster during the last ten or twelve years, and what is the prospect in future. The careful and reflecting observer will be able to see that, whatever the retarding influences were, they are not such as bear unfavorably on the present prospects of Missions, whether Foreign or Domestic.

FOREIGN MISSIONS.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

I. Receipts of the Board.

The receipts of each year are given; the receipts in each period of four years; the increase in those periods respectively; the average annual receipts for each of the periods; and the increase (decrease in one instance) in the average annual receipts of each period.

Years.	Periods.	Receipts.	Periods of 4 years.	Increase.	Av. Ann. Receipts.	Increase.
1811,		\$999 52				
1812,		13,611 50				
1813,		11,361 18				
1814,		12,265 56				
1815,		9,493 89				
	1.		\$46,732 13		11,683	10,684
1816,		12,501 03				
1817,		29,948 63				
1818,		34,727 72				
1819,		37,520 63				
	2.		114,698 01	67,966	28,674	16,991
1820,		39,949 45				
1821,		46,354 95				
1822,		60,087 87				
1823,		55,758 94				
	3.		202,151 21	87,413	50,537	21,863
1824,		47,483 58				
1825,		55,716 18				
1826,		61,616 25				
1827,		88,341 89				
	4.		253,157 90	51,006	63,289	12,752
1828,		102,009 64				
1829,		106,928 26				
1830,		83,019 37				
1831,		100,934 09				
	5.		392,891 36	39,734	98,222	34,933
1832,		130,574 12				
1833,		145,847 77				
1834,		152,386 10				
1835,		163,340 19				
	6.		592,148 18	199,257	148,037	49,815
1836,		176,232 15				
1837,		252,076 55				
1838,		236,170 98				
1839,		244,169 82				
	7.		908,649 50	316,501	227,162	79,125
1840,		241,691 04				
1841,		235,189 30				
1842,		318,396 53				
1843,		244,254 43				
	8.		1,039,531 30	130,882	259,882	32,720
1844,		236,394 37				
1845,		255,112 96				
1846,		262,073 55				
1847,		211,402 76				
	9.		964,983 64	*74,547	241,245	*18,637
1848,		254,056 46				
1849,		291,705 27				
1850,		251,862 28				
1851,		274,902 21				
	10.		1,072,526 22	107,543	268,131	26,886
1852,		301,732 70				
1853,		314,922 88				

* Less than in the preceding period.

II. *Expenditures of the Board.*

Year.	Periods.	Expenditures.	Periods.	Increase.	Av. Ann. Expenditure.	Increase.
1811,						
1812,		\$9,699				
1813,		8,611				
1814,		7,078				
1815,		5,027				
	1.	<u> </u>	\$30,415		7,603	
1816,		15,934				
1817,		20,485				
1818,		36,346				
1819,		40,337				
	2.	<u> </u>	113,102	82,687	28,275	20,672
1820,		57,621				
1821,		46,771				
1822,		60,474				
1823,		66,380				
	3.	<u> </u>	231,246	118,144	57,811	29,536
1824,		54,157				
1825,		41,469				
1826,		59,012				
1827,		103,430				
	4.	<u> </u>	258,068	26,822	64,517	6,706
1828,		107,676				
1829,		92,533				
1830,		84,798				
1831,		98,313				
	5.	<u> </u>	383,320	125,252	95,830	31,313
1832,		120,954				
1833,		149,906				
1834,		159,779				
1835,		163,254				
	6.	<u> </u>	593,893	210,573	148,473	117,160
1836,		210,407				
1837,		254,589				
1838,		230,642				
1839,		227,491				
	7.	<u> </u>	923,129	329,236	230,782	82,309
1840,		246,601				
1841,		268,914				
1842,		261,147				
1843,		256,687				
	8.	<u> </u>	1,033,349	110,220	258,337	27,555
1844,		244,371				
1845,		216,817				
1846,		257,605				
1847,		264,783				
	9.	<u> </u>	983,576	*49,773	245,894	*12,443
1848,		282,330				
1849,		263,418				
1850,		254,329				
1851,		284,830				
	10.	<u> </u>	1,084,907	101,331	271,256	25,362
1852,		257,727				
1853,		310,607				

* Less than in the preceding period.

III. Comparative View of the Board's Receipts and Expenditures.

Periods.	Receipts.	Expenditures.	Excess.
1811,	\$999		*999
1812—15,	46,732	30,415	*16,317
1816—19,	114,698	113,102	*1,596
1820—23,	202,151	231,246	29,095
1824—27,	253,157	258,068	4,911
1828—31,	392,891	383,320	*9,571
1832—35,	592,148	593,893	1,745
1836—39,	908,649	923,129	14,480
1840—43,	1,039,531	1,033,349	*6,182
1844—47,	964,983	983,576	18,593
1848—51,	1,072,526	1,084,907	12,381
Total,	\$5,588,465	\$5,635,005	\$81,205
* Excess of Receipts,			34,655
Excess of Expenditures in forty years,			\$46,540

IV. Receipts of the Board from Massachusetts, Connecticut, and New York, derived from the supplementary statement to the Treasurer's Accounts.

(Only what came through Auxiliaries.)

Year.	Massachusetts.	Connecticut.	New York.
1832,	\$26,007	16,930	18,255
1833,	25,487	17,203	25,844
1834,	28,511	17,398	22,388
1835,	28,685	17,509	24,559
1836,	28,154	19,445	24,983
1837,	37,541	28,119	37,385
1838,	38,213	38,526	30,610
1839,	33,113	31,730	32,969
1840,	53,847	34,724	28,613
1841,	53,838	33,359	32,298
1842,	71,106	42,806	35,812
1843,	59,546	35,076	30,874
1844,	59,854	30,504	28,354
1845,	64,635	33,227	29,555
1846,	52,548	29,379	22,493
1847,	52,421	27,370	27,596
(The whole amount of donations.)			
1848,	71,459	39,488	*53,703
1849,	91,874	42,294	70,534
1850,	76,069	39,630	50,569
1851,	77,280	38,534	60,800

SUMMARY.

Periods.	Massachusetts.	Connecticut.	New York.
1832—35,	\$108,690	69,040	91,036
1836—39,	137,021	117,920	125,947
1840—43,	238,347	145,965	127,527
1844—47,	269,458	121,480	107,998
1848—51,	316,682	159,946	*235,606
Total,	1,070,198	614,351	688,114
<i>Increase.</i>			
Period 2d,	\$28,331	48,880	34,911
“ 3d,	101,326	28,045	1,580
“ 4th,	31,111	†24,485	†19,529
“ 5th,	47,224	38,466	*127,608

* A considerable portion of the receipts from New York State do not come through Auxiliaries.

† Less than in the preceding period.

V. Receipts of the Board from the Western States, in each of the last four years.

Year.	Ohio.	Indiana.	Illinois.	Michigan.	Wisconsin.	Iowa.	Missouri.	Ark.	Kentucky.	Tenn.
1848,	10,562	1,030	3,265	3,290	808	161	1,112	65	259	1,266
1849,	10,718	1,910	3,205	2,632	1,066	375	811		84	884
1850,	11,393	1,404	2,767	2,300	703	217	846		124	1,035
1851,	11,905	1,961	3,591	2,119	927	331	303		127	641
Total,	44,578	6,305	12,828	10,341	3,504	1,084	3,072	65	594	3,826

VI. Increase of the Receipts of the Board from New England and New York, in the last twenty years.

Certain Districts are selected, in each of the States, which may serve as the basis of the rate of increase on the whole. Of course it will be only an approximation.

Year.	Cumberland Co., Me.	Hillsboro' Co., N. H.	Rutland Co., Vt.	Berkshire Co., Ms.
1832,	\$943	1,847	936	1,967
1833,	1,226	1,783	743	1,970
1834,	1,232	1,759	828	1,667
1835,	1,242	1,856	612	1,612
	—4,643	—7,245	—3,119	—7,216
1836,	769	1,699	721	1,691
1837,	2,068	1,991	1,519	1,404
1838,	2,289	2,167	1,366	1,833
1839,	2,211	2,129	1,350	2,317
	—7,337	—7,986	—4,956	—7,245
1840,	2,715	2,788	1,754	1,009
1841,	2,072	3,038	1,915	4,758
1842,	4,016	3,416	2,781	2,879
1843,	1,813	2,882	1,545	2,220
	—10,616	—12,124	—7,995	—10,866
1844,	2,129	2,971	1,607	3,121
1845,	2,177	2,792	1,650	2,621
1846,	2,013	2,144	1,501	2,072
1847,	1,893	2,195	1,378	2,523
	—8,212	—10,102	—6,136	—10,337
1848	2,491	2,366	1,697	3,829
1849,	1,935	3,223	1,513	2,275
1850,	2,507	2,644	1,690	2,990
1851,	2,382	2,295	1,346	2,595
	—9,315	—10,528	—6,246	—11,689

Year.	Brookfield Asso., Ms.	Worc'r Central, Ms.	Boston, Ms.	Hartford Co., Ct.	Windham Co., Ct.
1832,	\$1,298	1,761	7,446	3,807	1,143
1833,	1,382	1,814	8,141	4,649	1,074
1834,	1,578	2,023	9,338	4,175	1,171
1835,	1,461	2,081	8,611	4,293	1,061
	—5,719	—7,679	—33,536	—16,924	—4,449
1836,	1,530	2,055	8,343	3,940	1,357
1837,	2,433	3,192	13,129	6,316	1,471
1838,	2,711	4,275	8,842	11,882	2,208
1839,	2,762	3,576	7,571	8,156	2,562
	—9,436	—13,098	—37,885	—30,294	—7,598
1840,	2,619	4,816	12,179	7,056	2,393
1841,	2,759	3,927	14,143	8,877	2,737
1842,	2,884	5,588	18,479	9,284	3,449
1843,	2,557	4,480	16,921	9,389	2,622
	—10,819	—18,811	—61,722	—34,606	—11,201
1844,	3,298	4,148	15,630	5,934	2,464
1845,	4,004	7,599	15,393	7,105	2,533
1846,	3,164	4,155	14,105	6,727	2,264
1847,	2,718	4,120	15,913	5,771	2,166
	—13,184	—20,022	—61,041	—25,537	—9,427
1848,	3,302	4,464	13,795	7,587	2,525
1849,	3,245	5,584	22,122	9,252	2,932
1850,	4,295	5,127	17,537	6,234	2,105
1851,	3,486	4,618	19,127	6,743	2,167
	—14,328	—19,793	—72,581	—29,816	—9,729

Year.	N. Y. City & Brooklyn.	Geneva & Vic. N. Y.	Monroe Co. N. Y.	Oneida Co. N. Y.	Buffalo and Vic.
1832,	\$9,984		2,025	4,211	
1833,	14,044		1,640	5,498	
1834,	7,637		2,685	3,710	
1835,	13,401		1,876	4,537	
	—45,066		—8,226	—17,956	
1836,	12,164	2,147	3,269	2,724	
1837,	17,107	4,911	3,915	4,282	542
1838,	11,234	7,693	3,453	3,123	338
1839,	13,769	8,531	3,301	2,956	690
	—54,274	—23,282	—14,938	—13,085	—1,570
1840,	11,132	6,719	2,978	2,899	501
1841,	12,447	9,337	2,509	2,935	972
1842,	15,301	7,942	2,999	2,226	1,402
1843,	13,390	7,172	3,858	2,042	678
	—52,270	—31,170	—12,344	—10,102	—3,553
1844,	10,923	6,428	3,608	1,778	1,306
1845,	11,885	6,167	3,373	2,112	787
1846,	7,974	4,977	1,960	1,776	1,063
1847,	13,807	4,251	3,196	1,895	762
	—44,589	—21,803	—12,137	—7,561	—3,918
1848,	11,598	4,557	3,944	1,818	1,523
1849,	21,252	5,204	4,113	2,376	1,363
1850,	13,241	5,229	1,976	1,457	809
1851,	17,847	6,262	4,873	1,555	1,846
	—63,938	—21,252	—14,906	—7,206	—5,541

The following is a Summary View.

1. In New England.

	First Period.	Last Period.	Increase.
Boston, Ms.	\$33,536	72,581	39,045
Worcester Central, Ms.	7,679	19,793	12,114
Brookfield Association, Ms.	5,719	14,328	8,609
Berkshire Co., Ms.	7,216	11,689	4,473
Hartford Co., Ct.	16,924	29,816	12,892
Windham Co., Ct.	4,449	9,729	5,280
Rutland, Vt.	3,119	6,246	3,127

Hillsboro', N. H.	7,245	10,528	3,283
Cumberland, Me.	4,643	9,315	4,672
	<hr/>	<hr/>	<hr/>
	90,530	184,025	93,495

2. In New York.

	First.	Fifth.	Increase.
N. Y. City and Brooklyn,	\$45,066	63,938	18,872
Geneva and Vicinity,	23,282	21,252	*2,030
Monroe Co.	8,226	14,906	6,680
Oneida Co.	17,956	7,206	*10,750
Buffalo and Vicinity,	3,553	5,541	1,988
	<hr/>	<hr/>	<hr/>
	98,083	112,843	14,760

* Decrease.

VII. *Donations from States to the Board, in the years 1839, 1844, and 1851.*

The donations for 1839 and 1844, are taken from tables compiled and printed in pamphlet form several years ago. Those for 1851, are from the table supplementary to the Treasurer's Accounts in the Report for that year.

States.	1839.	1844.	1851.
Maine,	\$6,279	7,822	7,122
New Hampshire,	9,151	10,052	10,891
Vermont,	9,142	10,022	8,515
Massachusetts,	48,876	73,369	77,280
Connecticut,	33,975	37,259	38,534
Rhode Island,	1,652	2,957	2,678
New York,	48,554	45,828	60,800
New Jersey,	5,180	6,486	9,716
Pennsylvania,	12,823	10,558	12,466
Delaware,	515	607	540
Maryland,	1,272	768	2,152
District of Columbia,	631	646	642
Virginia,	392	2,444	1,400
North Carolina,	157	22	48
South Carolina,	1,303	1,139	1,239
Georgia,	2,459	1,770	3,395
Florida,	35	20	
Alabama,	1,399	843	244
Mississippi,	84	191	105
Louisiana,	130	281	185
Tennessee,	1,462	1,980	641
Kentucky,	855	482	127
Arkansas,	70	441	
Missouri,	1,438	475	303
Iowa,		241	331
Wisconsin,	10		927
Illinois,	2,240	1,948	3,591
Indiana,	690	928	1,961
Michigan,	318	1,263	2,119
Ohio,	7,628	9,874	11,905
Canada,		914	
Foreign Countries,	2,671	2,204	12,384
Co-operating Societies,	12,549		
Unknown,	685		
Texas,			36
California,			120
Minnesota Territory,			104
Oregon Territory,			177

OTHER SOCIETIES OPERATING IN FOREIGN MISSIONS.

VIII. Receipts of the General Assembly's Board of Foreign Missions.

Year.	Receipts.	Periods.	Average Annual Receipts.
1838,	\$44,748		
1839,	56,150		
	<hr/>	*100,898	50,449
1840,	54,425		
1841,	62,344		
1842,	58,924		
1843,	54,760		
	<hr/>	230,453	57,613
1844,	66,674		
1845,	72,117		
1846,	76,395		
1847,	82,739		
	<hr/>	297,925	74,481
1848,	89,165		
1849,	96,294		
1850,	104,665		
1851,	108,544		
	<hr/>	398,668	99,667
1852,	117,882		
1853,	122,615		

The grants of Bible and Tract Societies, and appropriations from the United States Government for Indian missions, have been deducted.

* For two years only.

IX. Receipts of the American Bible Society as the result of Donations, and the appropriations made of the same.

Year.	Receipts.	Periods.	Dona. for For. Dis.	App. for For. Uses.	Periods.	For Home Uses.
1832,	\$47,564			631		
1833,	46,091			15,300		
1834,	54,570			17,000		
1835,	62,868			35,500		
	<hr/>	211,093		<hr/>	68,431	142,662
1836,	58,781		13,789	39,070		
1837,	35,728		6,589	6,326		
1838,	44,365		3,631	20,230		
1839,	53,285		5,840	19,465		
	<hr/>	192,159		<hr/>	85,091	107,068
1840,	48,030		6,418	10,549		
1841,	61,840		2,686	30,794		
1842,	74,530		3,843	16,619		
1843,	65,244		2,419	15,518		
	<hr/>	249,644		<hr/>	73,480	176,164
1844,	67,606		1,247	23,945		
1845,	68,468		1,091	13,792		
1846,	104,551		1,526	1,500		
1847,	73,946		965	18,000		
	<hr/>	314,571		<hr/>	57,237	257,334
1848,	94,505		1,938	9,500		
1849,	91,804		10,762	11,188		
1850,	117,794		1,483	17,900		
1851,	120,065			9,100		
	<hr/>	424,168		<hr/>	47,788	376,380
1852,	1,391,635				332,027	1,059,609

X. Receipts of the American Tract Society as the result of Donations, and the appropriations made of the same.

Year.	Receipts.	Periods.	App. For. Dis.	Periods.	Colportage.	Periods.	Home Uses.	Dona. For. Dis.
1832,	\$24,476		5,044					
1833,	31,229		10,000					
1834,	35,213		20,000					
1835,	60,628—151,546		30,000—65,044				86,502	
1836,	56,638		35,000					29,949
1837,	72,933		35,000					31,332
1838,	37,175		10,000					11,985
1839,	55,854—222,600		30,000—110,000				112,600	28,099
1840,	41,476		20,000					19,594
1841,	41,752		25,000					23,390
1842,	34,942		15,000					11,845
1843,	46,326—164,496		15,000—75,000		5,929—5,929		89,506	5,929
1844,	56,680		20,000		15,011			4,382
1845,	66,080		6,000		25,382			1,313
1846,	71,132		15,000		31,043			4,305
1847,	67,771—261,663		10,000—51,000		40,191—111,627		210,663	2,308
1848,	105,915		11,000		50,559			1,729
1849,	94,081		14,000		58,106			2,091
1850,	105,894		15,000		66,274			1,812
1851,	109,897—415,787		20,000—60,000		73,278—248,217		355,787	790
1852,	116,406		20,000		79,073			
1853,	147,374							
		<u>1,216,092</u>		<u>361,044</u>		<u>365,773</u>		<u>855,058</u>

XI. Receipts of the American Protestant Society, the Foreign Evangelical Society, and the American and Foreign Christian Union.

American Protestant Society.

Year.	Receipts.	Periods.	Average Annual Receipts.
1844,	\$6,746		
1845,	9,184		
1846,	19,709		
1847,	25,028—60,667		15,166
1848,	28,704		
1849,	29,137—57,841		28,920

Foreign Evangelical Society.

Year.	Receipts.	Periods.	Average Annual Receipts.
1840,	\$10,210		
1841,	14,357		
1842,	10,900		
1843,	10,766—46,233		11,558
1844,	13,356		
1845,	16,249		
1846,	20,146		
1847,	14,855—64,606		16,151
1848,	19,439		
1849,	24,484		

** American and Foreign Christian Union.*

Year.	Receipts.	Periods.	Av. Ann. Receipts.	App. to Home Uses.
1850,	\$57,223			
1851,	56,265—157,411		39,352	†64,000

* Constituted by the union of the Foreign Evangelical Society, the American Protestant Society, and the Christian Alliance.
 † Conjectural.

XII. Receipts of the American Missionary Association.

Year.	Receipts.	Periods.	Av. Ann. Rec.	App. to Home Missions.
1847,	\$13,033			
1848,	17,095			
1849,	21,982			1,581
1850,	25,159			3,186
1851,	34,535			2,632
		98,771	24,692	7,399

XIII. Receipts for Foreign Missions, in Periods of four years each.

Periods.	Amer. Board of Com. for For. Missions.	Pres. Board of For. Missions.	Amer. Bible Society.	Amer. Tract Society.	Amer. & For. Ch. Union.	Amer. Miss. Ass'n.
1836—39,	\$908,649	*100,898	†85,091	†110,000		
1840—43,	1,039,531	230,453	73,480	75,000	46,233	
1844—47,	964,983	297,925	57,237	51,000	64,606	
1848—51,	1,072,526	398,668	47,788	60,000	93,411	91,372
	3,985,689	1,027,944	263,596	296,000	204,250	91,372
	1,027,944					
	263,596					
	296,000					
	204,250					
	91,372—\$5,868,851,					
	total in 16 years for Foreign Missions.					

* Two years only.

† Appropriations by the Society.

XIV. Growth of the Foreign Missions.

Periods.	Society.	Receipts In Periods.	Total of Receipts in the Periods.	Average Annual Receipts.
1836—39,	Amer. Board Com. For. Miss.	\$908,649		227,162
[1838, 9]	Pres. Board For. Miss.	100,898		25,224
	Amer. Bible Society,	85,091		21,272
	Amer. Tract Society,	110,000		27,500
			1,204,638	301,159
1840—43,	Amer. Board Com. For. Miss.	1,039,531		259,882
	Pres. Board For. Miss.	230,453		57,613
	Amer. Bible Society,	73,480		18,370
	Amer. Tract Society,	75,000		18,750
	For. Evangelical Society,	46,238		11,559
			1,464,702	366,175
1844—47,	Amer. Board Com. For. Miss.	964,983		241,245
	Pres. Board For. Miss.	297,925		74,481
	Amer. Bible Society,	57,237		14,309
	Amer. Tract Society,	51,000		12,750
	For. Evangelical Society,	64,606		16,151
			1,435,751	358,937
1848—51,	Amer. Board Com. For. Miss.	1,072,526		268,131
	Pres. Board For. Miss.	398,668		99,667
	Amer. Bible Society,	47,788		11,947
	Amer. Tract Society,	60,000		15,000
	Am. and For. Chr. Union,	93,411		23,352
	Am. Miss. Association,	91,372		22,843
			1,763,765	440,941

HOME MISSIONS.

XV. Receipts of the American Home Missionary Society.

Society's Year.	Receipts.	Periods of Four Years.	Inc. in the Periods.	Av. Ann. Receipts.
1—1826—27,	\$18,140 76			
2—1827—28,	20,035 78			
3—1828—29,	26,997 31			
4—1829—30,	33,929 44			
5—1830—31,	48,124 73	—129,087		32,271
6—1831—32,	49,422 12			
7—1832—33,	68,627 17			
8—1833—34,	78,911 44			
9—1834—35,	88,863 22	—235,823	156,737	71,455
10—1835—36,	101,565 15			
11—1836—37,	85,701 59			
12—1837—38,	86,522 45			
13—1838—39,	82,564 63	—356,353	70,530	89,088
14—1839—40,	78,345 20			
15—1840—41,	85,413 34			
16—1841—42,	92,463 64			
17—1842—43,	99,812 24	—356,034	*319	89,008
18—1843—44,	101,904 99			
19—1844—45,	121,946 28			
20—1845—46,	125,124 70			
21—1846—47,	116,617 94	—465,593	109,559	116,398
22—1847—48,	140,197 10			
23—1848—49,	145,925 91			
24—1849—50,	157,160 78			
25—1850—51,	150,942 25	—594,226	128,630	148,556
26—1851—52,	160,062 25			
27—1852—53,	171,734 24			

* Less than in the preceding period.

XVI. Receipts of the Presbyterian Board of Home Missions.

Year.	Receipts.	Periods.	Increase.	Av. Ann. Receipts.
1832,	\$23,030			
1833,	27,058			
1834,	23,451			
1835,	22,664	—96,203		24,050
1836,	25,000			
1837,	30,961			
1838,	22,747			
1839,	24,063	—102,771	6,568	25,692
1840,	21,413			
1841,	20,636			
1842,	16,321			
1843,	19,108	—77,478	*25,293	19,369
1844,	23,013			
1845,	29,688			
1846,	32,322			
1847,	30,870	—115,893	38,415	28,973
1848,	33,390			
1849,	44,432			
1850,	79,043			
1851,	82,818	—239,683	123,790	59,920

* Less than in the preceding period.

[NOTE.—The preceding abstract of the receipts of the Presbyterian Board of Home Missions, was prepared from the Annual Reports of that Board. Subsequently to the publication of this pamphlet, the following official list of receipts in the above years appeared in the "Home Record;" including not only the receipts at Philadelphia, but also those of the local agencies at Louisville, Pittsburg, and the Synod of Ohio.

1832,	\$20,692 10	1838,	34,238 14	1844,	36,595 38	1850,	67,654 19
1833,	21,471 29	1839,	39,419 63	1845,	45,821 15	1851,	74,974 27
1834,	24,029 05	1840,	39,225 90	1846,	47,631 98	1852, eleven	
1835,	22,135 93	1841,	33,522 43	1847,	51,809 77	months,	64,356 29
1836,	30,040 80	1842,	32,082 24	1848,	56,147 80		
1837,	29,715 73	1843,	29,934 52	1849,	70,440 37		\$871,938 96]

☞ For Receipts of *American Bible Society*; *American Tract Society*; *American Protestant, Foreign Evangelical*, and *Foreign Christian Union*, and *American Missionary Association*, see ix, x, xi, xii, pp. 11—13; numbered, in first edition, xvii—xx.

XXI. Receipts of the Society for the Promotion of Collegiate and Theological Education at the West.

Year.	Receipts.	Periods.	Year.	Receipts.	Periods.
1844,	\$17,004		1848,	\$12,339	
1845,	10,967		1849,	11,001	
1846,	15,686		1850,	17,623	
1847,	14,113	—57,770	1851,	16,962	—57,925

A much larger sum than this was actually given for the Colleges in this space of time, though not through this Society.

XXII. Receipts of the American Sunday School Union as the result of Donations.

Year.	Receipts.	Periods.	Average Annual Receipts.
1832,	\$34,691		
1833,	19,711		
1834,	28,611		
1835,	26,988	—110,001	27,500
1836,	38,321		
1837,	34,035		
1838,	22,423		
1839,	15,384	—110,163	27,540
1840,	14,134		
1841,	14,259		
1842,	14,844		
1843,	12,311	—55,548	13,887
1844,	14,343		
1845,	25,369		
1846,	25,019		
1847,	22,777	—87,508	21,877
1848,	31,092		
1849,	31,189		
1850,	35,533		
1851,	34,807	—132,621	33,155
1852,	50,038		

XXIII. *Receipts of the American Education Society.*

Year.	Receipts.	Periods.	Average Annual Receipts.
1832,	\$42,030		
1833,	47,836		
1834,	57,818		
1835,	83,062	—230,746	57,686
1836,	63,227		
1837,	65,574		
1838,	55,660		
1839,	55,075	—239,536	59,884
1840,	51,963		
1841,	63,113		
1842,	34,491		
1843,	33,789	—183,356	45,839
1844,	34,811		
1845,	34,842		
1846,	39,348		
1847,	28,299	—137,300	34,325
1848,	24,974		
1849,	27,301		
1850,	28,428		
1851,	27,591	—108,294	27,073
1852,	29,376		
1853,	22,729		

XXIV. *Presbyterian Board of Education.*

Year.	Receipts.	Periods.	Average Annual Receipts.
1832,			
1833,			
1834,	\$44,585		
1835,	37,038	*81,623	20,405
1836,	50,064		
1837,	41,850		
1838,	33,094		
1839,	33,562	—158,570	39,642
1840,	23,273		
1841,	†24,000		
1842,	24,538		
1843,	29,104	—100,915	25,228
1844,	31,057		
1845,	31,723		
1846,	34,953		
1847,	†34,000	—131,733	32,933
1848,	31,078		
1849,	37,754		
1850,	32,447		
1851,	36,501	—137,780	34,445

* For two years only.

† Conjectural.

XXV. Receipts for Home Missions, in Periods of four years each.

Periods.	Amer. Home Miss. Society.	Pres. Board of Home Missions.	Amer. Bible Society.	Amer. Tract Society.	Am. Prot. Soc. & A. & F. Ch. Un.
1832—35,	\$285,823	96,203	142,662	86,502	
1836—39,	356,353	102,771	107,068	112,600	
1840—43,	356,034	77,478	176,164	89,506	
1844—47,	465,593	115,893	257,334	210,663	60,667
1848—51,	594,226	239,683	376,380	355,787	121,841
	<u>\$2,058,029</u>	<u>632,028</u>	<u>1,059,608</u>	<u>855,058</u>	<u>182,508</u>

Periods.	Western Coll. Society.	Am. Miss. Assoc.	Am. Sun. Sch. Union.	Am. Educa. Society.	Pres. Board of Educ.
1832—35,			110,001	230,746	81,623
1836—39,			110,163	239,536	158,570
1840—43,			55,548	183,356	100,915
1844—47,	57,770		87,508	137,300	131,733
1848—51,	57,925	7,399	132,621	108,294	137,780
	<u>115,695</u>	<u>7,399</u>	<u>495,841</u>	<u>899,232</u>	<u>610,621</u>

899,232
495,841
7,399
115,695
182,508
855,058
1,059,608
632,028
2,058,029
\$6,916,019

Period, 1832—35,	{	\$285,823
		96,203
		142,662
		86,502
		110,001
		230,746
	<u>81,623</u>	

1,033,560

In 16 years for Home Missions, \$5,882,459

XXVI. Growth of the Home Missions.

Periods.	Society.	Receipts in Periods.	Totals of Receipts in the Periods.	Average Annual Receipts.
1836—39,	Amer. Home Miss. Society,	\$356,353		89,088
	Pres. Board Home Missions,	102,771		25,692
	American Bible Society,	107,068		26,767
	American Tract Society,	112,600		28,150
	American Education Society,	239,536		59,884
	American Sunday School Union,	110,163		27,540
	Presbyterian Board Education,	158,570		39,642
		<u>1,187,061</u>		<u>\$296,765</u>

Periods.	Society.	Receipts in Periods.	Totals of Receipts in the Periods.	Average Annual Receipts.
1840-43,	Amer. Home Miss. Society,	\$356,034		89,008
	Pres. Board Home Missions,	77,478		19,369
	American Bible Society,	176,164		44,041
	American Tract Society,	89,506		22,376
	American Education Society,	183,356		45,839
	American Sunday School Union,	55,548		13,887
	Presbyterian Board Education,	100,915		25,228
			1,039,001	259,750
1844-47,	Amer. Home Miss. Society,	465,593		116,398
	Pres. Board Home Missions,	115,893		28,973
	American Bible Society,	257,334		64,333
	American Tract Society,	210,663		52,665
	American Education Society,	137,300		34,325
	American Sunday School Union,	87,508		21,877
	American Protestant Society,	60,667		15,166
	Western College Society,	57,770		14,442
	Presbyterian Board Education,	131,733		32,933
			1,524,461	381,115
1848-51,	Amer. Home Miss. Society,	594,226		148,556
	Pres. Board Home Missions,	239,683		59,920
	American Bible Society,	376,380		94,096
	American Tract Society,	355,787		88,946
	American Education Society,	108,294		27,073
	American Sunday School Union,	132,621		33,155
	American Protestant Society and Am. and For. Christian Union,	121,841		30,460
	Western College Society,	57,925		14,481
	American Missionary Association,	7,399		1,849
	Presbyterian Board Education,	137,780		34,445
			2,131,936	532,984

Annual Average Receipts for each Period.

Periods.	American Home Miss. Society.	Presbyterian Board of Home Miss.	American Bible Society.	American Tract Society.	American Education Society.	Presbyterian Board of Education.	American Sunday Sch. Union.	Western College Society.
1836-39,	\$89,088	25,692	26,767	28,150	59,884	39,642	27,540	
1840-43,	89,008	19,369	44,041	22,376	45,839	25,228	13,887	
1844-47,	116,398	28,973	64,333	52,665	34,325	32,933	21,877	14,442
1848-51,	148,556	59,920	94,095	88,946	27,073	34,445	33,155	14,481

XXVII. Growth of Foreign and Home Missions.

	FOREIGN MISSIONS.		HOME MISSIONS.	
	Totals.	Average annual.	Totals.	Average annual.
1836-39,	\$1,204,638	301,159	1,187,061	296,765
1840-43,	1,464,702	366,175	1,039,001	259,750
1844-47,	1,435,751	358,937	1,524,461	381,112
1848-51,	1,763,765	440,941	2,131,936	532,984
Total,	\$5,868,856	1,467,212	5,882,456	1,470,611
Average,	\$1,467,214	366,803	1,470,614	367,652
1848-51,	1,763,765	440,941	2,131,936	532,984
1836-39,	1,204,638	301,159	1,187,061	296,765
Increase,	\$559,127	139,782	944,875	236,219

ENGLISH FOREIGN MISSIONS.

The means are at hand for stating the receipts of English Foreign Missionary Societies, to a great extent, but not of those operating in the Home-Missionary department. It will be sufficient, however, to give the receipts of two of the larger Missionary Societies, occupying the same ground, as regards the popular mind, with the larger benevolent societies generally in this country.

XXVIII. *Receipts of the London Missionary Society.*

Year.	Receipts.	Periods.	Average Annual Receipts.
1836,	£63,714		
1837,	71,335		
1838,	84,821		
1839,	80,321—	300,191	£75,047
1840,	94,954		
1841,	96,771		
1842,	91,795		
1843,	93,947—	377,467	94,366
1844,	89,124		
1845,	90,715		
1846,	82,991		
1847,	81,183—	344,013	86,003
1848,	87,925		
1849,	67,563		
1850,	64,642		
1851,	72,292—	292,422	73,105
1852,	72,778		
1853,	71,821—	144,599	72,299

XXIX. *Receipts of the Church Missionary Society, England.*

Year.	Receipts.	Periods.	Average Annual Receipts.
1836,	£70,465		
1837,	74,731		
1838,	91,723		
1839,	95,505—	332,424	£83,106
1840,	104,304		
1841,	101,576		
1842,	113,263		
1843,	111,875—	431,018	107,754
1844,	103,661		
1845,	102,495		
1846,	105,059		
1847,	119,410—	430,625	107,456
1848,	115,012		
1849,	101,003		
1850,	94,401		
1851,	101,554—	411,970	102,992
1852,	118,674		
1853,	120,932—	239,606	119,803

Statement concerning a Massachusetts Auxiliary.

There is in Massachusetts an Auxiliary Foreign Missionary Society, [the Brookfield,] embracing at present sixteen churches, which for many years has published an Annual Report, embracing, with but few exceptions, every subscriber's name and the amount of every individual subscription. These Reports furnish statistics of great value. From them, several years ago, tables were constructed, embracing a period of four years, from 1838 to 1841, inclusive; and recently like tables have been made out, embracing four years, from 1847 to 1850, and then also tables comparing the action of the Society for these two periods. The sixteen churches have, in most cases, their own male and female Missionary Associations. They are probably as well organized, as sure to make an annual collection at the proper time, and as sure to do the work well, as any like number of adjoining churches anywhere in the United States.

Summary for the Years 1838-41.

The following table presents a classification of subscriptions, in the years 1838-1841, and shows the number of subscribers under several sums, from six cents up to ten dollars.

Years.	Dollars.						Fractional parts of a dollar.										No. of contributors.	Amount contributed.	
	10	5	4	3	2	1	75	60	50	40	37	30	25	20	12	10			6
1838.	10	5	4	3	2	1	75	60	50	40	37	30	25	20	12	10	6		
Gentlemen,	20	41	2	39	75	279	7	1	153	2	1	2	75		19	5	4	725	\$1,184 15
Ladies,	4	10	4	21	64	246	27	7	415	6	9	14	441		144	30	51	1,493	917 39
	24	51	6	60	139	525	34	8	568	8	10	16	516		163	35	55	2,218	\$2,091 54
1839.																			
Gentlemen,	20	36	4	43	77	283	18		176	1	1	4	126	6	43	5	19	856	1,211 45
Ladies,	3	8	5	15	58	261	45	8	450	2	13	11	528	27	140	37	41	1,655	1,019 39
	23	44	9	58	135	547	63	8	626	3	14	15	648	33	183	42	60	2,511	\$2,230 84
1840.																			
Gentlemen,	37	29	13	46	98	324	11		225	1	1		137	7	42	18	24	1,013	1,571 13
Ladies,	15	8	20	69	281	24	5	478	3	11	11		535	42	161	37	67	1,767	942 64
	37	44	21	66	167	605	35	5	703	4	12	11	672	49	203	55	91	2,780	\$2,513 77
1841.																			
Gentlemen,	34	44	11	41	92	267	21	3	184	1	1	6	144		28	6	19	902	1,526 85
Ladies,	27	7	19	85	290	54	28	424	8	15	23	556		163	49	74		1,822	1,169 37
	34	71	18	60	177	557	75	31	608	9	16	29	700		191	55	93	2,724	\$2,696 22

General Summary.

Years.	Dollars.						Fractional parts of a dollar.										No. of contributors.	Amount contributed.	
	10	5	4	3	2	1	75	60	50	40	37	30	25	20	12	10			6
1838,	24	51	6	60	139	525	34	8	568	8	10	16	516		163	35	55	2,218	\$2,091 54
1839,	23	44	9	58	135	547	63	8	626	3	14	15	648	33	183	42	60	2,511	2,230 84
1840,	37	44	21	66	167	605	35	5	703	4	12	11	672	49	203	55	91	2,780	2,513 77
1841,	34	71	18	60	177	557	75	31	608	9	16	29	700		191	55	93	2,724	2,696 22
	118*	210	54	244	618	2,231	207	52	2,505	24	52	71	2,536	82	710	187	299	10,233	\$9,532 37
Aver's,	29	52	13	61	144	558	51	13	626	6	13	17	634	20	185	46	74	2,558	\$2,383 09

* This should be stated \$10 and upwards; thirty-five of the subscriptions were over \$10.

1838, Contributions at the Monthly Concert,	. . . . .	\$465 31
1839, " " " "	. . . . .	647 97
1840, " " " "	. . . . .	584 45
1841, " " " "	. . . . .	509 82
		<hr/>
		\$2,207 55
Amount of subscriptions,	. . . . .	9,532 37
From other sources,	. . . . .	276 14
		<hr/>
Whole amount of contributions in money, from 1838 to 1841, inclusive,	. . . . .	\$12,016 06

Summary for the Years 1847-51.

Subscriptions.	No. of Subscribers.	Subscriptions.	No. of Subscribers.
Under 10 cents,	. . . . . 333	1 to 2 dollars,	. . . . . 151
10 cents,	. . . . . 315	2 dollars,	. . . . . 484
12½ cents,	. . . . . 448	2 to 3 dollars,	. . . . . 50
12½ to 25 cents,	. . . . . 173	3 dollars,	. . . . . 250
25 cents,	. . . . . 2,343	3 to 5 dollars,	. . . . . 52
25 to 50 cents,	. . . . . 133	5 dollars,	. . . . . 233
50 cents,	. . . . . 2,088	5 to 10 dollars,	. . . . . 63
50 to 100 cents,	. . . . . 177	10 dollars,	. . . . . 113
1 dollar,	. . . . . 1,624	Over 10 dollars,	. . . . . 83
Whole amount from subscriptions,	. . . . .		\$10,525 58
From Monthly Concerts and other sources,	. . . . .		3,396 40
			<hr/>
Total,	. . . . .		\$13,921 98
Whole amount for four years, including Monthly Concert,	. . . . .		\$13,921
Average annual amount,	. . . . .		\$3,480
Number of church members in 1850,	. . . . .		2,403
Average annual amount to each,	. . . . .		\$1 36
Amount raised by the Gentlemen's Associations,	. . . . .		\$6,027
Average annual amount,	. . . . .		\$1,506
Male members of the church in 1850,	. . . . .		702
Average number of male subscribers,	. . . . .		763
Average annual amount to each,	. . . . .		\$1 96
Average annual amount to each male member of the church,	. . . . .		\$2 14
Amount raised by Ladies' Associations,	. . . . .		\$4,208
Average annual amount,	. . . . .		\$1,052
Female members of the church in 1850,	. . . . .		1,701
Average annual number of female subscribers,	. . . . .		1,433
Average annual amount to each female subscriber,	. . . . .		\$0,73
Average annual amount to each member of the church,	. . . . .		\$0,62

In the "Journal of Missions" for November, 1851, the Rev. Isaac R. Worcester, District Secretary for Massachusetts, remarks as follows, on the statistical tables so usefully printed by the Brookfield Auxiliary.

What do the Statistics published by this Society show ?

They show, unexpectedly, that the number of contributors to the American Board in these towns is somewhat smaller now, than it was ten years ago, though nearly the whole amount of falling off is accounted for in a single parish. (The number has diminished in several towns, but in others it has increased.) But while the number of subscribers has diminished, the amount subscribed has increased. In the first period the whole amount raised in these towns, including monthly concert contributions, was \$11,717 10; in the last period it was \$13,921 98, or \$3,480 50 annually upon the average. This is about \$1 36 to each member of the churches. In the former period the average annual amount was about \$1 03 to each church member. One town has increased in its contributions 142 per cent. Another 105 per cent. The increase in the whole Association is about 18½ per cent; though, according to the number of church members, it is 32 per cent. Several churches have fallen off.

The figures show that there are many members of these churches who do nothing for the Board. In fourteen of the churches the number of members in 1850 was 2,403, but the average annual number of subscribers in the last period, in these towns, was but 2,196. Now many subscribe who are not members of the churches. In one parish the number of subscribers is more than twice as great as the number of church members. There must, then, be several hundreds of professing Christians in these churches who do nothing for this Society. How large a part of them contribute to the cause of missions through other channels, we cannot say.

The average annual number of male subscribers, in these 14 towns in the latter period, was 763; 61 more than the number of male members of the churches in 1850. The female members of the same churches in 1850 were 1,701, and the female subscribers in these towns were on the average, only 1,433 annually, for this period; 268 less than the number of female church members. In the former period, the whole average annual number of subscribers in the same 14 towns was 2,353, viz. males, 826; females 1,527; number of church members in 1840, 2,632; males, 815; females, 1,817.

In both periods, therefore, the annual number of male subscribers slightly exceeded the number of male members of the church, while the annual number of female subscribers was considerably less than the number of females in the churches.

The figures show, also, this pleasing fact: that the number of large contributors is increasing. In the former period of four years, there were but thirty-five subscriptions exceeding \$10 in amount, and eighty-four of just \$10. In the latter period there were eighty three exceeding \$10, and one

hundred and thirteen of just ten. The number of subscriptions exceeding \$2, in the former period, was six hundred and twenty-six; but in the latter it was eight hundred and forty four, though the whole number of subscriptions, as stated above, had diminished. But though the number of large subscriptions has increased, it will be seen that it is still painfully small. Would it have been supposed that for the last four years, in these sixteen towns, there had been but eighty-three subscriptions, (twenty-one annually, upon an average,) out of more than nine thousand in all, exceeding ten dollars?

Again. The figures show that, though some are going forward, a very large part of the subscribers still do but very little. Of 9,113 subscriptions, the whole number in the last period, (omitting some juvenile associations,) 3,612 were in sums not exceeding twenty-five cents each; and 6,010, or 1,502 annually, in sums of less than one dollar each!

The figures show, also, quite too conclusively, that the amount subscribed, generally, is by no means regulated by the exact ability of the subscribers. Subscriptions are in *inconvenient* sums; in sums which constitute a kind of units in our currency. Thus there are 313 subscriptions of ten cents, and 448 of 12½ cents, but only 173 between 12½ and 25 cents, and then 2,343 of 25 cents. There are only 133 between 25 and 50 cents, but 2,088 of 50 cents; 177 all the way between 50 cents and one dollar, and 1,624 of one dollar. From one dollar, the general rule is to go to two, from two to three, from three, not to four, but to five, and from five to ten. Here is a hint for agents and pastors. People need not be urged to *double* their subscriptions, but only to increase. If they increase, they will at least double in a large majority of cases.

Here, too, is a hint for those who sometimes urge a general increase of 12½ per cent., or 25 per cent, upon all subscriptions, to meet the wants of the Board. No such general increase can be secured. The 25 cent subscribers will not go to 28 or 31 cents, nor will the one dollar subscribers often go to 1,12½ or 1,25. Every such effort is vain, in the present state of the church. Men do not calculate so closely upon what they can give. Some of those who give by hundreds and by thousands, may make such a proportionate increase, but not the great number of small contributors.

Much more might be said in regard to what these figures show, but the reader will now be left to his own reflections, with only this additional remark,—they show that even in the best sections of Massachusetts there is much room for improvement. And if this is true of the best sections of this State, what shall be said of the country at large? Can there not be an advance?

RESULTS.

At the meeting of the Board in Troy, N. Y., in 1852, Dr. Anderson, one of the Secretaries, read the following special report, by direction of the Prudential Committee, on the results of the foregoing statistical history of benevolent contributions. It was as follows :

One of the printed documents to be submitted to the Board is a "Statistical History of Benevolent Contributions in the past sixteen years." The immediate occasion of preparing this was, to ascertain why the receipts of the Board have increased no faster during the last ten or twelve years, and what is the prospect in future. This being the object, it was of course necessary to restrict the inquiry to those religious denominations, with which the Board has some immediate connection. The statistical tables are twenty-nine in number, and, though prepared amid numerous cares and interruptions, are believed to be substantially correct. Copies have been distributed among the members ; and those who shall give attention to the series of tables, will probably yield their assent to the following results.

1. We divide the receipts of the American Board from 1812 to 1851 into ten periods, of four years each.* There is then found to have been an advance in every period save one, and that was the ninth. That is to say, there was a decline in the receipts of only one period ; and there would not have been in that period had it not been for the extraordinary amount of the receipts in 1842, a year belonging to the eighth period. Comparing the experience of the Board with that of the London Missionary Society and of the Church Missionary Society, two of the leading missionary institutions of Great Britain,† we find, though their receipts were considerably larger than ours, that the experience of the Board was more favorable than theirs. The receipts of the London Missionary Society experienced a decline in both of the last two periods of four years, and those of the Church Missionary Society in the last three periods. What the cause of this decline was, has not been investigated, but such was the fact. It is pleasing to be able to add, that the last two years show a rise in the receipts of both those admirable institutions.

2. It is necessary to take several societies into account in reckoning what have been the proper receipts for foreign missions ; not only the American Board and the General Assembly's Board of Foreign Missions, but the American Bible Society, the American Tract Society, the American Protestant Society, the Foreign Evangelical Society, the American and Foreign Christian Union, and the American Missionary Association. The Investigation, in respect to most of these societies, is complete only for *the last*

* Table i. p. 5.

† Tables xxviii. and xxix. p. 19.

sixteen years, from 1836 to 1851 inclusive; which are divided into four periods of four years each. The grants and payments of the Bible and Tract societies for foreign missions, are reckoned of course as donations. Now it appears in this view, that the receipts for foreign missions of the first period* were \$1,204,000, (omitting fractions;) of the second, \$1,464,000; of the third, \$1,435,000, (there being a small decrease;) and of the fourth \$1,763,000. Here is an advance in sixteen years, of pecuniary contributions for foreign missions of \$559,000. †

The fact to be especially noted here, is *the wonderful stability of the missionary work, and the regularity of its growth.* It should also be observed, that the growth has been very gradual, averaging only about \$35,000 a year. One reason for this slow growth may appear as we proceed; but this is the true measure of the growth of the instrumentalities in the work of foreign missions, as carried on by Congregationalists and Presbyterians, through all their organizations; including all they do, and more than all *they* do, for giving the Bible, and religious books and tracts to the papal and heathen world.

3. In four periods out of ten in the Expenditures of the American Board, there was some degree of excess in the expenditure over the receipts; amounting, in forty years, to about \$46,000. ‡ That account is happily balanced the present year. It also appears, § that the average annual increase in the cost and expenditure for the missions, during these forty years, has been about \$7,000; in the last sixteen years, it was less than five thousand. Now the tables show, that a uniform increase every year is not to be expected. Every society, every good cause, has and will have its fluctuations. In thirteen of the forty-two years || the receipts of the Board were less each year than they were in the year preceding; and the experience of most other societies is similar. It is, therefore, necessary for us to aim at an advance, in the years when an advance is possible, of not less than ten thousand dollars, in order actually to maintain our rate of progress. Yet even such a progress would not admit of our adding as many as ten missionaries, annually, to the number in the field. And should we have that number of missionaries to send, and should we send them, it would be done at the cost of some reduction in our schools, and other auxiliary agencies. *Such, at least, is the result of mere theoretical reasoning,* which many regard as sufficient to govern the proceedings of missionary societies. But experience has thrown new light on this subject. It is now known that there is no real danger of missionary bankruptcy resulting from sending forth well qualified missionaries, who can show reason in their own personal qualities, providential situations, and religious experience, why they ought to go. The missionary work is eminently the Lord's work, based on a special command, a special promise, and a special providence; and it is safe for all to go, whom he calls by his grace and providence to the work; and of course it is safe to send them. It would be safer, in a financial point of view, to send out a score of such men, than to withhold one from fear of the lack of means. The Board tried the policy of withholding men for that reason in the year 1837,—that memorable

* Table xiv. p. 13. † Table xxvii. p. 18. ‡ Table iii. p. 7. § Table ii. p. 6. || Table i. p. 5.

year of ruin in the commercial world,—and has not yet recovered from the paralyzing influence of it on the colleges, theological seminaries and churches. In fact, the only sure way to get the money is, in child-like faith on God, to send forth the men who are called of God to this work. It would seem to be something like a law of the missionary enterprise, that every good missionary shall virtually secure his own support, by the reacting influence of his self-consecration and labors upon the Christian community from which he goes forth. Thus it has been. Every missionary has in fact been supported. Certainly no one from the United States has ever yet been compelled to retire from the field for want of a living. But though missionaries may be expected to have the means of living, if judiciously selected and sent forth, still it is true that their number cannot be increased without a corresponding increase of funds for their support. There is equal truth in both propositions; we must send the men, in order to procure the funds; and there must be the funds, to enable the missionaries to keep the field.

4. Besides nearly four millions of dollars contributed to the American Board during the last sixteen years, there was contributed, in that time,* more than a million of dollars to the General Assembly's Board of Foreign Missions and the American Missionary Association. As this came from churches, most of which, previous to the year 1837, operated through the American Board, a reason is seen why the average annual increase in the receipts of the Board was diminished at the rate of some two thousand dollars. For the actual falling off amounted to no more than a diminution to that extent, in the rate of increase. Supposing this to be one of the principal causes, it ought then to appear that the rate of increase has been better sustained in New England, than it has been elsewhere. And this fact is apparent in the tables.† The increase of donations from New England has been nearly, if not quite, in the ratio of the increased expenditure.

5. Farther light is thrown on the subject, when we look at the progress of the *home missionary enterprise*, during this period.‡ It has been already stated, as a result of these investigations, that the foreign missionary enterprise, in its larger view, has had but a slow increase during the past sixteen years, the average annual rate, within the range of our present inquiries, not having exceeded \$35 000. But when we embrace home missions in our view, we see that the *spirit of missions*, the benevolent spirit common to both great branches of the enterprise, has had a somewhat more rapid growth. The general summary view, in the table entitled "Growth of Foreign and Home Missions,"§ shows that in the first period, from 1836 to 1839, the receipts of the foreign and home missions were of almost identically the same amount, the respective sums being \$1,204,000, and \$1,187,000. But in the last period, from 1848 to 1851, the receipts for home missions exceeded those for foreign missions by \$385,000. The sums were \$1,763,000, and \$2,131,000. The increase of the one had been \$559,000, while that of the other was \$944,000. An important item of this increase was in the colportage of the Tract Society.|| which has risen rapidly in favor with the com-

* Table xiii. p 13. † Table vi. pp. 8-10. ‡ Tables xxv. and xxvi. p. 17. § Table xxvii. p. 18.

|| Table x. p. 12.

munity, the Society having been enabled to expend nearly \$450,000 upon it during the ten years past. It is a curious fact, that the *average receipts* of foreign and home missions, for each period of the sixteen past years is the same within \$3,000.* This fact is accounted for by foreign missions having gained considerably on home missions in the second period. It may be interesting to add, that the whole amount of contributions for *foreign* missions, in sixteen years, was \$5 868,000, and for *home* missions it was \$5,882,000.

6. We see in these Tables how unsatisfactory are the usual comparisons made between the receipts of Foreign and Home Missionary Societies. They are compared as if the receipts of each represented the whole action in the case. But foreign missionary societies do not receive all that is contributed by the Christian community for foreign missions; nor do home missionary societies receive all that is contributed for home missions. Both are directly aided through Bible and Tract Societies; and while all the funds of home missionary societies go for the support of preachers, it inevitably happens, for want of more division and subdivision in the work of foreign missions, that about one-third of the funds of foreign missionary societies are required for schools, the education of native preachers, and the printing of works not embraced in the objects of Bible and Tract Societies. In foreign missions, moreover, what is contributed by native churches toward the support of missionaries, is usually included in the published accounts of the foreign missionary societies, and goes to make up their amount. The course pursued by home missionary societies is deemed a proper one, and is necessarily different. Those generally furnish but a part of the support received by home missionary pastors, (whose relations correspond to those of 'native pastors' in foreign missions,) and what is paid towards their support by the churches to which they minister, is not reckoned among the receipts of home missionary societies, and has no place in our Tables. Besides all this, not only is the work of supplying Bibles and religious books and tracts detached from home missions, (in their restricted, technical sense,) but also colportage, Sabbath schools, theological schools, and indeed every department of education; not to speak of missions in cities.

The only satisfactory comparison, therefore, to be made in the case,—the only one not delusive and injurious to both branches of the great cause,—is a comprehensive one, resembling the one adopted in the construction of these Tables. Such a comprehensive view presents the two in their intimate relations—a vast benevolent association of labors, the glory and blessing of our age.

7. The printed document before us † contains some curious and valuable facts derived from a series of printed annual reports of the Brookfield Auxiliary Foreign Missionary Society in Massachusetts. That Auxiliary contains sixteen churches, each having their own male and female missionary associations, and publishing in their reports, with few exceptions, every subscriber's name and the amount of every individual subscription. From these reports, tables have been made out for two periods of four years each,—from 1838 to 1841, and from 1847 to 1850. The most valuable result

* Table xxvii. p. 18.

† Tables, pp. 20 21.

thus obtained is perhaps what may be called *the law of increase in the matter of benevolent subscriptions*. The results in the second period were as follows :

Subscriptions.	Number of Subscribers.	Subscriptions.	Number of Subscribers.
Under 10 cents,	334	1 to 2 dollars,	151
10 cents,	315	2 dollars,	484
12½ cents,	448	2 to 3 dollars,	50
12½ to 25 cents,	173	3 dollars,	250
25 cents,	2,343	3 to 5 dollars,	53
25 to 50 cents,	133	5 dollars,	233
50 cents,	2,088	5 to 10 dollars,	63
50 to 100 cents,	177	10 dollars,	113
1 dollar,	1,624	Over 10 dollars,	83

The results in the table for the first period, from 1838 to 1841, prepared ten years ago, will be found to correspond remarkably with those just stated as belonging to the second period.

The practical rule to be deduced from this is, that when we exhort the friends of missions to increase their subscriptions, we need not ask them to double, nor to add any certain percentage; but simply *to give more than they have done*. If the exhortation succeeds, and they are left to their own instincts and feelings, they will probably double their subscription, if they have given but twelve and a half, twenty-five or fifty cents, or one dollar, or five dollars. If they have subscribed two dollars, they may subscribe three, or go on to five. If ten, the advance will probably be to fifteen; if fifteen, to twenty or twenty-five; thence on to seventy-five or one hundred. Then the rule goes to two hundred, three hundred, five hundred, a thousand. And when the heart has become so much enlarged, you may expect the advance will be to fifteen hundred, two thousand, five thousand. All of which, as we believe, goes to show, that the great body of contributors do by no means calculate closely as to what they are able to give. A few do, but not the great body. It is chiefly a matter of feeling, convenience, habit, custom,—anything but real ability.

8. The facts embodied in this Statistical History, present to our view the MIGHTY CAUSE OF THE GOSPEL, advancing slowly it is true, but steadily and surely, from year to year, as if borne forward by invincible laws. Nor can we help seeing that the two great branches of the enterprise, besides being most intimately united, do really stimulate and help each other, and that if either one be urged forward, the other will soon move onward by its side. Obviously it is time to give our foreign missions a vigorous setting forward, since they have now fallen somewhat into the rear. This, with God's blessing, will be easily effected, if the pastors of churches, taking courage from the *law of benevolent donations* just stated, shall simply urge their people, now while foreign missions, relieved from embarrassment, are moving steadily upon the track, *to add somewhat* to the little or much they gave the past year in aid of this blessed cause of our Lord and Saviour Jesus Christ.

RESPONSE OF THE BOARD TO THE FOREGOING.

After the reading of this document, it was referred to Henry White, Esq., Rev. Joseph Steele, Dr. Linsley, Horace Holden, Esq., Rev

Isaac R. Worcester, Rev. Ornan Eastman and Rev. Charles H. Reed. This Committee subsequently presented the subjoined report, which was adopted by the Board.

In considering this document your committee have looked at its object, the means by which it has been attempted to attain this object, and the results which are spread out before the Board in the report. The object, as defined in the document, is to ascertain why the receipts of the Board have increased no faster during the last ten or twelve years, and what is the prospect in future. This object needs only to be stated to make its importance and practical bearings felt and acknowledged.

In prosecuting these inquiries, a statistical history of the benevolent contributions of those religious denominations, with which this Board has some immediate connection, has been prepared. This work your committee regard as timely and important. The contributions of these benevolent societies are sufficiently comprehensive, both in extent of territory and of time, to be made legitimately the basis of the calculations of the science of statistics,—that wonderful science of these latter days, which, out of facts the most uncertain and variable, deduces principles and conclusions the most certain and unchanging. It is important to be in possession of all the light which such investigations afford; and the present position of the Board, as free from debt and yet not advancing in its receipts at the rate at which it once did, renders the investigation timely.

These inquiries, so important and timely, necessarily involve a comparison of the receipts of different departments of the great missionary work; and, indeed, thinking minds will be unavoidably led by such statistics to such comparisons. The printed document accompanying the report, does not profess to have attained entire accuracy, but offers itself as containing suggestions of some of the principles which should guide in such comparisons. Your committee, in the short time allotted to them, are not prepared to say that improvements may not be made in the arrangement which the printed document makes of the various societies, under the two great heads of the foreign missionary work and home missionary work. That for the purposes of a true comparison, some such comprehensive classification, as is there attempted, should be made, seems to the committee obvious. Neither are the committee, on the other hand, prepared to say that the classification made is not correct. There are some societies, such as the Education Society, in regard to the proper position of which, whether as wholly a home work, or in part a preparation for foreign work, minds may be expected to differ; and in regard to which, if a classification of their receipts is attempted, there would be great difficulty in finding the proper rule for such a division. If the results of this attempt should make a further prosecution of these inquiries desirable, the principles which should guide in such a classification could be carefully reviewed, and more fully stated.

Your committee have been greatly interested in the results of these inquiries, as drawn out at length in the report referred to them. It is delightful and encouraging to find, as a sure conclusion, drawn from unquestionable

data, that the mighty cause of the gospel is advancing steadily and surely. Your committee are confident that the two great branches of the gospel work, at home and abroad, are so intimately blended, that the progress of the one is sure in the end to secure also that of the other. Fluctuations in progress have been experienced, and are to be expected; yet these fluctuations should not discourage us. The statistics presented show that the great cause is onward. The contributions to the different American societies, here brought to view, were about \$1,500,000 more during the four years ending in 1851, than they were during four years ending in 1839. This is an increase of about sixty-three per cent. upon the receipts of the former period, or in twelve years. At this rate of increase the contributions of our churches to benevolent objects will double in less than twenty years. With reference to the single period of four years in which there was a decline in the receipts of this Board, the statistics make it very obvious, that there was not a decline on the whole in the benevolent efforts of the churches. During that period the receipts of the American Bible Society, of the American Tract Society, and of the American Home Missionary Society, increased greatly; these three societies together having received in that time about \$271,000 more than during the previous four years. Benevolent contributions were then increasing; and it is believed that Christians were not coming to love the cause of foreign missions less, but, for many reasons, were coming to feel a deeper interest in various efforts for the good of our own land.

But while God permits us, for the strengthening of our faith, to see at intervals, as it were, that the movement of his chariot wheels is onward, yet your committee would not forget that such cheering views, vouchsafed for our refreshment, are not to be made indispensable to our efforts, or the measure of them. We have been led, during this meeting of the Board, to dwell much on the leading rule and motive for our missionary labors. We are to walk in this work by faith, and not by sight. In the language of the report under consideration, it is the Lord's work, based on a special command, a special promise, a special providence. We must labor, therefore, each in his lot, and with the abilities of which he has made us the stewards.

And in connection with this thought, your committee would call attention to the result of Christian experience alluded to in the report, as throwing light upon and modifying the results of our theoretical reasoning; namely, that there is no real danger of embarrassment resulting from sending forth well qualified missionaries, who can show reason in their own personal qualities, providential situations, and religious experience, why they ought to go. It is safe for them to go; it is safe to send them. Still it remains true, as the report suggests, that the number of such missionaries cannot be increased without a corresponding increase of funds for their support.

The statements of these statistical tables show us that the foreign missionary work is not advancing as rapidly as it should. It is timely then to urge, as the report does, that we should now give to our foreign missions a vigorous setting forward. And while the curious and interesting statistics of the Brookfield auxiliary, so minutely detailed in the report, give us some light

as to the manner in which the call upon the churches can best be made, there can be no doubt that it is highly important and necessary, that all the members of our churches should now be urged to add to that which they have heretofore been accustomed to give, that this department of the Lord's work may not suffer.

4

PROCEEDINGS

OF THE

MISSIONARY JUBILEE,

HELD AT

WILLIAMS COLLEGE,

AUGUST 5, 1856.

BOSTON:

T. R. MARVIN & SON, 42 CONGRESS STREET.

1856.

Entered according to Act of Congress, in the year 1856, by

T. R. MARVIN,

In the Clerk's Office of the District Court of the District of Massachusetts.

WILLIAMS COLLEGE, 1856.

At a meeting of the Alumni, held Wednesday, August 6, the following Resolution was passed :

Resolved, That the thanks of the Alumni be given to Prof. HOPKINS, for his Address, and that it, with the Speeches and Proceedings of the Jubilee Celebration, be published in pamphlet form, and that a committee of three be appointed to superintend their publication.

Whereupon the following gentlemen were appointed a Committee for that purpose, viz. :

CHARLES DEMOND, Esq., Boston ;
HON. EMORY WASHBURN, Cambridge, and
MR. WILLIAM T. R. MARVIN, Boston.

The above is a true copy of the record.

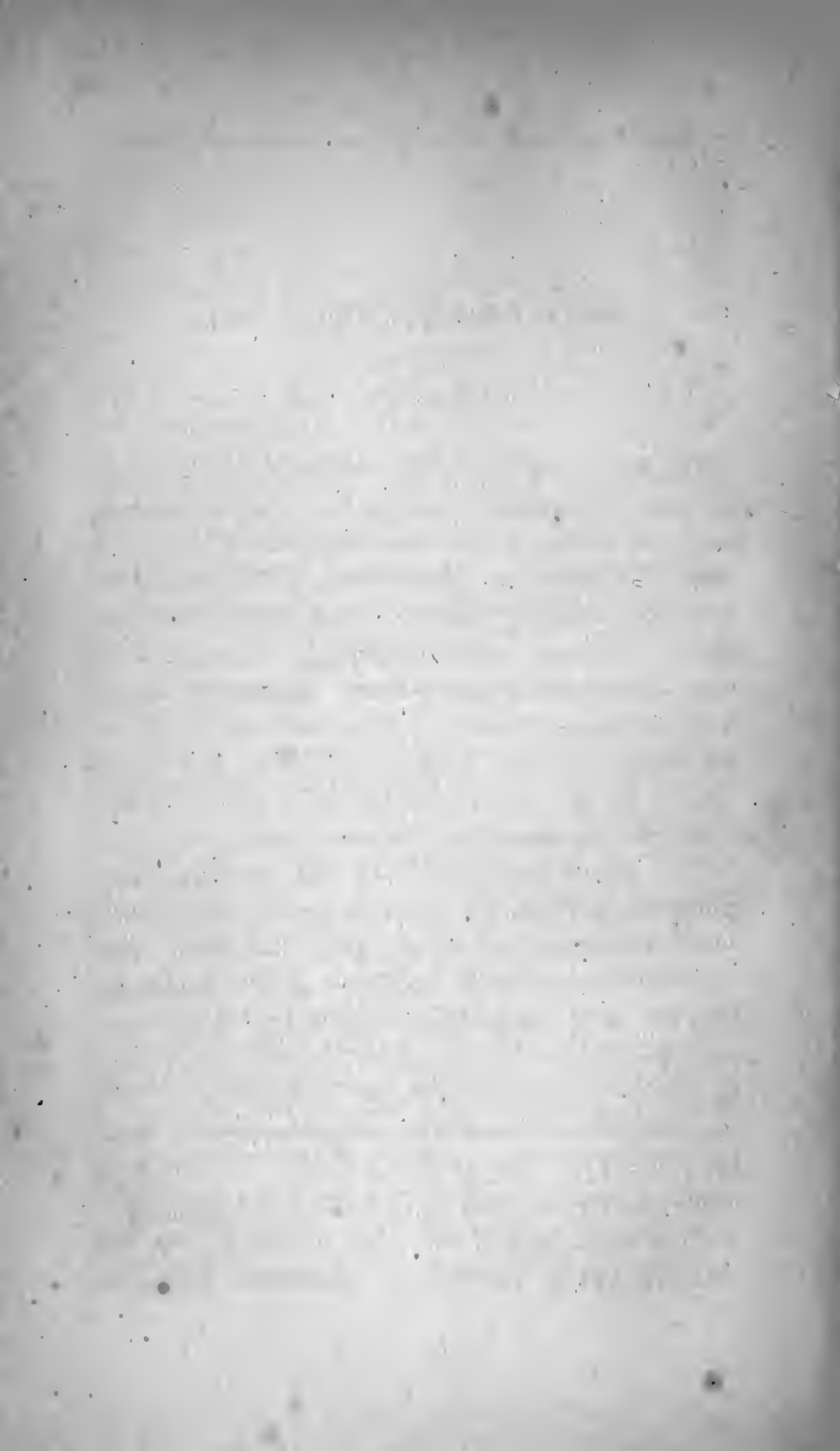
N. H. GRIFFIN, *Secretary*.

The Committee are happy to be able to present this pamphlet at so early a day, for which they are much indebted to the various speakers, for the promptitude with which they furnished their addresses, and also to the Rev. CALVIN DURFEE, for his valuable suggestions and efficient aid.

In editing this memorial, they have taken the liberty of inserting such introductory and explanatory matter and notes, as seemed to them necessary to make the whole more intelligible, valuable and complete, as a permanent record of the proceedings of this most interesting day.

They trust their labors will receive the indulgence and favorable consideration of their brethren of the Alumni.

BOSTON, SEPT. 10, 1856.



MISSIONARY JUBILEE.

THE fact that a prayer meeting was held in 1806, by MILLS, RICHARDS, and a few others, under a haystack in the fields near Williams College, in which the *proposition was made to send the gospel to the heathen*, which resulted in time in the formation of the American Board of Commissioners for Foreign Missions, and the general awaking of American Christians to their duty to obey the Saviour's last command, has long been known and dwelt upon with interest by the friends of missions, and with pride by the Alumni of this College.

The precise spot has not, till recently, been identified, though tradition had fixed it in a grove which formerly stood at the junction of the Hoo-sick and Green rivers; and the writer well remembers the deep interest with which he often visited that spot, and thought upon the great results which, in the providence of God, had followed the faith and self-consecration of those humble young men. In 1854, Hon. BYRAM GREEN, one of "the men of the haystack," and the only one surviving, was in Williamstown, and identified the spot. At the ensuing Commencement in August, 1854, the

Alumni voted to purchase the grounds, and in pursuance thereof the following Circular, prepared by President HOPKINS, was sent out. We insert it entire, as it states very clearly and forcibly the reasons for purchasing and adorning the grounds.

DEAR SIR :

At a meeting of the Society of the Alumni of this College in August last, the following Resolution, moved by Hon. D. D. Field, of New York, was passed :

Resolved, That the grounds north of the West College, where Mills and his associates used to meet for prayer, and where the first American Missions were projected, be purchased by the Alumni of the College, and be called the Mission Park and Grounds.

The above Resolution was introduced in consequence of a statement made by Prof. Hopkins, that the precise spot had been ascertained where the haystack stood, under which the first proposal to send out Foreign Missionaries from this country was made, and the first prayer meeting in behalf of such an object was held.

For thirty years, or more, no one on this ground had known the spot. Inquiry was often made by strangers, and a desire expressed that it might be designated in some appropriate way ; but the hope of being able to do this had been nearly abandoned. As illustrating the state of feeling both among strangers and here, while tradition was busy, and some supposed the spot known, the following letter, by an entire stranger, then and afterwards, to all connected with the College, may be given.

South Williamstown, April 26, 1852.

MISS S. J. W.,

In making inquiries this afternoon, on my first visit to Williamstown, in relation to the spot where the *haystack* stood, so famous in the history of Missions as the one behind which Mills and his associates prayed for the divine guidance and blessing while maturing their plans for preaching the gospel of the kingdom to the heathen world—plans which were carried out so successfully—I regretted to learn that the place was unmarked by tree, shrub, stone, or monument of any kind.

Having learned that the *very spot* was yet known, and that there had been among some Ladies—who are, the world over, always ready to every good work—some desire manifested to mark the sacred place before it was entirely forgotten, with some memorial, will you please take charge of the enclosed dollar, [a gold one,] and apply it in any

way you may deem best suited to effect the object. It is little, but rain-drops make the shower. If it does no more than purchase a cedar stake to mark the spot, it will not be in vain; for long ere that will have time to moulder, wealthy ones will have marked with marble the place where American Missions had their birth, and from whence went forth those who were chosen of God to commence the work of making every heathen heart bow at the blessed name of JESUS.

You will pardon the liberty a stranger takes in addressing you, and kindly excuse the trouble he gives, and believe me,

Respectfully and truly yours,

W. R. D.

This dollar is now in the hands of the Committee for the purchase of the grounds. It remained as buried seed, and might have continued to do so; but last summer the Hon. Byram Green, of Sodus, N. Y., in passing through this place spent a night with his friends, and it was ascertained that he was present at that first prayer meeting, and could point out the spot. This he did, sticking a stake with his own hand. He then gave a full account of the circumstances attending the meeting, and has since stated them in the following letter:

Sodus, August 22, 1854.

Prof. ALBERT HOPKINS,

Dear Sir,—Your letter of the 11th of July has been received. You request a statement of the facts in relation to a prayer meeting, which was held under a haystack, by some of the students of Williams College, in July or August, 1806. That prayer meeting becomes interesting to the Christian community, because it was then and there first proposed to send the gospel to the Pagans of Asia, and to the disciples of Mohammed. The stack of hay stood northerly from the West College, near a maple grove, in a field that was then called Sloan's meadow.

Samuel J. Mills, James Richards, Francis L. Robbins,* Harvey Loomis and Byram Green were present. The afternoon was oppressively warm, which probably detained all those from the East College that usually attended, and some from the West. We first went to the grove, expecting to hold our prayer meeting there, but a dark cloud

* There was another Robbins, at that time in College, Robert Chauncey Robbins, a classmate of Mills and Richards, of whom Rev. Justin Edwards, D. D., of the Class of 1810, spake, in an Address delivered in New York, February 11, 1835, as follows: "Robbins is a name not often mentioned among missionaries; but in heart and soul, he was a great missionary, by whose mighty instrumentality, and that of others, was prayed into existence the whole system of American Missions. His bones slumber in a southern clime, and his spirit, we trust, mingles sweetly with that rapidly increasing band of perfect missionaries, before the throne of God." Rev. Robert Chauncey Robbins, died in 1825, aged 35.

was rising in the west, and it soon began to thunder and lighten, and we left the grove and went under the haystack to protect us from the approaching storm, which was soon realized.

The subject of conversation under the stack, before and during the shower, was the moral darkness of Asia. Mills proposed to send the gospel to that dark and heathen land; and said that we could do it if we would. We were all agreed and delighted with the idea except Loomis,* who contended that it was premature; that if missionaries should be sent to Asia they would be murdered; that Christian armies must subdue the country before the gospel could be sent to the Turks and Arabs. In reply to Loomis it was said, that God was always willing to have his gospel spread throughout the world; that if the Christian public was willing and active, the work would be done; that on this subject the Roman adage would be true, "Vox populi, vox Dei." 'Come,' said Mills, 'let us make it a subject of prayer, under this haystack, while the dark clouds are going, and the clear sky is coming.'

We all prayed, and made Foreign Missions a subject in our prayers, except Loomis. Mills made the last prayer; and was in some degree enthusiastic; he prayed that God would strike down the arm with the red artillery of heaven that should be raised against a herald of the cross. We then sang one stanza. It was as follows:

Let all the heathen writers join
To form one perfect book;
Great God, if once compared with thine,
How mean their writings look!

The prayer meetings were continued during the warm season of that year, in the groves somewhere between the village and the Hoo-sick,† and the subject of Foreign Missions was remembered in our prayers. The following is a list of names that usually attended, to wit: John Nelson, Calvin Bushnell, Byram Green, Rufus Pomeroy,

* Rev. Harvey Loomis, notwithstanding this, was a man of eminent piety, and died with his armor on, in a pulpit in Bangor, Maine, the first Sabbath of the year 1825. Though in feeble health, he had walked some distance to preach, but died in the midst of the exercises, having a sermon with him which he was about to deliver, upon the text, "This year thou shalt die."—Jeremiah xxviii. 16.

† We add the following upon the authority of Rev. Ozro French, of Harpersfield, N. Y.

When the weather became cold, Mills and his friends obtained, from a pious lady, leave to meet on Saturday evenings, in her kitchen, for prayer. Soon the good lady asked the privilege of having the door, which opened into her sitting-room, ajar, so that she might enjoy the devotion which pervaded their prayers. This was granted, and she soon gave them an invitation to meet in her sitting-room, which was accepted, and she allowed to invite a few of her neighbors. This was the origin of the Saturday night prayer meeting, at 'old Mrs. Bardwell's,' which has been continued till the present time, being now held at the house of Mrs. Benjamin.

Francis L. Robbins, Samuel Ware, Edwin W. Dwight, Ezra Fisk, Harvey Loomis, Samuel J. Mills, and James Richards. Others attended occasionally.

The next summer, 1807, the prayer meetings were again held in the grove; two were added to our number, to wit: Luther Rice and John Whittlesey. I have several times seen the names of Hall and Rice numbered among those who were at the prayer meeting under the haystack. That is an error. Rice was not a member of College until October, 1806. Hall was not a professor of religion at that time, and did not attend our religious meetings. He was made a subject of grace in the year 1808, about six or eight months before he graduated. After that he was active in the cause.

B. GREEN.

The rest is known. Nothing can be more certain and direct than the connection between this prayer meeting and the subsequent movements in this country respecting Foreign Missions. They continued to be the subject of prayer, of conversation and discussion, until, two years after, the first Foreign Missionary Society in this country was formed in this College,—a Society for the purpose, not of sending others, but of GOING to the heathen. The following was the Constitution of that Society.

“The object of this Society shall be to effect, *in the person of its members*, a mission to the heathen.

“No person shall be admitted who is under an engagement of any kind which shall be incompatible with going on a mission to the heathen.

“Each member shall keep absolutely free from every engagement, which, after his prayerful attention and after consultation with the brethren, shall be deemed incompatible with the objects of this Society; and shall hold himself ready to go on a mission when and where duty may call.”

This Society, with a modified constitution, has been continued here from that time. From it emissaries were sent to other Colleges, to stir up a similar spirit in them. One took a dismission for that purpose. A similar Society, still flourishing, was founded by Mills and those who went with him, at Andover; and from that the proposition was made to the General Association of Massachusetts, which resulted in the formation of the American Board.

In view of these facts, the foregoing Resolution was passed by the Alumni; and after visiting the ground, they voted to purchase twenty acres, leaving the matter, however, in the hands of a Committee of five. That Committee, for reasons which they hope will satisfy the Alumni, have thought it best to purchase but ten acres.

This seems to them adequate, and less than this would put the place of the haystack in a corner, and would not sufficiently include the grove where most of the prayer meetings were held.

Shall then this ground be purchased? We think the great heart of the Christian public of all denominations will say, YES. Shall patriotism and genius have their monuments and consecrated grounds, and shall not religion? Shall a love wider than that of patriotism, a consecration nobler than genius, have no memorial? Do any contend that the sentiments of the race, natural and deep-seated, should not find expression in connection with religion? We would point them to the commendation by our Saviour of the woman who brought the box of ointment very precious, and poured it forth, though it might have been sold for an hundred pence, and given to the poor.

It is not supposed that there was, at that time, no missionary spirit elsewhere in the country—no general preparation for such a movement; but the fact that there was patriotism in the country at large, only renders it the more fit that there should be a monument at Lexington and Bunker Hill.

The account by Mr. Green modifies the conception usually entertained of the origin of the missionary enterprise in two respects; and, as it seems to us, renders it more valuable.

1st. The prayer meeting was a stated one; and we here see honor put by God upon a uniform course of Christian duty. It is a fact of great interest, that so many young men could be found at that day, who were willing to devote the leisure of Saturday afternoon, for two successive seasons, to prayer; and it was fitting that, in connection with such devotion, and under the broad canopy of heaven, this great and all-embracing idea should start into life.

2d. It was stated by Mr. Green, in conversation, that Geography was at that time a College study, and that it was from impressions received in studying the Geography of Asia, that Mills was led to make the proposal he did. This shows the assimilative power of an ardent piety, and what *may* be the connection between ordinary studies and Christian enterprise.

In raising the funds to purchase these grounds, which are highly beautiful, the Committee have presumed that they might apply with

success, to wealthy individuals ; but they know that many would prefer to share in the purchase, and they would choose that it might be felt to be the property of the Christian public. The sum required to purchase the ten acres, is \$2,500, or \$250 per acre. Of these ten acres, the students now in College have agreed to purchase one ; and it is hoped the same may be done by individual States, or Cities, or Churches, or Institutions. There will be required, in addition, a fund to enclose and ornament the grounds, and to keep them in order.

The above statement is sent to you, dear Sir, in the hope that you will approve of the object proposed, and will cause it to be laid before Christians in your community, either at the monthly concert, or at such time, and in such manner, as you may judge best.

It is suggested that the names of contributors should, so far as possible, be preserved. Communications may be addressed to Prof. Albert Hopkins.

In behalf of the Committee,

Very truly yours,

MARK HOPKINS.

Williams College, February 5, 1855.

At the Commencement in August, 1855, the necessary funds having been pledged, and the grounds purchased, the Society of the Alumni of Williams College held a meeting in 'Mission Park,' August 15, 1855, and, on motion of David Dudley Field, passed the following Resolutions :

“RESOLVED, That, inasmuch as the year 1856 will complete the period of fifty years since the first meeting of Mills and his associates on this hallowed ground, it appears to us proper that there should be held a general Missionary Jubilee in this Park on the day preceding the next College Commencement.

“RESOLVED, That a Committee of five be appointed by the Chair, to make arrangements for this Jubilee, and that there be invited not only all the Alumni of this College, but all friends of missions, and representatives from every American Mission.”

David Dudley Field, LL. D., of New York City,

Martin I. Townsend, Esq., of Troy, N. Y., George N. Briggs, LL. D., of Pittsfield, Mass., Professor Albert Hopkins, of Williams College, and Henry L. Sabin, M. D., of Williamstown, Mass., were appointed the Committee.

The Committee made preparations for the Jubilee exercises in the Park, where seats were arranged in the grove, a bungalow for missionaries, and a haystack, were prepared; but a severe and almost unprecedented storm, (the most severe that had been known at Commencement-time since 1806,—the year of the prayer meeting, as Prof. Chester Dewey said,—forcibly reminding us of the storm that drove Mills and his associates to the haystack,) rendered it necessary to take shelter in the church, where the exercises were held.

Hon. David Dudley Field presided, and contributed much to the interest of the occasion, and won golden opinions, by the dignity, tact and *felicity* with which he directed the exercises; which were six hours in length, and concluded while all would gladly have heard more, but time forbade.

JUBILEE EXERCISES.

HON. DAVID DUDLEY FIELD, LL. D., of New York, made the Introductory Address, as follows:

LADIES AND GENTLEMEN:

Fifty years ago, five students of this College, Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis and Byram Green, met for meditation and prayer

in the grove where we were to have assembled this morning, and within sight of this sacred house. While they were there, a thunder-storm arose, which drove them to the better shelter of a haystack in the adjoining field. Underneath this haystack, the conversation turned upon the moral condition of Asia, whose geography they were then studying. The thought then occurred to Mills, and was mentioned by him to his associates, that they might themselves carry the gospel to the people of that most ancient quarter of the world. All, or all but one, agreed to the suggestion; they joined in prayer, and sung a hymn; and as the storm cleared away, and the rainbow of God appeared in the heavens, they separated, filled with this great idea.

These men were young and poor. They had small resources of their own for the accomplishment of their design, and little means of influencing the actions or opinions of others. The times, moreover, were unpropitious. The earth was filled with war and carnage. Europe was covered with armed battalions from Gibraltar to Archangel. In that year the battle of Jena had prostrated Prussia at the feet of the French Emperor, whose beams thence "culminated from the Equator," portending an universal military and irreligious domination. Our own country was about to be swept into the vortex of war. The British orders in council, and the Berlin and Milan decrees of Napoleon, were involving us in an angry controversy with both the belligerents, which resulted in hostilities with one of them. There was but one propitious sign in all the horizon, the abolition of the slave-trade by America and England.

But nothing daunted by the unpropitious signs, these young men went forth to a conquest more glorious than the conquests of Alexander. They saw their object, not as we see yonder Greylock, with its summit shrouded in cloud, but as it will appear when the cloud has passed away, and the whole mountain shines beneath an unclouded sun. They formed in this College the first Foreign Missionary Society

ever formed in this land. They sent delegates from their little Society to other Colleges, there to excite a kindred spirit ; and in four years afterwards, the time was ripe for the establishment in this Commonwealth of the American Board of Commissioners for Foreign Missions.

Mills and Richards perished as martyrs to the cause which they had undertaken. The former went down in the waters of the Atlantic, and the latter sleeps in the groves of India. But the cause in which they perished did not perish with them. The missionary spirit survived, and has been continued, projecting and executing new enterprises, until the great missionary Corporation of which I have spoken has now more than a hundred stations under its control in different parts of the world. I have myself seen them in the heart of Greece, on the banks of the Meles, and upon the slopes of Lebanon. They are in the torrid zone, and under the Southern Cross, in the South Sea Islands, and upon the headlands of the Chinese seas. Time, which winnows all things, has winnowed the names of the men of 1806. Chieftains and statesmen have been blown away as chaff ; but the names of these early founders of missions are garnered up as precious grains, to become more precious as the world grows older and wiser.

The place where this haystack stood, though there was a tradition respecting it, was not precisely known, until two years ago, when the only survivor of those five students revisited this valley, and pointed out the spot. The Alumni of our College have purchased it, together with the adjoining grove, ten acres in all, and now dedicate them as a Mission Park for all time to come. They intend to plant here every tree which will grow in this soil, and beneath this sky ; and I would also have, if by any means it be possible, a tree from every missionary station on the globe. You have been invited here this day to join in the solemnities of the dedication.

We welcome you, Friends of Missions, from whatever sect,

or State, or land you come ; we welcome you in the name of the Alumni, and of the Officers of this College ; we welcome you to this beautiful valley, to these everlasting hills, to this excellent seat of learning, to this hallowed Mission Ground.

We dedicate this Park to the memory of the Founders of American Missions, and to the missionary cause and spirit. We hope that in all future time, the students of this College will come here for exercise and meditation ; that the officers of the College will seek here refreshment from their anxieties and toils ; we hope that the young missionary, about to depart with a brave heart upon his glorious errand, will walk upon this ground to strengthen himself with the spirit of the place ; and that the returned missionary, wearied with labor, exposure and privation, will find here rest and consolation for the body and the spirit. May this grove be more sacred, if less famous, than the Academia of Plato ; may its trees flourish like the Cedars of Lebanon, and its turf ever be green as the pastures “ beside the still waters.”

The following stanza, which was sung at the close of the prayer meeting under the haystack, fifty years ago, was then sung to the tune of St. Martin's, all the congregation joining :

Let all the heathen writers join
 To form one perfect book ;
 Great God, if once compared with thine,
 How mean their writings look !

REV. ISAAC FERRIS, D. D., Chancellor of the University of the city of New York, then read the following passage of Scripture, which was the text from which Rev. Dr. Woods preached the ordination sermon of Samuel Newell, Adoniram Judson, Samuel Nott, Gordon Hall, and Luther Rice, the

first missionaries of the American Board, at Salem, February 6, 1811.

God be merciful unto us, and bless us; and cause his face to shine upon us. Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him.—PSALM lxxii.

REV. TIMOTHY WOODBRIDGE, D. D., of Spencer-town, N. Y., offered prayer, as follows:

ALMIGHTY AND EVERLASTING GOD,—Thou art terrible in majesty, and infinite in tender mercy. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations; and yet, amid this magnificence of unlimited empire, so assiduous is thy tenderness, that thou upholdest them that are fallen, and raisest up them that be bowed down. Glory to thy name, that thou hast stooped to our fallen race, and given us a Saviour to lift us up out of the ruins of the apostasy. ‘Thanks be unto God for this unspeakable gift.’ When we had broken off from our allegiance to God, and gone down into a land of exile, and involved ourselves in the bonds and fetters of a long night, thou didst not abandon this rebellious province of thy empire, but didst send down thy Son to seek and save the lost. We are penetrated with wonder and gratitude at that love which constrained thy Son to speed his way out of the sanctuary of heaven, and descend into our world, every mountain and valley of which were smoking with the abominations of sacrifices offered to idols. We are filled with wonder, that he should have pitched his tabernacle among men, that he should have gone in and out among us, that he should have opened his mouth wide to teach us the way to heaven, and that he should have at last breasted himself up to the agonies of the cross, to expiate human guilt and make reconciliation for sin, and bring in an everlasting righteous-

ness. We adore thee for this stupendous transaction of grace and truth, which has taken place for our salvation. We adore thee that thou hast had a church in the world from the earliest period in the history of sin, and we rejoice that thy church has been a righteous church, and that even in the darkest seasons she has been enabled, by strength derived from her living Head in heaven, to shed around her the light of her holy life and her holy doctrines far into the veil of the surrounding night.

We bless thee that thou hast brought thy church into this land, and planted here a noble vine. Thou hast defended and watered this vine, and prospered it so that its boughs extend to the sea, and its branches to the rivers; the hills are covered with the goodly shade thereof, and the whole land filled with its fruit. We thank thee that our pious ancestors brought hither the ark of God, and guarded it with their tears and prayers; and though they were not permitted, in thy providence, to lift up their mighty voices in the wilderness of the heathen world, they were guided to lay here, deep and strong, the foundations of many generations. Thanks to thy name, that when thy church had long slumbered over the miseries of the heathen world, thou wast graciously pleased to raise up a youthful band connected with this seat of learning, who pondered deeply on the command of their ascending Saviour, 'Go and preach the Gospel to all nations,' and grasped by faith his gracious promise, 'Lo! I am with you alway, to the end of the world.'

We thank thee that thou didst give to these young men great enlargedness of heart, and great comprehension of purpose, and that with all their fervor of spirit, they combined soundness of judgment; and we recognize God's good Spirit in inclining them to come to these grounds which we to-day dedicate, and commune with each other and with the God of Missions in earnest prayer for the spread of the Gospel to the ends of the earth. We thank thee that here, with God's help and blessing, they prayed into existence the great cause of Missions to the Heathen. We thank thee for the holy associations and reminiscences which linger about these grounds which have been consecrated by the tears and prayers of men who would not let thee go except thou turned and blessed them. These grounds we set apart as a memorial of these men, and we consecrate them to the high interests of Missions. We glorify thee that thou didst endow these young men with indomitable resolution and perse-

verance, and inclined them to communicate their views and their feelings to others, and especially to their fathers in the ministry, so that, with thy blessing, the missionary fire spread from heart to heart, and was kindled in many a bosom.

We render unto thee our earnest thanksgiving, that this youthful band found favor in the eyes of their fathers in the ministry, who, in solemn convocation, instituted an efficient organization to carry the Gospel to the ends of the earth; and we adore thee for the smile of thy providence which has rested on this great association. Thou hast greatly blessed it, by enlarging its resources and crowning its efforts with success. Thou hast furnished able and faithful missionaries to go forth into benighted lands, and enabled them to move up and down in the dark places of the world as living columns of living light, and many a desert spot has been made verdant by their coming, and the wilderness and solitary place have budded and blossomed like the rose. We pray God to continue to bless this missionary institution, and its missionaries, who are now belting the globe. Wherever they tread, let light spring up in their footsteps; and wherever they are seen, may they be eminent examples of the excellence of Christianity, and living epistles of the living God, plainly read of every man. Cheer and sustain every missionary in all his privations. Shield him from every danger and deliver him out of every trouble.

Bless this literary institution which thou hast so often honored by the descent of thy Spirit, and made a school for training so many devoted ministers of the Gospel. Let it be glorious while the sun and moon shall endure, and let thy selectest influences visit and rest upon it.

Again we commend to thee these hallowed grounds, which were long ago consecrated by prayers and tears. Make them a lasting blessing to thy Church by the memories and associations which linger around them; and when, in coming time, pilgrims shall visit them to refresh their hearts with the hallowed reminiscences which here throng around the mind, then sanctify to all such visitors these sacred recollections; and when they go down from these heights in Zion, may their faces shine like the face of Moses when he descended from the mount of God.

And now, Almighty Father, we pray thee to bless every association that exists in any department of the Church for the diffusion of

the Gospel. Let them all preach Christ and him crucified, mighty through God to the pulling down of strongholds. Bless every effort to make known the Lord Jesus among men. Let all who hold Christ as their living head in all things, join their hands in an everlasting league of love and friendship, against the empire of sin and darkness ; and with God's blessing upon their combined pressure, may every fabric of superstition and idolatry fall to the ground.

Will God graciously smile on the occasion and purpose for which we are to-day assembled. Let a new impulse be given to the cause of Missions, and let this Jubilee constitute a new era in the progress of the Christian faith ; and when the pale and thoughtful missionary, tending his watch-fire upon the dark frontiers, or down in the deep recesses of the heathen world, shall look back to this place and this day, may he be cheered and invigorated in his labor of love, and inspired with new confidence and energy by what God has done from the small beginnings on this hallowed scene, remembering how the handful of corn in the earth on the top of the mountains is made to shake like Lebanon.

Oh ! bring around that blessed time, which we know is coming, and which we believe by the lights of prophecy and the indications of thy providence is not afar off, when none shall have need to say to his neighbor or his brother, Know the Lord, for all shall know thee, from the least unto the greatest, and the shout of salvation shall thunder through the temple of God. Hasten onward the time when the song of victory and deliverance shall ascend from earth to heaven : “ Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ ; Alleluiah, for the Lord God Omnipotent reigneth for ever. Amen and Amen.”

The following stanzas were sung to the tune of Pleyel's Hymn :

Saw ye not the cloud arise,
Little as a human hand ?
Now it spreads along the skies—
Hangs o'er all the thirsty land.

Lo ! the promise of a shower,
Drops already from above ;

But the Lord will shortly pour
All the Spirit of his love.

When he first the work begun,
Small and feeble was the day ;
Now the word doth swiftly run,
Now it wins its widening way.

See how great a flame aspires,
Kindled by a spark of grace !
Jesus' love the nations fires,
Sets the kingdoms on a blaze.

MR. FIELD : " The audience will now hear the Jubilee Address, prepared by Professor ALBERT HOPKINS, of this College." Prof. Hopkins then rose, and delivered the following

A D D R E S S .

It was our purpose, Brethren and Friends, to celebrate this Jubilee in the grove, near whose margin Mills and his associates met to pray, and devise plans for the evangelization of the world. With this grove some of you are familiar ; some have now for the first time visited it ; and a more propitious sky may enable others to do so before leaving the place. It seems providential, whilst the surrounding woodlands have been crowded back to the mountain slopes, that this grove should have survived in the midst of the valley. Though often changing hands, it has stood, like a sentinel still on duty, as though charged with some sacred trust. The secrets of the church are sometimes deposited with nature. Men fade away ; their footsteps make paths in the green grass, or rustle in autumn leaves, and are gone, whilst nature subsists, the mute depository of those scenes which have transpired in her silent fields, by her winding streams, or in her solemn shades. Hence it is that not the ' storied urn ' alone has

power to recall the memory of the past, but woods and winds, among whose echoes and pulsations the prayers and songs of the pious dead are still living and breathing. Those prayers, uttered in whispers in solitary places, are not lost. They are still in the atmosphere. All-comprehending nature has got them ; and when a moral purpose is to be answered by it, they will speak again.

Said I to Mr. Green, Can you identify the spot where that prayer meeting was held ? I can, said he, if a certain grove is standing. That grove, as has been already hinted, yet stands ; and the Alumni of this College have decreed that it shall continue to stand, not in its present form, but restored to its former estate, and more than restored. This grove will remain till the millennium ; and if it may not abide the ordeal of that day which “ shall be on all the cedars of Lebanon, that are high and lifted up, and on all the oaks of Bashan,”—it will be sufficient for us that it stands as long as any of the groves stand.

We turn now to an object of greater interest, viz., the haystack, which stood near the margin of the grove. There were two of these, we are informed ; but it was under the northernmost one that Mills and his associates took sanctuary from the shower. That south stack had a marketable value of so many dollars per ton—it was fodder, and nothing more ; but the north stack has acquired a wide fame, and is destined to acquire a fame still wider. It has already been mentioned in distant islands, and “ in the lands that Kedar doth inhabit ;” and it will continue to be mentioned while the growing empire of Christ wins its widening way. It is destined to be more celebrated, probably, than any other haystack in the universe ; it is so now.

This stack I shall be expected, I presume, to make the theme of my discourse. The occasion suggests the text ; and in handling it, I shall speak, first, of the times of the haystack ; secondly, of the men of the haystack ; thirdly, of the relation of those times and men to the problem of the

age ; and fourthly, of the position in which we stand, and our duties with reference to the same problem.

By the *times of the haystack*, we understand the closing years of the last century and the opening years of this. Of these times our fathers, who lived and acted in them, some of whom through a kind Providence are present, might tell us, and we trust will, before the day closes. With the leading features of those times, however, we are all, by tradition or history, to some extent familiar. And how shall we characterize them ? They were evidently peculiar, critical, formative. The age was one of development, of bold experiments and startling combinations, both morally and socially. The political sky, too, was stormy and portentous, almost beyond precedent in the history of nations. The successful close of our own revolutionary struggle was inspiring men with hope for the future. The friends of human progress and human liberty began to feel that a better day was dawning. Their bright visions seemed now on the eve of being realized. They gathered strength to look fairly in the face those hoary forms of usurpation, both civil and ecclesiastical, which had hitherto shielded themselves under a divine right, and branded as sacrilege all questioning of their prerogatives. This spirit of free inquiry was one in itself of happy augury, which might have issued favorably both for the interests of religion and government. But to secure this result, a type of character was needed, which neither the leaders nor the subjects of that movement possessed. Where the education, the discipline and the moulding influence of this Bible are absent, a spirit of free inquiry in politics will degenerate into radicalism ; and the same spirit, applied to religion, will be liable and likely to issue in universal skepticism and downright infidelity ; yes, and atheism itself. It was because Rome had failed to educate her children in the principles of this book, that the leaders of the first French Revolution were incompetent to the solution of those problems which they proposed to themselves. A spirit which might have been directed to

salutary ends, had the requisite moral conditions been present, passed quite beyond the control of those who had excited and fanned it in its beginnings. It became contagious. It spread like an epidemic among the masses. It passed not only beyond the control of those who first evoked it, but all the restraints of law, and all the sanctions of religion became like straws darted against the trade-winds, to lay and quell this revolutionary storm.

This crisis is one of the highest interest, whether regarded as an act in the grand drama of history, as the unrolling of a new scene in the scroll of Providence, or as the breaking of a prophetic seal. In its threefold aspect, as a political, social and religious movement, it is not strange that the men of that day should have regarded it as symbolized by the three unclean spirits portrayed in the Revelation.

For us, who are the Alumni of this institution, a peculiar interest attaches to this movement—this striking and eventful crisis. Its opening year gave birth to our Alma Mater—this now venerable institution, whose adopted children we are. It is not without some emotion, and some degree of honest pride, that we see her launching her frail bark on such an unquiet sea. How adventurously and gallantly she pushes out, when the winds are rising, and the elements entering into such new and fearful combinations! We see, at once, that this little sail moves under the promptings of a bold, self-reliant, and manly heart. The storm strikes her as she is leaving port; it tests her timbers well; but the experiment only proves her sea-worthy. Few of us are aware, probably, of the severity of the ordeal to which this institution was subjected, at its very outset, from those deadly principles then let loose upon society, and which were sapping every where the foundations of moral as well as political order. I have in my hands a document illustrative of this point—a document of considerable historical interest, especially to the Alumni, and also of general interest, as illustrating the spirit of the times of which we are speaking.

“I entered Williams College,” says the writer, “the year it was incorporated. I entered the first Freshman Class ever in that College. Two classes, however, entered in advance at the same time that our class entered Freshman—a Sophomore of three members, and a Junior Class of four. Respecting the religious state of things in the College, during my residence in it, I have no very favorable account to give. It was the time of the French Revolution, which was, at that time, very popular with almost all the members of College, and with almost all people in that part of the country. French liberty and French philosophy poured in upon us like a deluge, and seemed to sweep almost every thing serious before it. The spirit of ridicule and abuse ran so high, that no one dared manifest seriousness, only those whom God had truly made serious.”

This extract furnishes a striking commentary on the language of a recent and very able writer. Speaking of the first French Revolution, he says, “Every vein and artery of the social system, and that in all lands, felt that tremendous throb at the heart of the world. Thrones, senates, churches felt it. Nay, to pursue the metaphor, we might say that every smallest capillary to which blood could circulate was affected, every unobserved assemblage, every college coterie, every family circle.”

But parallel with this entire series of events, synchronizing with it in the outset, and keeping pace with it in its onward progress, was another series—a movement of a different order, diverse altogether in its spirit and in its issues. For the origin of this movement we are not to look to the great centres of civilization, or to the action of great bodies, civil or ecclesiastical. But we are to look to private individuals, to plain, humble men, little in the esteem of the world, and still less in their own esteem. We are to look to the quiet vales and hills of New England—to some sequestered country church, or to that still more humble and retired spot from which so many good influences

have emanated, the country school-house. The good people are assembling, at early candle-light, bringing their lights with them. The meeting is full and very still ; there is that evidence and seal of the divine Presence which the Prophet witnessed at Horeb when he wrapped himself in his mantle and stood in the cave's mouth. There are no powerful reasonings, no overwhelming appeals ; but there is an influence more penetrating than logic, more persuasive than eloquence. It is seen and felt in that lowly assembly, that the "kingdom of God is not in word, but in power"; the suppressed sigh, the anxious countenance, the gathering tear betoken the presence of that divine Agent whose office it is to reprove, convince and regenerate.

It was whilst his claims were discarded, and his very being called in question, that God thus began to challenge his rights :

" Whilst the foe becomes more daring,
 Whilst he enters like a flood,
 God the Saviour is preparing
 Means to spread his truth abroad ;

means, relatively to the end in view, like the barley-cake that tumbled into the host of Midian ; yet, as we shall presently see, "mighty to the pulling down of strongholds."

Commencing in Litchfield County, and the adjoining portions of this State, under the ministrations of the Vice President of this College now present, the work spread rapidly in the western portion of New England ; was carried southward by Alexander (afterwards the venerable Dr. Alexander of Princeton) and others ; and west and northward, in New York, and the new settlements of Vermont, by the individual to whom I have already referred as the first Freshman in this College, and who was also, I have reason to believe, the first missionary ever sent out in this country by a regularly organized missionary society. If I am mistaken, probably some of the older brethren will correct me. The name of the individual was Jedediah Bushnell, better known as Father Bush-

nell. This excellent man, in connection with Seth Williston, received, so far as I can ascertain, the first appointment under the Connecticut Missionary Society. They were both under appointment at the beginning of this century. Indeed, one striking feature of the revival which was then spreading, was the missionary spirit which followed everywhere in its train.*

Such, in brief, were the times of the haystack. In consulting the history of those times, you will look in vain to see portrayed the series of events last adverted to. You will find in those histories, adequately and graphically depicted, all that was outward, all that blazed and dazzled. The broad current and mighty sweep of the surface-tide is laid down in those charts; but no note is taken of the deep under-current. Yet we now see, and the world is beginning to see, that it was the under-current—the spiritual and religious element—which gave to those times their true signifi-

* The great Revival towards the close of the last century was not second, probably, in power, and in its remote consequences far exceeded, that in Whitefield's day. The time has now come when the history of that Revival should be written. In referring to its origin, I said that the young clergyman, under whose ministrations the work first became visible, was sitting upon the stage. Dr. Griffin, in describing the Revival under his ministrations at New Hartford, says that the attention of the people was first arrested by extraordinary appearances in West Simsbury. In the account of this Revival in Simsbury, given by the pastor, Rev. Jeremiah Hallock, it is said that the work first appeared, visibly, in the forenoon of the Sabbath, a young clergyman of a neighboring State supplying the pulpit, that day, by way of exchange.—In the life of Hallock by Yale, it is said that this young clergyman was Rev. T. M. Cooley, of Granville. That the leading instruments in this Revival, Mills, Gillet, Robbins, Hallock, Hyde and others should have had their attention directed to this institution, remote and difficult of access to most of them—an institution then in its infancy, and offering very moderate facilities to those who resorted to it—is a fact which we can only refer to the sovereign ordering of God. Certain it is, that had their minds been otherwise directed, our Jubilee would not have been held. "In the spring of 1801," says Dr. Griffin, "the College received an important change, from the accession to the Freshman Class of four young men from the Revivals in Litchfield County. In this way the influence of the new era gradually crept upon the College; which, from that time, began to rise up to the sacred distinction of being the birth-place of American missions."

cance. As in those dissolving views which the artist shows us, there are two pictures on the canvas at once, but, while all eyes are gazing upon the one, it gradually fades, and gives place to that which underlies it, now brightening up and occupying the field of view ; so here, the visible glory of events, but lately so stirring, which seemed, in their day, to be the only events, is fast passing away, and that co-ordinate spiritual movement, too obscure to be noticed in its beginnings, seen then, if at all, only in dim outline, is growing in brightness, supplanting and eclipsing the scene which preceded it, and becoming the cynosure of all eyes.

But times are of interest mainly through those who are actors in them. We come then to our second head,—*the men of the haystack*. It is not probable that these men have been over-estimated. We cannot think too highly of a really good man. But these were not only good men ; they possessed also certain qualities which fitted them to act in a very critical and important juncture. In them were combined certain high virtues which rarely co-exist. They were remarkable for their zeal, and not less remarkable for their prudence. With great enthusiasm they united sound judgment. As is usual with youthful minds, hope was strongly developed ; but it was balanced by caution. With native impulses prompting them to look for immediate results, they had the grace of patient waiting. Their powers of theorizing and planning were of a very high order ; particularly was this true of Mills, whose mind was evidently highly constructive. The men of the haystack were remarkable for the comprehension and breadth of their views, and at the same time they were men of detail. With a lively and suggestive imagination, they possessed those qualities of sterling common sense, not the least precious part of that legacy which our New England youth have inherited from their Puritan ancestry.

But in describing the men of the haystack, we must add something to all this ; yes, and a great deal, or our delineat-

tion will be sadly defective. I observe, then, that these were persons of enlarged philanthropy. The trammels of sect were too narrow to confine them. They held, in its broadest sense, the great doctrine of the brotherhood of man. They had enlarged views of the capabilities of the gospel, of its moral adaptations as a universal remedy for the woes and guilt of man. They were men of faith. Their convictions were strong, not only in reference to the capabilities of Christianity, but in reference to its actual triumphs. The few rays which then gilded the distant summits, were to them ample pledges of day. Nay, had there been no visible pledges, a "Thus saith the Lord" would have been a sufficient guarantee.

But there is one crowning excellence wanting, which the men of the haystack possessed in an eminent degree. They were men of deeds. Others had sympathized with the heathen. They *acted*. Ever since the days of Doddridge it had been said in sacred song—

O when shall Afric's sable sons
Enjoy the heavenly light?

But Mills went to Africa! Many pious youth had prayed that God would give to his Son the heathen for his inheritance; but Hall, and Richards, and Rice, "executed a mission to the heathen in their own persons."*

Such were the men of the haystack. Such in aim, and such in act, was that band of young men who, fifty years ago

* The characteristic last referred to, might have been illustrated at greater length, had time allowed. Witness the measures they adopted to excite a missionary zeal in other colleges, also their efforts to arouse the community at large. Among the most effective and well-timed of these was the republication of Dr. Griffin's Sermon before the General Assembly at Philadelphia, preached just a year previous. They judged, and doubtless with good reason, that no more effective means of exciting general interest could be devised, than a wide circulation of that eloquent and powerful appeal. This step introduced them favorably to Dr. Griffin, who stood ready afterwards, at Andover, in connection with Drs. Worcester, Spring, Morse, and others, to give them the right hand of fellowship, and bid them Godspeed.

this very week,* as we believe, retiring from College walls, came over into this grove to pray. But an impending storm drove them under the haystack. There it was, as the showers were falling around them, and peals of thunder were echoing along these mountain ranges, that they bowed in prayer to Him who makes "the winds his messengers, and his ministers flames of fire," and who had pledged his sacred word that he would "set his King upon his holy hill of Zion." As the Lord's remembrancers, they felt that they could not keep silence, nor give him any rest, till he should "establish, and till he should make Jerusalem a praise in the earth."

* As the date of the first prayer meeting has been called in question, the following extract of a letter from Hon. Byram Green, dated July 10, 1856, is subjoined.

"When I was at Williamstown, two years ago last June, Mr. Smedley inquired of me if I knew the time and place, when and where, the prayer meeting was held under the haystack. The place was familiar to my mind; but I was not certain, as to the time; whether it was in the year 1806 or 1807. But before I left the town, I came to the conclusion, that it was the latter part of July, or the former part of August, 1806. I came to that conclusion from the following memorials.

"It was the uniform practice, while I was at College, for the Freshman Class to occupy the first and second floors, in the West College, and the Sophomores, the third and fourth. Mills and Loomis, at that time, occupied a room next to the stairs, on the second floor, the east side of the College. Lyman Barrett and myself, occupied the north-west corner room, on the third floor. Hence I must have been, at that time, a Sophomore, and Mills, a Freshman. I am satisfied, from these memorials, that this is certainly the Jubilee of the haystack.

"The Reverend Doctors, whom you name, in your note of the 5th, must have formed their opinion of the date, in discussion, from an examination of the annual catalogues of 1805 and 1806. Mills's name is not in the catalogue of 1805; it first appeared in the catalogue which was printed in the autumn or winter of 1806. The Doctors have noticed that fact, and infer from it, that Mills entered College in the fall of 1806, and of course was not in Williamstown the previous summer; and hence very naturally conclude, that we are mistaken one year in our date. But Mills came to the College at the commencement of the summer term, June, 1806. He studied and recited with the Freshman Class, and at the August examination, he was examined with that Class, and admitted as a member, and his name appeared in the next catalogue, 1806, for the first time."

And who shall say that we do wrong in commemorating such faith, that we are guilty of hero-worship in coming out into this grove and meditating on such virtues. Such worship is not idolatry; it is yielding to an irrepressible dictate of our nature, which we may reason against, but cannot quell—a principle which forbids us to look with indifference on those scenes and places which have been the theatre of great struggles, the birth-place of great thoughts, and the cradle of great enterprises. God forbid that we should do violence to an impulse which leads us to clothe with sacredness even inanimate things, associated with deeds of charity and pity, with high sacrifices for the good of man and the glory of the Redeemer.

The bearing of the times and the men of the haystack on the great problem of this age—the conversion of the entire world to Christ—is our third head. And the bearing is obvious and decisive. Most of the little band who met here to pray, as we are aware, were not permitted long to continue “by reason of death.” Their individual life was lost, and yet we feel the beating of their strong hearts here to-day. They live in the words which they uttered. A manuscript letter of Mills, kindly loaned for this occasion by the Society of Inquiry at Andover, well illustrates the spirit of the writer, and contains some of his memorable words. Intent on the object which lay nearest his heart, Mills visited New Haven, and there, at the room of his friend, Edwin Dwight, became acquainted with Henry Obookiah, who had lately arrived from the Sandwich Islands, and whom Mr. Dwight had befriended. Mills offered him a home at his father’s house. With this explanation the letter will speak for itself.

“Obookiah was at this time without a home, without a place to eat or sleep. The poor and almost friendless Hawaiian would sit down disconsolate, and the honest tears flowed freely down his sun-burnt face. Since this plan, already related, has been fixed upon, he has appeared cheerful, and feels quite at ease. I propose to leave town in two weeks

with this native of the South to accompany me to Tarringford, where I intend to place him under the care of those whose benevolence is without a bond to check, or a limit to confine it. Here I intend he shall stay until next spring, if he is contented, and I trust he will be. Thus, you see, he is likely to be fairly fixed by my side. What does this mean? Brother Hall, do you understand it? Shall he be sent back, unsupported, to attempt to reclaim his countrymen? Shall we not, rather, consider these Southern islands as a proper place for establishing a mission? Not that I would give up the heathen tribes to the Westward. I trust we shall be able to establish more than one mission in a short time, at least in a few years. I mean, that God will enable us to extend our views and labors farther than we have before contemplated. We ought not to look only to the heathen on our own continent. We ought to direct our attention to that place where we may, to human appearance, do the most good, and where the difficulties are the least. We are to look to the climate, established prejudices, the acquirement of languages, means of subsistence, &c. &c. All these things, I apprehend, must be considered.

“The field is almost boundless, in every part of which there ought to be missionaries. In the language of an eminent writer, but I must say he is of another country, ‘O that we could enter at a thousand gates, that every limb were a tongue, and every tongue a trumpet, to spread the joyful sound.’ The man of Macedonia cries, ‘Come over and help us.’ This voice is heard from the North and the South, from the East and the West. O that we might glow with an ardent desire to preach the gospel, altogether irresistible. The spirit of burning hath gone forth. The camp is in motion. The Levites, we trust, are about to bear the vessel, and the great Commander to say, ‘Go forward.’ Let us, my dear B., rely with the most impartial confidence on those great, eternal, precious promises, contained in the word of God, Mark x. 29.

“Be strong, therefore, and let not your hands be weak, for your work shall be rewarded. Gird thy sword upon thy thigh, O most mighty, with thy glory, and thy majesty, and in thy majesty ride prosperously, because of truth and meekness and righteousness,—for the heathen shall be given to Christ for an inheritance, &c. &c. Let us exclaim with the poet,

‘Come, then, and, added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was thine
By ancient covenant, e’er Nature’s birth;
And thou hast made it thine by purchase since;
And o’erpaid its value with thy blood.’ Amen and Amen.”*

* The above extract was read by Mr. David Scudder, theological student at Andover. Our Society of Inquiry had no original manuscript of Mills to present on the occasion, much to their regret. But this lack is now supplied, in a manner somewhat singular and interesting. Last evening, (August 31,) a small package reached me from the Sandwich Islands, containing two manuscript sermons of Father Mills, of Tarringford, also an original letter from the son, Samuel J. Mills, dated at Andover, in which is contained the *germ of the American Bible Society*. Thirdly, the Pocket Compass belonging to Mills. It was a matter of no small interest, on opening it, to see the little needle trending to the pole—not having been touched, probably, by a magnet, since it guided Mills in his wanderings in Africa nearly forty years ago.

The donor, Rev. Samuel C. Damon, seaman’s chaplain at Honolulu, having heard of our Park and haystack movement, sent on these interesting relics to the Mills Society, together with *five dollars*, constituting himself, his lady, and their three boys, stockholders in the Park. Our friends from abroad, who may see this pamphlet, need not be deterred from taking stock, under the idea that it is too late. For after the Park is paid for, (\$1,875 towards the \$2,500 originally due, having been now paid in,) the no less needful work of planting and embellishing must go on, and that for a considerable time, if we intend to make it, as we do, the finest Park in America.

It should, perhaps, have been mentioned above, that the Andover brethren sent up to the Jubilee, together with the letter of Mills, a copy of the Constitution of the Society, formed here by him and his associates, and transferred, afterwards, to Andover. This document, written in cypher, was handed by the President of the day to Dr. Cox; but neither he nor any of the Daniels on the stage were able to decypher it.

Said Gordon Hall, on receiving a flattering invitation to settle in the ministry, (and never, remarks Dr. Porter, can I forget with what a glistening eye and firm accent this youthful pioneer of foreign missions, full of faith and the Holy Ghost, said it,) "No! I must not settle in any parish in Christendom. Others will be left, whose health or pre-engagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship; God calls me to the heathen;—wo to me if I preach not the gospel to the heathen." Such language justifies the declaration of Mills, that "Hall was ordained and stamped to be a missionary by the sovereign hand of God."

I will now repeat to you some of the words of Richards. Richards came down to us from Plainfield, where his pastor, the venerable Mr. Hallock, for a series of years, fitted young men for College, giving them good mental training, and what was of greater value, the influence of a most excellent example. Such training will account, in part at least, for a character like that of James Richards. He was one of the five under the haystack; and in connection with Hall declined to affix his name to that celebrated document, presented by Judson, Nott, Mills and Newell, to the Association at Bradford, for fear that, if more than four candidates presented themselves, the churches would be intimidated, and thus might be led to withhold their aid altogether.

The words of Richards, which I shall give, are few but precious. They are his dying words—not before repeated, so far as I know, in the hearing of American Christians. "I am writing," says the Rev. Mr. Sanders, in a letter recently received, "by the grave of James Richards. Though I look upon it, and walk by its side every day, I always feel that I am upon hallowed ground. A whole generation has passed away since he rested from his labors. Even before I was born, the wild flowers of Tillipally had shed their fragrance upon his grave. Thirty-three years of wet season and dry, have thirty-three times clothed these fields with living green,

and as often have they been laid bare beneath a scorching sun. But the influence of the good man still remains. Only a few days ago, I was going from house to house, in our village, and met a man whom I asked if he remembered Mr. Richards. 'Oh! yes,' he replied, 'I was present when he died, and heard his last words.' 'What did he say?' 'Oh! what glories I see,' was his reply. I was deeply interested in a description of the death of Richards, at the meeting of the American Board at Oswego, by our late father Poor; but I get a higher and nobler view of his character, when mingling with those for whom he labored, and in whose minds his last words are still fresh. His life and death were every way worthy an associate of Samuel J. Mills.

"I see by American papers that you have found the identical spot where Mills, Richards and company were wont to pray, and that it has become the property of Williams College. Thinking that you would be interested in seeing the monument which stands upon Richards's grave, I have had a sketch of it taken, and send it herewith. It is now our wet season, so that the grave is covered with green grass and wild flowers. The tree is a Margosa. The monument itself is very ordinary, made of chunam, or common mortar, and did not probably exceed five dollars in expense. The drawing is not good, in every respect; it gives, however, a better appearance than the original. Upon it is the following inscription, viz:

IN MEMORY OF

The Rev. JAMES RICHARDS, A. M.

American Missionary,

Who died August 3d, 1822, aged 36 years and 3 months.

One of the projectors of the first missions from his country,

He gave himself to the work.

A physician both to the soul and body,

He was

In health laborious,

In sickness patient,

In death triumphant.

He is not; for God took him.

“ I enclose a leaf from the Margosa, and a tiny flower from the grave.”

Those men live in their conservative influence on the churches at home. Without specifically intending it, they applied a corrective at the point of greatest exposure. “Pride, idleness and fullness of bread,” these are the millstones which drag down a prosperous church. Our danger is from plethora and stagnation; and had not the men of the haystack opened veins and sluices for our surplus wealth and means of luxury to flow off in fertilizing streams to others, moral congestion would have ensued as a matter of necessity. The medical faculty resort less to phlebotomy than they once did. This may be wise in them, but in the social body this practice cannot be dropped—cease to bleed here, and the patient dies.

The men of whom we speak live in the seasoning effect which they exerted on our higher institutions of learning. We are told that the end of education is discipline, and under the shield of this plausible theory we come to feel that men are educated when they are well drilled, when we can turn out thorough linguists, able naturalists and astute metaphysicians; but if, whilst discipline is not relaxed, we can incorporate into our mental training the influence of great thoughts,—if, whilst the logical faculties and powers of observation and discrimination are educated, and even taxed within proper limits, our youth can feel, at the same time, that great benevolent and holy enterprises await their support, and call loudly for their co-operation,—who does not perceive the immense advantage of an educational system combining such elements, regarded simply as a means of mental expansion. Exercise our young men to grapple with the great problems of the age, and let them feel that, if their education is good for any thing, it is to aid in the solution of these problems, and you have applied a mighty stimulus to the entire machinery of the mind—the man feels, now, that he has found an object worthy of himself. You have not only secured

the highest development intellectually but morally. Dissuasives from vice and idleness will not now be called for. In reaching the greater good, you have secured all that is subordinate. It is not by charters and legal instruments that we can inscribe on the walls of our institutions, "Christo et ecclesiæ;" but by filling their halls with young men imbued with a spirit of holy enterprise, the representatives and successors of those who, fifty years ago, on Wednesday and Saturday afternoons, used to retire to this grove and the meadows by yonder stream, to pray for a perishing world. Woe be to our institutions when they come to feel that education consists in mere scholarship, when they cease to apply those elements of growth and mental expansion which have just been referred to, to those whom they profess to indoctrinate and train for action in an age like this.

The men of the haystack taught a dull, material age, the value of ideas; that an age is glorious, not in proportion to its material wealth, but in proportion as it finds its life in thought and principles; in proportion as it is swayed by them and is the exponent of them. With such examples to stimulate them, be not surprised if New England young men are found willing to traverse half a continent, and encounter bowie knives and border ruffians, for the sake of principles!

These men live in those forms of associated benevolence, now spreading like a net-work over the American church, and which have all ramified out from that slender filament woven under the haystack.

It only remains, now, to apply the subject, which we propose to do, fourthly, *by considering our relation to the movement whose origin we have been contemplating.* It is a fitting time to do this, brought as we are by a singular coincidence, it would now seem, to the very week, perhaps the very day which closes a period of fifty years, a cycle originally of divine appointment, the oldest of all the cycles—old when the cycle of Meton and the Olympiads of the Greeks

were young. It was foreseen by the divine wisdom that various abuses would be liable to creep in, which would need to be rectified as often as once in fifty years. The machinery of society would then require to be looked over. It would be time to wind up the clock and start anew. The Jubilee thus set limits to the encroachments of selfishness, and revealed the judgment of God in reference to fraud, injustice and oppression. It was a period of adjustment and rectification. It was more than this. It placed the succeeding age on higher vantage ground, whence the great experiment of human progress could be renewed under better auspices, with the lights of past experience to guide, and its beacons to warn.

Under what new aspects, then, does the problem of the haystack present itself, now that half a century has rolled away? From our present vantage ground, what new modes of attack are we prepared to recommend to those who are now preparing themselves for the conflict? The problem remains the same—the question is, whether any new light can be thrown on the mode of its solution. Certainly there is new light. Every discovery in science is so much available power towards replenishing, subduing and subjugating the world to God. It is in vain for us, brethren, to suppose that we can unlink religion from the general cause of human progress and the arts of life—as though religion were an independent and heavenly power, disdainful of all handmaids, and not needing the appliances of civilization to accelerate its march. If this were so, why did the wisdom of God select the crowning, culminating epoch of ancient civilization as the starting point of Christianity?—and that, too, when there were gifts of healing, gifts of tongues, and interpretation of tongues? We do not suppose, indeed, that the divine form of our blessed religion needs to be bolstered up by philosophy, science or art; to halt on crutches of human workmanship, or remain a helpless cripple. There is in Christianity a vitalizing, central force, like that which reigns

in the human body, which seizes on the particles of ordinary matter, wrests them from the grasp of those chemical affinities which naturally bind them, and subordinates them to the various functions and ends of the animal; and yet this vital force, in which the dignity and power of man as a physical being may be said to reside, is not independent of materials and circumstances. We detract nothing from the mystery and dignity of this force when we allow that materials stinted in measure, or unduly combined, may give us a dwarfed or monstrous form, in place of the beautiful symmetry of a perfect body. So the honor of religion, the maintenance of its essential dignity and divinity, does not require an absolute independence of human agency. Indeed, every discovery which gives expansion to human agency, furnishes a new condition on which wider results may be predicated. What disparagement is it to Christianity to employ the printing press? Who does not see that this product of human invention, whilst it leaves the vital religious force intact, gives enlargement to the sphere over which it operates? The same may be said of steam. What was this gigantic power in the days of the haystack, and where was it? It was grinding in mills, and pumping in mines. The first rail-road car moved in 1806, (the summer of the haystack,) in Wales; and it was in the latter part of the same year, that the engine was transported by Fulton, destined for his grand experiment on the Hudson, which settled the practicability of steam navigation. This great revolutionizing force received its commission to break down the mountains and fill up the valleys just as "swift messengers" were preparing to go forth among all nations. And if there are forces in nature, yet latent and occult, as doubtless there are many such in her vast laboratory, the time of their development will be when their energies are called for by the unfoldings of Providence, and the exigencies of the church. These forces, developed by human reason and applied by human skill, become potent engines of moral, as well as physical power. Those wonder-

ful achievements of the human intellect, embodied in the great circle of the exact sciences, the labor of rigid and profound analysts,—these are not to be set down for nothing, as not entering into the conditions of victory in the great struggle now waging with the empire of darkness. We must preach to the nations from that elevated stand-point to which we are raised by a profounder science than heathenism ever gave birth to, and by applications of science to art, in which we wield and control the great forces of nature to purposes of utility which they never dreamed of. It will not do to approach the astronomer of India with tables less perfect than his own. But if we can show him that ours come down to seconds, where his reach to hours—if the great dial-plate in the heavens tallies with our chronometers, he will come to us to get his regulated. He may not, at once ; we must give time for pride and vanity to die slowly and respectably—but he will be obliged to come. And so our natural philosophers and engineers must present not abstract principles, illustrated by diagrams, but *working models*, and the nations will come to respect our philosophy through our arts. This has occurred to some extent, already, as Mr. Winslow told us the other night. Those old stolid Brahmins, buried in their philosophic repose, affected to despise Europeans, till the snort of the steam-horse was heard among them, and they found they had to gather up their long togas and “scamper out of the way.” Then they began to feel some respect for Christian civilization.

These people need to be waked up. They need to have their minds galvanized. If a man does’nt know that the world turns on its axis—if he supposes it is poised on a turtle’s back—if he imagines thunder to be the yawling and scratching of a great black cat, and lightning the flashing of her eyes, as we are told the Japanese do,—such a man needs to be taken hold of, and have his intellects shaken to pieces ; or at least shaken to purpose. What can you make out of men wedded to such puerilities and crudities—such degrad-

ing theories, in reference to this sublime and beautiful system—this “Cosmos!”

Now in what way—and this is the problem we wish to propose—in what way can we make our entire civilization, the outgrowth of our Christianity, our science, our art, our refinement, our perfected systems of civil and social order, with the domestic virtues, yes, all the holy charities of home,—how can we bring these great teachers together, so that the nations can learn their lessons and profit by them?

The way is simple. It is to go forth in an *associated capacity*, bearing all these things in our hands; to transport a working model of what we recommend, and what we would re-produce; set it down where it can be examined, and let it tell its own story. When we wish to annex a broad realm to the area of freedom, what do we do? Do we send a few ministers to explain the principles of liberty there? No! we send colonies of men, women and children there, who hate slavery. This is good policy. It is not only good policy, but it is absolutely vital to the success of the enterprise. And the same policy will be found not less good, when applied to an enterprise infinitely more arduous. We must make the whole force of our civilization bear on the conversion of the world to God. Our steam engines and our ploughs must preach; but, if they do so, they must be wielded and managed by skillful hands. Patient, *dexterous* and *pious* young men must volunteer to use them. Abbott Lawrence said, that what Cambridge wanted was the sons of the yeomanry. Yes, and one who has a higher claim, the Lord of Cambridge and our Lord, wants them, and they are well qualified to go. Understand me, my friends, I do not hold it necessary that men should study ten years before they are fit to teach the heathen. Any of our good New England farmers or tradesmen, with a thorough common school education, are qualified to be missionaries, and the best kind of missionaries too; especially in Papal and Mohammedan countries, where the cloth of a man's coat renders him an

object of suspicion, and every benevolent effort is resolved, at once, into a spirit of proselytism. Such persons, if they are pious, are qualified not only to teach, but to preach in a very high sense; they are qualified to preach by example, and that is the most effective kind of preaching. How many of us were converted by preaching in the technical sense? Very few. It was through the effects which we saw wrought by religion embodied in character, rather than inculcated by precept, that we were won over. Why was Paul so anxious to work at tent-making, and earn his living by handicraft? Why, but because he saw the immense influence of such a course? When we preach through our industry, our frugality, and our honesty, this is loud preaching, and men do not need to go to College to preach in this way. Let it be seen, let the nations see, that the religion which we inculcate makes much of the homely, every-day virtues, that charity, benevolence, humanity and kindness are among its common, every-day fruits. Let them witness the order of a well-regulated Christian family. Let them see a model kitchen, (and such a woman as I could name moving about in it,) and much would be gained. If good housewifery is not a part of religion, neatness, tidiness, economy and all the little numberless comforts of home,—if they are not a part of Christianity, why do they not abound among the heathen nations? These, too, should enter into our means; every thing which is the legitimate outgrowth of Christianity should preach. It has come to be fashionable to speak of civilization and Christianity as antagonistical forces. A greater mistake could not be made; as though Christian civilization were not a part of Christianity itself—the natural outgrowth and expression of it. The times demand an expansion in our methods like that now suggested. Such a movement would no more than meet the language of Mills, who, in a letter I think to Hall, says, “I wish we could break out upon the heathen like the Irish rebellion, forty thousand strong.” So much did this idea of an independent associated movement interest the minds of

our young men three years ago, that they were willing to raise five hundred dollars, out of their abundant poverty, to send out a suitable person to explore and locate for them.

Do we propose then, it may be asked, to dispense with missionaries expressly trained and educated for the work. This is not proposed; such men we must have. We would have men, and the means of training them for their work, which we have not now. The Seminary at Andover was originally intended to meet this case. This Seminary sprung up in the days of the haystack. It was only a few months after the meeting held here, in the month of December, 1806, that Dr. Spring, having received some pledges in favor of a Theological Academy, went to Salem to present the cause to Mr. Norris, a rich merchant residing there. Mr. Norris at first declined giving. Having made his wealth in India, he felt bound to contribute something in that direction. On being told, however, that in giving to Andover he was virtually giving to the cause of missions, (for how could they hear without a preacher?) he gave ten thousand dollars on the spot; to which thirty thousand dollars were afterwards added by Mrs. Norris. It seems to have been zeal for the cause of missions, primarily and mainly, which prompted these large benefactions. It was soon found, however, that Andover, so far from meeting the wants of the heathen world, was quite inadequate to supply the home demand. Other kindred seminaries sprung up, and the missionary revival losing by degrees its strength, the theological element predominated, and the missionary element became less prominent. So that, now, no one of these institutions, that I am aware, professes to furnish any specific preparation to those having the missionary work in view. Look, for a moment, at the operation of the present system. A student, whose heart God has touched, and who feels like Hall, "Woe is me if I preach not the gospel to the heathen," spends two or three years in his preparatory course—then four years in College—then three years in Seminary—and in all this not

one particle of discipline or instruction has he received, different from that of a candidate for a church in Boston or Brooklyn.

Now he repairs to some distant, perhaps to some tropical clime. He finds himself afar off in a heathen land, ignorant of the people with whom he is to labor, ignorant of the language in which he is to speak and preach. Now his specific preparation to be a missionary commences; and it commences under very unfavorable circumstances. His health, originally perhaps not firm, is suffering from the wear and tear of a long and tedious voyage. A debilitating climate makes new draughts on his constitution. He commences the study of a language, the acquisition of which is the work of years; and before he is able fluently to speak it, the seeds of disease are deeply imbedded in his frame. He drags through his work with difficulty, or perhaps, yields a quick and easy prey to death. What I have now said, supposes that he finds the accommodations of home where he is to commence his labors; but often this is not so.

Says a devoted missionary, now in the African field, "I know not how it is in other countries; but, here, we are obliged to spend a great amount of our time and strength in secular affairs. We must be 'Jack at all trades,' carpenter, blacksmith, cabinet maker, miller, farmer, tailor, harness maker, and every thing else. When do we get any time for study? We do not find it. We now wear our lives away, doing, for the most part, those things any uneducated man might do as well or better than we. * * * But these are not the worst evils of the present system. We are in this country, alone, in the midst of heathen, in culture, in manners, in feelings and actions, scarce above the beasts of the field. We long for, we need society. We are, perhaps, discouraged and in despair, because we need to see congenial faces, and hear familiar voices. From what I have seen of mission-life, I am persuaded that more missionaries lose their health, return home, or go down to an early grave from this

cause, than from almost any other. You will make your own inferences from these statements. You will see they have a bearing on your scheme." One would be quite surprised to count up the number of missionaries who have been compelled to return, either from a failure of their own health, or that of their families.

Now can a remedy be applied to the evils which have been referred to? The remedy for one important class of them lies in the colonization scheme, which is thus recommended not only by all the reasons above stated, but by this urgent one, brought out in the letter I have just read. The remedy for another portion of the embarrassments incidental to the missionary work, which seems to me to be possible, I will now explain; and in order to do this, let me lay before you some facts—facts which are patent, but which may not have been pondered in their bearing on the missionary enterprise. I remark, then, that men are to be found in the midst of us, who are well versed in the languages of the unconverted nations. The Chinese and the Japanese languages and dialects, spoken by a third of the human family, might be thoroughly taught among us. The Burmese and cognate tongues, the Tamil, the Sanscrit and the Arabic have been mastered, not merely as written, but what is still more important, as spoken languages. The same is true of many tongues less widely spoken; and not only is this so, but those who have this knowledge, are familiar with the manners, and customs, and religious systems of all these nations. They have entered into these points practically, and made them matter of profound study.

Who are the persons referred to, do you ask? They are missionaries driven back by stress of weather. The knowledge of these men is not theoretical, like that of the dead languages, acquired in the schools, but knowledge obtained at the fountain-head, acquired by familiar intercourse, during half a lifetime, with heathen nations. I take it upon myself to say, that there is abroad in the land more profound ac-

quaintance with the living nations and the living tongues, than Oxford, or Cambridge, or any foreign University can boast of.

And where are these men, the depositories of all this learning? They are keeping small boarding-schools. No longer fit for full service, they are supplying vacant pulpits, here and there; they are eking out a precarious living for themselves and families, in second and third-rate parishes. They are moving in spheres where their acquisitions, made at such cost of treasure and of time, are actually buried!

If these statements are correct, are we not ripe for a new movement? Is there not room, is there not a call for communities organized with this intent, independent and self-supporting, to go forth bearing with them all the incidental blessings of Christianity, domestic, civil and social, but especially bearing with them *Christianity* itself? And, as subsidiary to this, might we not bring together a vast amount of available knowledge and experience, to aid, at least, the leading members of such communities or colonies, in preparation for their work? The time seems to have come, when the great missionary work should be inaugurated as first and foremost in its claims. It should not be subordinated to systems of speculative theology. It should assume the dignity of an independent movement, and command the means and facilities requisite to its own development. The light now diffused throughout the land should be concentrated at some point. It should no longer be hid under a bushel, but shine for those who need its guidance and its warmth.

Let me sketch, briefly, the outlines of an institution such as the exigencies of the time seem to demand. Aiming at special and peculiar ends, it would not take its type precisely from any existing model. Such an institution should be an exponent of the living present, in contradistinction from the dead past. It should teach all the living tongues. These tongues are speedily to become the vehicle of Christian thought; praises are to be sung, prayers offered and Christian ideas

expounded in them. A great company of nations is shortly to be introduced to our fellowship—as says the Prophet, “Who are these that fly as a cloud and as doves to their windows?” We are concerned to know them, to know their institutions, their systems of philosophy and religion, of metaphysics and of science, their habits and temperaments, their geography and forms of government. There ought to be, somewhere in Christendom, near the great central heart which is to throw its pulses of life out among the nations, *a grand depository of knowledge, in everything which pertains to the living present, of those nations on whom we are to act*—whose errors we are to combat, whose false science we are to expose, and whose false systems we are to supplant by a purer faith.

Secondly. In such an institution, not only should there be instruction in the points just referred to, but *Nature*, as a part of the living present, should be taught. Some of our theological students know less of the works of God at the end, than they did at the beginning of their course. The development, in such cases, is unhealthy and one-sided; and it is well if it is not skeptical. Such need to come in contact with great Nature—to feel the beatings of her large heart, and thus keep their minds healthy, as well as their bodies. We should need a chair (if any one could fill it) whose province it should be to interpret Nature as a system of law, especially in its religious aspects. The nicer adaptations of matter, and the higher relations of science, should now be made familiar, as a means not merely of intellectual, but of religious expansion.

Thirdly. The theology demanded by the times, the only theology consonant with the spirit of the present movement, is the theology of the Bible. We want a school for teaching the word of God. And the teachers in this school should be men like Apollos, “mighty in the Scriptures;” and like him who, “while Apollos abode at Corinth, having passed through the upper coasts, came to Ephesus, and finding cer-

tain disciples there, said to them, Have ye received the Holy Ghost?"—Bible men; men filled with the Holy Ghost. Such teachers are needed, and such an institution is needed. "No one," says Professor Stuart, in his last address, "No one, who has any adequate sense of the dangers of the church in this country, can refrain from the most sincere and ardent wish that some wealthy and noble-hearted Christians would make themselves immortal in the churches, by founding and establishing a Seminary, on an adequate pecuniary basis, the sole object of which should be to teach, to explain, and to defend the word of God. Let there be a sacred spot found, where the richest contributions of wealth and science shall aid the student, in his efforts to scan the Infinite mind."

In such an institution there would be a *prophetical chair*. That portion of the Scripture, which takes such immediate hold of the living present and the immediate future, would not be neglected as it now is. Who would fill such a chair? Who would be competent to show the interlacings of current events with those that are shortly to come to pass? Who would apply the key of experience to the lock of prophecy, unfolding to us the great doors of the opening age, and giving us a view of the scenes which lie next in order in the grand march and mystery of Providence? This is a practical question, a question appropriate to the hour, standing, as we do, just at the eve of important and high prophetic dates. "How is it," says Christ, "that ye do not discern this time?" As much as to say, it concerns you to do so. If you are to meet its demands, you must not confound it with other times—times whose characteristics, and consequently whose responsibilities, are widely different. The wise men of Issachar "had understanding of the times," to know what Israel ought to do. But who will locate this time? If a crisis is approaching, who will define its character? Every thing indicates impending change. Never was the world farther from an equilibrium than now; or, if you please, never was its equilibrium more unstable. What

irreconcilable theories of social order ; what angry clouds skirt the political sky ! How widely different those systems of faith which divide the Christian world ! What accumulated materials of conflict, change and revolution are garnered up in the elements around us ! We need now, if ever, men of discernment in "the times," guided to a right interpretation of them ; not by the false beacons of profane history, or the flickering light of mere outward signs ; but by the "testimony of Jesus, which is the spirit of prophecy ; unto which we do well to take heed, as unto a light shining in a dark place."

The plans above suggested will require of course, in their details, much consideration and much wisdom ; if, however, the suggestions, in the main, meet your approval, would it not be well to take some measures, on the spot, with a view to give body and form to them. We are assembled, not to "build the tombs of the prophets," but to carry out their principles ; to give permanence and, if it may be, expansion to their thoughts. If we have caught their falling mantles, let us, as the men of the haystack did, anticipate the demands of the age about to open on us, an age which seems likely to be eventful and critical beyond any that has gone before it.

Let us mark the occasion, if not by this, at least by some great charity, worthy of the hour, worthy of the men whose representatives we are, and worthy of that growing empire whose completed triumphs we hope to share, when the great trumpet is blown, announcing a higher Jubilee than this—a joyful gathering of the long-lost, disinherited tribes, with the fullness of the Gentile nations—a day when not the affairs of a single commonwealth only, but "all things"* shall be adjusted and rectified.

* Acts iii. 21.

The following hymn was sung to the tune of Lenox :

Blow ye the trumpet, blow
 The gladly solemn sound ;
 Let all the nations know,
 To earth's remotest bound,
 The year of jubilee is come ;
 Return, ye ransomed sinners, home.

Exalt the Lamb of God,
 The sin-atonng Lamb ;
 Redemption through his blood
 Through all the world proclaim !
 The year of jubilee is come ;
 Return, ye ransomed sinners, home.

The gospel trumpet hear,
 The news of pardoning grace ;
 Ye happy souls draw near,
 Behold your Saviour's face ;
 The year of jubilee is come ;
 Return, ye ransomed sinners, home.

Jesus, our great High Priest,
 Has full atonement made ;
 Ye weary spirits rest,
 Ye mourning souls, be glad.
 The year of jubilee is come ;
 Return, ye ransomed sinners, home.

A recess of fifteen minutes.

The exercises were recommenced by singing the following stanzas, to the tune of Coronation :

All hail the power of Jesus' name ;
 Let angels prostrate fall ;
 Bring forth the royal diadem,
 And crown him—Lord of all.

Ye chosen seed of Israel's race,
 Ye ransomed from the fall,
 Hail him who saves you by his grace,
 And crown him—Lord of all.

Sinners, whose love can ne'er forget
 The wormwood and the gall ;
 Go, spread your trophies at his feet,
 And crown him—Lord of all.

Let every kindred, every tribe
 On this terrestrial ball,
 To him all majesty ascribe,
 And crown him Lord of all.

REV. CHESTER DEWEY, D. D., LL. D., of Rochester, N. Y., who was a teacher in Williams College from 1808 to 1827, led in prayer.

MR. FIELD. "The speakers whom we have invited to address you, are representative men. The first to be heard is, of course, the representative of our Alma Mater. You will therefore now hear the honored President of this cherished institution, MARK HOPKINS." Rev. Mark Hopkins, D. D., spoke as follows :

This occasion, Mr. Chairman, draws its life from its connection with the kingdom of Christ, and must mark an era in the progress of the missionary cause. It shows the hold which that cause has on the sentiments and the affections of men. The consecration of a memorial such as we set apart to-day, has no respect to the more immediate and coarser utilities of life. It is a flowering out of the inner and more subtle life ; it is the perfume of that life ; it is the offering up of incense ; it is the breaking of an alabaster box of

ointment, very precious, and pouring it out in sympathy with the Saviour and in honor of him. Him we rejoice that we may thus honor. Only as we honor Him will this occasion avail anything. Not, we trust, with any spirit of pride, or of vainglory, is this offering made ; but with gratitude, with humility, with adoring wonder at the ways of Him who, from the mustard-seed planted here fifty years ago, has caused to grow so great a tree ; who, with the little leaven that here began to work, has so leavened the nations.

But while the great interest of the occasion is thus drawn from its connection with the kingdom of Christ, it yet has a connection with this College ; and that is the special ground on which I am now called to address you.

No service can be rendered to education so great as to bring it into a closer and more vital connection with religion, and through that, with some form of great and heroic action. But the educating power of an institution is not solely from what that institution is at any given moment—from its buildings, its apparatus, its libraries, its teachers ; it also lies much in the influences of nature and of society around it ; in the memories of the past, and in its connection with great interests and events. No man worth educating, ever passed through this College without being in part educated by these great mountains. Greylock is an educator. They are of a style and an order of architecture that is very ancient, and, though they cost nothing, are worth more than any ever devised by man. We do not wish to educate merely the intellect, but also the moral nature ; to control the associations and to reach the springs of action. Surely there must be a legitimate use of association in education, not superstitious or idolatrous ; and we wish to associate literature and science with all that is beautiful and grand in nature, and all that is pure and elevating in religion. We wish to link in minds of the highest culture, sentiments of veneration and honor with humble prayer, and with devotion to the cause of Christ. Oh, Sir, if this could but be, if indolence and vice could but

be banished from this College, if there could be here two hundred and twenty young men, fully receiving the influences of nature which God has spread around them, and fully yielding themselves to the power of that religion which he has revealed, I would not exchange my position for any one upon earth.

All this we may not hope, but something we may; and whence, if not from linking more and more, as we here hope to do, educated mind with Christian effort?

Let, then, this memorial be permanent. Let the plan that has been drawn be realized. Let there be here an Arboretum with every tree and shrub that will grow in this latitude. Let every missionary station have a memorial, of some kind, on some part of these grounds. Let the beauties of nature, and the attractions of science, and the associations connected with the missionary work, be here combined as they may be, as they can be on scarcely any other spot, and we may surely hope there will be in all this an educating power. Who can tell what thronging thoughts, what clustering associations, what high resolves there may be, as these walks shall be trodden, now by the solitary muser, and now by those whose hearts shall burn within them as they commune together concerning the things of the kingdom of Christ? May we not hope that here the purpose shall be formed by many to take up the sickle and reap in that harvest whose field is the world? May there not be many who shall kneel on yonder spot, and pray as Mills and his associates prayed, and devote themselves to the cause of God and man as they devoted themselves? So may it be. The cause of Christ is the great central interest in this world. For that I wish this College to stand. Because of this memorial I hope it may better serve that cause—may be more what a College ought to be—and therefore it is, that, in the name of the College, I thank you, Mr. Chairman, and you, brethren Alumni, for what you have now so generously done. I thank all the donors and friends, for what they have done. As an investment for

education, it will be worth more than it has cost ; as an outpouring of affectionate regard for the missionary work, as the solitary public memorial on the face of the earth in honor of the highest form of self-sacrifice and heroic effort, its value and its power cannot be estimated. Its influence will be felt to the remotest missionary station, and will mingle, not imperceptibly, with those that shall swell the ultimate triumphs of the Redeemer.

MR. FIELD. "Next in order is the Rev. RUFUS ANDERSON, Senior Secretary of the American Board of Commissioners for Foreign Missions, the representative of that great Missionary Corporation which had its origin in the influences here begun, and which, having since gone on steadily increasing year by year, has now its posts in every part of the habitable globe ; posts more powerful than frowning fortresses ; posts of Christian warfare, centres of knowledge and civilization ; points of radiating light." Rev. Dr. Anderson responded as follows :

MR. CHAIRMAN :—Less than a year ago, it was my privilege to stand on the site of Antioch, where the first foreign missionaries received their special designation from the Holy Ghost. This historical association was to me the principal charm of that beautiful and interesting spot. Next to Jerusalem, and the Sea of Galilee, I have most pleasure in the recollection of Antioch. But where am I now ? The mountains yonder are not ranges of Lebanon, nor is yonder stream the Orontes. We are met in the new world. The historical events we commemorate occurred within the memory of some of us. Nevertheless they are important, and have and will have a place on the historic page. And they

make this, rather than any and all other places, the *Antioch* of our western hemisphere.

We may not claim, that the *foreign missionary spirit* in our American churches had its first development here. The proof is ample that it had not. But, so far as my own researches have gone, the first *personal consecrations* to the work of effecting missions among foreign heathen nations, were here. Here the Holy Ghost made the first visible separations of men in this country, for the foreign work whereto he had called them. The first observable rill of the stream of American missionaries, which has gone on swelling until now, issued just on this spot; and I am thankful the spot has been so well identified, and is so convenient of access, and withal so beautiful; and that it has now been secured and consecrated as a permanent memorial.

The development and result of this movement meet our reasonable wishes. Samuel J. Mills rests near the shores of Africa. The grave of James Richards I saw in Ceylon. Gordon Hall sleeps among the Mahrattas of Western India. Hall died young; but a life of rare and consistent devotedness, illustrated by noble exhibitions of talent, give him a place in the highest rank of missionaries.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS had its origin in the desire and request of young men of the Andover Seminary, including those just named, to be sent abroad as missionaries. These two things stand in the immediate relation of cause and effect. I am also persuaded, that the forming of the '*Society of BRETHREN*' here in this College, in September, 1808,—before even the *conversion* of Dr. Judson,—and its removal to the Andover Seminary early in 1810, or sooner, had much to do, by its weekly conferences and prayers, in maturing the plans of its members. Its leading object, indeed, as we are assured, "was so to operate on the public mind as to lead to the formation of a Missionary Society." And its members corresponded on this subject with the men, who actually became the founders of the American Board.

In my exploration of the archives of this Board, nothing has impressed me more forcibly, than the evidence they furnish of the want of visible openings for missionaries in the heathen world, less than fifty years ago. No positive Instructions had the five brethren first sent forth, as to their fields of labor. Their designation was simply to INDIA, with the hope of their gaining a foothold somewhere on its broad surface. I presume that now we could designate five hundred missionaries in different parts of India, easier than our fathers could those five, with the world of heathendom before them.

And this leads me to say, that, as yet, the prospects of the missionary enterprise are more favorably affected by the openings, facilities, and means for doing the work, (that is, by the direct results of God's providence,) than by the actual planting of churches; though we are not without promising results of this nature. Almost every war and revolution, for the past fifty years, every discovery and invention, steam-boats, railroads, telegraphs, involving together the cost of millions of lives and thousands of millions of money, have in some form or other been used by Providence to prepare the way to enlighten and convert the world. The embarrassment of Missionary Societies now, is not to find places for missionaries, but men for the places.

Since the 10th of February, 1812, the American Board has sent forth into the heathen world 358 ordained missionaries, 26 medical missionaries not ordained, 138 lay helpers, and 616 female assistants; making one thousand one hundred and thirty-eight sent from this country. The native helpers employed would swell the number, from the beginning, to 1,738.

The missionaries of the Board, now in the field, are 167 ordained ministers, 29 laymen, and 224 females; making 420 in all. Adding the native helpers, the number exceeds 700.

The receipts of the Board in its first year (1811) were

\$1,000. Last year, they were \$310,000. The amount contributed from the beginning to this Board, exceeds \$6,800,000.

Following the lead of Providence, how widely have these missionaries been dispersed over the world! We find them among the tribes of our western wilderness,—on the Sandwich Islands,—in Micronesia,—along the coast of China,—in Ceylon,—in Southern and Western India,—among the Nestorians of Persia,—the Syrians of Mesopotamia,—the Arabs of Lebanon,—the Armenians of Turkey,—the Greeks,—and in Southern and Western Africa.

There is not time even to glance at the history of any of these missions. They stand connected with the great system of efforts prosecuted by evangelical Christians of every name,—a greater and more powerful evangelical body, than was ever before on the earth, and a mightier system of evangelical means, than was ever before put in operation by the Christian church. The missions of this Board are part and parcel of this great and mighty system. And, with rare exceptions, the whole are one in object, one in operation, one in spirit; with barely enough of the *animus* of sectarianism to propagate the sects; building up a growing denomination of Christians,—the only denomination, as I am informed, for which the language of the Sandwich Islands has yet a name,—*the kingdom of Christ*. *That*, Sir, is what our now glorified brethren prayed for under the haystack; and God grant that that kingdom may soon fill the whole world.

I have alluded to the remarkable and most expressive bearing, which God's providential government is seen to have on the missionary enterprise. We are not to suppose, that the Most High has in any degree relaxed his hand, since the Old Testament times, in the government of the world. He now controls the movements of the nations so as to help, and not to hinder, his people in their efforts to extend his kingdom; and a close observation of diplomatic, commercial and civil history, since the events occurred which

we are this day commemorating, will leave no need of some inspired sage to show the world to be full of this controlling influence.

Now that the 'fullness of time' is drawing near, we begin to see more and more of those grand operations of the divine Spirit, which characterized the first age of the Christian church. For an instance, the Acts of the Apostles furnish no more remarkable triumph of the cross, than is presented to our admiring view at the *Sandwich Islands*. Why, Sir, this very year, the government of that young Christian nation, after paying some \$40,000 for the support of schools for the native youth and children, pledged \$10,000 towards the endowment of a College at those Islands, for the children of missionaries and other foreign residents. And so ready are those native Christians to help us in sending the gospel to the insular world beyond them, defraying indeed the greater part of the expense, that the Prudential Committee have felt obliged to begin the building of a missionary ship, to be sent out and wholly employed in this service. And the call in the *Armenian* mission is not now met by an appropriation even of \$60,000 for the year. I remember, when walking with the venerated JEREMIAH EVARTS, many years ago, he said, with emphasis of manner, "Some of us may live to see the time when the receipts of the Board shall be ten thousand dollars a month!" My own feeling then was, it will be long first. But it was not. And now, more than half of that sum is demanded by a single prosperous mission, which was not in existence when the remark was made. The Board has come to need considerably more than \$25,000 a month, in order merely to live. I suppose, Sir, we shall seem to those who come after us to be advancing with but a slow progress. But, looking simply at what has been accomplished, we must all feel like exclaiming, 'What hath God wrought!' There is no longer need of praying, that the valleys may be exalted and the mountains and hills brought low, but that the Spirit may

be poured out upon all flesh. Sir, when the next Jubilee of Fifty Years is celebrated *here*,—and it doubtless will be,—how delightful to think what wonders of grace will then be recorded!

MR. FIELD. “One of the most numerous denominations of Christians in the United States, if not the most numerous of all, is the Baptist. This body is distinguished not only by its piety, but by its missionary spirit, it having always maintained its independent missionary establishments. Its representative here to-day is a former Governor of this Commonwealth, known to you all, GEORGE N. BRIGGS.”

Hon. George N. Briggs, LL. D., of Pittsfield, Mass., commenced by alluding to his connection with the American Baptist Missionary Union, of which he is President; and expressed his interest in all missionary enterprises, by whatever denomination of Christians prosecuted. He continued and said:

A day or two ago, taking up a programme of these proceedings, I was surprised to find my name among the prophets. But as this was strictly a religious affair, and as I was a layman, I was quite content that it should be so. I am satisfied that in the performance of public Christian duties it has become too much the custom to put every thing upon the clergy. This is not as it should be. By participating with them on such occasions, we should aid and strengthen them in the performance of their high and appropriate duties. The layman as well as the clergyman should daily, by precept and example, preach the gospel. This is the appropriate mission of every disciple of Christ. The

lawyer should preach at the bar, the physician at the bedside of his patient, the mechanic in his shop, the farmer in his field, and the laborer at his work. Each should visibly bear the yoke of his Master, and testify devotion to his service by imitating him in 'going about, and doing good.'

This is an impressive Christian occasion, widely different in its character from those which welcome the conqueror, or rend the air with shouts to the party leader. Fifty years ago, those five young men whose names have been uttered here with such affectionate pathos, met on that retired spot in the Hoosick valley to *pray*. The mention of those prayers has touched me more than all things else which have been said here to-day. How deeply, O how deeply the destiny of those young and faithful disciples of Jesus was involved in the prayers which went up from their hearts to the Ruler of the Universe. And who can tell what, in the economy of divine Providence, will be the influence of those earnest and sincere prayers upon the destiny of the human race. Their names, then humble and obscure, have been given to immortality.

The wish to be remembered and the love of fame, are innate in the heart of man. I would address myself to the young men of this College now before me, who are anxious for a name that shall live when they are gone, and ask them to turn their thoughts to the scenes around that haystack, which have been the theme of this day's discussion. Let them reflect what an intelligent and fixed resolution to obey God, and be useful to man, strengthened by ardent, humble prayer, have done for those who participated in them. Let them recollect that the Bible declares, "The *righteous* shall be in *everlasting remembrance*," "but the *name* of the *wicked* shall *rot*."

The names of Mills, and Richards, and their associates, will live and be revered by the wise and good amongst men, when the name of Napoleon and the bloody list of conquerors to which he belongs, will be remembered only as the slaughterers of their race.

MR. FIELD. “ In the foremost rank of churches which have firmly maintained the right of conscience, is the Church of Holland. Its history is full of interest and instruction. In the fatherland it struggled, suffered and triumphed. In our country its branches have flourished and borne good fruit. It is honored of all for its doctrines and its disciples. And we honor it, also, because it took by the beard Philip the Second and the Duke of Alva. That church is not absent from our ceremonies to-day. We have with us one of its honored ministers, the Rev. ISAAC N. WYCKOFF, of Albany, who will now speak for it.” Rev. Dr. Wyckoff responded as follows :

MR. CHAIRMAN :—In the midst of such a galaxy of talent and piety, and such a full representation of the interest and spirit of missions—particularly as the time appropriated to these interesting exercises is necessarily so brief—and more especially as there are several brethren here who ought to be heard, because they belong to that noble corps who have fought the battle of truth on the territory of error and falsehood—I have felt, and do feel, as if my little contribution might easily be dispensed with ; and I would do nothing but listen and enjoy. Nevertheless, as a worthy friend of mine, and your fellow-laborer on the Committee, claimed some testimony from me, as a representative of the good old Dutch Church in America, I accept the charge of the Committee with all appropriate acknowledgment. And, Sir, I may humbly claim, that the church of my fathers has not only a deep stake in the peculiar relations of this occasion, but had, perhaps, quite a distinguished instrumentality in producing them. If that instrumentality did not suggest, it doubtless

greatly promoted the purpose of that enterprise which was formed under the shelter of the haystack. Among the exercises of that remarkable occasion, a sermon by the Rev. Dr. John H. Livingston, of the Reformed Dutch Church, on the subject of the coming glory of the gospel, from the glorious text, "I saw a mighty angel flying through the midst of heaven," &c., was read and earnestly meditated. This sermon, which in force and beauty has perhaps no superior in the English language, greatly encouraged and fired the minds of Mills and his companions. As a pupil of that venerable professor, and as a Dutchman "to the manor born," I feel that it is both a right and a privilege to lift up my voice in the midst of those who magnify this providence.

But, Sir, what can one say, on such an occasion as this, but echo the expression of the universal feeling, that this is the greatest day, and the grandest scene, and the most spirit-stirring association, that we have ever seen, or may hope to see for a long time to come. This day, Sir, if I am rightly informed, is the semi-centennial anniversary of the glorious inception of our American Foreign Missionary enterprise. Fifty years ago, there were watchers in this valley of hope, who were peering over the dark mountains to see whether any sign of heavenly light began to appear. These hearts were startled and fired as they saw, or thought they saw, a feeble dawn of the day of salvation to the heathen breaking athwart the gloomy skies. It was a star of hope to their minds, and they could not rest till they went and told their brethren what things they had seen, and besought that they might be sent to explore the dark places of the earth. Their enthusiasm kindled some confidence in the minds of others; and they were sent, a feeble band, to contend with the mighty forces of heathenism. The marvelous effect of that spark of missionary fire, both at home and abroad, we are met to celebrate this day. And, Sir, what can we do, what can we say this day, but to lift up our hands with wonder and grat-

itude, and cry, "What hath God wrought?" "A little one has become a thousand, and a small one a strong nation."

Behold the effect at home! Then a few young men, unknown to fame, meditated the sublime enterprise of destroying the kingdom of Satan on earth. Touched by the kindling, spreading impulse, we have here, to-day, representatives from many States, from many denominations, from many missions. We have here the sages and great men of the country, the advocates of law, the doctors of divinity, the mighty minds of the nation. Abroad, we have shaken the foundations of the Satanic empire; we have made Moloch to tremble; we have broken the adamantine chain of caste; we have set up beacon-lights on the shores of perdition, and on the mountains of error. We have, at least, made the darkness visible every where, and created beautiful centres of light in some places that before were dark as Erebus. We have seen the presages of victory. We have heard voices, as from heaven, saying, *Go forward and conquer*. Yes, Sir, there are already kingdoms redeemed and Christianized by this instrumentality—a great Christian literature created in the once unwritten jargon of heathen accents. We have conquered the primary difficulties. Our Jonathans and their armor-bearers have reached the summit of the rock, and the enemy must fall.

Oh, Sir, if God has wrought such things by us in the incipient half-century when all was doubtful experiment, what will we do in the next half-century, now the tactics are well learned and the forces are well drilled. If, to-day, you need a tent to cover ten thousand people who rejoice in what the Lord has done, you will then need a tent that shall cover all the Mission Park, to accommodate the thronging multitudes who will gather here, to join in the shout,

"Jehovah has triumph'd, the people are free."

If another fifty years shall widen the missionary field in the same geometrical ratio as the past fifty years has done, then

shall heathenism and false religion scarcely retain a province in the whole wide world. And, Mr. President, why may we not expect that the ratio of our missionary expansion shall be even more than geometrical. Its spirit is creative and heliocentric. Oh it carries man upward to the source of light. It is amazingly attractive and provocative. Think, again, What has it already done? As from Jerusalem the glad tidings of redemption flew throughout all the countries, so from this consecrated missionary field has gone forth an influence that waked up the dormant energies of many churches and innumerable souls. Without presenting exact statistics, I may venture to affirm, that the mighty and praiseworthy hosts of Presbyterianism, the multitudes of Baptist brethren, the armies of Methodist pioneers, and religionists of all names and stripes in our country, have either been set in motion, or received a tenfold impetus from the spirit and labors of our American Board.

And I take particular occasion to rejoice and thank God, that this example has reached the steady and unexcitable heart of my own ancient, blessed Dutch denomination, and given to my church an impulse that will never cease to be felt. Standing aloof and inaccessible to the many wild isms of the day, she felt that there was neither superstition nor fanaticism, in concurring with the missionary spirit of the American Board of Commissioners for Foreign Missions. Sir, we feel that we owe much to the American Board. Never should we have rejoiced over our Scudders, Pohlmanns, Dotys and Talmages, had not your Mills, Judsons, Newells, set the great example of missionary abnegation and zeal. For long years would it have been impracticable for our small division of the sacramental host to march out to the field of battle, had she not been pioneered and protected by your advance-guard, and to a considerable degree provisioned from your military chest. Yes, Sir, we are happy in recording our acknowledgment to the American Board of Commissioners for Foreign Missions.

But, Sir, your zeal and success have stirred up new thoughts in the minds of some ardent brethren among us. What think you? Taught by your wisdom and inspired by your courage, they talk, even now, of going alone into the wilderness of heathendom, or somewhere in sight of your watch-fires, to pitch a camp on their own account. For myself, I have not yet consented to this bold adventure. I am not persuaded that it would be good policy. I prefer to remain in good company. A child should not even seem to be ungrateful to its mother. But I know and am persuaded, that you would say with the utmost cordiality, in the view of such a bold adventure, ‘If you can do more good among the heathen; if you can hew a wider path abroad; or if you can raise a more numerous company, or a bolder and more zealous spirit at home, by going alone, or separately into the work, then, in the name of souls that are perishing, in the name of our common Lord and Master, go in peace; and may Heaven prosper your enterprise.’ I echo, Sir, God’s will be done, and I will go with my brethren; their God is my God, and their work my work.

But while this missionary flotilla of the American Board has its machinery so sound and perfect, and while under the great Commander of the winds and waves, a noble son of my church is the commodore, I do not wish to cut the cable that holds our craft in company. And I would fervently add, beloved brethren, whether alongside or not, I will always look with veneration and love upon the American Board of Commissioners for Foreign Missions, and will never cease to cry,

Good old ship, freighted with the world’s salvation, On, fly before the wind; Heaven favor thee with an open sea and a smacking breeze. AMEN.

MR. FIELD. “There are no sects here to-day. There are branches of the one Christian church,

whose members are scattered throughout the Christian world. Of these churches are the Church of England, and its daughter in the United States. One of their clergy is here, the Rev. STEPHEN H. TYNG, who will now address you ; a minister of that ancient church, at whose altars our forefathers wedded their brides, and at whose fonts their children received the holy rite of baptism." Rev. Dr. Tyng, of New York replied :

I am much obliged to you, Sir, for your friendly notice of the Episcopal Church as the "ancient Church." But I do not appear in any sense before you as a representative of that Church. I much doubt whether I should be generally considered by them as a suitable representative of their body at any time, and particularly now. The Tyngs are rather at a discount there just now. But I trust I may come as a member and representative of that much more ancient Church, the elect, spiritual Church of the Lord Jesus, established in the ancient settlements of his own covenant ; that Church which excludes none who love our Lord Jesus Christ in sincerity ; that Church which embraces all in every nation who fear God and work righteousness. This would seem to be an occasion on which we might all forget that we belong to any other body than this.

I am happy to make my first visit to this beautiful valley on such an occasion as this, and rejoiced when I received your unexpected invitation to embrace the opportunity of meeting so many Christian brethren on this spot. Though the weather has driven us out of the park where we expected to meet, I could not allow it to prevent my visiting the spot this morning. I went there to contemplate for myself the beautiful scene, and strive to awaken myself with some of its recollections. It struck me there was something highly illustrative in a missionary park for a missionary memorial.

It seems a clear type of that free salvation in the Lord Jesus Christ, which is especially the theme and the power of the missionary work. A field enclosed, but open to the entrance of all, in which all have an equal right; and the beauties and comforts of which, all who please may equally enjoy. This free salvation—open, unconditional pardon for all who will receive it—is the great missionary message. It is to be connected in this work with no Church authorities or separations, with no Gerizims or Jerusalems. We are to go out and proclaim to all mankind unlimited deliverance in the blood of Christ to all who will accept it. The Missionary Gospel is “a garden enclosed,” but not exclusive; inviting everybody, shutting out nobody. Your park will be an appropriate memorial of the fact. And well might all improve its use and enjoyment in the thought, My right to the blessings of the Gospel is just as free, and the Gospel that I am to proclaim ought to be just as freely offered. I may have it, and everybody may have it, without money and without price. The Father seeketh such to worship him.

I was much interested in the thought which you suggested, Sir, in your opening address this morning, of the planting there of a specimen tree from every clime in which the missionary message is delivered, that will grow in our climate. This is also our great work, to plant for the Lord, in every land, “trees of righteousness, that he may be glorified.” I trust that all our work may be the planting of the Lord. But when you suggested this thought, it recalled the disappointment to my mind which I felt this morning on the ground. I had thought your park extended to the river-side, and, like the walks on the Cherwell and the Cam in our motherland, your future youth were to have the river beauties before them too. But I see you have shut the river out, and have left no chance for water-plants; no token that the abundance of the sea is to be converted unto Christ. Now, Sir, I would say, Go buy the residue of this field down to the margin of the river, before your own improvements have aroused the

selfish cupidity of the property-holders around you. Spread out an ample surface for your memorial trees, and an ample provision for the walks and meditations of your future missionaries.

I was quite struck, too, with the thought, while your jubilee orator was addressing us, of the propriety of the haystack as a memorial of our missionary work. I would keep the haystack always there. Not an iron haystack, as my reverend friend, Dr. Wyckoff, proposes. He must remember, that for iron the Lord will bring silver. There is no iron in the kingdom of God. I would have a real haystack, renewed when needful. It is a beautiful emblem. The missionary work is the harvest-work of the world. We are gathering in the Lord's harvest. We are building the Lord's haystack. We gather from every field, to combine in one common assemblage. And, ah, who can tell from what field the various straws come, but the Lord alone. They are all alike. George Whitefield called out once, "Father Abraham, have you any Episcopalians in heaven? No. Have you any Methodists there? No. Have you any Baptists there? No. What have you then? Nothing but Christians." This is the character of our work. Missionaries belong to no Church, but the Lord's whole Church. Who ever thinks in reading the Life of Martyn, for whom a Congregationalist has now furnished a sepulchre, that he was an Episcopalian? or the Life of Judson, that he was a Baptist? We feel a common property in this harvest-work. The straws are all alike when they get into the haystack. Let us never be satisfied to cock up our little rakings of hay, and leave them in the field to mould and mildew in separation. No, Sir! A final haystack, but no separate haycocks! Bring it all home, and let us build our haystack together, gathered from every field, by every hand, in sunshine and in rain, and sing our harvest-song over the finished work which the Lord has been pleased to do for us all. We have no differences in this work. We have one great message to deliver, one great

work to accomplish, one great harvest to reap. A free salvation for sinners in the blood of Jesus, the only-begotten Son of God, is our message. The gathering of converted souls to Christ is our work. The building of a spiritual Church with new-born souls, in the enclosures of grace and glory, is our final harvest. It is a glorious work. And your memorials of it are here most appropriate and striking.

But the peculiar purpose of this day's celebration leads us all to a consideration of the history connected with it. Every class of Christians in this country must acknowledge their obligations to the noble Association whose missionary work is particularly remembered here. It was the first, the original foreign missionary work in our land, and it gave inducement and reason for all the rest. We also acknowledge, in the Episcopal Church, our engagement in the great work to have been excited and awakened by it. But I cannot forget, either, the obligations under which that Society is to the previous efforts of the Church of England. I remember Dr. Porter, of Andover, said in his sermon before the American Education Society, in a beautiful reference to this subject,—
 “Had not her Horne, with trumpet tongue, aroused the energies of a slumbering Church, and her Buchanan lifted the pall which covered the millions of India, your Millses and your Warrens would never have set foot on pagan ground.”
 This is a work in which all the people of God are so interwoven and united together, that it is very difficult to strike the proportion of their mutual obligations. The past has been thus far most encouraging and triumphant. The prospect of the future is still more so. We have a range of openings before us, and an accumulation of opportunities for successful exertion, which will tax all the energies of the whole Christian body. Let us be faithful, earnest, and united in the work before us. This dim but cheerful day is a happy emblem for us. If it is not clear sunshine, neither is it darkness. And rich and full clouds of blessings are hanging over us, ready to fertilize and bless our whole scene and labors.

I was much interested in the prospective views of the problem to be solved by us, as presented by the orator of this day. I acknowledge with him the importance of spreading a Christian civilization, and of not dissevering Christianity from civilization. I will not deny that there is a danger of this separation, against which we are to guard. But I much more fear the confounding of the two, and the mistaking of civilization for Christianity. I think there is an alarming tendency to this—a disposition to look at the temporal elevation of a savage community, and a melioration of the outward and social evils of the present life, as a real extension and operation of the Gospel. The preacher at home, and the missionary abroad, are both exposed to this delusion; and we must guard against it. Let us never mistake the progress of outward advancement in the present life, for that real conversion of soul which is still indispensable for the salvation of another. The slumbers of the sinful soul cannot be “awakened by the snorting of the iron horse.” I would agree to the importance of spreading what our orator has called “a model kitchen.” And since he says he knows a woman who could show them how to work it, I will say I know one too, for I have tried her for these near five-and-twenty years. Christian female influence, in all its departments, is most important in our work. But I would especially have that influence which David says is “bubbling up of a good matter, and speaks of the things concerning the King,” as naturally and as easily as the steam arises from the spout of her own tea-kettle in the model kitchen. We cannot overvalue the importance of Christian family influence. I have wondered that no speaker to-day has thought of Mills’s answer to his father’s remonstrance against his missionary plans: “Father, your prayers have led me to it.”

But we must watch especially over a pure and simple message of the life-giving Gospel. The word of power, the word which giveth life to the soul, is the message of a crucified Christ—“the faithful saying, that Christ Jesus came into

the world to save sinners ;” that which the dying Dr. Alexander said was now “all his theology.” We want a far more simple and constant preaching of the Gospel every where. And this is especially the missionary message. Let our missionary societies urge and guard this point with increasing earnestness. We shall never triumph in our Master’s cause but in preaching simply our Master’s word. This is the message which the Holy Ghost will bless for the conversion of the world, and this alone. My judgment of the solution of our problem would be, to call back the whole Christian Church to the Acts of the Apostles, and send the message out again in the simplicity of Christ, and with the demonstration of the power of the Holy Ghost ; and then expect and allow all possible advancement of civilization to follow in the train of this divine truth. I hope I may not be considered wanting in respect, in this expression of opinion. But I felt, while I listened to the earnest eloquence of to-day, that there was a danger of mistake on that other side also, which ought not to be forgotten. In listening to-day to the interesting history of the haystack meeting, my mind recalled a similar meeting which was held at Andover in 1811. On a Fast day, six young men, members of the Academy, went together during the hour’s intermission into a wood behind the Old South meeting-house, and there, around an old stump of a tree, knelt down together in united prayer. The meeting was without forethought or appointment. These young men had no particular connection with each other. But their history has been interesting in their subsequent course. They were Samuel Green, who early died in the ministry at Boston ; Daniel Temple, who passed his ministry in the Mediterranean, and a few years since came home to die at Woburn, in the room in which he was born ; Asa Cummings, so long the editor of the Christian Mirror, who has lately departed in the State of Maine ; William Goodell, now the faithful and beloved missionary in Constantinople ; Alva Woods, late President of the University of Alabama, and Professor in

Brown University ; and myself, still surviving—that is, four Congregationalists, a Baptist, and an Episcopalian. We knelt together in love and prayer on that day. We have tried, I trust, to glorify our common Master in our different ministries since. All of us have ministered the Gospel of the Lord Jesus Christ according to our opportunities, I humbly trust, acceptably in his sight. And thus, when our earthly work shall have been completed, I doubt not we shall meet in perfect harmony and love before his throne. There may we all meet, to give all the glory of our work to Him who sitteth on the throne, and to the Lamb for ever and ever. And I am persuaded, Sir, that the more we cultivate this spirit of union and love, the more we shall imitate our Master's pattern, and the happier, and the holier, and the more useful we shall be in his service. The promotion of this spirit, I trust, will be one of the tendencies of the celebration of this day.

The following lines, composed for the occasion by Mrs. MARY BENJAMIN, widow of the late Nathan Benjamin, long a missionary at Constantinople, were then sung to the tune of the Missionary Hymn.

Just fifty years are numbered,
 Since, where we meet to-day,
 A little band of Christians
 Were gathered oft to pray ;
 A youthful band and feeble,
 Nor wealth nor fame was theirs ;
 Yet here with God they wrestled,
 And mighty were their prayers.

No earthly schemes or wishes
 Those young disciples swayed,
 And led their feet so frequent
 To seek this quiet shade ;

But deep within their bosoms,
 A holy flame burned bright,
 Which soon 'round earth's broad circle
 Should shed its glorious light.

The love that moved the Saviour,
 That drew him from the sky,
 Moved them with tenderest pity,
 O'er heathen woes to sigh ;
 They yearned with quenchless ardor,
 Their Master's steps to tread,
 And bear his parting message
 To lands with death o'erspread.

Now pause we here a moment
 That sacred group to see ;
 Not bending 'neath the covert
 Of some o'erarching tree ;
 A haystack forms their shadow,
 From careless eyes to screen,
 Their roof 's the clear blue heaven,
 Their carpet, earth's broad green.

Do not glad angels hover
 On folded wing around ?
 Bends not the Saviour's presence
 Above this hallowed ground ?
 Are not the prayers here uttered,
 So fervent and sincere,
 Breathed from each pleader's spirit
 Into his listening ear ?

Where 's now that band of brothers ?
 Some found an early grave
 Afar from home and kindred,
 Where India's palm trees wave ;
 But Ocean's pitying surges
 A requiem long have wept
 Above the dreary chamber
 Where Mills's dust has slept.

Let us inscribe their tablet
 In holy thoughts and aim,
 In high and earnest effort
 To spread the Saviour's name ;
 To keep the sacred beacon
 They kindled, burning bright,
 Till lesser flames shall vanish
 In full Millennial light.

O ! watch there not around us
 A glorious train to-day,
 Of those who caught their mantle
 And walked their holy way ?
 And hear we not their voices
 Call us from sloth to rise,
 To follow in their footsteps,
 And meet them in the skies ?

MR. FIELD. "The Commonwealth of Massachusetts, the venerable mother of noble men and noble institutions, is represented here by one of her former Governors, himself an example of her best sons. EMORY WASHBURN, of Worcester, an alumnus of this institution, will now, I trust, let us hear something from him, on behalf of his State." Hon. Emory Washburn, LL. D., then replied :

MR. CHAIRMAN :—In yielding to your call to say something in behalf of Massachusetts, I feel half inclined to complain that she has been postponed to the Empire State, after the eloquent address from one of her most gifted sons, to which we have just listened with so much delight. [Dr. TYNG. The gentleman ought to remember that he is alluding to one as much a native of Massachusetts as himself.]—I accept the correction, Mr. Chairman ; but it by no means relieves my embarrassment, when I remember that I am obliged to follow a gentleman who, like yourself, has added

to the native qualities of a Massachusetts man the training and accomplishments of the great metropolis of our country.

But, Sir, standing upon this spot, surrounded by its hallowed associations, with all the memories which the day and the occasion are calculated to awaken, one can hardly keep silent in the presence of this crowded assembly, even at the hazard of doing injustice to the subject and himself.

No one can contemplate, for a moment, the history of the missionary enterprise in this country, without being struck by the economy of divine Providence in the instruments by which the great work of Christianizing the Pagan world was here conceived and undertaken. Friendless, feeble, unknown to the world, yet urged on by a power and an inspiration of which history only here and there furnishes examples, they gave the first impulse to an enterprise, compared with which the conquests of an Alexander or a Genghis Khan were but the work of a day. It was Providence working out anew its great designs, by the humblest of instrumentalities. It was Moses tending Jethro's flock on Mount Horeb. It was a son of Zebedee casting his net upon the Sea of Galilee. It was Peter the Hermit at the Council of Clermont.

And as we trace the progress of this enterprise, we are struck by the mighty truth that, few and feeble as were the men who went forth in what the world looked upon as a vain effort to arouse the nations of heathendom, they were able to accomplish what could never have been done by the entire nation itself, with all its treasures and navies and armies. They meddled not with the power of crowned heads. They threatened no revolution by violence. They awakened no jealousies of the civil power. They penetrated where our armies could not march. They planted institutions, and reared the fruits of moral culture, among nations which war might decimate, but could never conquer into Christianity.

I know it is often asked, What have our missionaries, in fact, accomplished? Where are the fruits of so much labor,

and so much treasure expended? As if old nations were to be educated, old prejudices eradicated, old superstitions banished in a day! Let me compare this missionary enterprise with some of the most renowned schemes of ambition which are recorded on the pages of history, and see with how much truth men speak of failure and disappointment in view of it. There is a coincidence, at least in time, between it and one of these historic events, that must strike the most casual observer.

In the memorable year 1812, on the 24th of February, that treaty was entered into between Bonaparte and Prussia, that had for its object the conquest of Russia with its sixty millions of people. Five days only previous to that event, two young men embarked, with their wives, at Salem, to go forth as soldiers of the cross to war with the powers of darkness among the hundred millions that thronged the plains and cities of the East. Each were preparing for a war of conquest; one by the sword, the other by the Bible.

Let us follow, for a moment, the career of these two forces, if indeed one of them be not too powerless to be put in contrast with the other. It is the 23d of June. The united armies of France and Spain, of Italy and Germany, are assembled on the banks of the Neimen. Language fails to describe, in adequate terms, the splendor and magnificence of that array of armed men. Five hundred thousand of the choicest troops in the world, who had gathered laurels at the Pyramids, or at Wagram and Austerlitz and Jena, are to pass that river on the morrow, with pennons flying, with arms glittering in the sunlight, and, moving at the measure of bugle and trumpet and swelling note of martial music, under the lead of the greatest soldier the world had ever seen, resolved upon conquest and victory. Six days only before that, the little vessel that bore Newell and Judson let go her anchor in the harbor of Calcutta. On the shore of the Neimen stood a few scattered troops of Russia, to oppose the passage of the grand army. On the shore of India

stood a Christian Governor, backed by the whole power of the East India Company, to repel the invasion of these two tempest-tost, toil-worn missionaries of the cross.

Now, Sir, let us close the volume of history here, and read from the lessons of human experience the fate of these two expeditions. Victory has undoubtedly again perched upon the standard of this conqueror in a hundred battles, while discomfiture and defeat only await this wild and visionary scheme of overthrowing the idols of a pagan world.

I open that volume again, at the end of eight months. It is February, 1813. One of the two whom we had left at Calcutta, after escaping to the Isle of France, where that noble-hearted wife, so worthy to be the pioneer in the mission cause, had put on the robes of immortality, has at last returned and set down, solitary and alone, to begin his work amidst the thronging dwellers in Ceylon.

But where is that army that, eight months ago, had entered the Russian empire, to conquer and possess it? I look for it in vain. Scattered, broken, discomfited, destroyed, the last straggler of all that mighty host has followed in their retreat the scarce twenty thousand panic-stricken wretches, whom cold and hunger and the sword of the Cossack have spared to tell their dismal tale of suffering and defeat.

This brief chapter of the history of a single year, needs no comment to enforce its own moral. Nor does it stop here. I look again for that leader and his army, and I see him brought home from his prison, in the midst of the ocean, to repose in state beneath the dome of the church of the Invalids, while here and there some old and decrepid soldier of his grand army is listlessly sitting and musing over the memories of the past.

I turn, again, to the other of these two enterprises; and though the early pioneers in the work are sleeping, Mills in the bosom of the mighty deep, some beneath the palm groves of India, and some in the green valleys of the Pacific isles, I see the enterprise which they inaugurated still going on in

triumph. It has become the enterprise of the age, while yet some of its early champions are spared to witness its widening field of influence and success. I cast my eyes over the field of missionary operations, and I find nearly seven hundred laborers stationed in more than one hundred and eighty different localities, under the guidance of a Board possessing neither official rank nor power, who in 1812 could command an income of only twelve thousand dollars, now wielding a revenue greater than that of some of the European States, and making their cause felt and respected in every quarter of the globe. Well, then, may the sons of Williams dedicate this spot to the memory of their associates, Mills and Richards and Hall. Well may American Christians gather around it. Well may the returned missionary come up hither, to rekindle his zeal, and renew his vows of fidelity in the work in which he is engaged. We rear here, it is true, no monument of art. The men and the occasion need none. This scene, this spot, are in far better harmony as monuments, than bronze or marble, though moulded by the hand of art and genius. The leaf-buds, in yonder grove, where those pioneers met and prayed, bursting, when the winter is over, into the rich verdure of Summer, and putting on, at length, the gorgeous livery of Autumn with its ripening fruits, are far more fitting emblems of that enterprise whose earliest bud was developed here, but the last of whose immortal fruits shall be gathered only when the Cross shall wave in triumph over a redeemed world.

MR. FIELD. "Napoleon once said that Constantinople was the centre of the world. The American Board has done well to make it a missionary station, and we shall hear of it from one of its missionaries, the Rev. ELIAS RIGGS, who has been there in the service. That city has been the centre of vast naval and military operations during the

past two years, and great results have followed from them. But of all the influences at work among the eastern populations, that of the Christian missionary is certainly none of the least, and time, I think, will show that it is one of the greatest." Rev. Elias Riggs, D. D., of Constantinople, who for twenty-four years has been a missionary to the Armenians, then said :

MR. CHAIRMAN :—When the ancient people of God had been brought safely to the eastern shore of the Red Sea, there went up a joyous song from the thousands of Israel, saying,

“ Sing ye unto the Lord, for he hath triumphed gloriously ;
The horse and his rider hath he thrown into the sea.”

But before they could be permitted to sing that song of triumph, they must stand in very different circumstances on the western shore of the same sea. Behold them there, in straits and terror ; a mountain barrier on their right, the wilderness on their left, the sea before them, and the chariots and horsemen of Pharaoh behind ! But what was the word of the Lord by Moses to that terror-stricken host ? “ Stand still, and see the salvation of our God, which he will show you to-day.”

Similar has been the experience of the mission with which it is my privilege to be connected ; in the beginning, straits, anxieties and dangers ; subsequently, enlargement, deliverance and rejoicing ; and at every step we could only say, “ It is the Lord’s doing.”

We have, indeed, been permitted, and we account it our highest privilege, to *work together with Him* ; to preach the glorious gospel, to translate and publish the Bible, tracts and evangelical books, and to train some “ faithful men who may

be able to teach others also." But after all, we have felt, and have often exclaimed, that *the work was of God*. One illustration of this truth is found in the fact, that the most rapid development of the great reformation going on among the Armenians, has been at some of our newest stations. The largest church and the largest congregation, within the bounds of our mission, are at Aintab, a city two days' journey north of Aleppo, and scarcely known to our churches in this country, until recently, even by name. Well do I remember when, in our mission meeting at Constantinople, only nine or ten years ago, discussing the subject of occupying that station, we seriously doubted whether the first missionary should venture to reside in that wild and apparently unsafe region, or should take up his residence at Aleppo, and reach over as best he might, and labor at arm's length for the dwellers in Aintab! And now, what do we see? In that same place, although the first missionary who went there was driven away with stoning, there is now a living church of one hundred and sixty-seven members, in the judgment of charity new creatures in Christ Jesus, a stated congregation of seven hundred or eight hundred, and a church edifice capable of containing a thousand hearers, and often filled to overflowing with serious and attentive listeners to the words of eternal life!

The question has been asked whether the progress of the recent war affected the missionaries or their work unfavorably. To this I reply, that personally we were not exposed to danger. We looked on and saw the immense preparations of the allied powers. We saw the passage of fleets and armies to the scene of combat. We witnessed reviews of the allied forces, and saw their regiments depart in their completeness and pride; and in some instances we saw their shattered fragments return after the campaign. But in the immediate vicinity of the capital there was no fighting. In respect to our work I should say that, on the whole, the progress of the

war rather promoted than hindered it, and that in many ways which time forbids me even to enumerate.

You have heard, Sir, with interest and with hope, of the publication of an edict last Spring, by the Sultan of Turkey, announcing a variety of reforms in the administration of his government, and especially proclaiming the principle of entire religious toleration. All these reforms were proposed by the Ambassadors of Great Britain, France and Austria, and accepted and adopted by the government of Turkey. When some of my associates called, soon after the promulgation of that edict, on Lord Stratford de Redcliffe, the British Ambassador, to congratulate him on the success of his efforts in the cause of religious liberty, he evinced sincere and profound emotion ; and, raising his hands toward heaven in thankful acknowledgment, said, "*God has done it.*" "When," said he, "we proposed those twenty points of reform, I anticipated that some of them would be accepted, some rejected, and some debated and delayed ; in short, that we should see *some progress*. But they were all adopted, without exception and without delay. *God has done it.*"

I need not add, Sir, that we heartily sympathize in this view with the honored representative of Great Britain, whose untiring efforts have been given for so many years to the cause of religious liberty in Turkey.

One of the reforms inaugurated by the recent edict, is the admission of the testimony of non-mussulmans in courts of justice. Hitherto the murderer even, might escape the vengeance due to his crime, if only he were a Mohammedan and the witnesses against him not. I have myself known an instance of this kind. But an escape from justice on such technical grounds will no longer be tolerated.

But, Sir, towering high above all the other points in importance, stands the grand principle of religious liberty. The edict plainly declares that no man shall be molested on account of his religious opinions, or on account of *changing*

his religion. And here permit me to remark, that an error has been committed in the French and English versions of the very sentence of this edict, more important than all the rest put together. In those translations that sentence is made tamely to read, "No man shall be compelled to change his religion." And many of our English and American editors have said, after reading the document, that the death penalty was not expressly abrogated. Now the fact is that the original Turkish of this passage reads literally thus: "In the matter of a man's changing his sect or his religion, no compulsion shall be used toward him." It was designedly so worded as to mean that neither could any man be compelled to change, nor prevented by violence from changing his religion or his sect. And it is universally so understood by Mussulman readers.

I have myself seen, Sir, years ago, the head of a man severed from his body and both exposed for three days to the gaze of the populace in a public street of Constantinople, for the crime of having left the Mohammedan and professed the Christian religion; and an official notice was posted on the wall near by, declaring that he had suffered the penalty of *apostasy*. I trust such a sight will not again be witnessed in that city.

Now, Sir, when we reflect that this awful penalty was inflicted in pursuance of a settled policy of the Mohammedan system, a policy founded in unmistakable declarations of the Koran itself, we may well attribute the recent change to the wonder-working power of Him who ruleth among the nations.

The question has been asked, whether the reforms thus promulgated will be carried out. I reply, Sir, that in my opinion the government of the Sultan is entirely sincere in this matter, being fully persuaded that no other course remains for Turkey but to pursue and complete a system of European reform. It is no doubt equally true, that the great mass of government officers throughout the country do not

understand and love these reforms. As an instrument under Providence for carrying them into practice, I look with most hope to the steady vigilance and co-operation of the British Ambassador. However, a great point has been gained in the promulgation of these principles before the Turkish community and before the world.

One remark more. The Austrian and French Ambassadors united with the British in proposing these reforms. You cannot fail, Sir, to have remarked that in doing so they were demanding a wider and more complete religious toleration in Turkey than either of their emperors is willing to concede in his own dominions. Can we refuse to see, in the providence which has led them to take this step, the hand of Him who governs all for his church, and who said to Zion two thousand five hundred years ago, "The sons of strangers shall build up thy walls, and their kings shall minister unto thee!"

MR. FIELD. "We have heard the report of a missionary. I will now ask the Rev. Mr. Poor to chant some verses in the Tamil, that we may hear the language spoken by the people among whom Richards labored and died." Rev. D. W. Poor, of Newark, N. J., son of the Rev. Dr. Poor, so long a missionary in Ceylon, came forward and said:

MR. CHAIRMAN:—In accepting your invitation, I wish to protest, at the outset, against being considered as offering myself a candidate for the Professorship of Tamil in that new institution which we have heard so eloquently delineated by the orator of the day. I am no Tamil scholar; and I conceive my duty will be fully discharged, if I contribute to the entertainment of this audience a specimen or two of my native tongue, which memory still preserves among the

reminiscences of my boyhood. The first I will repeat is a bit of poetry, quoted from a Hindoo work in a tract we used to circulate. It is a curious illustration of analogical reasoning, which I would commend to the special attention of the President of this College, as connected with the themes he is wont to discourse upon. The purport of it is to disprove the after existence of the soul.

Here the verse was repeated.

The meaning of the verse is as follows:—As milk once drawn never enters the udder again, as butter once churned never turns to milk again, as a broken conch-shell never can be made to sound again, so man, once dead, never returns to life again! This is heathen Tamil.

As a specimen of Christian Tamil, I will give the Doxology with which our services were sometimes concluded.

This being sung, was followed by the Lord's Prayer, at the special request of the Chairman.

MR. FIELD. "There is a missionary station, as you well know, on the island of Ceylon. The Rev. MIRON WINSLOW was long a laborious and devoted missionary there; and as he is now returned from that island of cinnamon groves, I must beg him to give you his report." Mr. Winslow, who has been among the heathen of India for thirty-seven years, responded:

MR. CHAIRMAN:—I appear principally as a witness, to give my testimony. This has been my chief employment for nearly thirty-seven years among the heathen. We have heard of the men of the haystack. I had the privilege of personal acquaintance with two of them, Mills and Richards.

It has been mentioned here, that Mills was a missionary because of his father's prayers. It may be known to many, that he was a Christian in answer to the prayers of his mother. If there were men of the haystack, there were women of the closet. Mills was a careless youth of sixteen, at school. He returned home at a vacation. His mother had prayed much for him, and was pained to see in him no evidence of real anxiety concerning his soul. She spoke with him most earnestly as well as affectionately. When he left one morning to return to school, she went to her closet, resolving that, God giving her grace, she would persevere in prayer until she had evidence that her petition was accepted. There is such a thing as the "prayer of faith," indited by God, when he is about to grant the blessing asked. Such a prayer was offered by this Christian mother, who prayed as only such a mother can pray, and again "travailed in birth" for her son, that Christ might be formed in him. She at length left her closet with the assurance that her supplication had entered into the ears of her Father in heaven.

At that very hour, her before thoughtless son was passing a grove, and suddenly felt constrained to turn into it, and pray. He did so; and, as it would seem, for the first time in his life poured out his heart before God, in the name of his great Intercessor. From that time he began a new life—the life of an incipient Christian missionary. This is mentioned for the encouragement of mothers, for they are called upon to give up their children to the Lord, as did the mother of Mills, even should he call son or daughter to go far away to the Gentiles.

I also knew James Richards; and for nearly four years had the privilege of laboring with him in the same mission-field. His worth has not been fully understood. It was my privilege to write the epitaph upon his tomb, which has been read here to-day; and I can testify it contains no exaggeration.

In him appeared, emphatically, the "beauty of holiness."

I stood by when a sweet infant of his, nine months old, breathed its last. With the utmost composure he said, as he saw the last struggle of the precious darling, "It now fills just the place designed for it from all eternity." He could ask no more.

On his own dying bed, not many hours before his departure, he said to me, in speaking of the duty and privilege of praising God, "I have sometimes had as much joy in praising God here, as this poor body could bear, yes, as much as this poor body could bear; but when I *see* Jesus, then I shall sing, Oh, then I shall sing;" and with his eyes turned upward, so as almost to penetrate the world of spirits, and his countenance beaming with celestial radiance, he raised his weak frame from the bed, as though struggling to fly to heaven.

Such was the spirit of praise of one of the men of the haystack; and such is the spirit we all need. It was their prayerful, thankful spirit which brought down the blessing of Heaven on their humble efforts. They felt that the heavens above them were a great whispering gallery, in which every note rising from their hearts to their lips was concentrated, and would enter the ear of the Lord of Sabaoth.

We have now reached a new era. "The year of Jubilee is come." "Then let us anew our journey pursue." I trust a new impulse will be given to the cause of missions this day. We all need a new baptism of the Holy Ghost and of fire, that we may really live for the conversion of the world—that each one may bear in mind that he is to be in the world as Christ was in the world, for the very purpose of bringing it back to God. We need to feel a *present duty*. This is the great want of humanity. It is the foundation of idolatry, for the heathen must have a god whom they can see.

We have a God who has been seen in human flesh. Oh, how unlike the idols of the heathen; and he has said to his church, "Lo, I am with you alway." I can testify that He is faithful that promised. "Not one thing hath failed of all

the good things which the Lord God spake concerning us ; all have come to pass." I have found in returning home, the hundredfold promised for this life—a hundred fathers and mothers and brothers and sisters, in place of those left ; and every where open houses and open hearts. I would, therefore, encourage all to believe that we have a God at hand and not afar off. A God around us and in us. Oh, let us be strong in him, and in the power of his might. Let us really live as *believing* that every thing here is to be estimated by its influence on our everlasting destinies—as it takes hold on eternity.

In reference to the missionary work in India, there is not time to speak. The obstacles are great. There is a hereditary priesthood ; an ancient and extended literature ; immemorial and time-indurated custom ; the iron and adamant barrier of caste ; a cruel, but fascinating superstition, controlling every action ; and inconceivable love of sin. But prayer has been made. The good done has been in full proportion to the means employed. There are more than one hundred thousand nominal Christians in India, and many of them, no doubt, are real Christians. In the missions of the American Board there are about four thousand in the congregations, and more than one thousand in the churches, and many of them have come through great persecution. I have had some taken from me by force, and put into irons and imprisoned. But I have seen the Spirit of God poured out upon the schools there, as manifestly as here, and the same grace operating in the conversion of the Hindoo, which has been effectual in my native country. We have received at Madras more than one hundred to the church, have built two convenient church edifices, by subscription ; have a high school of two hundred and fifty lads in English, and male and female vernacular schools, with nearly twice as many more. About twelve have been baptized from the schools, including those taken away by force and received to the church at other stations. Many not con-

verted have been useful, and some not baptized have, we hope, been saved in a dying hour. I have the privilege of preaching in Madras to more than five hundred, on Sabbath mornings, and have a Sunday school of nearly four hundred children and youth. In other places are rural congregations which any of you would like to join, though seated on the ground. Great changes have taken place in the weakening of the bands of caste, and lessening the influence of the brahminic superstition. There is an extended *preparatory work*. The masses of ice have lost much of their congenial frost, and are honey-combed. They need only the breath of heaven to dissolve them at any moment.

I would say, then, to the graduating class of this College, and to other members of it, "Come with us, and we will show you good." We need men, in the conflict. A sergent's guard could not have taken Sevastopol. If half the pastors in New England should leave their people and go to India, it would be an immense gain there; perhaps in the end, with the blessing of God to bring forward others to supply their place, it would be no loss here. At any rate, we need to go forth in much greater numbers than heretofore; as we have been told that Mills said, "like the Irish rebellion, forty thousand strong." I do not know whether the entire plan, so ably set before us by Professor Hopkins, is feasible or not; but *something must be done* more worthy of the object than has yet been attempted. As Miss Mary Lyon used to say, we should help in four ways, all indicated by words beginning with the letter *p*; by *prayer*, by the *purse*, by *proxy*, and in *person*.

MR. FIELD. "Gordon Hall, a graduate of this College, and one of the earliest missionaries, perished in the service, leaving us the example of a well-spent missionary life. His son, the Rev. GORDON HALL, is here, and I shall ask him

to address you as the representative of his father." Rev. Gordon Hall, of Northampton, Mass., then said :

MR. CHAIRMAN :—It is not my privilege to appear before you as an alumnus of Williams College, and yet I cannot but think that an institution which is the Alma Mater of the father, must own some relationship to the son.

While appreciating, therefore, the courtesy which has invited me here, and remembering that I am here not for my own sake, but as the representative of one whom this College is pleased to number among her sons—here perhaps, because a question has been asked like that of David, "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?"—while thus fully sensible that I am here by courtesy, still, may I not claim a certain right to be here? It seems to me that I have a right to mingle in these scenes which would have rejoiced the heart of him whose name I bear. Methinks I have a right to look upon these hills and fields which were dear to him, to tread where he trod, to love those grounds and walls where his name still lingers, to love my father's brethren, and call them my kindred, to claim adoption from his Alma Mater, (which I gratefully acknowledge as tendered to me this day,) and as his heir, to claim that portion of her benediction to which he would be entitled.

May I not urge another claim, also, to participate in the festivities of this your high day,—this day which brings to mind the origin of the American Board? Doubtless it must be conceded that I am connected with the American Board, as the son of one who helped to pray it into existence and strength, who prayed for it, and gave to it his services and his life, until his Master called him to a mission above and to the ministries of heaven. Honored and blessed be those men in whose hearts God planted *the germ* of this great undertaking. The secret of the Lord was with them, and

all nations shall yet call them blessed. But blessed also those who tended and nurtured this enterprise in its feebleness, who identified themselves with it when even churches and pastors deemed it premature and visionary. Blessed those who were true to it in its humiliation and struggles; who then loved it, hoped for it, prayed for it, acted and suffered for it, unto whom the Lord could say, "Ye did it unto me." Blessed then many whose names have not been mentioned here to-day; many a lowly man of faith, many a humble, praying female whom the world knoweth not, but whose record is on high.

I am not here, to-day, from any foreign missionary field. The providence of God appeared, in my view, to bid me do what my constitution and health might allow in this Christian land. And perhaps, for this very reason, that I have never gone abroad, I may the more appropriately speak a word to those who are among us from a foreign service. As we mark your frames, complexions and features, giving evidence of toil and exposure in unfriendly climes, we thank you for these seals of your discipleship and fidelity to Christ, these marks of the Lord Jesus which you bear about in your bodies, incurred, not by toil for mammon in some land of gold, but by following the unselfish, benevolent life of Him who came not to be ministered unto, but to minister, and to give his life a ransom for many. I am sure that I express the sentiments of my brethren in the ministry, when I say, We thank you for your example of devotion and perseverance. We thank you for your presence here to-day, and your earnest words. After hearing these words, and looking into your faces, and taking you by the hand, we will go to our fields of labor, stimulated by your example, to remember you more earnestly, to pray for you more fervently, to commend your cause more faithfully to the sympathy and aid of our churches. And as you return to your distant homes, you shall scarce know which is the greater, the blessing you carry to the heathen, or the benediction of quickened

love and zeal you leave behind you among your brethren of these churches.

It may well be supposed that I am interested in the movement which is making to purchase the meadow where Mills and his associates prayed, and to preserve it as consecrated ground. If Bunker Hill deserves its monument as one of the opening scenes of the revolutionary conflict, then should this spot be marked, whither is traced an organization destined to revolutionize nations. If the Turk and the Russian will contend for their holy places, then should we vie with each other in our love and reverence for this hallowed spot. This is one of earth's holy places. From here has gone forth a power greater than from any battle-field or council-chamber. Let these acres be the possession of Williams College, whose sons have consecrated them. Let them be enclosed and held sacred ; and let some fitting monument set forth that which gives them glory. Let the students of this institution, in coming years, tread these grounds to breathe a hallowed atmosphere, to be sensible of high communings and heavenly sympathies. Nay, pardon me, Trustees of this College, and gentlemen of the Faculty, and honored Alumni, pardon me when I say that this is not your property—not wholly yours, and it never can be. Every missionary and every lover of missions will claim that they have property here ; that this is Christ's ground, and they are joint-heirs with Christ. The graduate of Yale and of Amherst shall tread these grounds, and claim that they have property here. The Christian scholar from our Eastern and from our Western institutions, and many from the old world, shall yet tread these grounds and claim that they have property here. The Christian student shall open his heart to the associations of this place, and go hence a holier and a stronger man. And the weary missionary, revisiting his native land, after meditating here, shall go away refreshed and strengthened. Here, doubtless, will a missionary spirit be breathed into many a heart, and upon many a heart will a new baptism of that spirit be here poured out.

Bear with me while I add one thought more. We are not here to glorify men or places or institutions—but God. Those holy, praying men, whose names are so prominent before us to-day, could they speak in our ears, would say, ‘Not unto us, not unto us, to God give glory.’

And that meadow—beautiful as it is, there are others that might challenge comparison with it in respect to natural features. Why then should that be the favored and chosen spot to which the origin of the American Board must be traced? ‘Even so Father, for so it seemed good in thy sight.’

And the American Board itself—‘From a little one it has become a thousand, and from a small one a strong nation.’ ‘Not by might, nor by power, but by my Spirit, saith the Lord.’

And this seat of learning—Why should it be among her sons that this immense and growing evangelical enterprise took its rise? Because here God gave his unction from on high.

To God, then, we commend this ground, that it may ever yield a harvest of sanctifying memories and quickening impulses.

To God we commend this honored and beloved institution, that it may raise up a long succession of able and faithful men to preach the unsearchable riches of Christ.

To God we commend the American Board, that it may do its work with ever-increasing devotion and success, till the promised day come, when none shall say to his neighbor, ‘Know ye the Lord,’ for all shall know him from the least unto the greatest.

MR. FIELD. “A friend of Samuel J. Mills, who forty years ago was in frequent intercourse with him, has come to join us in our services to-day, and brought with him notes of conversations he

then had with his friend, which I am sure will interest you. I shall ask him to come forward and give us these notes, and some account of Mills." HENRY HILL, Esq., of Boston, for thirty-two years Treasurer of the American Board of Commissioners for Foreign Missions, said:

MR. CHAIRMAN:—Instead of occupying five minutes, I ought to apologize for standing here one moment; for I have not the honor to be a graduate nor a returned missionary; although, through the favor of God, I have had the honor and the privilege and the happiness, in years past, from time to time, of extending a cup of cold water to one and another of the noble missionary band.

It did not occur to me, until quite recently, that I had ever had any connection whatever with any one of the men of the haystack. But I hold in my hand a copy of a few words which I noted down about forty years ago. They relate to Samuel J. Mills, and are as follows:

“New York,”—where I then resided,—“Oct. 10, 1816. I called on Mr. Mills a few evenings since; and after sitting some time with him at his boarding-house, we walked in Broadway until half-past ten. The burden of his discourse was missionary exertions, missionary services, missionary labors.

“This evening, on our way from prayer meeting, my sister and I called on him, and he handed me some papers which he had previously offered for my perusal. Among others was, ‘A Word for Christ and the Heathen.’

“New York, Nov. 19, 1816. Mr. Mills has returned to the city and handed me a Report. He will, in a few days, commence another tour to the South and West.

“Baltimore, Dec. 19, 1816. I have found Mr. Mills and spent the evening with him. He goes to Washington to-morrow morning.”

The object of Mr. Mills, in our interviews, was to press upon my conscience the question of my becoming a mission-

ary. And he did his work thoroughly. But he found me with some mercantile entanglements. I was then twenty-two years of age, and I was about to embark for South America, for commercial purposes. So, before we parted, he said to me, with a sweet smile which I well remember, "I hope you will be a missionary man." And, Sir, I have not been entirely disobedient to what now seems to me to have been a sort of heavenly vision. And my life has been made so happy by endeavoring, in some measure, to act in accordance with the hope expressed by him, that I would recommend, most heartily, to these young men, and to those who are older, and to all, to follow the advice and imitate the example of Samuel J. Mills, who was himself emphatically a *missionary man*.

MR. FIELD. "The Sandwich Islands mission has been one of the most successful of all the missions undertaken from America. Its results are most palpable, in the social and political condition of that interesting group of islands, so near our own shores, and so likely at some future time to become a part of our political system. Let me ask you now to hear the Rev. E. W. CLARK, one of their missionaries." Mr. Clark, for the last twenty-nine years a missionary at the Sandwich Islands, responded as follows :

MR. CHAIRMAN:—I need not say that my feelings have been deeply interested on this occasion. Nearly a year ago, when, in the distant islands of the sea, I first heard of this intended gathering, my heart beat with a desire to be present on this occasion ; but, separated as I then was many thousand miles from this consecrated spot, I little expected that such a privilege would be granted.

It is now more than thirty years since I first became con-

nected with the little 'Society of Brethren' which was first formed here, and whose existence was, for many years, unknown to the outer world. It was a society formed, not to aid in *sending* the gospel to the heathen, but to effect a mission to the heathen in its own members. All who united with it became pledged to go personally to the heathen, unless Providence hedged up the way.

While a member of the Seminary at Andover, if any one thing more than another impelled me strongly towards the work, in which it has been my privilege so long to labor, and in which I hope still to labor until called to a higher sphere, it was reading the manuscript records and correspondence of this Society of Brethren. Among this correspondence was the letter which has been read before us to-day. These records and a part of this correspondence were first written in cipher, as the Brethren did not think the time had come to divulge fully their plans to the world.

What do we already behold, as the result of these small beginnings? It has been my privilege to witness some of these results in the islands of the great Pacific. Time will not allow me to go into detail. I can only say, that I have there witnessed a nation of barbarians transformed into a state of comparative Christian civilization. The bloody keau has been exchanged for the Christian temple, and the implements of savage warfare for the implements of civilized life. And the nation is now fast advancing in the graces of the Christian religion, and in every kind of useful knowledge.

And more than this, they have caught the spirit which animated the brethren who met at the haystack, and are going forth to regions beyond, diffusing abroad to other islands the same blessings which they have received in answer to the prayers and efforts here set in motion.

It is fitting that there should be here some memorial to commemorate the beginnings of this great work, which is to go on, until every island and every continent shall be vocal with the praises of Him whom to know is life eternal!

MR. FIELD. "We have another missionary returned from Ceylon, the Rev. Mr. HOISINGTON, who will, I trust, speak for himself." Rev. Henry R. Hoisington, of Williamstown, Mass., who has labored as a missionary in Ceylon some twenty years, said :

MR. CHAIRMAN:—We have spoken of the stream that had its rise in these heights of Zion. I have been down into the low lands of earth, and stood on the banks of that stream as it flowed far hence. Not like the sacred, the fabled Ganges, which flows from Siva's locks, in his own Kâilâsam, and thence makes its way across our crescent moon, and bursts forth from the snow-capped Himâlaya of Northern India. No,—it is "the river of God," on the banks of which grow the trees whose leaves are for the healing of the nations. There, under its transforming influence, have I seen the little heathen girl, wild in her appearance as the goats of the desert mountain, tamed and converted ; and have seen her develop into the beauty and loveliness of Christian life—shining in the centre of a Christian family as a light in a dark place. There, too, have I seen the little Tamil lad rise up into Christian and civilized life ; and, in a few short years, stand forth as a herald of the cross, or the advocate of right, in a way that would do honor to our pulpits, or to any bar of justice in this land. Did time permit, I should like to speak more particularly of the blessed influences of this stream as it flows onward. Its results shall be seen in that glorious Jubilee in the New Jerusalem above. May you, Sir,—may we all be there, to share in that blessed Jubilee.

MR. FIELD. "The Oberlin Institute, a well known literary institution of Ohio, is fitly represented on this occasion by a beloved and distin-

guished alumnus of our College, the Rev. JOHN MORGAN, of whom I may speak as the friend of many years, and whose presence with us is most grateful to more than one. We hope now to hear from him." Professor Morgan said in answer :

MR. CHAIRMAN:—In answer to your too friendly call, I should count it a high privilege to say a few words ; but the interest of this great occasion, and the brilliancy and greatness of the ideas to which we have all listened with breathless attention, have really almost extinguished what little light belonged to my thoughts, and even driven them quite out of my mind. And so affecting a pathos has wrought in the utterances of the speakers that I feel overwhelmed—have experienced annihilation—or rather, as our brethren from India might say, *absorption*.

My friend, the President, has called me out as one among the representatives of other institutions. An alumnus of this College, I have been engaged for twenty years in laying the foundations of an institution whose fundamental principle in the education of youth is, to make religion paramount ; literature and science, not the less valued, subordinate ; in short, to educate youth into such men as the humble heroes of the haystack. Perhaps we may have somewhat indulged the supposition that we were trying to do this more devotedly and more thoroughly than most other schools and colleges ; but the spirit that has manifested itself to-day, in the officers and friends of my Alma Mater, will send me back to my western work with no conceit of superiority, but stronger in the purpose to make the promotion of piety supreme in the business of education. And when I tell my colleagues of the scenes of this day, I shall with satisfaction see them inspired with renewed zeal by a generous emulation. It is fit that the young Western migrant child should learn of the venerable Eastern mother.

MR. FIELD then called upon Rev. W. FREDERIC WILLIAMS, who has been a missionary in Assyria for seven years, and he responded by repeating the Lord's Prayer in Arabic.

MR. FIELD asked the attention of the audience to the singing of Bishop Heber's Missionary Hymn, in the language of the Sandwich Islands, by Rev. HIRAM BINGHAM, one of the pioneers of the Hawaiian Mission. Mr. Bingham said :

MR. CHAIRMAN :—A single stanza will probably suffice. A delightful part of the duty of the foreign missionary is to teach the heathen to sing the songs of Zion, in honor of the glorious Redeemer of the nations, who justly claims the songs of all the earth. I propose to sing a part of the Missionary Hymn, translated into the Hawaiian language, and often sung by the people there, at their Monthly Concert meetings, when they pray for the prosperity of this cause, and contribute freely for extending the gospel to other countries. I will give you the third verse.

He then sung in Hawaiian, much to the acceptance of the audience, the verse commencing, "Shall we, whose souls are lighted," to the tune of the Missionary Hymn.

Pe-hea la ke ho-o-le
 Ka-kou i ao-iä mai,
 I ka-na-ka po-u-li,
 Ia la-ma e o-la'i ;
 Ke O-la, o ke O-la
 Hoö-la-ha ae ka-kou,
 I lo-he i ka Me-si-a,
 A e hu-li ko ke ao.

At this period, *time* failed, though speakers abounded, and the audience were in the spirit; and all joined in singing to the tune of "Old Hundred" the following:

Jesus shall reign where'er the sun,
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

Behold the islands with their kings;
And Europe her best tribute brings;
From North to South the princes meet,
To pay their homage at his feet.

There Persia, glorious to behold—
There India shines in Eastern gold;
And barbarous nations, at his word,
Submit and bow, and own their Lord.

Let every creature rise and bring
Peculiar honors to their King;
Angels descend with songs again,
And earth repeat the long AMEN.

The Benediction was pronounced by the Rev. SAMUEL H. COX, D. D., of Owego, N. Y.

NOTICE.

WITH the leave of Providence, there will be a Missionary Prayer-meeting at the Haystack, on the morning of Commencement day, August, 1857, at sunrise. Friends of missions are invited to be present. This is intended to be the first in a series of meetings, to be held annually at the same hour and place.

APPENDIX.

WE insert the following Letter from HON. CHARLES A. DEWEY, LL. D., who has been a Trustee of Williams College for thirty-two years, containing a tribute to Rev. Dr. GRIFFIN, which he intended to have given, had his health permitted.

HON. D. D. FIELD,

Dear Sir,—I deeply regret that I am unable to be present at the meeting of the Alumni of the College, to be held on the morrow, and to comply with the request, that, as one of the “older graduates,” I would address the meeting.

This Missionary Jubilee, and the events it is designed to commemorate, are matters of deep interest to every Christian philanthropist. But to those long connected with Williams College, and who feel deeply interested in all that appertains to its past history, as well as its future usefulness, this day is of special interest, commemorating, as it does, events directly connected with this institution. These incidents, hardly known in their day, and certainly little noticed, are now the acknowledged germ of that great instrumentality in civilizing and Christianizing the heathen world, the “American Board of Commissioners for Foreign Missions.”

The warm spirit of devotion to their Alma Mater, which now so generally pervades the hearts of the Alumni of Williams College, is doing for her a noble work, and one destined to tell on her future progress.

You have, at your recent annual gathering of the Alumni and friends of the institution, performed a duty too long neglected, that of securing the erection of a monument to the memory of the

gallant Colonel WILLIAMS, the founder of the College, upon the spot where he fell in the service of his country. This has been done, and will ever be a remembrance, alike of the patriotic founder, and the College that bears his honored name.

As friends of the College, and on the broader ground of friends of the great cause of missions to the heathen world, we are now called to another duty, that of perpetuating the memory of the men, and their deeds, who at this institution, and on this ground, commenced those movements which have resulted in the extended missionary operations of the American Board. Here, if any where, should the names of our own MILLS, HALL and RICHARDS be held in grateful remembrance.

In contemplating these early days in the history of our Foreign Missions, another honored name is never to be forgotten. Such was the direct connection of Rev. Dr. GRIFFIN, with the movements of Mills and Hall, that the history of these incipient steps of this youthful band would be but imperfectly written, without alluding to the influence resulting from his counsels and his pen. He was one of the fathers of the church, to whom they went for counsel, to whom they breathed forth those thoughts yet concealed from the world, and by whom they were strengthened and encouraged in the great work they were meditating. When they would prepare the minds of their fellow-men for this noble work of benevolence, they republished, and circulated extensively the "Missionary Sermon" of Dr. Griffin. The association of Dr. Griffin with this Christian enterprise in its earlier stages, and his knowledge of the place and the scenes that occurred here in 1806-7, were subsequently of great moment to this institution.

In 1821, Dr. Griffin was invited to the presidency of this institution. It was not then, as now, all sunshine and prosperity. Others more timid, and less acquainted with its early history, would have declined the responsibilities he assumed in the state of the College at that time. But Dr. Griffin had the full belief that this College was not an institution to become extinct, or to shine with a dim light—that on the contrary, in its early history, he had the evidence of the divine favor upon the institution, and that it was destined greatly to prosper, and to be the acknowledged instrument of great good to the cause of Christianity and sound learning.

How fully has this been already realized, and how great the occasion for a day of Jubilee for our Alma Mater, and especially for the good she has been instrumental in accomplishing, through her sons, Mills, Hall and Richards, those pioneers in the great work of Foreign Missions.

Yours very truly,

CHARLES A. DEWEY.

Northampton, August 4, 1856.

We also take the liberty of adding the following extracts from a letter of the Rev. Dr. Cox, which appeared in the *New York Evangelist*, soon after the Jubilee, at which he was present.

* * * * "It is my own opinion, that, under God, GRIFFIN was the proper author, the real originator, of the whole matter of commemoration, in reference to the scenes and the men of the HAYSTACK! But for him, the whole of it would have been serenely anchored amid the sunk reefs of oblivion. * * *

"That Institution [Williams College] was born, I think, in my own natal year, 1793. It has had, if I mistake not, four Presidents—all men of note and mark—Rev. Drs. Fitch, Moore, Griffin, Hopkins. Moore alone, I knew not. With Griffin, my friend, my paternal counsellor,—that man whose gifted magnanimity of character was appropriately symbolized in the gigantic proportions of his person,—with him I was intimate, with reason I esteemed and loved him. If I preached for him often, he paid me for it—in censures and criticisms, that left me his grateful debtor; as I never saw any thing in them worse than love and wisdom and learning, the kind faithfulness of a patriarchal oversight, eminently Paulian and good! He conferred with me in 1821, when about acceding to the Presidency of Williams College. And what so swayed him in its favor? He had other offers, in different and distant directions. It was—religion in general; and the memories of the HAYSTACK in particular! From the time of his accession, it was his frequent theme, if not his hobby, in public and in private. To myself, not to speak of many others, he was full, frequent, and fresh, on that topic, always. He religiously viewed MISSIONS with almost prophetic vision; and wrote of them, as it were with a quill

plucked from the pinion of the Apocalyptic angel, *having the everlasting gospel to preach*, and soaring in mid-heaven as he pursued his flight. At the Commencement in 1828, I was present, and heard him preach—in his sermon adverting to Mills, and his prayers, and the haystack, and the resulting American Board of Missions. Griffin it was that rescued it all from inevitable Lethe, else its early tomb. * * * * Ye sons of Williams, be sure to remember, by the next semi-centennial publication occurrent, and mention it too, that GRIFFIN it was that started to posterity the salutary memories of the men of the haystack.”

There were many returned missionaries present, who could not take part in the exercises, for want of time. We have not been able to get a full list:—among them were Rev. Cyrus T. Mills, from Ceylon; Rev. Ozro French, from Bombay; and Rev. Henry Rankin, from China, a missionary of the Presbyterian Board.

The following account of a meeting of some of them may be of interest. It was drawn up by one of those present.

After the close of Commencement exercises, on the sixth of August, by invitation of Prof. Lincoln, the returned missionaries met at his house, and enjoyed an hour of social and religious intercourse, reviewing scenes of missionary life, looking forward to future labors and trials, and imploring the divine blessing on the missionary enterprise. They were obligingly entertained by Mrs. Lincoln.

Still later, the same evening, there was a meeting of missionaries from the Sandwich Islands, and their children who were then in the place. They met and spent the evening at the house of Mrs. Crane. As a remarkable fact, the number present amounted to twenty-three, viz.

Mr. Bingham and daughter, and a daughter of Mr. Thurston, or the two youngest daughters of the first two ordained missionaries sent to the Sandwich Islands in 1819.

Mr. and Mrs. Clark, about to return, and a daughter.

Mr. and Mrs. Baldwin, soon to return, and a son and daughter.

Mrs. Dr. Judd, a son and two daughters about to return.

Mrs. Diell, formerly of the Seamen's Chaplaincy there.

A daughter of Mr. Richards.

A son and daughter of Mr. Coan.

A son of Mr. Lyman.

A son of Mr. Lyons.

A son of Mr. Alexander.

A son of Mr. Gulick, brother of Dr. Gulick of Micronesia ; and

A son of Mr. Chamberlain.

Rev. Miron Winslow, from India, and other friends were also present.

These children of the missionaries, all arrived at maturity, are most of them endeavoring to finish their education at our schools and Colleges, with a view to active usefulness, at the Islands or elsewhere. Some, however, were well educated at the Islands, where a College is now established, for the children of missionaries and others in that quarter. This was a delightful interview. There was speaking and agreeable singing in Hawaiian and English, one of the Misses Judd presiding at the piano-forte, and the others carrying three or four parts. Letters were read and communications made from the Sandwich Islands and Micronesia ; and measures were taken to secure a correspondence and co-operation between the class of the missionary sons and daughters who are in this country from the Islands, and those who remain there and are united in a "missionary society" for supporting some one or more of their own number, in carrying the gospel to heathen tribes. The next annual meeting of this kind is expected to be at New Haven, Ct., at the time of the Yale College Commencement, 1857. The mission and the nation were commended by prayer to the great Benefactor who has ever borne that mission as on eagle's wings, and whose word to the propagators of his gospel, "Go, teach all nations"—"Lo, I am with you always," is of divine authority and unchanging truth.

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HISTORICAL SKETCH

OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

WITH GENERAL STATISTICS

OF OTHER

FOREIGN MISSIONARY OPERATIONS.

BOSTON:

PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.

1859.

THIS brief historical sketch, (as full, perhaps, as it could properly be made in such a tract,) with the appended statistical statements respecting other missionary societies, is printed specially for pastors. It was intimated, at the meeting of the Board in Philadelphia, that something of the kind would be furnished, to aid them, on this year of the Board's Jubilee, in preparing to present to their respective congregations the claims of the missionary cause; and it is earnestly hoped, that each pastor will prepare and preach at least one sermon on this subject. Brethren, for half a century the Lord has prospered us. The progress which has been made within that time, not simply in the work of missions, but also in the general aspect of the world with reference to that work, is truly wonderful. But existing missions are cramped and suffering for want of means; and "there remaineth yet very much land to be possessed." At this favorable juncture, shall there not be a general and earnest effort, to bring the churches to a higher standard of missionary consecration?

Missionary House, Boston, November 28, 1859.

S K E T C H .

EARLY MISSIONARY SPIRIT.

To the American Board of Commissioners for Foreign Missions, the year of Jubilee has come. It is a time to rejoice and give thanks. We cannot too abundantly utter the memory of the great goodness of our covenant God and Savior.

Of all the foreign missionary boards and societies now pre-eminent among the benevolent institutions of the United States, this Board was first in the date of its organization. Yet it must not be supposed that the spirit of benevolence—or even what may be regarded as more specifically the missionary spirit—had previously no existence in the American churches. Nor must it be supposed that all the influence on the churches, which led them to enter on the foreign missionary work, was exerted by any one, or any few individuals.

The missionary spirit is but the Christian spirit looking upon the unevangelized; and from the first settlement of New England there had been much of this spirit in the churches. The fathers felt it, and that settlement has properly been called a missionary enterprise. The condition of the Indians at once moved the Christian sympathies of the Pilgrims at Plymouth. The next December after the landing, Elder Robert Cushman sent an appeal to England in behalf of “those poor heathen.” In the course of another year, one of the colonists was set apart for evangelical labors among them; and in 1636, preaching to them was provided for, by an enactment of the Assembly. In the Massachusetts Colony, commencing almost ten years later than that of Plymouth, the same spirit was manifested. Earnest, and by no means unsuccessful efforts for the evangelization of the native Indian tribes, had been made by the Mayhews, Eliot, Sargent, Brainerd, Wheelock, Kirkland, and many others, extending through a period of more than 160 years, from 1643 to 1808, before Mills or Hall, Judson or Newell, offered themselves as missionaries to the heathen.

The missionary spirit of the mother country was greatly stimulated, by such Tracts as “New England’s First Fruits,” &c., printed in London, 1643; “The Day Breaking, if not the Sun Rising of the Gospel with the Indians of New England;” “The Clear Sun-shine of the Gospel Breaking Forth;” “The Glorious Progress of the Gospel, among the Indians of New England;” with other publications, from 1647 to 1655.

In missionary zeal, in cheerful expenditure of property and life for the conversion of the world to God, the first generation of New England, it is believed, has not been surpassed, if equalled, by any succeeding generation. Before the end of the 17th century, there were in Massachusetts alone, more than twenty Indian churches, with some much respected Indian pastors; and in 1726, Cotton Mather could write: "Let it be remembered, the Indians in the Massachusetts Province are all *Christianized*; except the Eastern Salvages, which have been *anti-christianized* by the Popish missionaries."

But although, at the very beginning of the 18th century, "the age of Missionary Association" had fairly begun, the century well nigh "closed with witnessing little more than individual and unsustained endeavors;" and truly has it been said, by the author of the Great Commission, that had these endeavors "been all suddenly arrested, only a very feeble call would have been made for their resumption."

In 1746, a century after Eliot began in earnest his missionary lectures to the Indians at Nonantum, the churches of Scotland recommended a general concert of prayer for the conversion of the world. Jonathan Edwards, of Northampton, in Western Massachusetts, repented with his whole heart, as doubtless did many others; and in the year following, David Brainerd, dying in the bosom of the family of that peerless American preacher and divine, left his farewell injunction to his beloved Christian Indians in New Jersey, to remember that concert of prayer.

The old French war, and the war of our Revolution, operated disastrously upon what still remained, or had been newly attempted, of missionary work among various tribes of Indians. And after the peace of 1783, the state of the country at large presented so many local and personal objects, to engross the minds of the most disinterested and philanthropic, that the work of missions declined to the lowest point of languishment; while the missionary spirit in England was in much the same state of depression, from the operation of equally unfavorable causes.

In 1792, William Carey preached the memorable sermon, from Isaiah liv. 2, 3; arranged under two divisions—"Expect great things from God; attempt great things for God!" The Baptist movement for India was forthwith commenced. Three years later, September, 1795, the London Missionary Society was formed, and the proceedings and enterprises of this Society produced an indescribable effect, upon large numbers of influential clergymen and laymen in the United States.

About the commencement of the present century it began to be obvious that the missionary feeling was rising and extending in this country, and would be likely soon to open for itself new channels of effort; and "no man was the leader of the movement;" God was working for his own cause. In 1799, the Massachusetts Missionary Society was formed at Boston. In 1804, the constitution was modified, and the object of the society was defined to be, "to diffuse the Gospel among the people of the newly-settled and remote parts of our country—among the Indians of the country, and through more distant regions of the earth, as circumstances shall invite and the ability of e

society shall admit." Under this constitution, this society, had the means been furnished it, might have sent missionaries to any of the "distant regions of the earth;" and some of the sermons preached at the annual meetings of the society, as also sermons before other missionary societies in the earlier years of this century, especially one by Dr. Griffin before the General Assembly of the Presbyterian Church in 1806, urge the claims of the heathen, and the greatness and excellency of a universal missionary work, with eloquence and earnestness which have seldom, if ever, been surpassed. Dr. Parish, the preacher before this society in 1807, alludes to "five societies in Massachusetts for propagating the gospel," to "similar societies in all the states of New England," and to "missionary societies in the middle states," as then existing. The Connecticut Evangelical Magazine, commenced in 1800; the Massachusetts Missionary Magazine, commenced in 1803; the Massachusetts Baptist Missionary Magazine, commenced the same year; and the General Assembly's Missionary Magazine, or Religious Intelligencer, commenced in 1805; diffused among the churches much intelligence in regard to missionary operations in foreign lands.

As an example of the practical effect of the diffusion of such intelligence, it is worthy of mention, that in 1806, Mr. Norris, of Salem, when applied to by Dr. Spring, to aid in endowing a Theological Seminary at Andover, found himself embarrassed by a previous determination as to the use of his means. "My great object," he said, "is the foreign missionary enterprise;" and he gave \$10,000 to the Theological school, because convinced that the effort to establish it was one with this enterprise; for "we must raise up ministers if we would have men to go as missionaries." The same year, 1806, Robert Ralston remitted, for himself and others of Philadelphia, \$3,357 to aid the Baptist Mission at Serampore. Dr. Carey, of that mission, acknowledged the receipt of \$6,000 from American Christians, in 1806 and 1807.

There were thus many indications of a missionary spirit in the churches of the United States. Still it is true, that as yet, "American Christians had never combined in any great enterprise or plan for spreading the knowledge of Christ, or advancing his kingdom; had never sent, from their shores, a single missionary, with the message of heavenly mercy, to any portion of the widely extended pagan world" abroad. The different efforts which "had been made for the benefit of some of the native tribes of the American forest" had been "scattered and transient," and "without any general union, or any expansive and systematic plan of operations."

At the annual meeting of the Massachusetts Missionary Society in May, 1810, the preacher, Rev. Jacob Norton, must have spoken for others, quite as much as for himself, when without knowing any thing, as is supposed, of the wishes and purposes of any missionary candidates, at Andover or elsewhere, he was yet moved to ask, in view of the signs of the times: "Is the expectation, my brethren, visionary and unfounded, that the time is not far distant, when, from the United States, missionaries will go into all the world and preach the Gospel to every creature? Yes, my brethren, when men with the holy ardor of an Eliot, a Brainerd, a Tennent, will, under the patronage of the Massachusetts Missionary Society, go forth in every region of the habita-

ble globe, with the everlasting Gospel in their hands and upon their tongues, accompanied with the fervent prayers of thousands for their success? * * * Through their instrumentality, will not 'Ethiopia soon stretch out her hands unto God,' in humble prayer and exalted praise? Will not the isles which are afar off be glad, and shout hallelujahs to the Lamb? Will not 'the wilderness be glad for them, and the desert rejoice and blossom as the rose,' and unnumbered millions hail them blessed? Animating, delightful anticipation! We pray God it may not prove 'like the baseless fabric of a vision,' but a substantial and glorious reality!" Little did the preacher imagine, that there were those then listening to his words, who, in less than a single month, not in connection with the Massachusetts Society, but as the founders and administrators of an entirely new and more important institution, would indeed inaugurate the beginning of "a substantial and glorious reality!"

In June, 1806, Samuel J. Mills became a member of Williams College. While a child he had heard his mother say, "I have consecrated this child to the service of God as a missionary," and from the time of his conversion, in 1802, he had ardently desired to engage in the missionary work. In college, while laboring faithfully to promote true piety among the students, he kept this work constantly in mind. In the summer of 1806 or 1807, at a meeting for prayer regularly held by some of the pious students, on Saturday afternoons, usually in a grove, but on this occasion, on account of rain, under a haystack near by, there was conversation respecting the moral darkness of Asia. Mills proposed to send the Gospel to that dark and heathen land, saying, We can do it if we will. Others present were delighted with the idea, which indeed seems not to have been new to some of them, and Mills proposed that they should at once make the subject one of prayer, under that haystack, which was accordingly done. September 7, 1808, a society was privately formed at Williams College, by a few pious students, among whom were Mills, Gordon Hall and James Richards, the object of which, the constitution says, "shall be to effect, in the persons of its members, a mission to the heathen." One article provided, that "no person shall be admitted who is under an engagement of any kind which shall be incompatible with going on a mission to the heathen." Another article was: "Each member shall keep absolutely free from every engagement which, after his prayful attention, and after consultation with the brethren, shall be deemed incompatible with the objects of this society; and shall hold himself in readiness to go on a mission when and where duty may call."

Designing, now, so to operate on the public mind as to lead to the undertaking of a foreign missionary work, and proceeding with great modesty and great practical wisdom, they republished and circulated some impressive missionary sermons, and opened a correspondence with some of the eminently wise and good men among the clergy of the country, such as Rev. Messrs. Griffin, Worcester, Morse, and Dana. With the same end in view, and to influence other young men, one of the number transferred his relation to Middlebury College, in Vermont. Mills visited Yale College, and some efforts were made at other institutions.

Nor were these young men alone in such views and feelings. Previous

to the formation of the American Board, some eighteen or twenty, in different localities, some of them without the least knowledge of the persons or views of others, seem to have been led to consider the claims of the Savior to their personal services in a foreign missionary work. Not more than half of these ever went to the foreign field. The earliest of all, Nettleton and Mills, while providentially prevented from engaging in direct missionary service, were, perhaps, even more instrumental in advancing the world's evangelization, than if their original purposes had been entirely fulfilled.

FORMATION OF THE BOARD.

In the autumn of 1809, Richards became a member of the Theological Seminary at Andover, and "labored with diligence and success in promoting a spirit of missions among the students." Mills followed him to Andover in the spring of 1810, and Hall soon joined them. At least one other young man was there also, whose thoughts had been independently directed to the same great subject—Samuel Nott, Jr. "There seemed now to be," says one who was there, "a movement of the Spirit, turning the attention and the hearts of the students in the seminary to the condition of the perishing heathen." Several had already come, or soon came, to the resolution of spending their lives in pagan lands, among whom were Adoniram Judson, Jr., and Samuel Newell. The faculty of the Seminary were consulted and approved the design, and on the 25th of June, 1810, according to previous arrangement, Rev. Dr. Spring, of Newburyport, and Rev. Samuel Worcester, of Salem, met with the professors and a few others, for further consultation. It was thought the time for action had come, and the young men were advised to present their case to the General Association of Massachusetts, which was about to meet at Bradford. The next day Rev. Messrs. Spring and Worcester rode together in a chaise to Bradford, and during that ride, between those two men, "the first idea of the American Board of Commissioners for Foreign Missions was suggested; and the form, the number of members, and the name, were proposed."

On Thursday, June 28th, Messrs. Judson, Nott, Mills and Newell, came before the Association and presented a written paper, in which they stated, "that their minds had been long impressed with the duty and importance of personally attempting a mission to the heathen;" and they solicited the opinion and advice of the Association as to their duty, and as to the source to which they might look for support in their contemplated work. The subject was referred to a committee, who reported the next day, recommending "that there be instituted by this Association a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures for promoting the spread of the Gospel in heathen lands." The report was adopted, and the following persons were chosen to constitute, in the first instance, that Board: His Excellency John Treadwell, Esq., Rev. Timothy Dwight, D. D., Gen. Jedidiah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Joseph Lyman, D. D., Rev. Samuel Spring, D. D., William Bartlett, Esq., Rev. Samuel Worcester, and Dea. Samuel H. Walley, of Massachusetts.

The Commissioners had their first meeting at Farmington, Connecticut, on the 5th of the following September, five only being present; viz. His Excellency John Treadwell, Esq., Rev. Dr. Joseph Lyman, Rev. Dr. Samuel Spring, Rev. Samuel Worcester, and Rev. Calvin Chapin. The meeting was opened with prayer by Dr. Lyman. A constitution was adopted, and officers were chosen. The Prudential Committee appointed, consisted of William Bartlett, Esq., and Rev. Messrs. Spring and Worcester. Mr. Worcester was chosen Corresponding Secretary, and an address to the Christian public was prepared, accompanied by a form of subscription.

A beginning was thus made; but though the objects of the Board were regarded with favor by some liberal individuals, it was doubtful whether means could be very soon secured in this country to send out and support a distant mission. Yet four young men were ready and waiting to be sent. The eyes of the Prudential Committee were turned to the London Missionary Society, which was already in successful operation, and in January, 1811, Mr. Judson was sent to England to confer with the Directors of that society on various points, and to ascertain whether any satisfactory arrangement could be made for prosecuting the work of missions in concert; so that American missionaries might, for a time, receive their support in part from the London society, without committing themselves wholly to its direction. No such arrangement, however, was made.

One of the Prudential Committee, from his mercantile habits, probably, was much opposed to any foreign mission, unless there was a fund in reserve, amounting to at least \$60,000, for the support of four missionaries, in case of the inadequacy of receipts by ordinary donations or subscriptions. But another member, the Corresponding Secretary and Clerk of the Committee, was firmly persuaded, that with a proper trust in God, a mission might be commenced just as soon as an eligible field should be opened, whether any such fund could be secured or not. Some effort, however, was made to obtain the fund, but it failed.

Previous to the mission of Mr. Judson to England, the Committee were once in session at Salem, at the house of Mrs. Mary Norris. This noble woman knocked at the door and called Mr. Bartlett into the entry. "I perceive," she said, "that you are in trouble for money. Now if you will give \$30,000, I will." He was not prepared for this; but it should perhaps be mentioned, that he united with her in defraying the principal part of the expenses of the mission to England, amounting to about \$600. She died a few months afterwards, having bequeathed \$30,000 to the Board, and \$30,000 to the Theological Seminary at Andover.

The second annual meeting was held at Worcester, Mass., September 18, 1811; seven members being present. The Prudential Committee were now decided in the opinion, "that the young gentlemen should be retained under the direction of the Board," and that the Board should "trust, under Providence, in the liberality of the Christian public in this country, for the means of supporting them." Donations to the amount of \$1,400 had been received. Messrs. Judson, Nott, Hall and Newell were appointed as missionaries to labor under the direction of this Board; and it was resolved, as

soon as practicable, to establish a mission in the East, attention being turned specially to the Burman Empire, and another in the West, among the Indians of this continent.

As the country was shut up by a very rigid embargo, there was no immediate prospect of an opportunity of procuring a passage for missionaries to the East. But late in January, 1812, Messrs. Newell and Hall, who had been attending to medical studies in Philadelphia, returned hastily, with the intelligence that a vessel was to sail from that port in about two weeks for Calcutta, and would accommodate the missionaries. The Prudential Committee immediately met. It was short notice, and only about 1,200 dollars were at their disposal; yet, on the 27th of January they resolved to send out the four missionaries. Then another, Mr. Luther Rice, desired to join the mission, and they "dared not reject his request." Three of the missionaries were also to take wives, making eight persons in all. It was soon found that the brig Caravan was also about to sail from Salem for Calcutta, and that she would receive a part of the company. The missionaries were ordained on the 6th of February, in the Tabernacle at Salem, and after some delay, sailed, Messrs. Judson and Newell, with their wives, in the Caravan, from Salem, February 19, and Messrs. Nott, Hall, and Rice, with the wife of Mr. Nott, in the Harmony, from Philadelphia, about the same time.

In this time of need, "the Lord made it to be remembered that *the silver and the gold are his*. The hearts of the people were wonderfully opened; money flowed in from all quarters; and by the time that the Caravan sailed, the Committee were able to meet all the expenses of fitting out the missionaries, and to advance for each of them a whole year's salary. In addition to this, collections were made at Philadelphia, during the same interval of delay, and delivered to the brethren who sailed from that port, to such an amount, as to make the whole which was paid to the missionaries in advance, equal to their stipulated salary for a year and a quarter, nearly."

From this small beginning the Board has gone on, until now its annual receipts are about \$350,000, and it has under its care, in different parts of the world, about 400 missionary laborers, male and female, sent from this country, and nearly 500 native helpers. The annual meetings, which are now held in October, from being attended by seven members, as in 1811, or by nine as in 1812, in the parlor of a private dwelling, have come to be occasions of fully as deep and extensive interest as any annually recurring religious occasion in the United States.

ORGANIZATION, MODE OF OPERATION, &c.

The officers of the Board are chosen annually, by ballot, and are, at present, a President, Vice-President, Recording Secretary, Treasurer, two Auditors, four Corresponding Secretaries, and a Prudential Committee of eleven. This committee, whose members receive no compensation for their services, meets at the Missionary House at least once every week, on Tuesday afternoon, for the transaction of business. There are now more than 200 corporate members of the Board, residing in at least 19 different States of the Union. These alone, by the charter, are voting members, forming the body corporate; but the payment of \$50, if the person be a clergyman, or \$100,

if a layman, constitutes any one an honorary member, who may share fully in the deliberations of the annual meetings. About 11,000 persons have, since the beginning, been thus constituted honorary members. There is also a small number of corresponding members, residing mostly in foreign lands, and chosen, as are the corporate members, by ballot.

This Board is neither an ecclesiastical nor a denominational body, and is not supported by denominations as such, but by individual Christians. The Commissioners were at first appointed by the General Association of Massachusetts, which is Congregational, with power to adopt their own form of organization and their own rules and regulations. By its charter, obtained from the Legislature of Massachusetts, in 1812, the Board elects its own members, without limitation as to numbers, or residence, or religious denomination; but not less than one-third of the members must at all times be respectable laymen, and not less than one-third respectable clergymen. In 1812, the Secretary, in behalf of the Board, suggested to the General Assembly of the Presbyterian Church, "the expediency of forming an institution similar to theirs, between which and theirs there might be such co-operation as should promote the great object of missions amongst the unevangelized nations." The Assembly, however, while they urged the churches under their care to aid in this good work, thought "the business of foreign missions might probably be best managed under a single Board," and so declined forming any separate institution. At the very next meeting of the Board, (Sept. 1812,) thirteen new members were elected, from seven different States, of whom eight, 4 from New York, 2 from New Jersey, and 2 from Pennsylvania, were Presbyterians. In 1831, of 62 corporate members, 31 were Presbyterians, 24 Congregationalists, 6 Reformed Dutch, and one Associate Reformed; and of the 70 ordained missionaries, 39 were Presbyterians, 29 Congregationalists, and 2 Reformed Dutch. Until the division of the General Assembly in 1837, most of the efforts of Presbyterian churches in the United States for foreign missions were made through this Board; and this is still true of what are called New School Presbyterian churches. The Reformed Dutch church co-operated with the Board until 1857, then forming a separate organization, in the expectation of thus increasing missionary effort. Missionaries from these different denominations have always been sent out without distinction, and generally without even considering their ecclesiastical relations in designating them to their fields of labor.

The missions, thus formed, are not controlled by ecclesiastical bodies; though perhaps they may themselves be considered as, *in some sense*, such bodies. They are organized and governed as communities, the votes of a majority of the missionaries and male assistant missionaries deciding all questions, in their regular meetings. At the same time, they may enter into organizations among themselves, for fraternal or ecclesiastical purposes, as associations or presbyteries, according to circumstances, and the views and preference of the majority. So far as any use of the *funds* of the Board is involved, the action of the mission is, of course, subject to the revision of the Prudential Committee.

By its charter, the Board is limited to the work of "propagating the Gospel in heathen lands, by supporting missionaries and diffusing a knowledge of

the Holy Scriptures." Its missions are conducted with reference to the ultimate complete evangelization of the nations or communities to which they are sent. They are not regarded as permanent institutions, but are established to plant the institutions of the Gospel, and to prepare the people themselves to support these institutions;—to gather churches which are expected to be ultimately self-supporting churches, sustaining their own religious teachers, and acting for the still further propagation of the truth. A leading object, therefore, has ever been, as fast as possible, to educate and train a pious native ministry, who may be fitted to act as pastors of the native churches, and as evangelists in gathering churches. For this purpose, not only have schools of a lower order been established, but seminaries, in which native young men of piety and promise might be thoroughly educated, and also boarding-schools for girls, from which educated native preachers and teachers might obtain suitable partners for life.

With the same end in view, to raise up Christian churches and communities, which shall be independent of all foreign aid and foreign instruction, much labor has been expended to reduce unwritten languages to a written form, to prepare faithful translations of the Scriptures, and to give a Christian literature to those for whose evangelization the missions have been established. By the missionaries of this Board fifteen different languages have been reduced to writing, and the Scriptures have been translated, wholly or in part, into more than twenty languages. Still, it is ever inculcated upon the missionaries that they are to regard themselves as sent, emphatically, *to preach the Gospel*, and thus, with Divine assistance, to turn men individually, and at once, "from darkness to light, and from the power of Satan unto God;" and that, in all ordinary cases, every other work is to be subordinate to this in the labors of the missions. In relation to other societies, the Board acts strictly upon the principle of non-interference; in agreement with others considering "certain great centres of human society and marts of commerce, as common ground," to some extent, but in all other cases, avoiding fields of labor which are already occupied by others.

RESULTS, STATISTICS.

The operations of the Board have been crowned with many tokens of Divine favor. This is not the place to give particular accounts of revivals, with which the missions have been favored; but simple reference may be made to revivals at Ceylon in 1819, 1821, 1824 and '25, 1830 and '31, and 1835; to the great revival at the Sandwich Islands, in 1838, '39 and '40, as the fruits of which more than twenty thousand persons, giving hopeful evidence of piety, were received into the churches; to many revivals among the Nestorians, especially in 1846, 1849, 1850, 1851, and 1856; to repeated revivals among the Choctaws and other tribes of Indians on this continent; and to the reformation among the Armenians, obviously a work of Divine grace, and one of deep interest and great promise, though differing from many of the revivals already referred to, which has been in progress for the last twelve or fifteen years. In all, from the beginning, more than fifty thousand hopeful converts have been gathered into churches connected with the different missions. None but those who are thought to give evidence of

true piety are received to the churches, and much care is exercised by the missionaries in receiving members.

The receipts and expenditures of the Board, for each year since its organization, and for each period of four years, are presented in the following table.

Year.	Periods.	Receipts.	Periods of 4 Years.	Expenditures.	Periods.
1811,		\$ 999 52	\$ 999		
1812,		13,611 50		\$ 9,699	
1813,		11,361 18		8,611	
1814,		12,265 56		7,078	
1815,		9,493 89		5,027	
	1.	<u>12,501 03</u>	\$ 46,732	<u>15,934</u>	\$ 30,415
1816,		29,948 63		20,485	
1817,		34,727 72		30,346	
1818,		37,520 63		40,337	
1819,	2.	<u>39,949 45</u>	114,698	<u>57,621</u>	113,102
1820,		46,354 95		46,771	
1821,		60,087 87		60,474	
1822,		55,758 94		66,380	
1823,	3.	<u>47,483 58</u>	202,151	<u>54,157</u>	231,246
1824,		55,716 18		41,469	
1825,		61,616 25		59,012	
1826,		88,341 89		103,430	
1827,	4.	<u>102,009 64</u>	253,157	<u>107,676</u>	258,068
1828,		106,928 26		92,533	
1829,		83,019 37		84,798	
1830,		100,934 09		98,313	
1831,	5.	<u>130,574 12</u>	392,891	<u>120,954</u>	383,320
1832,		145,847 77		149,906	
1833,		152,386 10		159,779	
1834,		163,340 19		163,254	
1835,	6.	<u>176,232 15</u>	592,148	<u>210,407</u>	593,893
1836,		252,076 55		254,589	
1837,		236,170 98		230,642	
1838,		244,169 82		227,491	
1839,	7.	<u>241,691 04</u>	908,649	<u>246,601</u>	923,129
1840,		235,189 30		268,914	
1841,		318,396 53		261,147	
1842,		244,254 43		256,687	
1843,	8.	<u>236,394 37</u>	1,039,531	<u>244,371</u>	1,033,349
1844,		255,112 96		216,817	
1845,		262,073 55		257,605	
1846,		211,402 76		264,783	
1847,	9.	<u>254,056 46</u>	964,983	<u>282,330</u>	983,576
1848,		291,705 27		263,418	
1849,		251,862 28		254,329	
1850,		274,902 21		274,830	
1851,	10.	<u>301,732 70</u>	1,072,526	<u>257,727</u>	1,084,907
1852,		314,922 88		310,607	
1853,		305,778 84		322,142	
1854,		310,427 77		318,893	
1855,	11.	<u>307,318 69</u>	1,232,862	<u>323,000</u>	1,209,369
1856,		388,932 69		355,590	
1857,		334,018 48		372,042	
1858,		350,915 45		376,419	
1859,	12.	<u>307,318 69</u>	1,381,185	<u>376,419</u>	1,427,051
			<u>8,202,512</u>		<u>8,271,425</u>

It will be seen, that with only one exception, in each period of four years there has been an advance upon the receipts of the previous period. But though there has been, on the whole, constant progress, the receipts have often fallen below the expenditures, and there have been several seasons of great pecuniary embarrassment in the operations of the Board. In 1837 embarrassments of this kind occurred, the sad effects of which were deeply and widely felt. For some years previous to 1836 the means provided had been sufficient; the Prudential Committee felt encouraged to enter upon new and enlarged operations, and the call was specially for men, while the churches supposed there would be no difficulty in regard to means. At the annual meeting in 1836, it was announced that 64 missionary laborers were then under appointment, who were expecting soon to be sent abroad; but there was a balance of about \$39,000 against the treasury at the close of the financial year, (July 31,) and that balance was increasing. The voice of the meeting, however, and the voice of the churches, still was, "let the missionaries be sent;" and the means seemed likely to be provided. From October, 1836, to February, 1837, the receipts greatly increased, and in the mean time 60 laborers, male and female, had embarked for their respective fields. But now there came a financial crisis, of great severity, in the affairs of the country. The receipts of the Board rapidly diminished, and the debt rapidly increased. The Committee felt obliged to stop. Laborers under appointment were detained, and new missionaries were appointed only on condition that they would not be sent out, and must be at no expense to the Board, until the state of the treasury should warrant it. Thus discouraged, many turned from regarding the heathen world and looked for other fields of Christian labor. But this was not all. Difficulties still increasing, the Committee felt called upon, in June, to curtail the appropriations which had been made in the missions for the year 1838, by \$40,000; and the missions were informed of the painful necessity, and required to contract their operations. With 60 more laborers to be supported, the pecuniary means of the missions were thus reduced \$45,000 below what had been allowed in 1836. The effect was deeply painful. Every missionary was embarrassed, and every branch of missionary operations crippled. Schools were broken up or greatly reduced, and in Ceylon alone, 5,000 children were dismissed from under Christian instruction "to the wilderness of heathenism;" the facilities for preaching were abridged; the operations of presses were greatly diminished; native teachers and other helpers were deprived of employment; native Christians were disheartened, and the opposing heathen triumphed.

Still, the influence of this reverse was not simply evil. The missions, the Christian public at home, and the Prudential Committee, all learned some important lessons; and a new impulse was given to missionary effort, particularly in the rural districts of the country, where the intelligence of the disastrous influence of such reduced appropriations was received. The financial embarrassments were felt, first and most severely, in the cities and larger towns; those in such communities who would have given liberally, found themselves deprived of the means of giving; the country churches were thus called upon to come with more liberality to the support of the mission-

ary work, and in these churches the amount contributed, and doubtless also the number of contributors, greatly increased.

Such painful consequences of financial difficulty have never since occurred, and it may yet be hoped and believed, will never again occur in the history of this Board. The treasury was not fully relieved until 1842. Indeed, in 1841 the debt had increased to \$57,000; and for five years again, from 1847 to 1851, there was a constant balance against the treasury. In 1848 this balance was \$59,890. But while all proper economy has been used, and the appropriations to the missions have been limited to the lowest safe amount, the operations have been steadily carried forward, and relief has come. At present, as the friends of the Board well know, the Treasury is again suffering under serious embarrassment.

Until 1838 the Board had no permanent building for the accommodation of its business at Boston, which has ever been the centre of its operations, and much inconvenience and loss had been experienced from frequent removals. In that year an eligible site was purchased in Pemberton Square, and a substantial building erected; the whole expense being met from permanent funds, which could not be used to sustain the missions or to pay the debts. In addition to this building, the Board now has invested funds, of which the interest only may be used, amounting to \$104,000.

The following is a summary view of the missions, as presented in the last Annual Report of the Board.

<i>Missions.</i>	
Number of Missions,	26
“ “ Stations,	127
“ “ Out-stations,	131

<i>Laborers Employed.</i>	
Number of ordained Missionaries (8 being Physicians),	170
“ “ Physicians not ordained,	5
“ “ other Male Assistants,	14
“ “ Female Assistants,	210
Whole number of laborers sent from this country,	399
Number of Native Pastors,	21
“ “ Native Preachers,	222
“ “ Native Helpers,	254
Whole number of Native Helpers,	497
“ “ “ laborers connected with the Missions,	896

<i>The Press.</i>	
Number of Printing Establishments,	5
Pages printed last year, as far as reported,	41,529,940
“ “ from the beginning,	1,194,720,869

<i>The Churches.</i>	
Number of Churches, (including all at the Sandwich Islands,)	153
“ “ Church Members, (do. do.) so far as reported,*	23,515
Added during the year, (do. do.)	1,279

<i>Educational Department.</i>	
Number of Seminaries,	7
“ “ other Boarding Schools,	19
“ “ Free Schools, (omitting those at Sandwich Islands,)	313
“ “ Pupils in Free Schools, (omitting those at S. I.)	7,911
“ “ “ “ Seminaries,	401
“ “ “ “ Boarding Schools,	580
Whole number in Seminaries and Schools,	8,892

* The report from the churches at the Sandwich Islands is defective.

The following table presents the more important statistics of the missions at different periods, separated by intervals of ten years, commencing with 1823, eleven years after the first missionaries were sent out.

	Missions.	Stations.	Out-stations.	Ordained missionaries.	Licensed preachers.	Other male helpers.	Female assistants.	Native preachers.	Other native helpers.	Churches.	Members of churches.	Printing establishments.	Pages printed from the beginning.	Seminaries.	Pupils in seminaries.	Boarding schools.	Pupils in boarding schools.	Free schools.	Pupils in free schools.
1823	8	25		29	10	42	65	3	4	10								70	3,000
1833	24	66		85		44	137	4	50	39	1,940	5		2	204	1	50	554	56,000
1843	26	86		131		39	178	14	116	62	20,797	16	442,056,185	7	524	22	699	610	30,778
1853	28	111	38	157	1	26	205	39	192	103	25,714	11	958,132,478	9	487	23	645	712	21,993

It is hardly necessary to dwell here upon the present condition and wants of the missions. The facts may be easily gathered from the late Annual Reports, the brief Annual Survey published each year, in January, in the *Missionary Herald*, and from the correspondence of the missionaries, found in the *Herald*.

GENERAL MISSIONARY STATISTICS.

In addition to the foregoing sketch of the origin and progress of the American Board and its missions, it is presumed that many pastors will be glad to possess at least a general statement of what is now doing by other missionary societies. Some statistical articles have been published in the *Journal of Missions* during the past year, portions of which, with the tables, will be given here, without much change. The *Journal* says:

“The impossibility of obtaining accurate and full statistics of existing foreign missionary operations is often quite perplexing. So defective are the reports of some societies, and so various are the modes of classifying laborers, adopted by different bodies, that it is not possible to gather from published documents even the exact number of missionary laborers now employed among the unevangelized. Still more entirely defective and perplexing are returns found to be, when an effort is made to ascertain who among the laborers are ordained missionaries, who male and who female assistants from Christian lands, and who, in various capacities, native helpers.”

PROGRESS.

“But though full and exact statements as to what the Christian church is now doing for the pagan world cannot be made, it is easy to ascertain that, on the one hand, there has been, of late, great and most cheering progress, and that, on the other hand, immensely greater progress is yet called for.

“Previous to the latest years of the last century, very little of organized, systematic and persistent effort for the conversion of pagan nations had been made, in modern times, by any branch of the evangelical Christian church, excepting the Moravians. Occasional and temporary efforts, some of them worthy of very high commendation, had been made,—by the church of Geneva in 1556; by Swedish Christians, in Lapland, near the close of the

16th century; by the Dutch, early in the 17th century; nobly, in the same century, by Eliot, the Mayhews and others in Massachusetts; by the king of Denmark, as early as 1705; and by Sargent, Edwards, and above all, Brainerd, in the United States, before the middle of the last century. The English Society for the Propagation of the Gospel in Foreign Parts, was chartered in 1701, but its operations have always had reference, mainly, to the religious interests of English colonies.

"In 1732 the Moravians sent out their first missionaries. 'Their entire congregation did not then exceed 600 persons, and of these, the greater part were suffering exiles. Yet so noble and extensive were the exertions which they made, and so abundantly were their unostentatious endeavors blessed by the great Head of the church, that within ten years their heralds had proclaimed salvation in Greenland, St. Croix, Surinam and Rio de Berbice; to the Indians of North America and the negroes of South Carolina; in Lapland, Tartary and Algiers; in Guinea, at the Cape of Good Hope, and in Ceylon.' But though having this example to remind of duty, and encourage, other branches of the Christian church slumbered still, and scores of years passed away with so little movement, that when, about the year 1784, Carey proposed, as a topic for discussion in a Baptist ministers' meeting, 'The duty of Christians to attempt the spread of the Gospel among heathen nations,' it excited great surprise, and he was called an enthusiast by his brethren, for entertaining such a notion! At length, however, 'the fullness of the time was come.' In 1792, the Baptists of England formed their Missionary Society, and soon, with Carey for a noble pioneer, entered on their foreign work. It was like the letting out of water. Gradually, but now with comparative rapidity, the conviction spread that the Christian church should, without more delay, attempt the evangelization of the heathen. Other branches of the church moved, other societies were organized,—the London Missionary Society in 1795; the Edinburg and the Glasgow Missionary Societies in 1796; the Netherlands Missionary Society in 1797; the Church Missionary Society in 1800; the Society for Propagating Christianity among the Jews in 1808; and the American Board in 1810. To the credit of the English Wesleyans it should be stated, that although their Missionary Society cannot be named as among those earliest formed, they were a missionary body almost from their origin, and had been more or less engaged in foreign work for some years before the formation of the Baptist Society.

"Since 1810, many other organizations, laboring for unevangelized portions of the human family, have come into being,—as many as 16 in Great Britain, 20 upon the continent in Europe, 2 in British North America, and 15 in the United States. Nearly, if not quite, every branch of the evangelical Protestant Christian church, is now found to have entered on the foreign missionary work. Moravians, Episcopalians and Lutherans; Presbyterians—English, Scotch, Irish, Dutch, and American; Established Church, and Free Church; Old School, and New School; Baptist—Northern and Southern, Close-communication, Free-will, and Seventh day; Congregationalists and Methodists, of all classes, have now their missionary boards.

"What means this moving of the waters? He who has wonderfully, in modern times, thrown the nations open and prepared the world for Christian effort, has at the same time moved his whole church to effort! Has he not done it with great ends in view?"

NUMBER OF LABORERS.

"The number of ordained laborers from Christian lands, now engaged in the foreign missionary enterprise of the Protestant Christian church, cannot be perfectly ascertained; but exclusive of those laboring among Jews and Roman Catholics, and in some of the nominally Protestant countries of Europe, and classing all the 'brethren' of the Moravian missions with the ordained, (no distinction being made in their reports,) it is more than 1,500.

With these are associated, probably, about 2,000 male and female helpers, also from Christian lands; and of native laborers, from among the people where the missions are situated, more than 100 ordained ministers, and some thousands of unordained preachers, catechists, teachers, &c.

“Looking at different portions of the world, that we may see how these laborers are distributed, we find of ordained missionaries connected with different missions, though not at any time all on the ground, (still including all the Moravian ‘brethren,’) in Western Africa, about 116; Southern Africa, 163; Northern and Eastern Africa, 6. In Western Asia, European Turkey and Greece, 76. In Southern Asia,—India, Burmah, Ceylon and Siam, 478. In Borneo and the Indian Archipelago, 36. In China, 87, and Thibet, 3. Among the islands of the Pacific Ocean, 140. Among the North American Indians, and in Labrador and Greenland, 171. In the West India Islands and on adjacent coasts of America, 236.

“It is thus apparent that something is being done. The church is not now all sleeping, as to so large an extent and for so many centuries it did sleep, over the condition of the pagan world, doing nothing to enlighten and to save. Yet let it be considered, that the unevangelized portions of the human family, including those who, though nominally Christian, stand hardly less in need of the pure Gospel than the heathen, must number more than 900,000,000. To give one preacher to every ten thousand souls, we need, not fifteen hundred, but ninety thousand missionaries. What supply is this—two hundred and eighty missionaries for all the continent of Africa; four hundred and eighty for the two hundred millions of men in India, Burmah and Siam; and about eighty for the four hundred millions of China! Six preachers of the Gospel for the whole population of the United States, would supply us as well as China is now supplied!

“Enough missionaries from Christian lands to supply the world with preachers, cannot be sent. Missions must commence the work, and raise up churches and preachers on the ground, to go forward with it. Still, obviously, as yet, our *missionary* work is but commenced. Yet when we reflect that it has grown to its present magnitude almost wholly within sixty years—that of all the fields at which we have glanced, sixty years ago but very few were occupied—we are constrained to say: ‘This is the Lord’s doing; it is marvellous in our eyes.’”

INCOME OF MISSIONARY SOCIETIES.

“Small as are, now, the contributions of most churches, and most individual Christians, for the great work of evangelizing the world; inadequate as are, at present, the receipts of most Missionary Societies; and frequent and urgent as are appeals for more pecuniary means; some encouragement may also be gathered, certainly, from contrasting the present with the past in this respect. When the American Board was formed, in 1810, the whole annual income of all the Protestant Foreign Missionary Societies then existing, probably did not amount to \$200,000. The receipts of the English Church Missionary Society were then but about \$15,000 per annum, those of the English Baptist Missionary Society, not far from \$20,000, and those of the London Missionary Society, perhaps \$80,000. The few other then existing Societies have ever been comparatively small.

“Since that time, while the number of distinct organizations for the prosecution of this work has greatly increased, (amounting now to more than forty,) the income of the older, as well as of many of the newer Societies, has also largely increased. For the year reported in the following tables, the whole income of the English Church Missionary Society exceeded \$800,000; that of the London Missionary Society was about \$465,000, and that of the English Wesleyan Society, \$645,000. The English Baptist Society received \$130,000, the Foreign Mission Scheme of the Free Church

of Scotland, \$80,000, and that of the Church of Scotland, \$40,000. Thus the united income of these six Societies, for the year ending in 1859, exceeded \$2,000,000. In the United States, the income of the American Board, for the same year, was about \$351,000; of the Presbyterian Board, \$212,000; of the Baptist Union, about \$102,000; and of the Episcopal Board, \$99,000. The receipts of the Methodist Missionary Society, for Home and Foreign Missions, were about \$185,000; the expenses connected with their Foreign Missions, not far from \$84,000.

“There is another pleasant fact in this connection. While the number of contributors has been greatly increasing, some have been learning to give in much larger sums than formerly. A very considerable number now give, annually, by hundreds, and some by thousands of dollars, to this single cause. On making some inquiry, a few years since, it was found that more than one-twentieth part of all that the American Board had received in donations, the previous year, was given by sixty individuals. Most of the same persons who are yet living, probably do fully as much, many of them more, from year to year now. But a much larger number of individuals might be found, of fully as much ability as these possess, and who do what they do for the cause of missions through the same Board, whose united annual contributions would hardly support, in the foreign field, one preacher of the gospel. At the same time, it was found that more than one-tenth of the whole amount of the previous year’s donations (or \$30,559) came from thirteen churches in Massachusetts, connected with which there were then 5,176 members. Other thirteen churches in the same State were found, with, in all, 5,170 members, whose contributions for the same year amounted to \$2,643 only; less than one-hundredth part of the income from donations.

“It is apparent, therefore, that there is great inequality, and great room for improvement. But there is, perhaps, ground for hope, and expectation of future progress, in the very fact that, as yet, so few have learned to devise liberal things. When all the churches can be induced to do for this cause as a few are now doing; still more, when all Christ’s disciples can be induced to do in any good measure as they should, or even as some now do, the income of our missionary societies may be counted, not by thousands, but by millions.”

THE TABLES.

“Much time and labor have been expended in efforts to make the following tables as complete as possible; yet they must be taken as indications of what has been *attempted*, and not, by any means, as finished and satisfactory. Some of the difficulties encountered in any such attempt to procure accurate statistics have been already mentioned. The latest reports, also, of some of the smaller missionary societies have not been accessible. When figures are given, and there is yet *special uncertainty*, from any cause, as to their correctness, a mark of interrogation is annexed, designed to indicate this uncertainty. There are doubtless inaccuracies in cases not thus designated, and, in very many instances, blanks are left, when it would be very pleasant, were it possible, to give the facts. In most cases the statistics are from reports of the year 1858; in a few instances, reports of the present year, (1859,) were available. Missionaries to the Jews, to Roman Catholics, and to some nominal Protestant European nations, are not included in the tables.”

[As now published, the *income* of nearly all the American, and of the four first mentioned English Societies, viz., the Church, the London, the Wesleyan, and the Baptist, is given for the year ending in 1859. Other statistics have not been changed.]

GENERAL VIEW OF FOREIGN MISSIONS.

SOCIETIES.	Missionaries.	Male assistant mis- sionaries.	Total of male Ameri- can or European laborers.	Female helpers. (American or Euro- pean.)	Ordained native preachers.	Unordained native preachers.	Total of native preachers.	Other native helpers.	Members of churches.	Pupils in schools.	Income of the Society.
AMERICAN SOCIETIES.											
American Board,	173	15	188	208	20	188	208	314	27,740	17,020	\$ 350,915
Presbyterian Board, (including Reformed Presbyterians,)	65	22	87	90	3?	35?	38?				211,968
Associate Presbyterians,	3										
Associate Reformed Presbyterians,	3?										
Nova Scotia Presbyterians,	3?			3?							
American Missionary Association,	15	8	23	20	1	2	3	12	1,493	603	
Reformed Dutch Board,	13	1	14	15					326	157?	25,035
American Evangelical Lutherans,	5			5?				2	86		
Episcopal Board,	13	8	21		4			16	321	1,453?	99,476
Methodist Episcopal Board,	48	3?	51?	39?			30?		2,556		184,000?
Southern Methodists,	30								3,869	1,261	
Baptist Missionary Union,	40		40	43	30	214	246		16,806		102,140
Southern Baptists, †	40?	26	66?	4	2		27?	11	1,225	633	89,824
Free Will Baptists,	4		4	4	2	6	8	2	79		4,013
Seventh-day Baptists,	3										1,952
Baptist Free Mission Society,	3			4							
Total,	463										
EUROPEAN SOCIETIES.											
English Church Missionary Society,	186	42	228		41			2,100	18,560	25,156	£ 161,376
London Missionary Society,	122	13	135						18,221	33,977	93,431
Wesleyan Missionary Society,	198	18	216				44	950	80,307	92,912	129,076
Baptist Missionary Society,	68?	7?	75?		8?	104?	112?				26,513
General Baptists,	8	1	9	10			13			324	4,464
Church of Scotland,	8?										8,254
Free Church of Scotland,	28				9	5	14	79	611	9,696	16,028
Society for the Propagation of the Gospel, §	82?								1,500		
Irish Presbyterians,	4?				1?						
English Presbyterians,	3?										
United Presbyterians of Scotland,	28?	8									20,448
Covenanters,	3?										
Welsh Presbyterians and Calvinistic Methodists,	4										
English Chinese Evangelization Society,	6										
Moravians,	164?		164	143					20,138		14,553
Basle Missionary Society,	51	18	69					76	1,212	2,342	
Netherlands Missionary Society,	23							146		8,290	
Rhenish Missionary Society,	31	5?	36?					23	1,741		
French Evangelical Missionary Society,	12										
Leipzig Missionary Society,	11?										
Berlin Missionary Society,	15?	2?	17?					76?	3,229?	1,100	1,994
Berlin Missionary Society,	3										\$ 18,000?
Norwegian Missionary Society,	1?	6?	7?								
Gosner's Missionary Society,	5?	13?	18?	12?							
North German Missionary Society,	12										
Total of European Societies,	1,075										
Grand total,	1,538										

* The receipts of the Association for its last reported year, were \$50,512, for all its missions, Foreign and Home.

† The receipts of the Missionary Society of the Methodist Episcopal Church are for all missionary purposes, Foreign and Domestic, no distinction being made. It cannot be said, therefore, with perfect accuracy, what is the income for Foreign Missions.

‡ The reports of this Society do not distinguish, in its missions among the North American Indians, between missionaries from the United States and ordained natives. Seventeen of its missionaries in Africa are colored "colonists."

§ Most of the operations of this Society are among English colonists, and there are no means of knowing fully how many of its 406 missionaries are laboring for the unevangelized.

The following tables, in connection with one already given (page 12) of the receipts of the American Board, will serve to indicate, in some measure, the progress which is being made in missionary effort by some branches of the Christian church. The receipts of the two English societies, it will be noticed, are given in pounds sterling, and must be multiplied by five to reduce them to dollars.

*Receipts of the General Assembly's Board of Foreign Missions.**

Year.	Receipts.	Periods.	Av. Annual Receipts.
1838,	\$44,748		
1839,	56,150		
	<hr/>	†100,898	50,449
1840,	54,425		
1841,	62,344		
1842,	58,924		
1843,	54,760		
	<hr/>	230,453	57,613
1844,	66,674		
1845,	72,117		
1846,	76,395		
1847,	82,739		
	<hr/>	297,925	74,481
1848,	89,165		
1849,	96,294		
1850,	104,665		
1851,	108,544		
	<hr/>	398,668	99,667
1852,	117,882		
1853,	122,615		
1854,	140,719		
1855,	138,797		
	<hr/>	520,013	130,003
1856,	145,202		
1857,	158,189		
1858,	179,210		
1859,	161,368		
	<hr/>	643,969	160,992

* The grants of Bible and Tract Societies, and appropriations from the United States Government for Indian missions, have been deducted.

† For two years only.

Receipts of the Church Missionary Society, England.

Year.	Receipts.	Periods.	Av. Annual Receipts.
1836,	£ 70,465		
1837,	74,731		
1838,	91,723		
1839,	95,505	—332,424	£ 83,106
1840,	104,304		
1841,	101,576		
1842,	113,263		
1843,	111,875	—431,018	107,754
1844,	103,661		
1845,	102,495		
1846,	105,059		
1847,	119,410	—430,625	107,456
1848,	115,012		
1849,	101,003		
1850,	94,401		
1851,	101,554	—411,970	102,992
1852,	118,674		
1853,	120,932		
1854,	123,915		
1855,	124,260	—487,781	121,945
1856,	127,782		
1857,	136,000		
1858,	164,484		
1859,	161,376	—589,642	147,410

Receipts of the London Missionary Society.

Year.	Receipts.	Periods.	Av. Annual Receipts.
1836,	£ 63,714		
1837,	71,335		
1838,	84,821		
1839,	80,321	—300,191	£ 75,047
1840,	94,954		
1841,	96,771		
1842,	91,795		
1843,	93,947	—377,467	94,366
1844,	89,124		
1845,	90,715		
1846,	82,991		
1847,	81,183	—344,013	86,003
1848,	87,925		
1849,	67,563		
1850,	64,642		
1851,	72,292	—292,422	73,105
1852,	72,778		
1853,	71,821		
1854,	76,781		
1855,	59,665	—281,045	70,261
1856,	82,331		
1857,	67,277		
1858,	84,150		
1859,	93,431	—327,189	81,797

American Board of Commissioners for Foreign Missions.

MISSIONARY SCHOOLS,

1861.

THE design of this Tract is to give a brief account of the Schools in connection with the Missions of the American Board of Commissioners for Foreign Missions. Such a tract has been called for by many friends and supporters of the cause, who feel the need of authentic information on the subject. A Tract was issued some two and twenty years ago, designed to counteract unreasonable prejudices against such schools. Though now out of print, and perhaps not called for in its original form, its doctrines are believed to have stood the test of experience.

I. THE COMMON SCHOOLS.

It results from the nature of the missionary enterprise, that common schools have usually been most numerous and prominent in the introductory stages of a mission. They are a part of the machinery which is most easily put in motion; and where heathen teachers could be had, as in India, schools could be instituted at once and with little opposition.

The Sandwich Islands Mission was instituted in the year 1820; and it is a singular fact, that the greatest number of pupils reported in connection with it was before the year 1837. The number of pupils in the years 1830, 1831, and 1832, (omitting fractions,) was, for those years respectively, 39,000, 45,000, and 53,000. Learning to read was easy with their simple alphabet; and the greater portion of the pupils were adults, who attended as their ordinary occupations would permit. The teachers were from among the people, and gained their knowledge by spending a few months at the station schools, under the immediate superintendence of the missionaries. The number of these teachers in 1831 was nine hundred. Their qualifications were extremely moderate, and after 1832

the schools declined rapidly, for want of teachers able to instruct beyond the mere rudiments. Yet more than a fourth part of the 85,000 Hawaiians had learned to read the word of God; and some in every place had learned to write, and to use the elementary principles of arithmetic. The cheapness of this instruction was wonderful. Not a dozen of the teachers were paid anything by the mission. The supply of books was almost the only expense, and even these were not distributed gratuitously; though, for want of a circulating medium, the people could pay for them only with products of the Islands, or by their labor. A re-organization became at length indispensable, and a school was commenced for the education of teachers. The number of pupils reported in the common schools at the Sandwich Islands in 1837, was little more than two thousand. The greater part of these were probably children. The number had risen in 1843 to 18,700—a larger number than has been since reported. Four years later, the Hawaiian Government assumed the entire support of these schools, including the wages of the teachers; and its annual expenditure, for all the branches of native education, has been some thirty thousand dollars. The Island Government has also given ten thousand dollars towards the endowment of the ‘Oahu College,’ now an independent institution, which the Board commenced for the children of missionaries, at Punahou, near Honolulu. Aside from a portion of the expenses of the College, until it shall have completed its endowment, the only charge for education at the Islands, now resting on the American Board, is for a select school on the island of Hawaii, and for another on the island of Kauai.

The oldest mission under the care of the Board is the one among the Mahrattas of Western India. It was instituted in 1813. The schools reached their numerical meridian here as long ago as 1831, when the pupils were 1,940. They were saved from the influence of the great commercial crisis of 1837, so disastrous in Ceylon, by means of a generous contribution of \$2,500 from English residents in that part of India. The pupils in 1842 were not half as many as in 1832. Schools must needs decline if they have not competent, faithful masters. This has been a standing difficulty with mission schools. The results, where heathen masters are employed, though it be with Christian books and under missionary superintendence, have not been all that was expected. The assembled members of the Mahratta missions, in the year 1854, after stating that at least ten thousand pupils had been connected with the schools from the beginning, made the following statement: “We cannot point to a single case of conversion from among all this number. A few instances of conversion have occurred among the superin-

tendents and teachers of these schools, and these men are among our most valuable helpers at the present time. We occasionally meet with those who were formerly pupils in these schools, while preaching in the villages. Often such persons are interested and attentive hearers, and often they are among the abusers of us and our work. The result seems to show, that these schools have failed of accomplishing, except to a very slight extent, what was hoped from their establishment, in the way of influencing the people, and gaining them over to the truth. From this result follows, as a general rule, the inexpediency of employing heathen teachers in common schools. The main ground upon which such schools are urged at present is, that they are a means of communicating with the people, of forming some kind of connection with them, of getting a congregation. It is probable, however, that in most cases, the missionary can secure a hearing for his message without the aid of such schools." Yet the missionaries say: "The objections which are felt to the employment of *heathens* as teachers of common schools, would not lie against the employment of *Christians*. We have much to hope from such efforts, where a decided Christian influence is exerted upon the children, and upon all connected with them. The experiment is but a recent one in any of our stations. In the case of schools for Mahar children at Ahmednuggur, they are exerting a decided influence in favor of Christianity, not only by direct teaching, but by bringing persons, old and young, to listen to the preached word on the Sabbath. If teachers can be obtained for these labors, and funds supplied, we think such schools would be of service at all our stations."—The Prudential Committee voted in the year 1851, three years before sending a deputation to India, that "they deemed it their duty no longer to make appropriations for day-schools *taught by heathen masters*, except in *existing* cases of rare peculiarity."

The Ceylon mission was commenced in 1816, and soon went largely into schools. At the end of twenty years there were 5,790 pupils, and in 1837 there were 6,035. The commercial disasters of that year obliged the mission to dismiss five thousand. In each of the three following years, the pupils were less than two thousand. From 1841 to 1854, the average was about 3,700, including the station-schools for teaching the English language.

The deputation visited Ceylon in 1855, and the changes then agreed upon by the mission took effect in the following year. The Prudential Committee, in their Report to the Board for that year, speak thus of the changes as affecting the free schools: "It will be seen, that there was an increase in the *appropriations*

for the free or village schools in 1856. In the reconstruction of the system, each missionary stated how many schools he desired to have in his district for the children of Christians, and how many for heathen children, with Christian masters. The number of the former was twenty, and of the latter twenty-one; in all forty-one. This was a less number of free schools than had been on the list the previous year, but was estimated to cost more, because the station schools for the English language being discontinued, it would become possible, as it was desirable, to obtain better masters, who would of course expect higher wages. These schools were to take the place of some sixty or seventy of the old free schools, of several girls' schools which had been long kept together chiefly by means of small presents of clothes, and of the English schools at the several stations. The cloth-presents were to be discontinued, having not been found useful on the whole, after near forty years of trial; though it may be expedient, for a time, to give slight rewards for good behavior and regular attendance. The English schools were supported chiefly by a Government grant of £200, which was respectfully declined, so far as the support of those schools was concerned. There is such a redundant population in Jaffna, and so much native tendency to acquire the English language as a means of securing government, commercial, or plantation employment, beyond the confines of our own mission field, that some time must elapse, and many difficulties be encountered, before the parochial and village vernacular schools will attain their proper rank and influence. But so far as this motive and tendency shall have the effect to lead the natives, no longer furnished with English schools by the mission, to sustain such schools themselves, and thus acquire habits of enterprise and self-reliance, good will arise. The Committee have been glad to hear of such a school existing at Batticotta, supported by the people, and taught by a former teacher in the Batticotta Seminary, of approved piety, who conducts his school on Christian principles. The necessity for self-support, especially in all matters affecting their temporal interests, is one it is exceedingly important to throw upon the native Christians without reserve or delay."—The number of free schools was then 55, and of pupils 2,017, of whom 503 were females. This was as many as the mission, with its other cares and duties, felt able to superintend efficiently.

A report on the common schools of the Ceylon mission, drawn up in 1855, by the Rev. B. C. Meigs, one of the first band of missionaries, and adopted by the mission, speaks with much discrimination and judgment concerning this class of schools. That report says: "As to the question whether these schools have answered our expectations, in promoting the grand

object of the mission, we would say, that if we reasonably expected, as the result of teaching these children, that a great many souls would be actually converted in youth, we must answer the question in the negative. Again, if we reasonably expected that stated congregations of adults would be gathered, as a result of teaching these children, and collecting them together on the Sabbath in churches and at our school bungalows, the answer must also be in the negative. The people do indeed assemble, in considerable numbers and with considerable regularity, in many of our school bungalows. But it is not clear that it is principally because the children are taught in them; for the people in many instances assemble readily in many other places.

“It should be here stated,” continues Mr. Meigs’s report, “that these schools are not as valuable as they were formerly; principally because the children do not remain so long in the school as they were accustomed to do many years ago. This is owing to the fact, that their parents demand their services in their fields and gardens at an early age. Hence we have a succession of little children in our schools, who cannot, from the nature of the case, be expected to receive as much benefit as those who are older. Formerly, in many of our schools, there were pupils sufficiently advanced in their studies to be formed into Bible-classes, and to be taught by the missionary at the station, with great pleasure and profit. Tracts were also given out to them, to be carefully read during the week. At the next meeting, they were able to give a good account of the contents of these tracts.”

Again: “We shall in future employ none but Christian teachers. We shall turn our attention more to the children of our church-members, and to the children of those who join our congregations. We propose also to have a few schools for heathen children taught by Christian teachers; but the instruction given in all these schools is to be only in the Tamil language. Our great object should be to have a few schools of such a character that the children of our church-members may receive a good education at home, so as to fit them for usefulness in their own villages, and to become suitable agents to assist in spreading the gospel among the people. From these schools, also, selections may be made of such youths as show themselves worthy to be sent to Batticotta and Odooville, to complete their education, and to qualify them for a sphere of greater usefulness.”

The Madura was an off-shoot of the Ceylon mission, and came into existence in 1834. Before the common schools of this mission contained five hundred pupils, those in Ceylon had

nearly five thousand. The highest number of pupils in the schools was in 1846, at the end of twelve years; and the period of greatest numerical prosperity was between 1838 and 1849. From that time to the arrival of the deputation, in 1855, the average number of pupils was 1,200; and in 1860, five years after their visit, the common schools of the mission contained 1,100 pupils; which was as great a number as there was ten years before, and as many as the mission deemed expedient, until there should be a greater number of competent schoolmasters. To provide such, and to give the schools a greater value, the Prudential Committee resolved, some months since, upon opening a normal school department in connection with the Mission Seminary at Pasumalie, near the city of Madura.*

The whole number of pupils connected with the Mahratta schools from the beginning, is estimated to have been 12,000; and the whole number in the Madura schools, 25,000. In Ceylon, the number from the first is reckoned at 33,000. Add to these all the pupils taught in the Madras mission, and in the Arcot mission while connected with the Board, and the number taught in the India Common Schools, up to the year 1860, cannot have fallen short of 75,000.

In China, the ability to read among the males is so extensive, and there is yet so little access to the females, that no great progress has been made in establishing missionary schools. But such schools have been among the prominent efforts to reclaim the Indian tribes of North America. For a long course of years, the pupils numbered from six to eight hundred, but with a sensible decline since 1856. An inspection of the table of common schools in the missions of Western Asia will show

* The Report of the Madura mission for the year 1860, contains the following statement:

“In the early history of the mission, a very extended system of schools was established, and sustained at a heavy expense. There were free schools for the heathen, generally with heathen masters; boarding schools at different stations; and an English school in Madura. The change which has been made in our plans will best be indicated by stating briefly our present arrangements.

“1. We have village schools for the Christians wherever ten Christian children can be found to attend. Into these schools, heathen children are freely admitted.

“2. Day schools at the station centres, whether there are ten Christian children or not, into which heathen children are freely admitted, and often form the majority. These schools are generally under the superintendence of the missionary ladies.

“3. A female boarding school in Madura, intended to raise up wives for the pastors and mission helpers, and the intelligent lay members of the church, and to a limited extent, to supply teachers for our village and station schools.

“4. A seminary, intended for the education of pastors, catechists and teachers. For the latter, we hope to establish a normal school department, with a model school, &c., accompanying it.

“5. Instruction is to be given only by Christian teachers.

“6. Instruction only in the vernacular.”

that the number of pupils, on the whole, has increased to the present time—from 600, in 1837, to 1,695 in 1852, and to 5,537 in 1860. The reason of this may be, that the schools among the Armenians have been mainly restricted to the children of Protestants and of those inclined to that faith, and so have grown with the progress of the reformation.

Taking a general view of common school education in the missions, the highest number of pupils was in the year 1832, when it was 60,000; of whom 53,000 were at the Sandwich Islands, and 5,500 in the Ceylon and Mahratta missions. The smallest number was in 1837, when it was 12,000. The largest subsequent number was 29,830, and this was in 1846. At present there are 18,000, including the free schools supported by the Government of the Sandwich Islands. The whole number connected with the common schools from the beginning, is believed to *have exceeded two hundred thousand*.

II. THE HIGHER SCHOOLS.

A brief general view will now be given of the efforts of the Board in the higher departments of education. The higher schools, for the most part, have been boarding-schools. Most of the earlier pupils in the Ceylon boarding-schools (which were in operation some twenty years before those of any other of the missions of the Board beyond sea) were heathen youths. The object of these schools, as well as of the similar early boarding-schools in the Mahratta and Madura missions, was two-fold; first, the conversion of the pupils, and secondly, the procuring of native helpers. As the missions passed beyond their introductory stages, there was an increase in the demand for native Christian helpers, and also in the power of selection, and the higher schools were progressively modified, becoming more and more of the nature of *training* institutions—for school-masters, catechists, preachers and pastors. The exigencies of the work and the state of the funds both required this. The change, however, was progressive, rendering the schools more directly, exclusively and effectively missionary institutions.

The earlier boarding-schools were composed of small boys, living together at the stations, isolated from heathen friends and from idolatrous festivals. The average number of the pupils in the Ceylon boarding-schools was 85. These schools were superseded in 1831, or soon after, by the 'English Preparatory Schools,' which had no boarding pupils. The main design of these schools was to prepare pupils for the Batticotta Seminary; and the instruction was therefore both in English and Tamil,

and for the most part by Christian teachers. The English schools, with an average of 276 pupils, were continued twenty-five years, and ceased to be sustained by the mission only when the Batticotta Seminary was made more exclusively a Training and Theological School, with its studies in the vernacular language.

The Batticotta Seminary was instituted in the year 1823, and continued in operation thirty-one years. The Rev. Daniel Poor was its Principal during the first thirteen years. Being familiar with the Tamil language, his instructions, especially those of a religious nature, were mostly in that language. "During Dr. Poor's connection with the institution, great prominence was given to religious instruction in the vernacular, and the number hopefully converted and gathered into the church was greater than during any other period of equal length in the history of the mission."* Great efforts were made by him to bring mathematical and astronomical studies into conflict with the fallacies of Hindoo science. The Rev. H. R. Hoisington was Principal from 1836 to 1841, and again from 1844 to 1849. Though in delicate health during much of the time, he was eminently devoted to his profession, and labored earnestly to make the Seminary subsidiary to the great purposes of the mission. The study and use of the English language had now become so prevalent as to retard the acquisition of the Tamil by new missionaries; and those who had the care of the institution, after Dr. Poor, "were not able to communicate with the students, to any great extent, except in the English language."* In the year 1844, the instruction in the Biblical department was assigned to the Rev. Samuel S. G. Whittelsey; "who, it was hoped, from his knowledge of the vernacular, would be able to give greater prominence to Biblical instruction, and create an enthusiasm in that direction, which would check the tendencies in favor of English and science. These fond hopes were disappointed by his early death. Others connected with the institution, in that period, did what they could to bring the truth to bear upon the minds and hearts of the students, and, by the blessing of God, their labors were not in vain."*

The whole expense of the pupils was for a long time borne by the mission; but subsequent to 1843, all who were able were required to pay for their board. An unforeseen result of this was the introduction of a class of students from wealthy families, whose sole object was to fit themselves for government service, or some lucrative post in agriculture or commerce. It was the prevalent opinion in the mission, before the visit of the

* Report of the Mission, 1855.

deputation, that it was time to cease cultivating the passion for the English language, which had acquired such sway among the natives. It was also the general opinion, that there was not sufficient force in the mission, available for that purpose, to make the Seminary what it should be, either on the existing basis or on any other. The mission, therefore, made certain important changes in the institution;—excluding the English language from the regular course of instruction; reducing the number of students to the demands for mission service; making the board and instruction gratuitous; shortening the period of residence; and receiving none under fourteen years of age, and none but Christians or the sons of Christians. After a brief suspension, the institution resumed operations as a Theological and Training School, and nearly on the basis above described. As had been expected, and as has been already stated, the natives continued to prosecute the study of the English language at their own cost, with a view to secular advantages, and with no apparent diminution in numbers; an English high school having been formed at Batticotta, under competent native instruction, with English preparatory schools in the villages. This was an important step in the direction of self-sustaining institutions. And it is a striking evidence of the hold Christianity had obtained in Jaffna, that all these were decidedly Christian schools.

The number of graduates and students on the catalogue of the Batticotta Seminary, in the year 1855, was 670, of whom 454 were then living. At that time the mission had 81 of these in its employ, and 31 were in the employ of other missionary societies. Of the rest, 158 were in government service, in Ceylon and India; 111 in different kinds of secular business, on the island and continent; and 73 were not reported. In the religious statistics of the institution, 352 are recorded as having been church-members. Deducting 92 ex-communicants, and 64 who have died, there were 196 still living in full membership in the Christian church. The present helpers of the mission, and native pastors, were nearly all educated at the Batticotta Seminary.

Correlative with the Batticotta Seminary was the Oodooville Female Boarding School, established in 1824. It was designed to impart a careful Christian education to a select number of females, under circumstances that would exclude them from heathenish influences, and be most hopeful for their moral and intellectual improvement. And it was thought that, by this means, there would be provided more suitable and acceptable companions for the young men educated in the mission seminary." * The school was alternately under the care of Mr. and Mrs. Miron Winslow, and Mr. and Mrs. Levi Spaulding,

* Report of the Mission, 1855.

until 1833, when it came permanently under the care of the latter, who still sustain a paternal relation to some two hundred graduates of the school. "The influence of this boarding-school has been excellent and far-reaching. The many Christian families scattered over the province, the island and the continent, exerting a silent but important influence, testify to its usefulness. Many tokens of God's special blessing have been granted, in the frequent revivals which have been enjoyed, and in the uniform prosperity which has attended the institution. There is no part of our missionary work, which we have regarded with more pleasure and hope than this school; and there are no results of our labors here, which seem to us to be telling with more power, at the present moment, upon the evangelization of the land, than those connected with this department of our mission."*

Two hundred and twenty-two had left the school prior to the year 1855, of whom one hundred and seventy-five became members of the church. At that time, there were seventy-three pupils, forty-three of whom were children of Christian parents, and twenty-one were members of the church. The studies were both in the English and Tamil languages. A few brief extracts from a report of the mission on this school will state some of the difficulties it has had to encounter. "It was necessary at first, to offer such inducements as would lead parents to send their children to a boarding-school. Hence the plan of giving them their food and clothing while in the school, and a small dowry when married," which was discontinued after 1848. "Keeping the pupils, in all ordinary cases, until they are married, has resulted in prolonging the residence of many in the school to an undesirable length. Some have remained fifteen or sixteen years, and one even nineteen years." Other evils, more difficult to remedy, have arisen in connection with the quality of their food, which has been, of necessity, better than most of them would receive at their houses."*

At the date of the report above quoted, changes were made in this school, corresponding with those in the Batticotta Seminary. The age for admission was raised; the length of residence was reduced; the studies were restricted to the vernacular language; and the pupils, somewhat less in number, were to be either Christians themselves, or from families at least nominally Christian, with such occasional exceptions as should be deemed advisable by the mission. With these modifications, the Odooville Female Boarding-school is now in successful operation, with thirty-nine pupils. "The institution was blessed the past year with an outpouring of the Holy Spirit, as the fruits of which eighteen have made a profession of faith in Christ."*

* Report of the Mission, 1855.

The boarding-schools in Ceylon illustrate those of the Madura mission in their earlier stages. The English language, as well as the vernacular, entered into their course of instruction. This was true of the Pasumalie Seminary, near the city of Madura, established in 1842; and also of the Female Boarding School at Madura, formed in 1846, by the union of two that had been only a short time in existence. Some decisive action of the Madura mission adverse to caste, in 1847, greatly reduced these schools for a time, but exerted a permanently healthful influence upon them. It was soon after determined by the mission: "1. That the object of the Seminary is not general, like that of a college, but that it is, exclusively, to raise up the native ministry required in our field. 2. That the course of instruction in boarding-schools, and in the first stage in the Seminary, be mainly in the Tamil; and that the English language be studied as a classic in the boarding-schools, to the amount of one hour a day, and in the Seminary two hours a day, both exclusive of recitations. That the rule and aim in respect to Tamil instruction shall be thoroughness, and that the rule in respect to English shall be ability, at the end of the first stage, to read common English with profit. 3. That when the course of instruction in the first stage, on these principles, is completed, a division be made, and that those not designed for the second stage in English, pursue mainly Tamil for one year; that the others, amounting to at least one-third of the whole, pursue, both in English and Tamil, a more extended course; the aim being, in respect to English, partly to give instruction in it, but more especially to prepare them for profit in the continued study of it; and that the rule and aim in respect to the amount of this preparation, shall be thoroughness."

In the year 1855, after much deliberation, the Madura mission resolved to exclude the English language from the Female Boarding-school, and also from the Pasumalie Seminary, "as a medium of instruction, in all cases where proper text-books in Tamil can be obtained."* The Seminary was then opened for "men of tact and piety, even though their education be limited, to prepare, by a purely Tamil course of study, of from two to four years, to become efficient schoolmasters, catechists, and eventually, in some cases, pastors." Catechists of approved talent and piety were also to be admitted, for a short course of study preparatory to the pastoral office. Experience has since proved the wisdom of these modifications, and the advantages of a purely vernacular training, for a mission to a rural people in the lowest walks of life. The boarding-schools in this mission, for small boys, were brought to a close in 1858.

* Annual Report, 1860, p. 110.

Recurring to the labors of the Board among the Mahrattas, it will be interesting to quote from the Rev. Henry Ballantine's review, lately received, of the twenty-five years of his missionary life at Ahmednuggur and its surrounding country. The letter is dated February 7, 1861, and Mr. Ballantine says: "In 1836, a boarding-school for heathen boys was put in operation, and soon after a boarding-school for heathen girls. These continued several years, but not much fruit was realized from these labors. In 1852, our educational efforts took a different direction. The number of Christian children had become quite large, and it became necessary for us to provide means for their education. We were anxious also to provide Christian teachers for schools in the villages, and to prepare catechists for the work of reading the Scriptures and explaining them to their countrymen. We determined to devote our attention principally to the education of Christian children, and to preparing them for the work for which there appeared to be such a loud call. We now have in Ahmednuggur a school containing twenty-five boys, mostly professed Christians, drawn from all the churches in the mission, who are preparing to be teachers and catechists; and a school containing more than sixty girls, many of whom are members of the church, who we trust will be fitted to become wives of teachers and catechists. We have also schools in different places, taught by young men and young women, who have been trained in these schools at Ahmednuggur; and in them are collected the children not only of Christians, but also of all who are favorable to Christianity, and of any who will send their children to be taught Christian truth. The teachers of these schools are all Christians. This is a great advance upon the system put in operation twenty-five years ago, when we had no Christian teachers. We have also, now, a class of ten young men studying for the ministry. These are engaged, during several months of the year, in giving religious instruction in the villages."*

The boarding-school for heathen boys at Ahmednuggur, mentioned above, was closed in 1851, in accordance with a vote of the Prudential Committee. Mr. Ballantine shows, that the number received into the churches of the Ahmednuggur district during *each year*, in the five years from 1856 to 1860, was, on an average, seventy-two; which is equal to the average number received during *each period of five years* from 1841 to 1855. "Should it be asked," he says, "how the sudden increase in the number of converts in the last term of five years can be accounted for, I would say, there is no doubt that the new policy inaugurated in the mission in 1855, putting missionaries

* Missionary Herald for June, 1861.

out in the districts, to labor among the people, has been the means, in the hands of God, of greatly extending the knowledge of the truth, and of bringing many more converts into our churches." This increase of converts and churches has greatly increased the demand for native preachers and pastors, which is now being met in some good degree by the Training School at Ahmednuggur, already mentioned, commenced in May, 1860. The design of this school is to give a course of study and of lectures to the more promising of the native helpers, and thus to qualify them for the pastoral office. The studies are to occupy a part of three years. From April to October the candidates pursue their studies, preaching as often as every other Sabbath in some of the neighboring villages. The remainder of the year they will be employed constantly in preaching, under the direction of the various missionaries, either at prescribed stations, or on tours.

The Annual Report of the Board for 1856 states, that "Mrs. Hume's boarding-school for girls was discontinued at the close of 1854, in consequence of her return to the United States, there being no one to take the care of it. The average number of pupils, for the last eight years, was from twenty to twenty-five; all born in the country, but not exclusively Hindoos; and the school was in part sustained by donations received in India. Eleven of the pupils were received into the church during ten years, and several are now in stations of usefulness. A part of the pupils of this school were taken by Mrs. Mitchell, of the Scotch Free Church mission at Poona." Had its patroness not been called away by the sickness of her husband, which resulted in his lamented death on the homeward voyage, the school would doubtless have continued to exist and prosper in the mission.

"Earnest representations were received by the Committee, at the close of 1853 and early in 1854, from their brethren in Western India, in favor of establishing an expensive school at Bombay, like those of the Scotch and English societies already existing in that and other large cities of India; in which the English language should be largely taught, and be made the chief medium of instruction. The Committee did not see their way clear to go into precisely this class of institutions at present; but they authorized the Bombay mission to commence a school, in which the vernacular language should be the chief medium of instruction, especially in the inculcation of religious truth, with the annual expense not exceeding three thousand rupees. These resolutions were passed May 2, 1854. Our brethren of the Bombay mission felt unable to wait till they received the action of the Committee, and opened a school on their proposed plan, about the first of June, 1854. It was

called the American Mission Institution, and the number of pupils rose to 175,—chiefly Hindoos, though there were also Indo-Portuguese, Mussulmans, Indo-Britains, and Parsees. It was under the general superintendence and instruction of Mr. Bowen, aided by an Indo-Britain teacher, two native Christian teachers, and six heathen and one Indo-Portuguese assistant teachers ; and the annual expense, not including the support of the Principal, was 3,764 rupees. The deputation were authorized by the Prudential Committee, to sanction such an institution, in case they were satisfied, when on the ground, that there were conclusive reasons for it. Not being satisfied of this, the school was not adopted among the institutions of the Board ; but that the evils resulting from a sudden cessation might be prevented, the institution was continued, at the charge of the Board, till the expiration of the year from the time when it was commenced.” *

It is proper that the brethren in the Mahratta missions, who had recommended the establishment of such a school, should state the reasons which, upon a broader view of the subject, afterwards induced them to advise to its discontinuance. They were as follows :

“ Such an Institution, when founded, must be modeled with reference not only to its results on the mission with which it is immediately connected, but also with reference to the general policy and plans of the Board, of whose system of operations it forms a part. What would be expedient and highly desirable, viewed only in reference to a particular station, may be inexpedient on the whole. The following considerations seem to us to weigh against the present high school at Bombay, and to render it undesirable that it should be continued on its present basis.

“ 1. The English language is made, to too great an extent, the medium of communicating instruction. Past experience has seemed to show that such schools are not the most efficient instruments in forwarding the great work of missions—that of making known the gospel to the heathen and saving souls. The vernacular of any people is believed to be the most suitable language in which to communicate truth, and through which to affect the heart. Schools in which the vernacular is the grand medium of instruction, and the English if introduced is only taught as a classic, seem to be founded on the best basis, and to promise and produce the best results.

“ 2. The expense of such a school as that at Bombay is an objection to continuing it. It must be able to compete with other schools of a similar character at Bombay, or it cannot be successfully maintained. To do this, it must have those advan-

tages and appurtenances which money alone can procure. It does not appear that the present expense can be essentially reduced consistently with making the school what it should be in order to answer the ends for which it was established.

“The funds of the Board are limited; they are not sufficient to carry forward all operations that would seem desirable or highly useful. There must, consequently, be a choice of fields, and in each field a choice of means. If there are two kinds of labor which promise equally well in all other respects, the selection must be made with a reference to economy. It is known that such High Schools are among the most expensive operations undertaken by the Mission Boards; and with the present amount of funds, and a choice of the means to be employed, it does not appear that a due regard to economy would warrant the necessary expenditure for sustaining such a school at Bombay.

“3. The influence of such schools on other mission fields is undesirable. If the High School at Bombay is continued, there are other missions of the Board which will feel that they have equal claims to be allowed such an Institution. It will be impossible to convince them, that there are good reasons for allowing such a school in one large city and not in another. Thus the decision in respect to the Institution involves, practically, a decision in respect to several other places where the same want exists. It becomes, in fact, a question of mission policy. Shall a large part of the funds be appropriated to maintain these expensive English schools in the different fields occupied by the Board? The question is not one on which there is no experience to guide us. The experiment has been tried elsewhere, under the most favorable auspices, and the results, if not actually disastrous, have at least proved unsatisfactory. The system seems to be a forced, artificial one, and produces artificial fruits. In view of these facts, it does not seem desirable to make it a part of our mission policy; and we think the Institution at Bombay should not be made an exception to the general policy of the mission.”*

It must be obvious to the reader, that the limits of a single tract do not permit an exposition of the boarding-school system in all its various details—in the Syrian, Armenian, Nestorian, Sandwich Islands, and North American Indian missions—to say nothing of the more limited operations in Madras, Singapore, Siam, Borneo and China.

The mission in Syria commenced a High School, for training native helpers, in the year 1836, and closed it in 1842. The English language was taught in the school, and when the war with Mohammed Ali brought the English forces to the Syrian

* Report of the Missions, December 22, 1854.

shore, every officer needed a dragoman, and the pupils were drawn away and to a great extent demoralized. When the present Seminary was opened, in 1846, at Abeih on Lebanon, it was on the basis of almost wholly excluding the English language, and of preserving, as far as possible, the oriental manners and customs among the students. And it was on the same principle that the female boarding-school has been lately revived, and placed at Suk el Ghurb, on Lebanon, under the care of two ladies from this country. The former school was at Beirut, and was excellent of its kind.

The mission to the Armenians has two processes for training its native ministry. The first is thus described by Dr. Cyrus Hamlin, in a report adopted at Constantinople in 1855. "There is one class," he says, "that will enter the work without any extended course of preparatory study. But they should be men of earnest piety and good judgment, and well instructed in Bible doctrines. Almost every missionary station will produce some such men, and no missionary can do a better work than to prepare them, to the extent of his ability, for the ministry of the word. This preparation, however, will be partial. They will remain in their own community, will maintain their native habits of living, and need have no connection with the family of the missionary. It will be somewhat like taking the strong artisan, and preparing him, by a few days' training, for the exigencies of a great campaign. Too great reliance must not be placed upon these. They will be like the elders ordained by the Apostles in every city, but probably far inferior in spiritual and intellectual attainments. They will often make mistakes, will sometimes be found incompetent; but still Christ will be preached, and his truth, though committed to such imperfect instruments, will triumph, that the excellency of the power may be of God, and not of man."

The other process is exemplified by the Bebek Seminary, commenced in 1840; by the Theological School begun at Tocat a few years since, and in consequence of the burning of the mission premises, removed from thence to Kharput in 1859; and by the Theological School of recent date in the mission to Central Turkey. The plan of the school at Kharput embraces "four years of study, with a long winter vacation for evangelical labors in the villages."* The Bebek Seminary is at the metropolis, in the centre of Mohammedan civilization, and embraces a liberal course of study, including the English language and its sources of knowledge. A Female Boarding-school has been some years in operation at Constantinople; and there is one, too, of recent date, at Aintab. Both are taught by females from the United States.

* Annual Report for 1860, p. 52.

Nowhere have the higher schools been more signally blessed with hopeful conversions than among the Nestorians. That for males was commenced in 1836, and the one for females in 1838. "Of the 56 now in the Male Seminary, 30 are hopefully pious; and of the 150 who have belonged to it, 91 became so after entering the Seminary. Of the 103 who have been connected with the Female Seminary, 60, or more than one-half, are hopefully pious; and the same may be said of three-fourths of the present number. A large portion of the young men who have left the Male Seminary are either preachers of the gospel, or very competent teachers in the village schools; and the greater part of the religious graduates of the Female Seminary were married to those missionary helpers. Seven revivals of religion have been enjoyed in the Male Seminary, and eight in the Female Seminary. The instruction in both institutions has been almost wholly in the native tongue."*

Where youth have been taken into boarding-schools at a very early age, and where the isolation has been complete, the proportion of hopeful conversions has been considerable; but the converts, in such cases, with some exceptions, have been found less practical, less devoted and self-denying than was expected. Hence some of the changes in the system. In some cases, more age has been required for admission, a shorter residence, a Christian parentage, (if not actual piety,) and a more purely religious course of study; thus making the High School more exclusively and effectively a missionary institution.

CONCLUSION.

Such is the relation, which the Board now sustains, and has sustained, to Education and Missionary Schools.

1. In the present advanced state of most of its missions, it finds a more profitable use for its funds, than in the support of heathen school-masters. Nor does past experience encourage any great outlay for common schools, composed of very young heathen children, even with Christian masters; nor for boarding-schools, that are chiefly made up of such children. Christian children should of course receive a Christian education; but even here it is not wise to be forward to relieve parents of one of their most obvious and sacred duties. Into these schools as many heathen children should have admission as can find room; and there should be schools, also, expressly for such, if there be reliable teachers for their instruction, and funds for their support.

2. The Board has been obliged, in the progress of its work, to decline connection with expensive educational institutions,

* Annual Report for 1857, p. 89.

for general education, to prepare young men for secular and worldly pursuits. Its higher schools, whether for males or females, have been more strictly *training institutions*, with express and direct reference to carrying out the great purposes of the missions. Moreover, it has been found necessary to exclude the English language, in great measure, from the Training Schools for educating village teachers, preachers and pastors.

3. The education in the missions under the care of the Board, regarded as a whole, was never so effective, in a missionary point of view, never so valuable, as at the present moment. Perhaps there are as many common schools as the missionaries can well superintend. What these schools now most need is better teachers, and to derive more of their support from the parents of the pupils.

4. Should Sabbath schools, societies, and benevolent individuals in the home community, desire to patronize the common school education in the missions, it should be as *auxiliaries* to the parents, rather than as *principals*. The *self-supporting* principle among native Christians, in all its applications, needs an unsleeping guardianship and culture. It is here that the grand practical difficulty lies, in the working of specific charities. Where a man *can* support himself, it would be cruel to support him.

5. The following is a summary of the Educational Department, as it was at the close of the year 1860 :

Number of Seminaries,	11
Number of other Boarding Schools,	13
Number of Free Schools, (omitting those at the Sandwich Islands,)	345
Number of Pupils in Free Schools, (omitting those at S. I.)	9,744
Number of pupils in Seminaries,	530
Number of pupils in Boarding Schools,	341
	<hr/>
Whole number in Seminaries and Schools,	10,615

6. The extract about to be made from a Tract on the 'Theory of Missions,' published by the Board some fourteen years ago, states concisely the *Theory of Missionary Schools*, upon which the Board has endeavored to develope and carry forward this department of its labors.

"The necessity of connecting a system of *education* with modern missions, is not inconsistent with the view we have taken of the true theory of missions to the heathen. The apostles had greatly the advantage of us in procuring elders, or pastors, for their churches. In their day, the most civilized portions of the world were heathen—as if to show the weakness of mere human learning and wisdom ; and the missionary labors of the apostles and their associates, so far as we have authentic accounts of them, were in the best educated, and in some respects highly educated, portions of the earth. Wherever they

went, therefore, they found mind in comparatively an erect, intelligent, reasoning posture; and it would seem that men could easily be found among their converts, who, with some special but brief instruction concerning the gospel, were fitted to take the pastoral care of churches. But it appears that, until schools expressly for training pastors were in operation,—as ere long they were, at Alexandria, Cæsarea, Antioch, Edessa, and elsewhere,—it pleased God essentially to aid in qualifying men for the office of pastors by a miraculous agency; the Holy Ghost exerting upon them a supernatural influence, by which their understandings were strengthened and spiritually illuminated, and they gifted with powers of utterance.

“But, at the present time, the whole civilized world is at least nominally Christian, and modern missions must be prosecuted among uncivilized, or at least partially civilized, tribes and nations, from which useful ideas have in great measure perished. Even in those heathen nations which make the greatest pretensions to learning, as in India, we find but little truth existing on any subject. Their history, chronology, geography, astronomy, their notions of matter and mind, and their views of creation and providence, religion and morals, are exceedingly destitute of truth. And yet it is not so much a *vacuity* of mind here that we have to contend with, as it is *plenitude of error*—the unrestrained accumulations and perversions of depraved intellect for three thousand years. But among savage heathens, it is *vacuity* of mind, and not a *plenitude*, we have to operate upon. For the savage has few ideas, sees only the objects just about him, perceives nothing of the relations of things, and occupies his thoughts only about his physical experiences and wants. He knows nothing of geography, astronomy, history; nothing of his own spiritual nature and destiny; and nothing of God.

“In these circumstances, and without the power of conferring miraculous gifts, modern missionaries are constrained to resort to education in order to procure pastors for their churches. They select the most promising candidates, and take the usual methods to train them to stand alone and firm in the gospel ministry, and to be competent spiritual guides to others. This creates, it will be perceived, a necessity for a system of education of greater or less extent in each of the missions, embracing even a considerable number of elementary schools. The whole is designed to secure, through the divine blessing, a competent native ministry, who shall aid missionaries in their work, and at length take their places.”

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AN EARNEST PLEA

OF

LAYMEN

OF THE

New School Presbyterian and Congregational Churches

OF NEW YORK AND BROOKLYN,

FOR THE CONTINUED FRATERNAL UNION AND COÖPERATION OF THESE
DENOMINATIONS IN

HOME AND FOREIGN MISSIONS,

AND OTHER EVANGELICAL EFFORTS

FOR THE SALVATION OF OUR COUNTRY AND THE CON-
VERSION OF THE WORLD.

NEW YORK:

E. O. JENKINS, PRINTER, 26 FRANKFORT STREET.

1856.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 551

LECTURE 1

MECHANICS

PROBLEM SET 1

DATE: _____

NAME: _____

AN EARNEST PLEA

FOR UNION.

As our field for Home Missionary labor has been greatly enlarging for the last few years, and the cry for more churches and ministers in our new settlements has waxed louder and louder, it is matter of joy and gratitude that both the Congregational and the New School Presbyterian Churches, while heartily co-operating in a common Board of Home Missions, as the most fraternal, economical, and efficient mode of doing the great Missionary work, are beginning to feel more deeply their obligations to carry on this enterprise on a larger scale, and to meet more fully the wants of the unevangelized millions in the West, who are so soon to make the laws and decide the destiny of our country. With their minds and hearts full of this great work, it is not strange that each of these associated Bodies, honestly cherishing their denominational preferences, and wishing to secure the highest denominational development consistent with the great interests of Christ's Kingdom, should seriously consider the question, whether there is any important denominational Home Missionary work which cannot be done by the co-operative Board, and should therefore be done by separate Missionary Committees outside of the general society. A little of this separate missionary action has been had in some localities for a few years past, especially in our frontier settlements, in connection with both denominations, and though intended only for good, has to a considerable extent unhappily produced aliena-

tions and divisions amongst the churches and ministers of the two bodies; and has been such as to awaken serious apprehension amongst many members of both denominations, that unless very carefully guarded, kindly modified or counteracted, will ultimately result in the destruction of that heaven-blest union which for nearly half a century has so signally characterized the missionary operations of these denominations, and greatly injure both the American Board of Commissioners for Foreign Missions, and the American Home Missionary Society—Institutions so dear to all our hearts. The formation of the Church Extension Committee, though not intended by the last General Assembly to interfere with these friendly relations, has increased the apprehensions of danger on the part of many in both denominations, and especially on the part of the New England churches.

Now, inasmuch as the American Home Missionary Society has been long equally loved and cherished, and confided in, as the child of our mutual prayers by both denominations; as it has performed our Home Missionary work impartially, ably, and successfully; has been greatly blessed of God in establishing and building up multitudes of our best churches; and as outside action on the part of either denomination is seen to endanger this great movement, has not the time come when the friends of peace and of continued and united missionary action should consult together, and prayerfully inquire what can be done to guard against these evils; to wake up more of the revival and missionary spirit, tending only to union; to secure a more fraternal feeling, and a more full understanding between these denominations; so that they may avoid all conflict with our General Board, and with each other, and thus help to prepare the way for the next General Assembly and the General Associations of the Congregational Churches, to take such wise and efficient action in the premises as they will, doubtless, be glad to employ to remove all causes of future alienation and division between the two denom-

inations, and to extend most wisely and widely our great home missionary work.

As the result of much prayerful consideration, it is now proposed, by some of the peace-loving laymen of the New School Presbyterian and Congregational Churches of New York and Brooklyn, to speak out kindly and plainly on this subject, as they rejoice to see some of our venerable ministerial fathers and brethren have already done; and feeling that the present dangers of our churches require all our efforts for union—lay as well as clerical—that their central locality and business relations with many parts of our country enable them to exert some influence at a distance,—and being encouraged by some of their most influential ministerial brethren to promote the things that make for peace, they trust it will not seem inappropriate or forward for them now to send forth this brief outline of a fraternal appeal, with the belief that it will find a warm and general response in the hearts of our churches, and will encourage and aid our beloved pastors, who, we are happy to know, are laboring to accomplish the same object.

1. These Bodies have been, now are, and ought to be in future, essentially one in all the vital elements of Christian and missionary union—to wit, a sound common orthodoxy, evangelical sentiments, and revivals, and missions, in the hands of the Holy Spirit, for the conversion of the world. Standing on this broad and scriptural basis, cemented by the wisdom, economy, and strength of united action, by glorious revivals of religion, by the constant interchange of pastors and members from one branch of the church to the other, by mutual conflicts with our great common enemy, by world-wide missionary labors and successes, these denominations ought not to be alienated in affection, or divided and weakened in their great work, by their differences in church government and polity. While intelligent and earnest Presbyterians and Congregationalists feel a strong attachment to the system of church

government and polity under which they have been respectively educated, do they not all agree that both systems are relatively good—amongst the best ever adopted; both greatly blessed of God, when wisely and faithfully administered, in building up these associated bodies, and the great interests of Christ's kingdom; and that this outside protection of good, but uninspired men, around the camp of God, should not separate the armies of Israel in fighting the battles of the Lord?

2. The long-continued, fraternal, and successful union of these Bodies in the missionary work at home and abroad, established by our venerated fathers, in the best days of our churches, and rendered doubly sacred by the labors and trials of our home and foreign missionaries, fully demonstrates that this union, modified, if needful, to meet the wants of our churches, and of the country, is still practicable and highly desirable, and would continue to be crowned with the Divine blessing, while alienation and division would be greatly injurious.

3. Our continued union is strongly commended by our common experience of the great superiority of the *Christian* over the *sectarian*, or even the merely *denominational* principle (however lawful in its place), as a motive to missionary effort. May we not attribute much of the strength and efficiency of our Western missionary churches to the fact that they were formed and built up by our united Missionary Board, using no denominational inducements to control their church preferences, to make them Congregational instead of Presbyterian, or *vice versâ*, but every inducement to make them pre-eminently, and first of all zealous, unsectarian, Christian churches—organized and sustained to do good, to advance the great interests of Christ's Kingdom?

4. In view of the urgent demand for funds, for greatly extended missionary operations at home and abroad, and the con-

sequent difficulty of making two appeals annually to the churches for the Home Missionary cause; is it not a measure of great wisdom and economy to have one common Board perform as far as possible the Home Missionary work, having as few exceptional cases as possible, and especially as that institution is now making special efforts to meet the missionary wants of both denominations?

5. The cordial union of the two Bodies in future in conducting Home Missions, and in encouraging our scattered members in the new settlements, to unite as formerly in forming temporarily, first, either a Presbyterian or a Congregational church, according to the preferences of the majority, would, it is believed, generally satisfy and please these members, would soon fill our frontier settlements with strong churches and well-supported ministers, and then enable the churches at the proper time, and with sufficient increase of numbers, to have all their preferences met, and the cause of Christ promoted, by a fraternal division into two denominational churches. And if any cases should occur where, on our frontiers, twenty or thirty members of the two denominations should be found asking for church privileges, and yet too sectarian to unite on this truly catholic and Christian basis in a single church, should we not, in forming them into two denominational churches, rather add sectarian imbecility and disunion than Christian strength to our bodies, and create a necessity of supporting two ministers, with double expense, instead of one—and where one could do the Lord's work much better than two?

6. As our Western missionary churches have been formed, and prospered on this plan for many years, cheerfully yielding for a season their denominational preferences, why may not this be our happy experience in future, if *our influential fathers and brethren in the ministry, and our religious periodicals, shall, as formerly,*

instruct these infant churches that it is a glorious and heaven-approved sacrifice which they are called to make in giving up for a time their lawful preferences, for the sake of having more speedily vigorous churches to pre-occupy the ground for Christ, to meet the common enemy, and to make the wilderness bud and blossom as the rose? While our religious periodicals must be relied on, next to the ministry, to wake up and cherish this unsectarian and peace-loving spirit, the subscribers think they only utter the common and strong sentiment of the laymen of our churches generally, when they say to our respected editors, that while we are thankful for their fearless and zealous discussion, and thorough advocacy of every fundamental truth, and every righteous reform, we believe that just in proportion as they speak the truth in love, studying more and more the things that make for peace between our different denominations; pressing upon all the spirit of revivals, just in that proportion will our difficulties disappear, and a corresponding blessing crown their important labors for the purity, peace, and prosperity of the churches.

7. Is not this truly catholic and unsectarian spirit rendered the more important and indispensable by the fact, that it is utterly impossible to furnish ministers for hundreds of churches already organized, and that multitudes of our frontier posts must remain destitute of pastors for many years to come, unless our Congregational and Presbyterian brethren will unite in a church organization for the time being, with that branch of the church which shall have the majority? In further illustration of the above remark, and showing still more forcibly the necessity of making the most economical disposition of our ministerial forces, it is to be remembered that more than one thousand ministers are wanting to give one to each of the churches unsupplied with pastors, out of the seven thousand one hundred and eighty-seven churches in the Old and New School Presbyterian and Congregational connections, to

say nothing of hundreds of new places needing churches and pastors, and the hundreds of millions in the pagan world perishing for want of missionaries.

Having sent but a little handful of missionaries to the heathen, and as the whole world is loudly calling for laborers, shall it now be a serious question with us whether we shall take two of the few missionaries we have, to supply two of these little churches of twenty-five or thirty members each on the same ground, where one could do the work far better, and the other could be sent to the heathen? How affecting and suggestive the fact, in this connection, that there are now in the three above-named bodies one thousand two hundred and eighty-one churches having but twenty-five members each, or less; and one thousand three hundred and ninety-seven having but from twenty-five to fifty members each, and a large proportion of them without pastors. And, in view of such facts, while we may not neglect the duty of forming new churches where *really needed*, are not some of our first and most earnest efforts to be put forth in supplying with pastors these hundreds of infant churches?

8. As the great mass of our churches and ministers are, we doubt not, warmly in favor of united missionary action—each denomination properly regarding the other, not as a rival, but as an ancient and fraternal ally in fighting the battles of the Lord, each heartily welcoming the other to our great common home missionary field in the West, should there not be, now, as the enemy is coming in upon us like a flood, and the call for laborers is waxing louder and louder, a generous Christian rivalry as to which branch of the church shall do most to fill the common missionary treasury, and to establish our common Christianity amongst the increasing millions of our unevangelized population? And while each associated denomination, sharing equal advantages from the common missionary fund, feels sacredly bound to put forth its best efforts

to raise its proportion, yet if in this generous rivalry to extend the triumphs of our common missionary work, either body, by greater wealth or numbers, or a longer course of benevolent training, should have the honor and privilege of doing most to fill the common treasury, should not this generous preëminence, next to love to the cause, become a powerful motive to bring up the corresponding body, as fast and as far as possible, to an equal liberality?

9. While each branch of our church should deeply feel that she has a grand mission to perform, and a large denominational development to secure in a country like ours, large enough to form four hundred and fifty States as large as Massachusetts, and capable of sustaining five hundred millions of people when as densely populated as England, may we not feel fully assured that these high responsibilities can be most fully met by both denominations, by the largest development of the purely *benevolent, unselfish, and unsectarian* spirit of Christ and his Gospel, in our great united and fraternal missionary work for the salvation of our country and the conversion of the world? Though it is quite possible that for a limited time each denomination, by separate missionary action, stimulated by an intense denominationalism, might extend itself over more missionary territory, and number more weak missionary churches than by our united action, yet who can doubt for a moment, that our present plan of building up churches pre-eminently, and first of all for Christ—to do good and save souls—leaving each church formed to its unbiased denominational preference, will, in the long run, be sure to fill our frontier settlements most speedily with strong and efficient churches, giving a corresponding efficiency and moral power to the associated denominations which have established them?

10. Having for near half a century gloried in the catholicity of our home and foreign missionary operations, and gathered rich har-

vests from our united efforts, under the smiles of an approving Providence, shall we now, at the middle of the nineteenth century, and at the near approach of the millennium, prove recreant to all our former blessed experience, hoist the sectarian standard, and turn our faces towards the dark ages?

11. While all our churches have a deep, general interest in continued missionary union, our frontier settlements have special reasons for desiring such action, as the formation of small churches of Presbyterians and Congregationalists, where it is desired, according to the preference of the majority, will give them strong churches, with pastors, *most speedily* and *with the smallest expense*; will enable the growing communities of the West soon to gratify their preference by having two strong churches instead of one. Having both a Congregational and Presbyterian parent, these small churches will be able to go to New England, as well as New York and Philadelphia, for sympathy and aid, so far as is indispensably necessary in the extension of their Home Missionary work; and having been generously aided in establishing their own churches by the united assistance of our two bodies, they will be the more ready to carry the same united Christianity, as soon as able, to "the regions beyond."

12. Though some of our best men, in view of our late tendencies to alienation and division, have, in hours of despondency, had doubts as to the practicability of our acting together much longer in the missionary work, and a few have attempted, we are sorry to say, to estimate the *inestimable value of our blessed union*, yet confident hope and expectation of a long and glorious future of fraternal labor and success together springs up in their bosoms, when they remember that, after all, nearly all the churches and ministers of these denominations are strongly in favor of continued union, and intend to hold on to it; know no doctrinal difference between the two churches; stand on the same revival and theo-

logical basis; have an affectionate regard for both their Presbyterian and Congregational mother (many of them having been nursed in the lap of both). Can such beloved sister churches divide, refuse to walk together, when so fully agreed in all the great vital elements of Christian union; when that union is their strength; when Christ has given to them such a glorious, united mission for the conversion of our land and the world; when the great field is everywhere white for the harvest; when our great enemy stands ready to divide and conquer; when the painful disruption of the Old and New School is fresh in their memory; when multitudes of warm missionary hearts are now deprecating the evils of incipient alienations and collisions, and are imploring the God of peace for the perpetuity of our union; when popery, infidelity, atheism, rationalism, and a mighty emigration from the Old World are coming in upon us like a flood, and are summoning our united hosts around the standard of the cross; when, in answer to the united petitions of our churches, our faith can already anticipate the bursting out of glorious revivals, as in other days, which shall burn up our "wood, hay, and stubble;" reunite all hearts in the strong bonds of our ancient confidence and brotherhood, and give a new power to our beloved Congregational and Presbyterian Zion, in extending the triumph of the Gospel over the world?

The subscribers regard this as only a brief and very imperfect suggestive argument for peace and union, which we trust will be followed by others more fully amplified and perfected, by both our clerical and lay brethren in different parts of our country, and by the religious press of our denominations.

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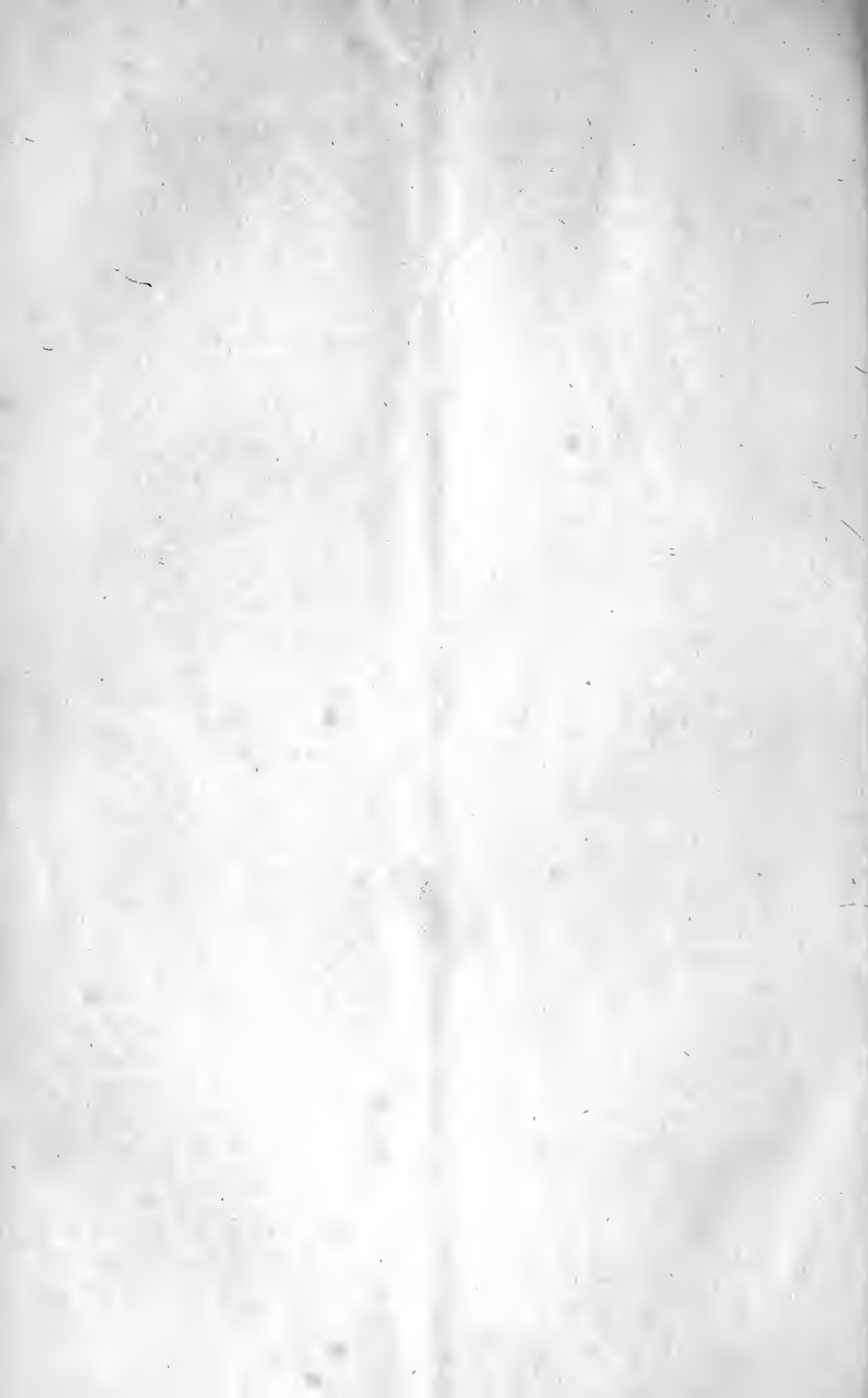
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THE AMERICAN BOARD AND ITS REVIEWERS.

[From the Boston Review for May, 1862.]

1. *Memorial Volume of the First Fifty Years of the American Board of Commissioners for Foreign Missions.* Fifth Edition. Boston: 1862. 8vo. pp. 464.
2. *The Christian Examiner.* March, 1862. ART. VII. The American Board.
3. *The North American Review.* April, 1862. ART. IX. Memorial Volume of the American Board, &c.
4. *The American Quarterly Church Review and Ecclesiastical Register.* January, 1862. ART. II. The American Board of Foreign Missions and the Oriental Churches.

Is Christianity better than heathenism? Are the Gospels above the Vedas? Is Christ more than Confucius, and the Holy Spirit more than the "Great Spirit"? These questions arose unbidden as we read the "Christian Examiner's" article on the "Memorial Volume" of the American Board. What could the volume be that suggested such a review? We had not yet opened it. What could be the critic's critical or Christian stand-point to see and say such things? We at once procured the Memorial, and read it from preface to appendix, and then again read the "Examiner." We cannot see how it has said so much, and yet so little about the book, failed so totally to grasp it and the topics of which it makes record, and yet found so many items and phrases to set in quotation marks and surround with unamiable sayings.

"Rev. Rufus Anderson has produced a cold and calculating official report, — a painful blue-book." (Examiner, p. 273.)

It was not the object of the author to write a history of the Board. He sought calmly and correctly to put on record in a memorial, its origin, constitution, and relations; and to give an intelligent idea of its meetings, correspondence, finances, agencies, officers, missionaries, churches, schools, deputations, fields of labor, principles and policies of working, and resultant literature. A versatile talent and style of writing, felicitous as it is varied, has attained this object, and we think that a heart warm with desire to give the heathen nations to Christ, their Redeemer, will not find the work a cold report.

The reviewer (and we think it but justice to a fair-minded and classic periodical to say the reviewer rather than the "Christian Examiner") speaks of "the odious elements of the spirit of the board," always striving "to make a fair show in the flesh;" but the ground of such a reference to so noble an institution does not appear. We class it with expressions like the following; others can perceive as well as ourselves the ground and the spirit of them: "Dr. Anderson avoids his subject under the cover of a vigilant effort to be pious." "The Board's Holy Ghost is guaranteed by certain rich and blameless Pharisees of benevolence, who like to be hinted at in reports and memorials." "It would be a curious problem to calculate how much failure would put an end to this smooth culture of corporate self-conceit." "The attitude of the board seems to us to no small extent an instance of unconscious false pretences." "This 'conversion' is mere wood, hay, and stubble." "It would be a noble enterprise to goad this eminently pious Board into a vigorous application of common sense to their operations." "The labored efforts to avoid the vital topics of this history." "Probably one hundred cents represents the average desire of 'a professor of godliness' out of our cities for the rescue of pagan souls from the certain (?) perils of hell!" "The Unitarian body, if it does forever criticize itself before the world, is at least free from this resolute contest with the most ghastly failure. For our part, we do not desire its organizations and its members to resolve themselves into a mutual admiration society." Such expressions declare their inspiration of what kind it is.

More than half the article in the "Examiner" is devoted to the finances of the board, and by small criticisms and great

suppressions it labors to make its point that, financially, this effort of half a century is an "unquestioned ill success," a "most ghastly failure." It would seem that common candor and fairness could have found room for at least one paragraph of fact, that the receipts of the board have steadily increased from one thousand to three hundred and fifty thousand per annum; that during this half century it has collected and disbursed more than eight millions, without having experienced a defalcation or suspicion; and that its paper has been among the best commercial paper of the world. But this simply and obviously just statement of facts that lie upon the surface of the history of the board would have spoiled more than half the reviewer's work. "Every means has been resorted to for collecting funds, and yet none can be said to have succeeded." The writer seems unable to discriminate between a "most ghastly failure" and a variation or improvement in the modes of collecting. But if the trifle of eight millions is a failure, what is the Unitarian idea of success in collecting for Foreign Missions? And what is their experience?

"We had hoped," says the writer, "to discuss, in connection with this 'Memorial Volume,' the principles and working of the Missions themselves, their interior policy, and the service which they may perform, especially the kind of agencies which they should make use of; but we find almost nothing in regard to the matter in this volume." (p. 282.) This statement surprises us, since, of the four hundred pages in the body of the Memorial, one hundred and seventy-five are an *exposé* of this very thing — "the principles and working of the missions."

But all these faults in the review of the Memorial are minor and trivial compared with its vast omissions and suppressions. Its original sin and depravity consist in "a want of conformity unto" the great facts of the volume. Indeed, we suspect that the theological status and the religious and spiritual mood of the critic did not qualify him to do such a work. The field to be reviewed seems to lie beyond the neighborhood of his thoughts, and perspective, and grasp. The missionary forces put into the fields of the Board are not stated and estimated in any moral balances; their Christian results are not reviewed and summed up; the principles, working, and interior policy

of missions, occupying so large a part of the volume, are not touched; the educational fruits are not mentioned even in the gross; the broad field of missionary literature, a theme so inviting for a Christian examiner, receives no allusion; the moral contrast wrought out under the eye of the Board in its fields of labor between 1810 and 1860 is not sketched or hinted at; and the Christian worthies, who founded the institution and who have made it illustrious for half a century, are passed by with a perfect and profound silence.

For us, therefore, to accomplish our purpose in reaching the Memorial Volume, we must leave the "Examiner." But before taking leave we must advert to the reviewer's ideas on the duty of sustaining missions to the heathen:

"It is an error to say that missions, as such, are made obligatory by the law of the gospel and the words of Christ." "A mission beyond the sphere of clearly defined good opportunity, simply that we may think that we have done our duty in the matter of missions, is the serious error of many good men. Place a given church in the midst of a heathen community, and it must become, like the early church, a missionary organization. Not so placed, it cannot so readily undertake the work of missions." "Benevolent organizations, like that of the American Board, should confine their operations to gathering and administering funds in aid of those enterprises which can support their appeal by clear evidence of a good work *already begun*, and sure to be done to some extent even if no aid is rendered." — pp. 283, 284.

That is, if we are made comfortable by Christianity, not being "in the midst of a heathen community," no matter what religion others have or how they fare. The early Christians were under no obligation to send and carry the gospel to our pagan ancestors, unless they saw a "clearly defined good opportunity." If Madagascar is towed in and anchored off Cape Cod we are obligated by the opportunity to evangelize the island. But lying off as it does at God's moorings in the Indian Ocean our duty may not extend to so inconvenient a distance.

We have not so learned Christ in his last command. Our Christian sympathies are not so pent up. That "indefinite sentiment," of which the Board is said to be the organ, leads us into the effort to "preach the gospel to every creature."

The "good opportunity" to labor where there is "clear evidence of a good work already begun," is said to be the only warrant for beginning a mission. So Paul confessed to a great mistake when he said: "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." Eliot should not have founded his Indian churches. The pioneers of the Board had no right to Christianize the Sandwich Islands, or in any place to fulfil prophecy, and make the wilderness bud and blossom as the rose. The first Christians in any given locality must be autochthones.

The "North American Review," whose article on the Memorial Volume we have indicated at the head of this paper, expresses our views and feelings on the duty of Missions so thoroughly and so admirably, that we in this connection make a quotation. The whole article is a noble and worthy tribute to the genius, progress, and success of this half-century enterprise. The broad Christianity, scholarship, and compass of the Editor, pressed by the onerous duties that a painful providence has suddenly imposed on him, find time to revel in his theme, and the grace of his pen is excelled only by the grace of his spirit.

"The quiescence from which the churches of our land were roused by the formation of this Board, was an utterly unchristian state. The legitimate gospel can have no statics, but only dynamics, so long as there remains a nation or a soul not under its influence. It is in its founder's purpose an unresistingly aggressive force. The church that makes of itself a close corporation, furnishes the means of religious nurture only to its pew-holders, — its members bringing their own shallow cups to the fountain of salvation, and never proffering a draught to a thirsty outside brother, — has no title to be regarded as a church of Christ. The prime law of our religion is diffusive love; love imparts what it most prizes; and he can know little of the blessedness of Christian faith and hope who yearns not to make his fellow-men partakers of that blessedness." — p. 466.

We cannot appreciate these half-century records composing the Memorial Volume without first admitting to our mind some tolerable idea of the state of the Christian world as related to

missions, and of the missionary field, when the Board commenced its work.

On the continent of Europe there was very little civil or religious liberty. Evangelical religion had barely an existence. We were just beginning to be known and felt as a member in the family of nations, being in our second vigintial, and with less than a fourth of our present population. We had no railroad, no telegraph, and but two or three steamers, coasting and creeping at five miles an hour. A few local Home Missionary and Bible Societies were doing something in a small way, but national organizations to give the gospel to the world were not thought of. Nor, indeed, was there any general idea in the American church that this was a Christian duty, and could be discharged. The morning light was breaking in England, specially among the Moravians, Baptists, and Wesleyans. Here and there could be found an English or Scotch missionary in Sierra Leone, South Africa, India, Tahiti, and the West Indies. But the American church at this time had no organization for foreign labor, and no foreign laborer for Christ. His friends were ignorant and apathetic, while his enemies derided such an undertaking.

The missionary field was as vast and as dark as the friends of missions were few and feeble. The Moslem power was yet a terror in all the East. Turkey in Europe and in Asia, and all that region where are now our most successful missions, was under the pale light of the crescent, and the guard of bloody hands. Southern Asia, at widely separated border spots, showed a faint tinge of the coming dawn. But inland and direct to the arctic, or sweeping around through China's seas, with an inclosure of the millions of the Celestials and Japanese, there was scarcely one oasis. True, Morrison had planted a solitary olive-tree outside the walls of the Chinese empire, but it was so small it could ill spare a single leaf for the inquiring dove. Africa, dark, stricken, bleeding Africa, still lay an almost unbroken offering to heathenism, and to the traffickers in human flesh. Two years only before the organization of the Board our government had forbidden the foreign slave-trade, we leading the nations in this crusade of mercy. The islands, from continental Australia to the smallest coral reef of the

Pacific, were, with very few exceptions, in unmitigated and unvisited paganism. No comforting and saving words reached them from Him who "was in the isle that is called Patmos." In our own land the wigwam was still in Ohio. St. Louis counted scarcely her thousand residents, while from the mouths to the springs of the Mississippi, in all her tributary head waters, now the homestead of fifteen millions of whites, the paddle of the Indian was dipped without molestation, and almost without a rival. Cincinnati still numbered her inhabitants by hundreds, and it was not till two years later, 1812, that Buffalo rose to the magnitude of a frontier military post.

Such was the position of the church in the earth, and such the mournful state of the heathen world, when Mills proposed to his praying companions "to send the gospel to that dark and heathen land, and said, we could do it if we would." In connection with their wishes to go, and their necessities in going, the American Board was formed.

If the limits of this paper would allow, it would be a rare pleasure, a Christian enjoyment of the highest kind, to name and characterize the earlier members and managers of this Board. To begin to call the catalogue, with the memorialists for the charter, adding the first body of corporate members, and then the earlier corresponding secretaries, Worcester, Evarts, Cornelius, Wisner, stirs to new life and vigor our noblest qualities. All the better associations of our childhood are linked in with this institution and these men. We were taught, by the way in which it was annually presented, received, supported, spoken of, and prayed for, to place it next to an apostolical institution. Probably no single manifestation has done so much to give us a complete conception of the spirit and scope of the religion of Christ. As an educating power in the land, unfolding to the present generation the genius of Christianity, and shaping and stimulating the church to those other organized labors that lie outside of parish limits, its influence has been beyond parallel or computation. These names are interwoven with the whole. It seemed to come of God through them. So but to call over the catalogue of them is a means of grace. But time would fail us. Partial portraits of some of them are beautifully and nobly drawn in the Memorial. The

author has shown a rare power and grace in making a few lines portray so much, while in the comprehensive and truthful sketches of the founders of the Board we recognize the pen, peerless in Christian biography, of the Rev. Dr. Sprague, of Albany. What the Earl of Shaftesbury said of the men composing our missions in Western Asia, is eminently true of this noble roll-call: "They are a marvellous combination of common-sense and piety."

The American Board is a phenomenon of fifty years' growth and standing. Its origin, first movements, and development, were all voluntary. It started in no denominational spirit, took impetus, shape, and direction from no ecclesiasticism. It was the natural outgrowth of the evangelism that inheres in all parts of the real church of God. The spirit of Christ within the church, and the working providences of God without, conjoined and contributed to produce this institution. Nearer to the common Master in spirit and in policy, it was born of no particular church, but of the Church. Like Him it has always been above sects and denominations. It is the child of doctrine and of evangelical experience. The "Examiner" says, "the American Board is very largely the organ of an indefinite sentiment." On the contrary it is practical exegesis of the teachings of our Lord. It is a most legitimate deduction from the New Testament and the Westminster Assembly's Catechism. In the first years of the Board, the "Panoplist," a staunch Calvinistic magazine, was its medium of communication with the public. How far the "Panoplist" was the medium of "an indefinite sentiment," the Unitarians of that day could probably better say than this reviewer in the "Examiner." Broad principles underlie it, making its position steady, its development uniform, and its proportions massive. Its first annual meeting was held in the parlor of Dr. Porter, of Farmington, Connecticut. The members of the Board present were four, and the audience was one person. Five others of its earlier annual meetings were held in parlors and boarding-houses. Seven members were in attendance at the second, nine at the third, and twelve at the fourth. Now its annual meetings are as when the tribes of Israel went up to Jerusalem. How many at the meeting in Hartford, in 1854, and at the Jubilee, were

reminded of "the last day, that great day of the feast," when, amid the thronging hosts, "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." On several occasions the multitude have filled and overflowed from the first house of meeting till several of the nearer churches have been crowded, as when the poor widow did borrow vessels not a few of her neighbors to catch the miraculous overflow of oil.

The receipts of the Board have shown the same steadily and strongly rising progress, as if from the growth of an organic elemental power. The income for the first year, 1811, wanted forty-eight cents of being one thousand dollars. The average for each of the four years ending with 1859, was \$345,296, while the receipts for 1860 were \$429,799.08. There is a charm for the Christian heart in that tabular column in the Memorial that shows a steady and almost uniform rise in the income. The column stands as a nilometer, marking each annual increase in the rise of the waters that shall make a broader belt of desert to wave with a harvest and glitter with sickles. So may these fertilizing waters of mercy continue to deepen and overflow till they 'comfort all the waste places, and make the wilderness like Eden, and the desert like the garden of the Lord.' One marked feature in this phenomenon is, that while all the contributions to the Board are voluntary, its managers are able to depend on them with so much certainty that it can make all its appropriations in advance of the receipts. Not only so, but the credit of the Board, as a business house, has never been brought into suspicion, and its paper is as good in any part of the commercial world where it is needed, as that of the best bankers. "Its bills," says the Memorial, are "as good as gold to its missionaries in every land." The cost of the agencies, so called, for collecting funds has been a little more than three and one third per cent. on the gross receipts of the Board from the beginning, a fact that should shed some light and quiet some complaints.

The accumulation of a debt at different times has been owing to the fact that the increase of the spirit of benevolence in the church, as shown in its contributions, has not kept pace with the increase in demands that God has laid on the Board by his providential successes and openings, which demands the

very pressures of providence compelled them to meet. When afterward the facts in the case have been given to this voluntary constituency they have promptly met and removed the pressure on the treasury. So has God led the way to the acts that the Memorial thus records :

“It is believed to be a fact, that the great permanent advances in the receipts of the Board all stand in immediate connection with its larger debts, and would seem to have resulted from the effort to throw them off.” p. 159.

But great as has been the amount of funds contributed to this world-wide enterprise, the human life and labor, the mental and moral treasure far outweigh it. At the beginning four men, from as many different colleges, Brown, Williams, Harvard, and Union, offer themselves for foreign missions. The western continent had no organization to hear such an offer. The American Board was organized with an ear, heart, and hand to accept such offers. In carrying out its great work the Board has sent out, reckoning only up to the Jubilee, four hundred and fifteen ordained missionaries, and eight hundred and forty-three not ordained ; twelve hundred and fifty-eight in all. Each of these was a self-moved, free-will offering to Christ and the church. Indeed true religion is a power, and it controls some men.

What these men have accomplished can be stated in our compass for this article only in summary. We know how meagre a form results are made to take when shown in figures, specially when those results are moral and religious. It is like opening the catacombs of Rome, classifying the bones of the martyrs, and then showing them as the heroic and martyr age of Christianity. Yet a summary is all we can give, and we take it from the elaborate Semi-Centennial Discourse of Dr. Hopkins, at the Jubilee.

“There have been established thirty-nine distinct missions, of which twenty-two now remain in connection with the Board ; with two hundred and sixty-nine stations and out-stations, employing four hundred and fifty-eight native helpers, preachers, and pastors, not including teachers. They have formed one hundred and forty-nine churches, have gathered at least fifty-five thousand church members, of whom more than twenty thousand are now in connection with its churches.

It has under its care three hundred and sixty-nine seminaries and schools, and in them more than ten thousand children. It has printed more than a thousand millions of pages, in forty different languages. It has reduced eighteen languages to writing, thus forming the germs of a new literature. It has raised a nation from the lowest forms of heathenism to a Christian civilization, so that a larger proportion of its people can read than in New England. It has done more to extend and to diffuse in this land a knowledge of different countries and people, than any or all other agencies, and the reaction upon the churches of this foreign work has been invaluable." pp. 16, 17.

To see all which in its true estimate we must see it in its relations to the heathen world and the great future. It is "the handful of corn in the earth upon the top of the mountains." In the eyes of our children and children's children "the fruit thereof shall shake like Lebanon." In all this we see the three score and ten thousands of Solomon that bare burdens, and the four score thousand hewers in the mountains, and we see the cedar trees and the fir trees coming by sea in floats unto Jerusalem. Also herein we see the great stones, costly stones, and hewed stones, to lay the foundation of the house. Solomon's builders and Hiram's builders, even the stone-squarers, are hewing them. So are they preparing timber of fir, and timber of cedar, and stones to build the house. The dedication hastens. Blessed are the hands that are setting up the stones and laying the beams in the deep quiet of their work, equally blessed with those that shall bring forth the top-stone. Beautifully and justly does the "North American Review" say of these laborers and their work :

"The missionary has no thought of fame; his only impulse — the noblest indeed, and the mightiest of all — is the desire to save his fellow-men from spiritual death, and to enlarge the empire of Him whose are all souls, and to whom is destined 'the kingdom and the dominion under the whole heaven.'" His work "is the noblest conception which can enter the human soul, the most godlike service which can be rendered by human wisdom and charity." "Such men do not live or die to themselves. They reproduce something of their own likeness, not alone on the arduous paths they trod, but in unnumbered homes and quiet walks of duty, in humble scenes, in the susceptible hearts of children, in our colleges, in our rural parsonages, and wherever is a chord that can vibrate at the touch of what is most noble, generous, and holy." pp. 481, 472, 468.

As much in point and in force is the testimonial of the Earl of Shaftesbury to the members of our missions in Western Asia, a testimonial that, with little variation, would apply to the main body :

“I do not believe that in the whole history of missions, I do not believe that in the history of diplomacy, or in the history of any negotiations carried on between man and man, we can find anything to equal the wisdom, the soundness, and the pure evangelical truth of the body of men who constitute the American mission. . . . There they stand, tested by years, tried by their works, and exemplified by their fruits ; and I believe it will be found that these American missionaries have done more toward upholding the truth and spreading the gospel of Christ in the East than any other body of men in this or any other age.”

We cannot refrain from appending here what Richard H. Dana, Jr., Esq., said of the results of missionary labor at the Sandwich Islands, after being there two months in 1860 :

“It is no small thing to say of the missionaries of the American Board, that in less than forty years they have taught this whole people to read and to write, to cipher and to sew. They have given them an alphabet, grammar, and dictionary ; preserved their language from extinction ; given it a literature, and translated into it the Bible and works of devotion, science and entertainment, &c., &c. They have established schools, reared up native teachers, and so pressed their work that now the proportion of inhabitants who can read is greater than in New England. And whereas they found these islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality, they now see them decently clothed, recognizing the law of marriage, knowing something of accounts, going to school and public worship with more regularity than the people do at home, and the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies.” Memorial,

We are aided in making a just estimate of the results of all this labor of the American Board, by a survey of the missionary literature that has been created by the enterprise. A half century ago the American church was in a deep and sinful

slumber over our duty to the heathen, and it required no little labor of the press, as well as of the living voice, to produce a scriptural public sentiment. In the protracted struggle for the charter of the Board, it was objected in the Senate that it was "designed to afford the means of exporting religion, whereas there was none to spare from among ourselves." The country then felt the objection but did not understand the philosophy and force of the reply made by the late Hon. Daniel A. White, of Salem, that "religion was a commodity of which the more we exported the more we had remaining." In working up a proper religious belief and sentiment on the duty of foreign missions and in carrying them on, a new class of literature was produced.

The Board at first used the "Panoplist" as its organ. For a time the "Missionary Herald" was connected with it, but became a separate periodical in 1819, and now makes forty octavo volumes of near four hundred pages each. It is a compend of the observations and study of hundreds of educated men during forty years' travel and residence in the most of the unknown parts of the world. It makes record of nations, their physical, mental, and moral condition, their habits, religions, education, government, and pursuits. It is a library in itself, and much sought in other countries as well as our own by the more profound students in geography, physical science, government, commerce, and religion. The library of the Board also shows one hundred and thirteen printed missionary sermons, forty-seven of them being its own annual sermons. They have been thrown broadcast through the land, illustrating and enforcing this work by presenting it in all its features, phases, and aspects. With these we very properly mention about sixty tracts designed to enlighten, encourage, and stimulate the church in this work. A large part of these were written by the secretaries of the Board. It may interest the curious, furnish some insight into the work done at the Missionary-House, and perhaps give information to any who suppose the salaries of the leading officers there are high and their labors light, to state in this place that in the archives of the Board in Pemberton Square, there are one hundred and sixty-five heavy folio volumes in manuscript and letter-press. These are made-

up of autograph letters of the secretaries and the treasurer, copies of letters, by pen and letter-press, to missionaries and others in foreign lands and among the Indians, and instructions to departing missionaries. To such and so extensive hidden authorship are these officials devoted, this being but one of the departments of their labors. We indicate a creation that very few minds can admit the conception of when we add that the missionaries of the Board have reduced twenty pagan languages to writing, given them type, and furnished them reasonably with a printed literature. The Board have also printed at their own presses works for the missions in forty-three different languages. Twenty of these languages were spoken by missionaries at the house of the Senior Secretary on the evening following the Jubilee meeting. But we shall best show what the Board has done in creating a foreign literature by gleaning facts from the well-digested chapter on this subject in the Memorial by the Rev. Joseph Tracy, D. D.

In thirty or forty foreign languages the Board have prepared elementary school-books. In twelve, they have prepared grammars ; in nine, dictionaries and arithmetics ; in three, algebras and astronomies ; in ten, geographies ; and in six, histories. These text-books were published and used by the Board in the various mission-schools as indispensable or greatly aiding in the teaching and reading of the Holy Scriptures. Of the Word of God, new translations, entire or in part, have been made into all those new languages reduced to writing by the missionaries. In some of the other languages translations existed, but so imperfect as to need much revision, and in certain cases new translations. Of the latter class the Arabic is a prominent illustration. Two ancient versions of the Bible existed in it, but want of idiomatic elegance and accuracy of rendering, as well as the want of taste and finish in the letters and type, made the editions of the Bible quite unacceptable and even offensive to the literary culture and refined taste of the Arabic mind. For the Arabs have an extensive, varied, and highly cultivated literature. The language spoken by them and read by their learned men, is the language of one hundred and twenty millions and of their Koran. This they had never allowed in type because of the inelegant and unscholarly ap-

pearance of the letters. The missionaries, with great labor and care, collected the best specimens of Arabic copy-hand, and from the best characters in these they prepared a font of Arabic type to print like the most elegant manuscript. Then, "besides the best dictionaries, grammars, and other philological helps known in Europe, others, some of them very extensive, the work of Arab scholars, still in manuscript, were collected. Native linguists, competent, and cordially interested in the work, were engaged as assistants. After years of intense labor the New Testament has been translated, printed, and put in circulation, and the publication of the Old Testament is far advanced." In almost all, if not all, of the forty-three languages in which the Board have had printing done, parts or the whole of the Bible have been published. We cannot go farther in showing what the Board have had printed in foreign languages than to say, in brief, that their different works amount to about *two thousand*. For illustration, there are forty-four in Arabic, one hundred and nineteen in Armenian, forty-three in modern Syriac, one hundred and eighty in Mahratta, three hundred and seven in Tamil, one hundred and fifty in Chinese. In carrying on this vast work, in operating this wonderful laboratory for creating light, the missions have had in service fifteen printing houses, forty-four presses, seventy-eight fonts of type, nine type-founderies, and nine book-binderies — a polyglott establishment of forty-three tongues. If we return to the English language and home publications of a missionary character and resultant missionary literature, issued by the Board and more private publishing-houses, we find thirty-one works in the department of missionary biography, "of which there is not one," says the N. A. Review, "that has not had its divine mission in rebuking scepticism, awakening conviction, urging Christians to a more devoted life, and inspiring new and more vigorous endeavors for the growth of religion in the world," (p. 468), ten memoirs of native converts, ten historical works, prepared by our missionaries, twelve of missionary travels, — one of which, the Rev. Samuel Parker's "Exploring Tour beyond the Rocky Mountains," in 1835, "first made known a practicable route for a railroad from the Mississippi to the Pacific," (p. 380), with eleven others of a miscellaneous origin

and character, but all connected with the one great work. Well does Dr. Tracy remark, in closing his admirable summary of the literature produced by the Board :

“This immense contribution to the school literature of the world has cost a great amount of labor ; but it has been found indispensable to the raising up of intelligent Christian populations, capable of maintaining themselves permanently at the elevation to which missionary labors had raised them. The aid thus rendered to the sciences of comparative philology and ethnography, though merely one of the incidental results of these labors, has a value which only scholars in those departments can fully appreciate.” p. 375.

Dr. Hopkins, in his Semi-Centennial Discourse, speaking of the general labors of the Board and their reflex influence, says : “It has done more to extend and to diffuse in this land a knowledge of different countries and people, than any or all other agencies.”

The “North American Review,” in the article already quoted, takes a very broad and scholarly survey of the “incidental aid to good letters and valuable knowledge” that has been furnished by the missions of the Board. We avail ourselves once more of its pages to express the common conviction of scholars on the services in this respect that this institution has rendered to the republic of letters. This article in the “North American,” we may add, is one of the fairest, fullest, most appreciative, and most genial toward the cause, of any we have read, as covering this half century of Christian work :

“Its services to learning and science merit especial commemoration in treating of the missionary enterprise. In philology, and in descriptive and physical geography, more has been effected within the last half century by this agency than by all others, and in our own country the contributions of the missionaries of the American Board to these branches of knowledge have borne to other researches and discoveries a proportion which it would be impossible to estimate, and which, could it be stated in figures, would seem almost mythical.” . . . “As regards geography, in every region that has been opened to the curiosity of the present generation, if we except the region of the Amoor, missionaries [ours and others] have been the pioneer explorers. They have penetrated Africa in every direction, and their carefully written and ably illustrated volumes, filled with what they have seen and experienced,

and vivified by the humane sentiment which pervades them throughout, stand in strong contrast with the jejune, spiritless sketches of some secular tourists, and the exciting myths and exaggerations of others." . . . "We ought not to omit emphatic mention of the 'Missionary Herald,' a periodical containing reports from all the missionary stations, with accurate statistics embracing every department of knowledge on which the researches of its contributors can throw light. If we were to leave out of thought its prime purpose of enkindling and sustaining zeal in the great work of evangelizing the world, and to regard it solely as a journal for the dissemination of knowledge and the advancement of learning, it would easily hold the first place among the periodicals of the age." pp. 475, 479, 481.

Nearly one half of the Memorial Volume is devoted to the theory and practice of Foreign Missions. It unfolds the constitution and origin of a mission, its development, laws of growth and completion, the relation of preaching, the press, and schools to the missionary work, the formation and culture of native churches, and the ecclesiastical status of the Board, the missionaries and the native churches as related to each other. The whole is set forth in the clear, candid, and succinct style of Dr. Anderson. He has succeeded admirably in combining principles and experiments, facts, arguments, illustrations, and interrogatories in this part of the work.

An extensive reading of it would much enlighten and harmonize the church on her great work of obeying our Lord's last command. Our space contracts, but we must, though briefly, state some of the principles, interior policy, and practical working of the system of the Board.

The missionary work of the Board has been a series of experiments and improvements as to its methods. It was not to be expected that the best methods would be discovered first; or that any one could be adopted as the best at one time, that would not be subject to an improving change at a later time. The school system of the Board has gone through these experiments and improvements, and is as yet far from being settled. There is still needed an induction from a more extensive accumulation of facts than the missions have so far furnished, and, even then, each mission must probably be determined in its school policy by peculiarities of its own.

In 1830, '31, '32, the number of pupils in the schools at the Sandwich Islands was, respectively, 39,000, 45,000, 53,000. The number of teachers, natives, was, in 1831, about 900, of whom not more than a dozen received compensation from the mission. Their qualifications were extremely moderate, and so the schools soon declined; in 1837, to a little more than 2000 pupils. Then schools for the education of teachers were established and the common schools revived, when, in 1847, the Hawaiian government assumed their entire management and expense.

The number of pupils in the free schools of the Mahratta, Ceylon, and Madura missions from the beginning to 1860 was about 70,000, under the instruction mostly of heathen teachers. Of the spiritual results within its own limits, the Mahratta mission reported in 1854: "We cannot point to a single case of conversion from among all this number. . . . The result seems to show, that these schools have failed of accomplishing, except to a very slight extent, what was hoped from their establishment, in the way of influencing the people, and gaining them over to the truth. From this result follows, as a general rule, the inexpediency of employing heathen teachers in common schools. The main ground upon which such schools are urged at present is, that they are a means of communicating with the people, of forming some kind of connection with them, of getting a congregation. It is probable, however, that, in most cases, the missionary can secure a hearing for his message without the aid of such schools." (pp. 306, 307.) The Ceylon mission reported about thirty conversions in its schools, and that a few of the heathen teachers became hopefully pious, but that the pupils were too young to receive much spiritual benefit. The Madura schools were not more prosperous.

In 1855, the employment of heathen teachers by these missions had nearly ceased. Their services had been overestimated, and these schools had had a delusive appearance in value. A change was needed.

These three missions had also higher or boarding-schools, the pupils being mostly heathen children. The object was to secure the conversion of the pupils and gain efficient native helpers. They were designed to be training institutions for

schoolmasters, catechists, preachers, and pastors. The English and the vernacular were taught in these schools, and, till 1843, the board and tuition were gratuitous. Afterward, those who could were required to make remuneration. But unexpectedly there came in "a class of students from wealthy families, whose sole object was to fit themselves for government service, or some lucrative post in agriculture or commerce." A passion for English became excessive among the natives. A change was needed.

An expensive "Mission Institution" was founded by the brethren at Bombay, in 1854, though not adopted by the Board, which those brethren afterward discontinued, for the reasons that English was made too prominent a study and too much the medium of instruction, that to make it successful it must be very expensive, and that the effects of it must be unfortunate on other missions. On more careful examination, they found that "the experiment had been tried elsewhere, under the most favorable auspices, and the results, if not actually disastrous, have at least proved unsatisfactory. The system seems to be a forced, artificial one, and produces artificial fruits."

The Syrian mission commenced a high school for training native helpers, in 1836, in which English was taught, but closed it in 1842. When English forces there engaged in the war with Mohammed Ali the officers drew off these pupils for dragomans, and so they were demoralized, and lost, mostly, to the missionary cause. Another seminary was opened at Abeih, in 1846, on the basis of excluding the English, and, as far as possible, preserving among the pupils Oriental manners and customs. This school still continues.

"Nowhere have the higher schools been more signally blessed with hopeful conversions than among the Nestorians. That for males was commenced in 1836, and the one for females in 1838. Two thirds of those who have been educated in the male seminary give hopeful evidence of piety. The same may be said of an equal portion educated at the female seminary. A large portion of the educated young men are preachers of the gospel, or teachers in the schools; and the greater part of the pious graduates of the female seminary have become wives of these missionary helpers. Both of these institutions have been

signally favored with revivals of religion. The instruction has been almost wholly in the native tongue." p. 320.

As a general result of the educational efforts among the American Indians, it is said that had they "been sufficiently isolated to have retained the use of their own language, and to have used none but the vernacular in the schools, it would have been better for their moral and religious interests. With few exceptions, those who acquired most knowledge of the English language were furthest from embracing the gospel," p. 321.

To remedy some of the evils now mentioned in the mission boarding-schools, changes were made "requiring more age for admission, a shorter residence, a Christian parentage, (if not actual piety,) and a more religious course of study." As to the use of the English language in the higher schools, the Mahratta missions agreed that "they should be strictly vernacular schools." The Madura mission thought that those preparing to be school-masters, catechists, and in some cases pastors, "should be restricted to purely Tamil studies; but that a part of the higher class should study English for mental discipline and to have access to English literature. But as a medium of instruction, the English should be excluded when proper text-books in Tamil can be obtained." The Ceylon mission declared it inexpedient to continue the study or use of English in the higher schools. The effects on the pupils, as well as the missionaries who taught, were variously unfortunate. After a survey of all the facts concerning education and mission-schools, a few of the more prominent only we have been able to indicate, the Board have for the present settled down on these principles of action :

"In the present advanced state of most of its missions, it finds a more profitable use for its funds than in the support of heathen school-masters. Nor does past experience encourage any great outlay for common schools, composed of very young heathen children, even with Christian masters."

"The Board has been obliged, in the progress of its work, to decline connection with expensive educational institutions for general education, to prepare young men for secular and worldly pursuits." "It has been found necessary to exclude the English language, in

great measure, from the training schools for educating village teachers, preachers, and pastors." "What the schools most need is better teachers, and to derive more of their support from the parents of the pupils. The self-supporting principle among native Christians, in all its application, needs an unsleeping guardianship and culture." pp. 325, 326.

The Christian world, however, is in a fair way to know whether larger expenditures for education, a higher grade of schools, studies with immediate reference to secular life, and a prominent place in them for the English language, will better promote the object of foreign missions than the policy indicated by the American Board. For the Scotch Missionary Boards are giving preëminence to the educational system as a leading branch of missionary labor, while the English Boards have either adopted the American basis, on the points in question, or are rapidly approaching it.

The "Church Review," whose article on the Board we have indicated at the opening of this article, while laboring under what is probably a reporter's deficiency, degenerates into severity, and shows itself very naturally as extremely Episcopal. The Review thus speaks :

"A statement of the Rt. Rev. Bishop Bedell, at the late meeting of our Board, at Philadelphia, astounds us. In the debate on the Greek missions, he said, 'that three days ago he met the venerable and noble Dr. Anderson, of the A. B. C. F. M., and asked him what — after all his long experience — was his opinion of the conciliatory principle in regard to missions in Greece and among any decayed churches. He said he had no hesitation in declaring, that the only possible principle for such a work, was the conciliatory principle, in opposition to anything aggressive or looking to the establishment of a distinct church.' And yet a principle directly the reverse of this is the settled policy of the A. B. C. F. M., and is steadily pursued in their operations among the Oriental churches." p. 419.

The "Review" further declares that the Board has a "destructive policy," and a "destructive principle," and shows its ecclesiastical tendency and design by publishing in Armenian the "Assembly's Shorter Catechism, with Proofs," "Church Member's Guide," "Rule of Faith," &c., and that native teachers have been "ordained," and "converts, notwithstand-

ing their immaturity, were called on to lead in extemporaneous prayers, and in these devotions, prayers were offered for the conversion of the Patriarchs and Bishops." A few words can and should set the American Board right historically, whether Dr. Anderson said more or less than the above quotation, and whether the reporter of Bishop Bedell recorded more or less than what he said.

The actual policy and aim of the Board, in the Greek, Armenian, and Nestorian missions, as stated in the Memorial, have been to revive pure and undefiled religion in those ancient churches. Provided the reformation were brought about, the Board cared little for the ecclesiastical form it might take. But while it seemed undesirable to make unnecessary changes in the forms of those old communities, to which the people had been long accustomed, the Board did not esteem them so highly as to be willing to risk much for their preservation, while in the pursuit of the main object. So when the Greek church rejected its aid, and when the Armenian church cast out its converts and made them outlaws, the Board found no more use or place for the 'conciliatory principle.' It was not till these converts were excommunicated from the old church, for not conforming to its idolatrous practices, that the Evangelical Armenian churches were organized. The forms of ecclesiastical government in the old church could no longer be regarded, and the great commanding spiritual object of the mission was kept in view, in a comparative disregard of minor things. The Board really has had very little solicitude what form the Armenian church might receive when evangelically reformed. It must be admitted that the present actual policy of the missions of the Board is aggressive toward the Armenian church. How could it be otherwise since the "Review" even confesses to "the deplorable ignorance of many of their clergy, the superstitious and doctrinal errors which have been the accretion of centuries," and that "the spirit of a cold, objective formalism hung over them, with its icy atmosphere, chilling their hearts and withering the germ of spiritual life." p. 420.

Is it so surprising that a warm-hearted young convert should pray "extemporaneously" for such a clergy and church?

Toward the Nestorians the policy has been different. They are a peculiar people, and so have received peculiar treatment. While it cannot be said that even among them the Board has acted on the "conciliatory principle," it cannot be said, after thirty years, that it is "looking to the establishment of a distinct church." It still is hopeful that it may see that ancient missionary church reformed, as such, with her Episcopal constitution substantially remaining to her. A thorough spiritual reform is what the Board is aiming at, in dependence on the ever blessed Spirit; and so far as the government of the church and its prescribed worship do not stand in the way, it is not aggressive. With the Nestorian clergy its course from the first has been conciliatory, and as far as now appears, may continue to be so. The Board would do no unnecessary violence to the prejudices and habits of those ancient churches, the Greek, the Armenian, and the Nestorian. It would show Jesus unto them, who is more than ecclesiastical government and forms, "as he who hath builded a house hath more honor than the house."

The instructions of the Prudential Committee, delivered by Dr. Anderson, to the Rev. Cyrus Hamlin, when about to embark on his Turkish mission, in 1839, declare the entire and constant policy of the Board with reference to those Oriental churches. We close this topic, viewed in so unfortunate a light by the "Church Review," with a few passages from those instructions.

"These churches must be reformed. Lights must be made to burn once more upon those candlesticks that remain. The fire of a pure Christianity must be rekindled upon those Christian altars." "It is indeed certain that they will one day be renovated. The elements of reform are already among them." "Those churches have sunk too low to rise speedily without assistance. They need an impulse from without. They need help from their Christian brethren." "Our object is not to subvert them; not to pull down and build up anew. It is to reform them; to revive among them, as has been said, the knowledge and spirit of the gospel. It is no part of our object to introduce Congregationalism, or Presbyterianism, among them. . . . We are content that their present ecclesiastical organization should remain, provided the knowledge and spirit of the gospel can be revived under it." *Miss. Herald*, 1839, pp. 39-44.

But the revived and quickened members in these churches

were excommunicated, exiled, and outlawed, and so the Board had no alternative left, if it would provide at all for them spiritually, but to have them organized into new churches. So the Evangelical Armenian Churches are the fruit of necessity, and not of the policy or original choice of the Board.

In the examination of this memorial volume and other documents pertaining to the Board, few things have interested us more than the studied and well arranged policy throughout, and a constant tendency and pressure to develop and employ the native forces on the missionary ground to establish Christianity.

In the outset the Board assumes no ecclesiastical connection with or control over its missionaries. They are left to manage in their church relations and ecclesiastical polity as they please. As to churches and ecclesiastical bodies springing up among the converts, they are earnestly advised not to connect themselves as members with them.

Here our system of missions divides radically from that of our Episcopal brethren. Their missions are an extension of their church, and they consider themselves obligated to organize church government and to exercise ecclesiastical control over all their missionary agents. But the Board regards its functions as exhausted when it has selected its agents and furnished them with pecuniary means and with counsels for bringing the heathen to Christ. It feels that it must leave them on the mission field to their independent judgment and choice in the matter of church order and government. The design is to slide responsibility along to the prospective Christian churches and communities that are to be formed on heathen ground. Adopting this idea, the missions theoretically and practically assume that they are not colonies, or settlements, but movable, migratory bodies. So soon as they can plant Christian institutions in a place and feel that they will be safe under native management and support, they are to leave for another field. The personal work of the missionary is temporary. So soon as the new Christian material can wisely be organized into churches, this is to be done, and with the expectation that as soon as possible those churches become self-managed and self-supported. Looking to this end of his work, that he may depart for a new field to conquer, he is empowered and

instructed to raise up native helpers, — the catechist, school-master, preacher, and pastor. As he is to leave only native churches and forces behind him, he does not become a member or pastor of one of them. It is in the theory that the foreign and native Christian are to separate so soon as it is safe for the latter. Then it is good for him to bear the yoke in his youth, by being from the first and organically separate from the other. The pastor should be of the same race, social condition, sympathy, and style of living with his church. Hence it has been necessary, in the education of a native ministry, to guard most carefully against elevating them above the people with whom they are to dwell, or making their manners and customs unlike those that are national to their future flocks.

This general theory and practice of the Board and of its mission being foreknown, it is exceedingly interesting to trace in this Memorial, and in the reports and official papers of the Board, a purpose and spirit permeating the whole, to raise up an able and independent Christian community around every mission, and then, as soon as safe, remove the mission as a foreign and temporary substance, as the mould is removed from the casting.

So we find the Board constantly working on the unsettled problem how and when a mission may safely withdraw — the spiritual, intellectual, and social difficulties being overcome. A conclusion is reached “that a less number of foreign missionaries is needful for the work in a heathen country than was once supposed,” and that native pastors should be ordained as fast as suitable men can be found. The native church is to be urged to support its native pastor as far as it has ability, and to manage its own internal affairs as best it can, looking for nothing more authoritative than Christian advice from the missionary. The Committee submit to the prayerful consideration of their brethren the expediency of ordaining a native pastor over each of the churches, as well at the stations as at the out-stations, being satisfied that the early and complete organization of native churches under native pastors is indispensable to the early, healthy, vigorous development of the religious life in native communities. In all this difficulties must be expected, but *mét*, as the price of a free, responsible, self-

sustaining church. They recommend this course, that the missionaries may be able to disperse, invading, conquering, organizing, and superintending, in "regions beyond." In the settlement and dismissal of pastors they encourage the usual ecclesiastical forms of the American churches. Having this policy of native pastors in view and force, the Board feel that they have now nearly or quite the requisite number of missionaries among the Armenians, and so see the beginning of the end of planting the gospel among them. In addressing the Hawaiian brethren, they take it for granted that they will furnish all the native churches with native pastors at an early day. While the Board, in addressing the missions, speak of education, they urge that all native laborers must be educated in their own land, that they may be as little changed as possible in national characteristics and the innocent tastes and habits of their own people. Otherwise the future pastor may feel above his people, or be diverse from them in manner, dress, style of living, and domestic and social habits, and so offend them, or be unable himself comfortably to adapt himself to the necessities of his calling and condition. The education should also be as far as possible at the expense of the natives themselves, because of the reflex advantages of such efforts on their part, and it should ever have in view the main end of missions — the evangelization of the people. The education and even the evangelization of the masses by foreign aid is not to be attempted or expected. A few self-sustaining centres are to be established, and then the work thrown on the native Christian communities. Perfect trust is felt in the interior and essential force of Christianity to work its own way under fair auspices. In the religion of our Saviour it is preëminently true that samples are powers. How far the American Board has been able to carry out its policy, as to native forces, may be seen in the fact that it now has two hundred and fifty native preachers, one hundred and sixty-three native churches, and thirty native pastors.



THE
AMERICAN BOARD

OF

COMMISSIONERS FOR FOREIGN MISSIONS.

BY

ANDREW P. PEABODY.

[From the North American Review, for April, 1862.]

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THE AMERICAN BOARD OF FOREIGN MISSIONS.

Memorial Volume of the First Fifty Years of the American Board of Commissioners for Foreign Missions. Fifth Edition. Boston. 1862. 8vo. pp. 464.

THE institution whose Jubilee this volume commemorates was one of those providential institutions which are not made, but grow, — are not formed in accordance with any antecedent plan or theory, but shaped by the work that they find to do. This mode of development is an essential condition of success. Had a body of enterprising Christian philanthropists, fired with the hope of the world's regeneration, assembled in 1810, and established an extensive, ambitious organization, sending emissaries through the churches to arouse zeal and collect funds, and proclaiming a grand crusade against heathenism, the flourish of trumpets that heralded their undertaking would hardly have died away before it was dishonored and abandoned. But in this case the organization was modestly framed to meet an exigency which justly assumed the form of a divine mandate. Of an incredulous world it hardly obtained "leave to be." It enlarged its proportions only as its work and the means of performing it accumulated upon its hands. It grew from within outward, claiming increased confidence and subsidies by meeting the trust already reposed in it, and by using to the best advantage the funds already in its treasury. It has become the most noble charity in our land, simply because it has given so full proof of its efficiency as to refute scepticism, disarm opposition, and conciliate lukewarmness.

The virtual author of this association was Samuel J. Mills, who was graduated at Williams College in 1809. He had "overheard his mother say, that she had devoted him to the service of God as a missionary." Impressed with this remembrance,

he formed with four fellow-students an association, in which they pledged themselves personally to this work. He retained the holy purpose when he became a member of the Andover Theological Seminary, and in the first year of his novitiate he entered, with Newell, Judson, Nott, and Hall, into an association similar to that of Williams College. They offered themselves as missionaries to the General Association of Massachusetts, and the American Board was instituted to enable them to enter upon their work. Rev. Drs. Spring and Worcester were the fathers of the infant organization. What it was at the outset, and what it has effected, may be best seen from the following summary in Dr. Hopkins's Semi-Centennial Discourse.

“At its first meeting but five persons were present, and at its second but seven. Its receipts, the first year, were but a thousand dollars. Now its meetings are like the going up of the tribes to Jerusalem; and its annual receipts are three hundred and fifty thousand dollars. Then it had no missions, and it was not known that any heathen country would be open to them. Now its mission stations belt the globe, so that the sun does not set upon them, and the whole world is open. It has collected and disbursed, with no loss from defalcation, and no suspicion of dishonesty, more than eight millions of dollars. It has sent out four hundred and fifteen ordained missionaries, and eight hundred and forty-three not ordained; in all, twelve hundred and fifty-eight. These have established thirty-nine distinct missions, of which twenty-two now remain in connection with the Board; with two hundred and sixty-nine stations and out-stations, employing four hundred and fifty-eight native helpers, preachers, and pastors, not including teachers. They have formed one hundred and forty-nine churches, have gathered at least fifty-five thousand church-members, of whom more than twenty thousand are now in connection with its churches. It has under its care three hundred and sixty-nine seminaries and schools, and in them more than ten thousand children. It has printed more than a thousand millions of pages, in forty different languages. It has reduced eighteen languages to writing, thus forming the germs of a new literature. It has raised a nation from the lowest forms of heathenism to a Christian civilization, so that a larger proportion of its people can read than in New England. It has done more to extend and to diffuse in this land a knowledge of different countries and people than any or all other agencies, and the reaction upon the churches of this foreign work has been invaluable.” — pp. 16, 17.

Greatly to the embarrassment and sorrow of its projectors,

but to their subsequent joy and gratitude, a double seed, with the elements of a divergent growth, was planted at the very outset. Two of the first missionaries of the Board became Baptists on their way to India. An appeal was thus made to another numerous and powerful body of Christians to sustain their new-born brethren in the work to which they had consecrated themselves. Thence originated the Baptist Missionary Union, whose history runs along with that of its elder sister in letters of light, illustrated by the Christian heroism of Judson and the noble women who successively bore the cross at his side, by the gentleness and courage, the incredible endurance and triumphant death of Boardman, and by numerous other honored names which formed the subject of one of our papers in an earlier volume of this journal.

We do not propose to enter into the history of the American Board. The volume before us could be abridged within our proposed limits only by reducing it to a dry digest of names, dates, and statistics. We hope that it will be read in its entirety by all who are interested in its subject. It has been compiled with the utmost care and skill by Dr. Anderson, who has been identified with the Board from 1824 till the present day, and has been for thirty years its Corresponding Secretary. We trust that the time may yet be far distant when our successors will record in full his manifold services, primarily to the cause of his Divine Master among the unevangelized, but *pari passu* to good letters, sound learning, and liberal Christian fellowship. His narrative style is perspicuous and fluent, swelling in genial fervor with the greatness of its theme, digressing gracefully for the discussion of such points as crave argumentative treatment, and presenting the entire subject of missions in the most attractive form to all who love the Gospel or their race.

The quiescence from which the churches of our land were roused by the formation of this Board was an utterly unchristian state. The legitimate Gospel can have no statics, but only dynamics, so long as there remains a nation or a soul not under its influence. It is in its Founder's purpose an unrestingly aggressive force. The church that makes of itself a close corporation, and furnishes the means of religious nurture only to its pew-holders, — its members bringing their own shal-

low cups to the fountain of salvation, and never proffering a draught to a thirsty outside brother, — has no title to be regarded as a church of Christ. The prime law of our religion is diffusive love; love imparts what it most prizes; and he can know little of the blessedness of Christian faith and hope who yearns not to make his fellow-men partakers of that blessedness. Yet, in the discussion upon the charter of the Board in the Senate of Massachusetts, it was gravely opposed on the ground “that it was designed to afford the means of exporting religion, whereas there was none to spare from among ourselves.” It was well rejoined by the late venerable Judge White, “that religion was a commodity of which the more we exported the more we had remaining.” Thus did it prove on experiment. The missionary enterprise returned its priceless revenue of vitalizing and fertilizing energy to its supporters long before its direct effects were conspicuous. Philanthropy thenceforth became, not the prerogative of a few, but the law of the whole Church. The spirit which first went forth for the victims of Hindoo and Burman superstition was not slow in detecting heathenism at home. The various classes of the unprivileged were sought out, and brought under appropriate means of instruction or reformation. Seamen, prisoners, slaves, the poor of our great cities, the dwellers in frontier settlements, neglected children, profligate women, — all were gradually taken into the scope of Christian charity, and there now remains hardly a body of worshippers which has not some one or more of these great causes among its foremost objects of interest, and either of organized action or of informal co-operation. These statements apply not to one denomination, but to all. True, the cause of foreign missions depends chiefly on two or three of our largest religious bodies. Of the others, some lack the requisite means; some have not a sufficiently close cohesion to make combined effort on an extended field practicable; while others are doubtful of the permanent results of such labors, so long as they are liable to be thwarted and neutralized by the vices of civilization that follow on every track on which intercourse is opened. But where the action has not been aided or emulated, the reaction has been profoundly felt, and the sects and the serious Christian believers that are doing little or nothing for the extension of the area of

Christendom confess only the stronger obligation to aid in making the existing Christendom more worthy of its name.

Meanwhile, we cannot overestimate the power of character which has grown out of the missionary work. It has brought back the heroic age of the Church, and has placed before the world such illustrious examples and verifications of the effective power of the Gospel as had hardly been witnessed since the Apostles passed on to their reward. The contributions thus made to the store of religious biography are invaluable, and, next to the life of the all-perfect Author and Finisher of our faith, there is no instrumentality for the creation and growth of personal piety to be compared with this. Our older readers will remember the intense enthusiasm aroused, and the earnest impulses given, by the Memoir of Harriet Newell, the wife of one of the first band of missionaries, who died at the Isle of France at the age of nineteen. Eminently endowed by nature and by grace, fitted as few women have been for the most arduous of all services to her kind, she undoubtedly effected more for the cause of missions and of Christ by her death, than she could have effected by the longest life. The consecration of her girlhood in its budding promise commended the work to universal Christian sympathy; while the beautiful traits of her character — the strong and brave heart with the tenderness, modesty, and refinement of the true woman, all intensified and glorified by the martyr-spirit, and tested by exposures and sufferings which, though since exceeded, then had no precedent or parallel — were a felt demonstration of the faith that energized and the hope that gladdened her. This was but the first of a long and precious series of life-records, — Dr. Anderson enumerates more than forty, — of which there is not one that has not had its Divine mission in rebuking scepticism, awakening conviction, urging Christians to a more devoted life, and inspiring new and more vigorous endeavors for the growth of religion in the world. In our own pages, we have had within the last few years no more fruitful or profitable themes than the Lives of Judson and Stoddard, — the former in every dimension one of the greatest men of his age, arrested in early infidelity by an agency hardly less signal than the miracle which converted Paul from a persecutor to an apostle, and thenceforth devoting the fire of genius, the

powers of a giant intellect, and the wealth of profound erudition, with a singleness of purpose seldom equalled, never surpassed, to the diffusion of the Gospel,— the latter peculiarly fitted to adorn the highest places of literary culture, rejecting the most flattering and honorable overtures, that he might wear his life out in untold privation and sacrifice among the mountains of Persia. Such men do not live or die to themselves. They reproduce something of their own likeness, not alone on the arduous paths they trod, but in unnumbered homes and quiet walks of duty, in humble scenes, in the susceptible hearts of children, in our colleges, in our rural parsonages, and wherever is a chord that can vibrate at the touch of what is most noble, generous, and holy.

In connection with this department of our subject, we ought not to forget the biographies of the deceased Corresponding Secretaries of the Board, of whom four have been commemorated in volumes, and a fifth in the pages of the *Missionary Herald*. These were all marked men, closely identified with their work, bringing to it strong minds and fervent hearts, and taking into their characters the heroic elements with which it is fraught. The first of these was Rev. Dr. Samuel Worcester, a pioneer in the cause, whose prescient mind saw in its very inception its destined triumph, and whose plastic and organizing ability was second to no agency in its early success and rapid growth. Though a keen controversialist, he was pre-eminently “a man of the beatitudes,” uniting with the hardest features of character — a strenuous purpose and an indomitable will — all the amenities of the Christian gentleman. In his declining health, he sought renewed strength where most men in his condition would have expected only a grave, among the Cherokee Indian tribe, where a flourishing mission had been established. He attained his goal, witnessed the achievements of Christian civilization among the rude aborigines, mingled his last prayers with those of the missionaries and their converts, and sank to his rest in the forest, where, through his instrumentality, already “instead of the thorn was the fir-tree, instead of the brier the myrtle.”

Jeremiah Evarts, a lawyer by profession, succeeded him, and after ten years of earnest and exhausting toil died, like his predecessor, on a journey undertaken too late to repair the

waste of an overtasked body and mind. Dr. Anderson justly, if not with too guarded panegyric, says of him : —

“He had a mind and a heart that made him a prince in the domain of intellect and of goodness. He was far-seeing, cautious, earnest, firm, conciliatory, — everything, in short, to render him an eminently suitable person to conduct one of the grandest of human enterprises. His memorial is in the record of his wise plans successfully carried out, of his untiring labors cheerfully performed, of his manifold sacrifices patiently submitted to, and of the joy unspeakable and full of glory that filled his soul while the gate of heaven was opening to receive him.” — p. 125.

Rev. Elias Cornelius, D. D., was appointed Mr. Evarts’s successor, but died — also at a distance from his home — before he had assumed the active duties of his office. He had, however, at an earlier period served as an agent of the Board among the Indians in the Southwest, and had been largely instrumental in arrangements designed to promote those arts of civilization without which there may be sporadic cases of conversion from heathenism, but no permanent and transmissible Christian institutions. He was a man of rare powers and graces, beloved as a pastor, eloquent as a preacher, of rich and varied culture, of singular executive ability, and of ardent and consistent piety.

The work of the Board had so increased as to demand a division of labor, and Rev. Benjamin B. Wisner, D. D., was chosen one of three Corresponding Secretaries in 1832. His character is well sketched by Dr. Anderson.

“Dr. Wisner had the rarest qualifications for a secretaryship in a great missionary institution. His spirit, naturally somewhat overbearing, had been softened by a partial failure of health and pastoral trials. Cheerful, social, rejoicing in the usefulness of his associates and of all about him, his fine conversational powers made him a most agreeable companion. His public spirit made him ready for every good work ; and such was his love for work, that he seemed never to grow weary in well-doing. He did everything promptly and thoroughly, and little things and great things equally well ; not with eye-service, or to have glory of men, but because he loved to be doing good, and because nature and grace made him happy in doing with his might what his hand found to do. So it was always and everywhere ; and this made him the man for committees and sub-committees, on which he was generally

to be found, when work was to be done trenching largely upon the hours usually appropriated to rest and sleep. He was a model of a business man — wakeful, cheerful, collected, judicious, laborious, devoted, disinterested. It was no mere official interest he had in his duties. The public welfare was his own. He felt a responsibility for the course of events. His heart was in the great cause of missions — in every part of it.

“His forte was executive. But he had great power also in debate in deliberative bodies. As a writer, he did not readily adapt himself to the popular mind. There was a lack of fancy and imagination, of the discursive and illustrative power, and of flow in thought and style — defects that may have been owing to some infelicity in the manner of his education. But, as an extemporaneous debater, he would have commanded attention on the floor of either House of Congress. At the very outset of the discussion, he seemed to have an intuitive perception of the leading points, in their natural relations and order, and to be at once prepared for a logical, instructive, convincing argument. This always gave him influence in deliberative bodies, where his tact and ability seemed never to be at fault.

“His mental powers came early to maturity; and comparing his labors and influence with those of other men, he needed not threescore years and ten to stand with the more favored men in the impression made upon his age. Yet his early death has ever seemed among the greater mysteries of God’s holy providence.” — pp. 217, 218.

Dr. Wisner was succeeded by Rev. William Jessup Armstrong, D. D., who lost his life in the wreck of the steamer Atlantic in 1846. In the fearful scene from which he was translated he moved among his companions, calmly and trustingly, with words of consolation and hope; as the crisis approached, his fellow-passengers crowded around him, “because,” said one, “it seemed safer to be near so good a man”; and, as he was swept into the sea, he gave utterance to his “perfect confidence in the wisdom and goodness of Him who doeth all things well.”

These men were, indeed, selected for their offices because they were men of eminent powers, large influence, and surpassing excellence. But it is not too much to say that it was the missionary cause that made them fit to conduct it, that they were educated for their office by the momentous interests which that office gave into their charge, and that thus alone were they raised from the rank and file of well-to-do Christians

to the foremost places in the sacramental host. With Dr. Worcester, indeed, there is reason to believe that the world-embracing plan had an independent origin, though not prior to the Williams College union;—it would appear that he had meditated and talked of it before he had listened to the appeal of Mills and his companions. We cannot doubt that his soul was enlarged and exalted by the great thought, and that his whole life flowed ever after in a fuller current of religious emotion, energy, and efficiency. His successors were not chosen for their work, but made by it. They were put into their office because they had previously devoted themselves with ardor, wisdom, and distinguished success to other departments of the service, or had manifested a profound and fruitful interest in it. We are led to similar reflections on looking over the lists of the various office-bearers and the corporate members of the Board. We find among them a large number of the very men whose characters would denote, not mere Christian culture, but the operation of the strongest forces which our religion can bring to bear upon the human soul,—men whose lives must needs have been formed under the overmastering influence of some great religious idea, toward which they have reached on and up, till the extensor muscles of the spiritual man have gained preternatural vigor, and the apprehensive faculties have acquired a superlative aptness, keenness, and precision as to all things human and divine. Nor let it be thought that we are pursuing a mere fancy. In all departments of life men are thus trained and developed. They elect their spheres of thought and action, and then are enlarged, dwarfed, or rounded to the measure they have chosen. The natively great thus become small, and the natively small, great. The American Revolution shaped the men who controlled its movement. Paltry party politics shape after a widely different type the men who seem their masters and mystagogues. Why should not the noblest conception which can enter the human soul, the most godlike service which can be rendered by human wisdom and charity, equally give tone to life and character?

We have devoted as much of our space as we can now afford to the biographical literature of missions, yet have conveyed to those who are not familiar with it but a faint idea of its

affluence. To pass to another department, the American pulpit has given utterance to no eloquence surpassing that which has been called forth on the various occasions presented by the exigencies of this enterprise, in anniversary, ordination, and funeral sermons. Dr. Wayland's Sermon on the Moral Dignity of the Missionary Enterprise remains unequalled for grandeur of thought and style. Its periods roll on as if fraught full with the glory of a regenerated world. It sent a glow of zeal and joy through the Christian hearts of the land, and, if we remember aright, was reproduced in other tongues, and wellnigh made the circuit of the globe. Similar in strain, and striking every vein of feeling that could have its pulses quickened by the theme, have been the numerous discourses of which we have a list in the volume before us. Dr. Hopkins's Semi-Centennial Discourse is stamped with the massive features of his intellect,—not artistically wrought, but displaying a wonderful compression of narrative, argument, and emotion, most forcefully combined and interfused, and falling upon the reader as in his energetic utterance it must have fallen upon the hearer, with an absolutely irresistible weight of conviction. We quote the closing paragraphs.

“What the precise blending is to be of those two great elements of change, tendencies and personal interposition, or how long the unchecked current of tendencies is to run, it is not for us to say. God makes haste slowly. The bud is formed, and then winter intervenes. The baffled spring lingers. According to geology, the days were long while tendencies did their tardy work of upheavings and deposits. For four thousand years the ages were in preparation for the coming of Christ. But at length God said, ‘Let us make man’; at length ‘the Desire of all nations’ came. Personality asserted a visible supremacy, tendencies were seen to be flexible to will, and special interposition reached its high-water mark, up to the present time.

“But we now wait for another and broader movement. We think that prophecy and converging tendencies both indicate that we are nearing, and rapidly too, a point from which a new epoch is to open. As at the coming of Christ there were musings and forebodings, and the quickened sense caught presage of coming change, so it is now. The very air is full of its voices. The fig-tree puts forth leaves. For the first time since the dispersion of men, is the world waking up to the consciousness of itself as one whole. Hardly yet do we comprehend fully the great thought of the Master, that ‘the field is the

world.' In their early dispersions, men diverged as upon a plain. That plain they now find to be a globe, upon which divergence becomes approximation and ultimate unity. The circuit of that globe, with every continent, and island, and ocean that it rolls up to the sunlight, or buries in its shadow, is now known; and this it is that we are to conquer for Christ. How wide the field, compared with that of primitive missions! How wide the work now, compared with it then! Never before was there such a theatre for the action of moral forces; never before were there such forces to act; or such subordination of nature to them, giving them new facilities, and instruments of mightiest power; and never before were these forces taking their positions, and mustering themselves in such relations, as now. The old issues and spectres of fear are passing. The papacy is reeling; the crescent is waning; idolatry is tottering; infidelity is shifting its ground and hesitating; the masses are upheaving. The power of those great principles of liberty and equality, which *are* Christ's Gospel on its human side, is beneath them, like that of the earthquake, and oppression and slavery are seeing the handwriting upon the wall, and the joints of their loins are being loosed. And Christians are praying and giving, and when the cry comes for special help they hear it; and there is joy and thanksgiving in ten thousand hearts this night that they do; and the battalions in the great army are nearing each other, and the shout of each becomes more distinct in the camp of the other; and to-night we lift *our* shout, and hold forth the hand of fellowship in this work to all who love the Lord Jesus. And more than all, the Spirit of God is poured out, and revivals are extending, and these showers of divine grace so descend as to show what 'the great rain of his strength' may be. Now the field rounds itself out into some proportion to the love of God in sending his Son; now that achievement comes up into its place for which the mighty energies that have been perverted in war and worldliness were intended; now we see the full contrast between the solitary Sufferer upon Calvary and his work; and looking upon him and upon it, we say, Yes, thou Man of sorrows, thorn-crowned and buffeted, it shall all be thine. He 'shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' Looking upon him and upon it, we join our voice to that of the heavenly host, saying, 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.'

"Brethren we rejoice that we live in this day, and may have a part in this work. It is not for us 'to know the times or the seasons, which the Father hath put in his own power.' It is not for the husbandman to bring on the summer. It is for him to sow and plant, and wait the

movement of the heavens. So let us, so let every Christian, go forth — weeping if need be — bearing precious seed; let us sow beside all waters; let *us* see that there shall be the handful of corn upon the top of every mountain, and *God* will see that ‘the fruit thereof shall shake like Lebanon.’” — pp. 34–36.

Its services to learning and science merit especial commemoration in treating of the missionary enterprise. In philology and in descriptive and physical geography more has been effected within the last half-century by this agency than by all others, and in our own country the contributions of the missionaries of the American Board to these branches of knowledge have borne to other researches and discoveries a proportion which it would be impossible to estimate, and which, could it be stated in figures, would seem almost mythical. The mere scholar may gratify his taste and win his desired meed of fame by manipulating pre-existing materials, by editing a new text of a well-known author, or propounding a new theory for familiar facts, or making a generalization which simplifies a science without adding to its contents; while the missionary must lay the foundation of his work, for the most part, by learning what civilized man had not learned before. The scene of his labors is, we will suppose, some previously unexplored region of Asia or Africa. He must first select a base line for his spiritual triangulation. He must measure the whole field over which his operations are to extend. He must ascertain the position of its mountain chains, the course of its rivers, the trend of its coast, the directions in which it is permeable. He must warily stretch his cordons of communication through its whole length and breadth. In the absence of great thoroughfares and established modes of intercourse, he must obtain all his bearings with scientific accuracy. A thoroughly constructed map is an almost inevitable result of his exploration. Then he must acquire the language of the natives. He has no grammar or vocabulary, probably no conventional written signs for his guidance. Slowly and tentatively he must ascertain the names of familiar objects, then the inflections of words, the particles, the syntax. In his careful and measured synthesis, he must embrace all that constitutes the conventional grammar of the tongue, before he can utter his message or commence the labor of translation.

Meanwhile, he has the yearning of a solitary man for communion with his kind, the profounder yearning of a Christian soul to utter the Word of light and life to the benighted and the dying. Under this mighty impulse, the seemingly hopeless work grows and glows. The barbarous jargon is mastered. Its sounds, which he learned to articulate only by painful torture of the vocal organs, are reduced to alphabetic expression. The Saviour's words are committed in their strange garb to the mission press. A vocabulary follows. A new language is given to the learned world, to be analyzed, classified, traced to its analogues in other tongues, and fused into the still fluent and Protean science of linguistics.

At the same time, our missionary must enter on a still more intricate department of research, — the human, moral, spiritual geography of the province which he is to annex to Christendom. He must ascertain the past and present of the race, if he would shape its future. Custom, tradition, faith, ritual, government, domestic life, — in all these are instrumentalities which he must use, or obstacles which he must surmount, or vices which he must cure. He can afford to remain ignorant of nothing that can be known. His are not the cursory observations, the sweeping inductions, the gratuitous inferences, of the mere traveller, nor yet the partial, one-idea investigations of the scientific explorer. He associates himself with the home-life of those who will give him entrance. He is with the suffering and the dying. His superior knowledge and skill are resorted to in emergencies of peril. As soon as he can win a convert to his religion, he has gained an avenue through which he can penetrate into mysteries else sealed; and as his band of believers grows, he is brought into familiar conversance with a new phase of humanity. His materials are embodied in his periodical reports, or they accumulate in his hands till he can furnish his volume or volumes of descriptions and experiences; and in either form they become a rich repertory of authentic facts in ethnology, available equally for the purposes of science, enterprise, and philanthropy.

Yet more, the missionary can hardly fail to render services of the last importance in that science of so vast moment and so vague dimensions, for which our own age has coined the appropriate term *humanics*. In modern civilized society, it is

almost impossible so to eliminate the accidental and variable in man's condition from the innate and indestructible elements of his nature, as to determine the ultimate facts with regard to his constitution, capacities, and intuitions. An overestimate of these is fatal in practice ; for it leads to the ignoring and disallowing of those reputedly divine means of culture which promise to supplement the deficiencies of nature. On the other hand, an unduly low estimate of man as he is in himself creates the expectation of, and cherishes the belief in, the perpetual intrusion of supernatural agents upon the sphere of human action, and nurses enfeebling and baneful superstitions. The former is the tendency of our time ; and even a candid consideration of the positive arguments in favor of revelation is superseded, in many minds, by a flattering philosophy of human nature. On the Christian hypothesis, the facts that seem to legitimate this philosophy are easily accounted for. Christian ideas have so pervaded the common thought and feeling of civilized nations, that none can wholly escape their influence ; and many notions, impulses, and sentiments which can be traced to no express teaching, and are therefore deemed the spontaneous outgrowth of the soul, are in fact breathed in from a circumambient atmosphere which, if analyzed, would betray the modifying influence of Christianity. In fine, this element cannot be eliminated in our study of civilized man. Man *plus* Christianity, even though the last exist in too small proportion for the spiritual benefit of the individual, is the compound presented to the philosopher of the nineteenth century. The missionary, on the other hand, has the rare opportunity of contemplating humanity as it is in itself, — of ascertaining what man, left to his own light and strength, can know, and do, and attain. And if the result of his observations be the confirmation of his traditional faith, — the profound conviction that man's nature lacks and needs what a revelation from God alone can supply, — who can reject conclusions based on such premises ? If the naturalism which in so many quarters seeks to supersede the simple faith of our fathers finds no support from the psychological phenomena of heathenism, the irresistible inference is, that its inductions have been drawn from too narrow a range of facts, and are therefore unworthy of reliance.

Still farther, there are various departments of expressly theological science to which the missionaries of our age have brought large accessions. Their labors are wrought, in great part, among those nations of the East whose manners, habits, and customs have been stereotyped from time immemorial, and among those features of Oriental scenery which are the same now as in the days of Abraham, Isaiah, and Christ. Much of the imagery of the Scriptures needs for its illustration precisely such knowledge as lies on their daily walks. Many transactions recorded in Holy Writ are explained and verified only by such observations as are forced upon their regard. Many modes of thought and turns of expression are made clearly intelligible only by the surviving ideas and idioms of the Eastern nations which fall within the scope of their researches. An intelligent and Christian Asiatic once said to us: "A great deal of the material of your commentaries on the Bible is wholly worthless to me. Things often seem perfectly natural to me which a commentator will waste pages in endeavoring to reconcile with probability." Such being the case, who can estimate the services rendered in the department of Biblical criticism alone by a band of educated men who love the Bible, and whose duties lie among scenes, objects, and people identical with, or closely resembling, those commemorated in the sacred record?

There are also some portions of ecclesiastical history that lie open to the missionary as to no one else. Of the Eastern churches, much more than has ever been written remains unwritten and unknown. But the materials for reproducing what has not yet found record exist in part in tradition, in part in ecclesiastical rites and institutions, and in theological symbols and ideas which have manifestly been transmitted from a remote antiquity. The missionary who seeks to make real the ostensible Christianity of these representatives of the early separatists, must needs enter into their ecclesiastical life, in order to recast it; must become conversant with their ancestral opinions, in order to replace them by better; must learn their traditions, in order to separate from them their admixture of falsity and error. We are to look, then, primarily to this source — and we have already the first-fruits of such an expectation — for effective researches in this large, interesting,

and instructive department of the history of the Church, — for lines of testimony that shall carry us back to the time when primitive Christianity had its pure white light broken into varying hues by refracting media.

Such would be our reasonable anticipations at the hands of missionaries in the various realms of literature and science. How far such expectations have been realized may be ascertained in part from the volume before us, — yet only in small part, as missionary associations other than the American Board have rendered similar incidental aid to good letters and substantial knowledge. As regards geography, in every region that has been opened to the curiosity of the present generation, if we except the region of the Amoor, missionaries have been the pioneer explorers. They have penetrated Africa in every direction, and their carefully written and ably illustrated volumes, filled with what they have seen and experienced, and vivified by the humane sentiment which pervades them throughout, stand in strong contrast with the jejune, spiritless sketches of some secular tourists, and the exciting myths and exaggerations of others. Dr. Anderson, in company with Rev. Eli Smith, one of the missionaries of the Board, made the earliest exploration of the Morea and the Greek islands after the establishment of Grecian independence, and the resultant volume was warmly welcomed by the Royal Geographical Society of London, as having made extensive and valuable additions even to what the English had learned of a region so much frequented by their ships of war, and under safer auspices by their men of letters. The researches of the same Rev. Eli Smith and Rev. H. G. O. Dwight (whose recent death by a railroad accident in Vermont, after his escape from unnumbered perils by land, by water, and “among false brethren,” has sent a thrill of grief through the country), in Asia Minor, Georgia, and Persia, and among the Nestorian and Chaldean Christians in Oroomiah and Salmas, were published in 1833, and shortly after republished in London, with the highest commendation from the most distinguished authorities. On our own continent, an exploring tour beyond the Rocky Mountains, undertaken by direction of the Board by Rev. Samuel Parker, “first made known a practicable route for a railroad from the Mississippi to the Pacific.”

We would here refer briefly to two works of signal merit, which have been reviewed at length in the pages of this journal. Williams's "Middle Kingdom" remains unrivalled as the most full and accurate account of China — its inhabitants, its art, its science, its religion, its philosophy — that has ever been given to the public. Its minuteness and thoroughness are beyond all praise. Rev. D. O. Allen's "India, Ancient and Modern," with an admirable abridgment of the history of India, contains a detailed and exhaustive statement of the present condition of that country, and of the various nationalities, religions, and governments that occupy and divide its soil.

On the geography of Palestine the prime authority, acknowledged as such throughout the learned world, is Robinson's "Biblical Researches," with its invaluable apparatus of maps. Of missionary agency in the production of this work Dr. Anderson makes the following statement: —

"Here it is not improper to claim, as belonging, in an important degree, to this department of the literature of the Board, the great modern authority on the geography of Palestine, Robinson's 'Biblical Researches.' Without the preparations made by the mission at Beirût, and especially by the Rev. Eli Smith, who accompanied Dr. Robinson in his explorations, such a work would have been impossible. To a great extent, the present Arabic names of places mentioned in the Bible are the old Hebrew names, modified according to certain rules which Mr. Smith perfectly understood. With the assistance of well-informed natives, he had prepared a complete list of all the small districts into which Palestine is divided, with their several locations, and lists, nearly perfect, of all the names of places in each of these districts. By means of these lists, every day's work could be planned to the best advantage, as the travellers knew what they could search for with any hope of success, and very nearly where to search for it. Nor was it a slight advantage, that Mr. Smith was perfectly familiar with the language, character, and habits of the people among whom these explorations were to be made, whose aid they often needed, and whose acquiescence in their proceedings was always necessary; and that he was personally known and esteemed by many of them, and especially by those whose friendly influence was most important. Dr. Robinson, in his published 'Researches,' has fully acknowledged the value of this assistance; but it requires a better understanding of the circumstances than many readers possess, fully to appreciate the amount of his acknowledgment." — pp. 380, 381.

Of literature illustrative of the Bible, we know of no work so well arranged, so affluent, so equally adapted to the purposes of reference by the scholar and of familiar use by the ordinary reader, as "The Land and the Book," by Rev. W. M. Thompson, who had been for twenty-five years a missionary in Syria and Palestine.

But time fails us for our enumeration. We have given but a few titles among scores that equally deserve our grateful commemoration. We ought not, however, to omit emphatic mention of the "Missionary Herald," a periodical containing reports from all the missionary stations, with accurate statistics embracing every department of knowledge on which the researches of its contributors can throw light. If we were to leave out of thought its prime purpose of enkindling and sustaining zeal in the great work of evangelizing the world, and to regard it solely as a journal for the dissemination of knowledge and the advancement of learning, it would easily hold the first place among the periodicals of the age.

But we have not yet entered upon the most arduous and recondite literary labors performed by these soldiers of the cross. In philology they have accomplished more than all the learned world beside. The publications of the American Board in and concerning foreign languages number already nearly two thousand titles, in nearly forty different tongues. Many of these are translations of the entire Bible. Many are vocabularies and grammars of languages previously unknown to civilized man, and in not a few instances of languages previously unwritten. Who can estimate the amount of patient, intricate, baffling toil involved in these issues of the missionary press! How completely does it distance and throw into the shade the labors of retired scholars, in the shelter of well-stocked libraries, surrounded by reference-books, cheered by the sympathy of men of kindred tastes, and urged on by the anticipated plaudits of the erudite public in all lands! The missionary has no thought of fame; his only impulse — the noblest, indeed, and the mightiest of all — is the desire to save his fellow-men from spiritual death, and to enlarge the empire of Him whose are all souls, and to whom is destined "the kingdom and the dominion under the whole heaven."

We have purposely confined ourselves to the reflex influence

of missions on Christendom. We have not time to present the immeasurably larger and more beneficent results that have ensued from their direct action. Nor, indeed, would it be possible by any statement to do them justice. The early history of every mission must almost necessarily be barren of the outward evidences of success. A great work must be wrought out of sight, before any work can appear. Patient and obscure toil must build the coral reef under the waters of superstition and idolatry, before there can be lodgement for soil or seed where Christian philanthropy has resolved that there shall be "a garden of the Lord." It may require a heavier outlay of time and money, zeal and strength, to make the first convert, than to gather in thousands at a later period. While we are writing, our eyes have rested on the statistics of the Ahmednuggur mission, which received but nine church-members from 1831 to 1835 inclusive, and three hundred and sixty-three from 1856 to 1860 inclusive. This great increase is attributed by Dr. Anderson to the distribution of missionaries in various districts; but such distribution can take place only after the ground is thoroughly surveyed, the language learned, the press in activity, and the interest of native helpers and sympathizers secured. But the sunken foundation, once laid, is laid for all time. The researches put on record, the language reduced to form and brought to knowledge, the translations executed, will remain available for future laborers, even should the field be for a season deserted, or should adverse causes thwart for a while the best directed endeavors.

At all the stations of the American Board, we have what is far better than a flattering array of figures, — satisfactory evidence that the preliminary work has been faithfully wrought, or is now in hopeful progress. At several of them, there are large native churches, or clusters of churches embracing an extended territory. From some of them there are going forth enlightening and reforming influences, which are already forcefully felt in the political, social, and religious condition of the respective countries. Among the Oriental Christians, in some instances, the missionaries, judiciously availing themselves of such Christian forms, usages, and institutions as they found surviving, are, without violent revolution, gradually infusing the almost obsolete elements of a working religion and a prac-

tical devotion. In other cases, it has been impossible to "put the new wine into the old bottles," and it has been found necessary to establish churches side by side with the ancient ecclesiastical order.

But the American Board has not merely made aggressions on Paganism, or modified heathen rudeness and barbarity, or restored something of the spirit of Christ where it found his name. Foreign missions are, in its theory, but a temporary institution. Its design is not to keep the less enlightened nations always in leading-strings, and dependent for religious influence, guidance, and restraint on foreign teachers and distant charity. The work of the missionary is complete only when his services are superseded. The true test of his success is in the degree to which this result is attained or approached. The conversion of an entire nation or tribe has had, we believe, till the present century, no precedent since the final establishment of Christianity in the countries of Northern Europe. Under the auspices of the American Board, nations have been Christianized. The Cherokees are a Christian people. Their constitution requires a belief in the Christian religion of all who hold office under it. Their laws provide for the daily reading of the Scriptures in their schools. They number about twenty-one thousand souls, and are making constant progress in the arts of civilized life. The Choctaws, whose remnant is about one third as numerous as that of the Cherokees, are also a converted people; and not far from one fourth of the whole population — a large proportion — are members of Christian churches. The Tuscaroras enjoy the same distinction, and many of their youth are making such proficiency in the elements of an English education as to promise large usefulness to those of their own and succeeding generations. The territories of these nations are no longer occupied as missionary stations, though the people still enjoy in part the oversight and religious services of other than their own native teachers. There remains the case of the Sandwich Islands, — in its providential preparatives, in its thoroughness, and in its good promise of permanence, perhaps the most remarkable instance of national conversion on the records of the Christian Church. The story is best told in the following statement made to the Board at its annual meeting in 1853.

“The mission to the Sandwich Islands left the United States, October 23, 1819, and first saw the Islands early in the following April. God prepared their way; one of the strangest of revolutions having occurred just before their arrival. The national idols had been destroyed, the temples burned, the priesthood, tabus, and human sacrifices abolished. All this, however, was only a removal of obstacles. It really did nothing to improve the character of the people, nor could it alone have ameliorated their condition.

“The horrid rites of idolatry had ceased; but the moral, intellectual, social desolation was none the less profound and universal. Society was in ruins, and could not exist at a much lower point; and it was there the mission commenced its work. What desolation was there in the native mind, as regards all useful knowledge! The language was unwritten, and of course there were neither books, schools, nor education. The nation was composed of thieves, drunkards, and debauchees. The land was owned by the king and his chiefs, and the people were slaves. Constitutions, laws, courts of justice, there were none, and no conception of such things in the native mind. Property, life, everything, was in the hands of arbitrary, irresponsible chiefs, who filled the land with discord and oppression.

“But that people has become a Christian nation; not civilized, in the modern acceptation of the term; not able, perhaps, to sustain itself unaided in any one great department of national existence. Laws, institutions, civilization, the great compact of social and political life, are of slower growth than Christianity. A nation may be Christian, while its intellect is but partially developed, and its municipal and civil institutions are in their infancy. In this sense, the Hawaiian nation is a Christian nation, and will abide the severest scrutiny by every appropriate test. All the religion they now have claims the Christian name. A fourth part of the inhabitants are members in regular standing of Protestant Christian churches. The nation recognizes the obligations of the Sabbath. Houses for Christian worship are built by the people, and frequented as among ourselves. So much, indeed, was the blood of the nation polluted by an impure commerce with the world, before our Christian mission, that the people have a strong remaining tendency to licentiousness, which the Gospel will scarcely remove till a more general necessity exists for industry and remaining at home. The weakness of the nation is here. But Christian marriage is enjoined and regulated by the laws, and the number of marriage licenses taken out, in the year 1852, exceeded two thousand. The language is reduced to writing, and is read by nearly a third part of the people. The schools contain the great body of the children and youth. The annual outlay for education, chiefly by the government, exceeds fifty

thousand dollars. The Bible, translated by the labors of eight missionaries, was in the hands of the people before the year 1840; and there are elementary books in theology, practical religion, geography, arithmetic, astronomy, and history, — making together a respectable library for a people in the early stages of civilization. Since the press first put forth its efforts in the language on the 7th of January, 1822, there have been issued nearly two hundred millions of pages. Through the blessing of God on these instrumentalities, a beneficent change has occurred in all the departments of the government, in the face of fierce outrages from seamen and traders, and deadly hostility from not a few foreign residents. The very first article in the Constitution, promulgated by the king and chiefs in the year 1840, declares ‘that no law shall be enacted which is at variance with the word of the Lord Jehovah, or with the general spirit of his word’; and that ‘all the laws of the Islands shall be in consistency with God’s law.’ What was this but a public, solemn, national profession of the Christian religion, on the high Puritan basis? And the laws and administration of the government since that time have been as consistent with this profession, to say the least, as those of any other Christian government in the world. The statute laws organizing the general government and courts of justice, the criminal code, and reported trials in the courts, printed in the English language, make five octavo volumes in the library of the Board. Court-houses, prisons, roads, bridges, surveys of lands, and their distribution, with secure titles, among the people, are in constant progress.

“ Here, then, let us, as a Board of Foreign Missions, in the name of the community for which we act, proclaim with shoutings of grace, grace! that the people of the Sandwich Islands are a Christian nation, and may rightfully claim a place among the Protestant Christian nations of the earth!” — pp. 253 – 255.

We dismiss our subject reluctantly. Peculiar and painful engagements have cut short the treatment which we had designed to give it. At some future time — the Board will never suffer us long to lack a fitting text — we hope to return to it, and, if we fail to do it justice, at least to fall not wholly below our sense of its dignity, magnitude, and blessedness.

THE NECESSITIES OF THE FOREIGN FIELD.

ONE of the most remarkable characteristics of our time is the opportunity for enlarged Christian effort. Pressing are the calls, multiplied are the opportunities and the facilities for such effort at home; but may we not say that abroad, the calls are yet more pressing, the opportunities and facilities more abundant, and the possible results yet grander in relation to the triumph of the Redeemer's kingdom? Our work is apostolic; it is to evangelize whole nations; to plant Christian institutions, and to lay the foundations of Christian culture and Christian civilization amid destitute millions. The labor of detail, characteristic of the home work, the carrying of the gospel into every household and neighborhood, is not the work of the missionary — it belongs to the native agency he shall train up; and the support of churches and schools, after they have been once established, belongs not to us but to the native Christians. Our work is purely evangelistic. Hence its economy of men and means; hence, too, the possibility of its early success. One man, upon the average, throughout the whole foreign field, for a population of 100,000, is perhaps all we need, all that it may be really desirable to have, for the best success in training up independent, self-supporting churches of Christ. The Eastern Turkey mission ask for but *twelve* men and a physician, for a field of 160,000 square miles — nearly four times the size of the State of New York, with a population of from two and a half to three millions — and say they would have no more if we had a hundred to spare. The progress that is making in that field, upon the faithful carrying out of this principle, proves that they are right. To carry forward this work upon the apostolic plan, requires of course the best minds of the church, and offers them the largest field for the exercise of all their powers.

Hitherto we have asked that the world might be opened to the influence of the gospel. The prayer has been heard; the world is open. Hitherto the work has been at a great distance, and attended with peculiar trials and hardships. That time is past. The improved methods of communication have brought the fields of missionary effort to our very doors. The most remote is practically nearer to us than England was fifty years ago.

The time of harvest has come. Hitherto, except at the Hawaiian Islands, it has been a season of preparation — of seed-sowing. The barriers which ages of false worship had reared, were to be thrown down; the prejudices of the people were to be overcome by practical illustrations of the power of the gospel, and of the unselfish aims of the missionaries. In the mean time, explorations were to be made; the best centres of influence selected; native

languages mastered; the Scriptures given to the people in their own tongue; a Christian literature created; a knowledge acquired of the manners and customs of different peoples, and the best methods of reaching them with the gospel; also of the peculiarities of climate, and the means necessary for the preservation of health, and to secure proper comforts for missionary families. All this was to be done, and in great measure has been done. The skirmish line has done its work; it is time for the grand army to advance and take possession, in the name of its Great Leader.

The manifest blessing of God upon the labors of the past year,—in the establishment of new churches, in the development of the native pastorate, in the larger additions than usual to the native churches, in opening new fields to the efforts of the missionaries,—all call for an enlargement of our operations, and promise the richest returns. Yet the work has been sadly hindered for want of men to follow up the advantages gained. Station after station, won by years of labor and the sacrifice of many lives, has been given up. Again and again has the sad intelligence reached us of a devoted missionary sinking down at his post, overborne by his burdens and unrelieved. Almost every mail brings us tidings of new openings for the truth, of new and important centres that should at once be occupied. Cheered as we have been by the privilege of sending out thirty new laborers the past year, they have gone to help carry on the work already in hand; not a single new post is to be taken. The most urgent necessities of the different fields only have been met. Not a man for Micronesia, Africa, Ceylon, Foo-chow, and only one, a missionary physician, for North China, where we would gladly send twenty each year, for the next dozen years.

Mr. Snow, in Micronesia, seven hundred miles away from any Christian brother of his own race, in the midst of a work already rich in results and of yet richer promise as it spreads from island to island, toils on alone. Our good friends Walker and Bushnell, faint and weary after more than twenty years of patient watching and waiting, holding one of the gate-ways to Central Africa, beg us to send men, white or colored, as we can, to preach Christ to the multitudes within, who are ready to perish. Among the Zulus, the instructions of the missionaries are eagerly sought in neighborhoods hitherto indifferent or opposed; and the anxious inquiry is made, why the white men, across the ocean, do not come and tell them of the way of salvation? Is it because they want to keep heaven to themselves?

While diplomats are digesting protocols and ultimata, and the armies of ambitious monarchs are waiting marching orders, the missionaries of the Board are rapidly settling the Eastern question. Give them but a few years more, and twenty more men to help them, with the same divine favor that has crowned these efforts for the last ten years, and they will hope to make sure the evangelization of the Turkish Empire. But no time is to be lost. The awakened interest in the truth, the remarkable progress of the last few years, the attempted reforms in the Armenian church, the comparative freedom to labor now enjoyed, which the great political changes impending may seriously interrupt, urge us to the most strenuous efforts, while the day lasts. With a just view of the greatness of the missionary work, and the opportunities now open to them, Drs. Van Dyck, Jessup, and Riggs,

decline the most important positions in the church at home, that they may accomplish a greater work for Christ among the Arabs and the Armenians.

And what shall we say of India, now in process of moral and religious disintegration? The vital forces of Christianity must be thrown in to reorganize it in the interest of the gospel. Its hoary systems of religion and superstition, that have so long blinded the mind and corrupted the heart, are giving way before the light of truth. Thousands of young men, graduated from government schools every year, are renouncing the old ways, and teaching others also. Who shall teach them the way of life? English railways, English laws, English schools, the new spirit of enterprise that is being awakened, all know nothing of the thousand social distinctions interwoven with the forms of idolatrous worship. Missionaries of all denominations, Christians in civil and military life, unite in a most earnest appeal. "In God's name," they cry, "and in the name of Him who hath redeemed us to God by his blood, we appeal for help." Hazen, in view of the weakness of the Mahratta mission, writes, "Truly it seems an *extremity* to us." Bruce, left alone in charge of three districts, each enough for one man, with ten churches and over thirty native helpers, feels "oppressed with responsibility." Chester, at Dindigul, in the Madura mission, asks what he can do, alone in the one thousand villages of his station. Tracy, who has just come home, speaks of the prospect as never so encouraging as at present. Howland, of Ceylon, says of the work there, "it is *now or never*." Twelve men are needed at once to work the fields left to our exclusive occupation in India and Ceylon.

But the great field, and soon to be the nearest, is China. The way is open for the most extended labors. Twelve years ago the number of converts scarcely exceeded the number of missionaries; now it is twenty to one, and rapidly increasing. From Foochow we hear of a spirit of inquiry among the people, and calls to new places. Forty men unite to send a delegation a hundred miles or more, to Tientsin, to inquire after the new doctrine, and to ask for a missionary teacher. Mr. Chapin writes of crowds of more than two thousand persons gathering about him on a recent preaching tour. Mr. Goodrich, who began his missionary career by leading the singing in public worship on the first Sabbath and by preaching within six months after his arrival in the country, preaches daily to large audiences a few miles from Peking. Mr. Blodgett can find no time for a visit home, which his excessive labors and the care of his family seem to make necessary. Mr. Gulick, from a pass in the Great Wall, looks out northward upon the rural population of Mongolia, and southward upon the teeming multitudes of China, now accessible to the heralds of the cross. Such is the field now waiting for the gospel, with its four hundred millions of human souls, supplied, as yet, by missionaries of all evangelical denominations, at the rate of one missionary to four millions of people, or nine for a population as large as that of the United States.

In view of facts like these, are we not called to greater and more earnest effort, to larger offerings of men and means to secure the early triumph of the Redeemer's kingdom on the earth? Do not the watchmen cry from every high tower, "The night is far spent, the day is at hand." Is not God

calling upon his church, by the abundant openings for Christian effort in heathen countries, and by unwonted triumphs of the gospel where it is proclaimed: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not, lengthen thy cords and strengthen thy stakes"! Is not our Lord calling upon us of this most highly favored of Christian lands, by all the heightened claims upon our service in consequence of special mercies to us as a people during these past years; by all the faith, the prayer, the sacrifices, of the devoted men and women who have gone forth to labor in the cause; by all the solemn significance of his last command and the preciousness of his farewell promise, to go forward? Is not his voice sounding along the lines of the sacramental host; do we not hear it at every station and outpost, "Forward!" "Lo! I am with you."

The Prudential Committee of the American Board ask for eighteen new missionaries (including those now under appointment), and three missionary physicians, to reinforce the stations already occupied; and for forty new missionaries to occupy new and inviting fields;—sixty-one men, apostles all, for the proper carrying forward of the work committed to their care.

This call for sixty-one men simply represents the pressing necessities of the foreign field, in order to the healthful enlargement of the work in hand; not so much to occupy new regions as to strengthen positions in those now occupied, and to enter adjacent fields already explored and open to our efforts. While we stand pledged to undertake the evangelization of China, it is with no intention to give up or to contract the work at other points. Certain districts in India, Western Asia, and Africa, by common consent have been left to us. Those we intend to win for Christ if it please him; but it is felt that the forty men asked for these different fields will be sufficient for the proper carrying forward of the work in them, with such reinforcements as may be necessary from time to time; to take the places of those who may be removed by sickness or death; and we shall be at liberty to push forward *the great work* which Providence assigns to us in China.

In the foreign field we have not to plant Christian institutions in advance of the population;—*the millions are already there*. In the large economy of grace, are not such institutions as important in India and China, as here? There are now no *foreign* missions in the old sense of the word. The world has become one in sympathy and interest, and the bonds of union are becoming closer and stronger every hour. The world is open to the gospel, and at our doors. It belongs to Christ. It is to become his. The Bible is to be in every household. It is simply a question of time. To us, the Christians of this land, has this work been given as to no other people, to give the gospel to the world. The time has come. The harvest is ripe. The noblest aspiration may be satisfied in the grandest work for Christ and humanity. Who would not have a part in the coming triumphs of the Redeemer's kingdom?

ORDINATION OF MISSIONARIES.

In response to Letters Missive issued by the Union Park Congregational Church of Chicago, a council convened April 15th, 1867, to examine, and ordain, if approved, the following persons as Foreign Missionaries: William E. DeRiemer, Samuel E. Evans, Carmi C. Thayer, Spencer R. Wells, and William Henry Atkinson.

These young men were members of the graduating class of Chicago Theological Seminary.

The churches invited to sit in the council, were the Congregational and N. S. Presbyterian Churches of Chicago, Plymouth Congregational Church, Milwaukee, the Congregational Churches of Appleton, Paris and Bristol, Berlin and Delavan, Wisconsin; Farmington, Normal, Harvard, Lisle and Jacksonville, Illinois; Dana, Massachusetts; Berkley St. Church, Boston; and the Broadway Church, Chelsea, Massachusetts. The following ministers were also invited: Rev. T. M. Post, D.D., St. Louis, Rev. Prof. Henry Smith, D.D., Lane Seminary, Rev. G. W. Wood, D.D., Secretary A. B. C. F. M., New York, Rev. Profs. J. Haven, D.D., S. C. Bartlett, D.D., and F. W. Fisk, D.D., Revs. H. L. Hammond, G. S. F. Savage, J. E. Roy, and S. J. Humphrey.

The council was organized by choosing Rev. Wm. W. Patton, D.D., Moderator, and Rev. S. J. Humphrey, Scribe.

After a peculiarly interesting relation of their christian experience, by the candidates, and of the motives which had led them to desire the ministry and the missionary work, they were examined in their views of christian doctrine. The council then voted unanimously to proceed to set them apart for the work to which they had been manifestly called.

The ordination took place at the Second Presbyterian Church of Chicago, April 18th. A crowded audience were in attendance, and the services were of the most interesting and impressive character.

SERMON.

The Sermon was preached by Prof. HENRY SMITH, D.D., Lane Seminary, Walnut Hills, Ohio, from the text — “And I, if I be lifted up, will draw all men unto me. (John xii. 32.) The limits of this pamphlet allow only the closing portion of it to be given. It was an able and eloquent presentation of the *Attraction of the Cross*, by indicating *some of the universal and controlling principles of human action, to which the great truths represented in the tragedy of Calvary make their appeal.* The conclusion was in the following words:

In the full faith of the power of this blessed Gospel to subdue the world to Christ, Lane sends, through me, her best greetings, her joyful gratulations, her heartiest “All hail” to her sister Seminary of Chicago. Not with envy, but with joy does she behold her sister in one noble gift, reaching one-fourth the entire number, which, during a motherhood of five and thirty years, she herself has been able to consecrate to the work of Foreign Missions. Yet with tears of thanksgiving, she points to her own twenty sons, who have listened to the Macedonian cry of the world of heathen darkness. Some of them, indeed, have fallen asleep in Jesus, but most of them continue to this present.

The beloved young brethren who are to receive our “God speed you” to-night, Lane charges with a commission of love to her own well-remembered sons. To whatever section of the globe, shrouded in heathen darkness, you bend your steps, you will find them there. Bear, then, the salutations—yea, the heartfelt love and benedictions of their theological mother to the Williamsons, father and son, among the red men of the West; to Bushnell and Preston, in Africa; to Smith and Montgomery, in Turkey; to Shedd, in Persia; to Chandler and White, in India; to Williams and Stanley, in China; to Andrews and Pogue, in the islands of the sea;—and especially does she charge you not to pass by without a visit to the sacred mounds which mark the last resting-place of her departed and glorified children. She charges you to drop a tear, and, if Providence permits it, to plant

some green and fragrant shrub, in token of her unforgetting love, at the graves of Caswell and Spaulding, and Campbell and Bonney—of Cummings, and Wheeler, and Porter.

Men and brethren, ministers, messengers and members of Christ's churches in the West, whom this unwonted spectacle has drawn together to-night, are you ready for this sacrifice? I know that you are ready, for this act is full of the very spirit of Christ. This good news is for all men. You believe that. It is suited to the nature and to the condition of all men. You believe that. It is to be published in the ears of all men. You believe that. But when, O Christian—when? Gird yourself, I beseech you, in whatever vocation Christ has called you to labor—gird yourself anew and instantly for this work. Christ has laid it upon you; Christ has laid it upon me. Go ye into all the world, and preach the Gospel to every creature. Go in person—go by proxy—go now, for now is the time in which men are perishing for the lack of this Gospel. God has laid this work upon us, in whatever form of effort he has called us to serve him.

Let us labor for it—let us pray for it—let us give for it; and as we labor, pray and give, let us have faith in the principles and in the power of the Gospel. It shall triumph—Christ hath promised it: "And I, if I be lifted up from the earth, will draw all men unto me." God hath declared it: "To him every knee shall bow and every tongue confess." It shall prevail, and spread, and prosper, until the kingdom, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High God. Oh, wonderful scheme of redemption! Oh, love infinite and unsearchable! What heart will not respond to it? What Christian will not rejoice in it? What poor, perishing sinner will not be melted by it into penitence and love?

"Oh, the sweet wonders of that Cross,
Where my Redeemer loved and died!
Her noblest life my spirit draws
From his dear wounds and bleeding side.

"I would for ever speak his name
In sounds to mortal ears unknown;
With angels join to praise the Lamb,
And worship at his Father's throne."

Rev. Truman M. Post, D.D., St. Louis, offered the ordaining prayer, assisted by the following ministers in the laying on of hands: Rev. R. W. Patterson, D.D., Rev. S. B. Treat, Prof. J. Haven, D.D., Rev. P. C. Pettibone, Rev. Z. M. Humphrey, D.D., Rev. C. D. Helmer, Prof. S. C. Bartlett, D.D., Rev. J. Collie, President J. M. Sturtevant, D.D., and Rev. L. Taylor.

CHARGE.

PROF. SAMUEL C. BARTLETT, CHICAGO THEOLOGICAL SEMINARY.

MY DEAR YOUNG BRETHREN, — History repeats itself to-night. Fifty-five years ago, in the oldest city of New England, Judson, and Newell, and Mills, and Nott, and Rice, stood up before Spring, and Morse, and Worcester, and Woods, and Griffin, for missionary ordination—the first fruits of America and of Andover. Instead of the fathers, are the sons and the grandsons. And here to-night, on a spot of which the Indian then held long lease, you come to us, another missionary five—only the first fruits, we trust, of these North-western churches, and of this young Seminary. We are here to bid you go. And this council have appointed one who has often spoken to you in the lecture-room, but who will so speak to you no more, to give you their solemn charge.

While I shall not anticipate your particular instructions from the American Board, neither may I forget that we have ordained you specially for the missionary work. Let me then address you with the charge of the great apostle of the Gentiles to his young helper in the work of missions: “Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”

“Watch” ye; be wakeful and watchful “in all things.” And first of all, be watchful over your own hearts. In the delusion that a sacred calling exempts from temptation, you do not share. You know that he who once crawled into Paradise, can linger round the Seminary, can climb the pulpit, or follow on the track of the missionary. You will be encompassed, not alone or chiefly by the ardor of the young convert, but by the low worldliness of the earthen man of China, the gross vices of the out-caste Mahar, by the mummied forms of a dead Christianity. A mission field is not all heaven. Depravity and corruption will be seething around you. Like the sainted Poor, you, too, will get new light

on the first chapter of Romans. Now, it was the marvel of Christ's divine humanity that, with a heart day and night in contact with all that was most earthly, that heart beat only of God and heaven. It lay pure as moonlight on a mass of decay. And it is the glory of our missionary band that, from the midst of all that is hard and sensual and hateful, they invariably return to kindle the flame of devotion at home. Such a high spiritual frame, I know, can be maintained only by incessant vigilance. Therefore watch over your hearts with all vigilance, and keep them full of the Holy Ghost.

Be watchful over your lives. I do not warn you against the gravitation of heathen morals, and the poison of the pagan atmosphere all around. I speak of your relations to your missionary brethren. Shut in upon yourselves in fixed relations, specially guard against the friction of a hard and wiry spirit, an unlovely temper, or uncomfortable ways. An uncomfortable man at home, like a live coal, can be hurried along or quietly dropped. *There* he must burn and blister. Even while I am uttering this hint, it seems to me well-nigh superfluous, so wise have commonly been the arrangements of the Board of Missions, and so admirable the spirit of its missionaries. And yet, in view of the infirmities of human nature, and the momentous interests at stake, let me enjoin upon you that heavenly wisdom of practical life which is pure, peaceable, gentle, and easy to be entreated, both toward your missionary brethren and the missionary board.

You must be watchful over your minds. I judge that in all your incessant toils, you should not suffer your intellect to rust, nor cease to enlarge your acquisitions. You go to the old homestead of the nations. In spite of his wooden looks, the Chinaman is sharp; the Brahmin is quick and keen at a sophism; and even the Turk can propound to you difficult questions on the Trinity. Your intellectual work will not be all play. Henry Martyn carried with him the highest scholarship of Cambridge, and left behind him the name of the man who never was beaten in an argument. Doubt it not, even in those far-off lands, your power for good will be increased by the whole momentum of your intellectual weight. And often with the sword of the Spirit and the helmet of faith, you will need the spear of Ithuriel too.

Be watchful over the body, as well as the heart and the mind. We send you as laborers, and not martyrs or victims; sacrifices,

but living sacrifices. You have spent too many years of preparation to throw away your lives as a thing of naught. Christ's kingdom knows no such economy as that. The Master said: "Occupy till I come." You are to use, and not bury your talent. A late divine once published a sermon entitled "Death a duty." But, brethren, be very sure death is not your duty, so long as you can live to labor. Your sympathies will be sadly, terribly moved by the whiteness of the harvest and the fewness of the reapers. But if you prematurely break yourselves down, you but make the reapers fewer and the harvest sadder. Work, work to the full extent of your powers, but not beyond. Heed the first symptoms of danger, and rescue yourselves for other years of toil. You are too precious an offering to have your heart's blood spilled like water, and every year will add to your value. Remember, at times, the minister who hoped to preach more sermons than Whitefield, but to be longer in doing it. As often, therefore, as you are tempted to destroy yourselves, see that you do it not. But I will tell you what to do. Raise high the signal of distress. Blow long and loud your trumpet to the rescue. Let it echo from the Green Mountains to the Mississippi. Let it reverberate through academy, and college, and seminary, and church. Let it pierce these mothers' hearts; let it stir the young blood in these children's veins; let it disturb the conscience of these sleeping Jonahs and careless Gallios; call louder and louder, till the answer comes. Yea, in all your watching, forget not the church at home. Keep fast hold of the cords of sympathy. Draw on the prayers and interest of your friends. Help us rouse this young North-west. Hold on upon your fellow students and their successors. Suffer not the missionary line—the noblest of apostolic successions—ever to die out in this your *alma mater*. We charge you in all your watching for souls abroad, watch, also, for missionaries and the missionary spirit at home.

"Endure afflictions" or "hardness." The day is indeed gone by when the missionary was said to take his life in his hands, or even when his departure was thought to be returnless. Fifty years have wrought great changes. But the small number of volunteers proves the work to be still distasteful to flesh and blood. Life-long partings, exile from home and native land—sweet words, young brethren,—loss of society, of culture, of institutions, begin the long catalogue. Then comes the time when you will stand tongue-tied in the face of error and sin, like

a motionless soldier before the bayonet charge. There is the long drudgery, the halting speech, perhaps the long, fruitless toils, the bitter disappointment, the half-enlightened convert, and the hypocrite. Families are to be reared in moral Saharas; your comrades droop; the harvest whitens, and beckons, and perishes; the churches are dull of hearing, and the young missionaries slow in coming; a money panic sweeps across the mother-land; a complication of troubles arises at your field of labor, which you can neither cure, nor endure, nor escape. You will indeed reap new joys; but such as these, and many more, will be your afflictions. Endure hardness as good soldiers of Christ. You have served, the most of you, and endured well, as soldiers of your country. One of you helped hold Missouri fast in the Union. One marched to put down conspirators in Indiana. One has been under fire at Memphis and at Corinth, and one of you left his right arm at Vicksburg. Be as willing and as faithful soldiers of the cross as of your country, and we ask no more. [Subdued applause.]

“Do the work of an Evangelist.” That, brethren, is your calling. You go to preach the Gospel of repentance and faith to the lost. The anguish, and the search, and the joy of the old man Chu have reached your ears from Tientsin; the call of the dying Chapin has been borne to you from India; you have heard the wail that came from Central Turkey, “begging and imploring” for help.

And now you go to the teeming land where the civilization has come down like a frozen mammoth from the ages past; to that other land, where the first family of the great Aryan race found a home and embalmed itself in a marvelous tongue; and to that other region where Homer sung, and Alexander conquered, and the younger Cyrus began his ill-fated march, where Abram left his father, where Paul was born, and the disciples were first called Christians, and the seven churches had their warnings. But it is not your errand to explore the grotesque civilization of China, to delve in the mine of Sanscrit learning, nor to follow the track of Alexander, or Cyrus, or Abram, or Barnabas and Paul, nor to muse by the ruins of Troy, the banks of the Cydnus, the temple of Diana, or the mud-hovels of the old “Queen of the East.” You walk in the footsteps of Christ. You go to pour in the rich light and life of God’s love. You go to found other sevens of churches in Asia Minor, to call other men *to be* Chris-

tians in Antioch. We do not expect you to shut your eyes and steel your hearts to all the scenes and associations around you, as Howard went through Europe and saw nothing but the inside of its prisons. And yet, in the true meaning of the phrase, you are to know nothing but Christ, and him crucified.

It may be your privilege to add to the mass of obligations with which missions have made science their debtor. Do so if you can. But remember, these things are but the fragrance which religion sheds forth from her vestments, as she walks on her high errand of mercy. Get all the comfort you can, diffuse all the incidental benefits you can, abroad and at home, but evermore do the work of an Evangelist.

And, finally, "make full proof of your ministry." It is the ministry of reconciliation. It rests evermore on those great primal truths—a sin-hating God, a sin-loving world, an atoning Saviour—the only name given under heaven, among men, whereby we must be saved. Remember, we charge you, except as you preach an atoning Saviour, you have no errand to the heathen. They know their sin. They feel God's anger, but they see no hope. The world over, and time through, they have confessed it in penance and sacrifice, in fear and despair. You go to point them to the Lamb of God, that taketh away the sin of the world.

Remember, they are to be sanctified through the truth; and in God's economy the regenerating Spirit follows in the track of the word. Whatever may be our theories as to the possibility that men who know not of Christ, may yet be saved for Christ's sake, if they would but believe in a loving God with a purifying faith; never forget this tremendous and appalling fact, that among the countless millions of our race, the annals of history do not record a dozen cases of such a faith, such a love, and such obedience, except where the word of God has been made known.

Proclaim, then, God's word and not your own speculations. Not merely the milk for babes, but in due time give them the meat for men. Remember you are performing the solemn work of laying the foundations for the far-distant future. Lay them wisely and well. Build on the only foundation, Jesus Christ; build with the gold, silver, and precious stones of divine truth, broad, strong, and high. And, brethren, press home that truth with all its practical, personal power, in the church, in the

street, in the house, and by the way. With faith and prayer, urge it home, and then feel, with the noble Judson, that your prospects are "bright." You can trust that truth with the same composure amid the manifold oppositions abroad, as among the infinite scepticisms at home. The living Christ is an ever-living power, and the ministry of Christ a resistless agency. Make but full proof of that ministry, and the end is as sure as the throne and the promise of God.

And now, brethren, go to your work. You are among our jewels, but we lay you on Christ's altar. Would you were more. Sadly but cheerfully we say these parting words. We shall miss your pleasant faces and cheerful voices in our seminary halls. We shall miss you from our festal days, our Alumni gatherings, and convocations of the ministry. We shall miss the warm grasp, and the ever kindly word and look. We shall miss your young enthusiasm and your hearty coöperation in our plans of good for this great North-west. But in Christ's name we bid you go to your distant fields. Only, dear brethren, join hands with us still across the continents; let us feel your warm heart-beat through intervening oceans; from the antipodes let us hear your welcome greeting, and we are content. From the banks of the Ganges, the Yellow Sea, or the old Orontes, and from the shores of Lake Michigan, the paths of duty all converge to the one heavenly home; and there are Woods, and Spring, and Newell, and Judson, with a glorious company and a goodly fellowship, awaiting you and us. Therefore, my dear young brethren, go on your way to the distant nations in the calm and holy confidence of the Master's presence, and in all "the fullness of the blessing of the Gospel of Christ."

PRESENTATION OF THE MISSIONARIES TO THE AMERICAN BOARD.

PROF. J. HAVEN, D.D., CHICAGO THEOLOGICAL SEMINARY.

As the young men who have now been ordained to the ministry of the Gospel, are destined to the special work of Foreign Missions, it seems proper that, in addition to the usual services of ordination, a few words should be spoken more especially consecrating them to that specific work; and so, at their request, in the name, and in behalf of the seminary from which they go

forth, and of the churches of the North-west, therein represented, I now present to you, sir, as the representative of the Board, and through you to the cause of missions, these young men, our pupils and our sons.

This Seminary, and the churches which it represents, could give you, sir, no higher proof of their attachment to the American Board, and to the great cause of missions, than the gift which they bring you to-night. For it is not their silver or their gold which they now give you, but that which is dearer and more precious than either—their own sons. And this they do not from their abundance, but of their deep poverty. The value of a gift depends somewhat on the resources of the giver; and whatever, in other respects, may be the resources of the Christian Churches of the North-west, of *men* educated, and fitted for the ministry, they have none to spare. Never was their poverty, in this respect, and their pressing need, greater than now. From the great chain of lakes, on whose border we stand to-night, to the Rocky Mountains, and thence to the far Pacific, hands are outstretched, and voices upraised, saying, *send us men*—men who shall show us the way of salvation, and break unto us the bread of life. Send us those whom you have been educating for the work—those whom we sent to you to be thus instructed. We look upon this field so vast and ready for the harvest, and then upon the little band of Christian students who to-day go forth from our seminary, and say what are these eighteen among so many? Were they multiplied an hundred fold, it would not be enough. And yet from this little band we take out almost one-third the entire number, and set them apart to another destination. We say to our own destitute churches, you can not have all these men. For across the distant ocean other hands are upraised, and other voices are crying out for the bread of life, and in that cry, borne over the seas and mountains of a continent, we recognize the voice of the Master. It comes in at the doors and windows, through the halls of yonder Seminary, and we dare not disregard it. And so to these outstretched Western hands, empty and famishing, we turn and say, touch not the Lord's anointed; touch not those whom the Lord has called to his more distant vineyard; the Master hath need of them. And so, in our poverty, and sad at heart, as we think of our own destitution, yet heartily and joyfully as we look over the field which is the world, we give you these our pupils, our sons, our beloved brethren in Christ, for the work of Foreign Missions.

If ever there was a generous gift, it is this of the churches of the North-west to you to-night. But you have seen something of these Western men, and you know that it is their way to give generously, and to do with all their heart what they do at all. As at the call of their country, they gave generously of their noblest and their best to battle for the true and the right, so now they give of their choicest ones when demanded for Christ and his cause. God's work must not be hindered whatever becomes of us and our little affairs. And so here, O Lord, are we and those whom thou hast given us.

And yet, sir, though we thus speak, I have no fear that we shall be impoverished. These churches, many as they are, and destitute as they are, can well afford to send not these five only, but the whole eighteen if they would go. For is it not the Divine economy that the more we give the more we have? Has it ever been known in the history of missions, that the Christian Church has grown poor by her generosity, and her devotion to the cause of Christ? When the poor widow took from the last remaining handful of meal to make a cake for the prophet, it was not diminished; but *multiplied*, by the taking. And so will it be, sir, with these our treasures. We give but to receive again. In the beautiful vision of Ezekiel, the water that flowed out from beneath the temple, at the south of the altar, and flowed on into the desert and into the east country, rapidly widened and deepened as it flowed, and wherever it went, every thing sprang into new life and beauty. So will it be with this little stream that starts forth from our altar to-night on its way to the desert and the east country. It will widen and deepen as it runs. It will become a mighty river. These five young men are but the first fruits — the earnest — the beginning of what this Western land of ours is yet to do for the work of Foreign Missions. There are not less than thirty students, in various stages of the course, in our colleges, who are already committed to this service. The stream is only to the ankles as yet, but a little farther on it is a river that no man can ford, and the desert through which it passes shall burst into verdure, and blossom as the garden of the Lord.

And what shall I say of these young men whom I now present to you. It was a singular Providence that sent to us from our own New England, from our own Massachusetts, your mother and mine, two of her sons, to receive their theological training, wholly or in part, in this Western world, then to pass on to a

still more distant field of labor among the heathen. We would not hold them back, much as we value them. They are not ours, but *His*. Of these five, four have been in the service of their country, and go from the field of material conflict to engage in the sterner strife with a spiritual, but not less real or less dangerous foe. They know what suffering and peril are. That empty sleeve testifies of courage and of patriotism. That arm that bore aloft the flag of his country, and held it firm amid the iron hail at the capture of Vicksburg, was left indeed upon the field; but the arm that remains will hold aloft the standard of the Cross on the plains of India, and never suffer it to be lowered or dishonored.

But I must not speak further. It seems but a little time since we welcomed these our young brethren to the Seminary as students. In the few years that they have been with us, we have come to know them and to love them. And now, as they go out from us, they carry with them our sincere esteem, our high appreciation of their intellectual and moral worth, our affection, and our prayers. We shall not forget them. They will not be forgotten by the churches of the North-west. As the mother of Samuel brought the lad to the temple, so to God's altar we come bringing these our sons to-night. We give them to the God of Samuel and of Jacob. We give them to Christ and His Church. And as the mother of Samuel, in the long and solitary hours, wrought for him with her own hands, the little garment, and brought it to him, year by year, as she came to the temple, so for these whom we bring to-night to the altar, willing hands shall toil, and earnest prayers go up, while they are far away among the heathen.

WELCOME AND RIGHT HAND OF FELLOWSHIP.

REV. S. B. TREAT, SECRETARY AMERICAN BOARD.

It is with great satisfaction that I receive these "first-fruits" of your Seminary as the representative of the Board; for them I desire to express my cordial thanks. When, a few months ago, our hearts were so heavily burdened, we little dreamed that the day-spring would appear in the West. We knew that the "star of empire" was passing by us; but we had not learned to say: "Westward the star of *missions* takes its way." During my

connection with the Missionary House (twenty-four years), nothing has occurred in our home operations which has so cheered us as this offering of yours. And not us only: word has gone forth to other lands, "Wait a little longer; the West is coming to the rescue."

But I must be allowed to tender my congratulations as well as my thanks. It seems to me that your Seminary has ceased to be a Western institution, and become a national institution, or rather a world-institution. The setting apart of these young men is not done in a corner. It will be talked about and prayed over by *four thousand* churches. The patriarchs of the East will call to mind the ordaining of the *first five* — that event which sent such a quickened life through all our churches, and they will give you their blessing. Mothers in Israel, who have scarcely heard of you till now, will render thanks for "the grace of God bestowed upon" you, and will invoke in your behalf the choicest benedictions.

I know the value of this offering. I know what it will be for us. I know what it would be for the West. I fully believe, however, that your loss will prove to be your gain. By our earthly arithmetic, *five* from *eighteen* leave *thirteen*. But by the celestial arithmetic, subtraction becomes addition. In this instance, I am sure that *five* from *eighteen* will leave, not *thirteen*, nor even *eighteen*, but many more. No. These young men are not lost to the *United States*, but saved rather.

And now, my dear young brethren, with feelings which I can not describe, I turn to you. I am commissioned by the Prudential Committee to tender you the right hand of fellowship. In their name I welcome you to a self-denying but honored service. I welcome you to a partnership with us, in the work of saving the world. I welcome you to the goodly company of the servants of Christ in heathen lands. I welcome you to the joy of beholding Emmanuel's coming glory, as it touches with silver radiance the high places of paganism, and slowly descends to the deeper shadows below. I welcome you to that peace, like a river, which the Great Missionary always keeps in store for such as truly obey his last command. I welcome you to the ineffable smile which, in the final apocalypse, is sure to rest on those who cordially forsake all for Christ.

I have not come here, you perceive, to speak in the "minor mode." No. I regard you as called by the grace of God to the

foremost place among the sons of men. I honor the pastorate. To my apprehension there is in the home field no place like it. But you go up still higher. You have entered the Pauline band. With the great apostle you can say, "Unto me who am less than the least of all saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ." Would you prove yourselves worthy of your office? Let these words become "as frontlets between your-eyes." Rather, let their spirit, as it were the sweetest perfume, pervade the inmost chambers of your being.

In your meditations thereon, be sure to begin where Paul began. "Unto me, who am less than the least of all saints, is this grace given." Lay the foundation of your missionary life in the truest humility. And when you can take your place beside the Apostle in this respect, you will be ready for those other words, "the unsearchable riches of Christ." You will not expect me to dwell upon this theme. I frankly confess that I have not that knowledge of it which I would fain possess. The more I know of the unsearchable riches, the more unsearchable they appear. The more I study them, the more they seem to transcend all study.

Here then we have two of the chief elements of missionary success, I may say of ministerial success—the lowest views of self, and the highest views of Christ. Charles Simeon revealed unconsciously the secret of his great usefulness, when he said: "There are but two objects that for these forty years I have desired to behold;—one is my own vileness; the other is the glory of God in the face of Jesus Christ."

To what we welcome you, you have already heard. There are some things to which we do not welcome you. We do not welcome you to a tempting salary. What we receive ourselves, we give to you—an economical support—nothing more. We do not welcome you to an untroubled and smoothly-flowing life. How much of joy or sorrow may befall you, we must leave in the hands of the Father. We do not welcome you to length of days. We would gladly do it, if we could; but the Angel of Death is obedient to another will than ours. We do not welcome you to great visible success. If you live to three score years, or three score and ten, you will see important changes, I doubt not; some, perhaps, that you do not anticipate. That noble missionary who has just gone up to his heavenly home (Dr. Goodell) sailed into the Golden Horn in the early summer of 1831. He found himself

in a city fitted by its position to be the queen of the earth. But, alas! what intense bigotry did he find! What bitter hatred of the truth! A death penalty, sure to be enforced, hung above the head of every Moslem. "Renounce Islam and die," was the brief formula. He, and those who joined him, toiled on four and twenty years, guiding inquirers to Christ, and gathering churches; when, lo! that which they had not dared to hope for at first, came to pass. That old death penalty was swept away! How? "War did it," says one. "Diplomacy did it," says another. But neither could have done it—both together could not have done it, *without the Missionary*. "The poor wise man saved the city."

At times you may grieve for your poor success, just as pastors do at home. You may bewail, for instance, the shortcomings of your converts. But when the burden is heavy upon you, read Paul's epistles. And remember, especially, that God seeth not as man seeth. Ten years ago, it was the lamentation of missionaries in all parts of India, that their churches had so little of Christian manliness. Just then, however, the Sepoy rebellion burst upon the world. And when the storm had passed by, it was found that these feeble, sickly children of theirs had met the shock with a courage and firmness that became their wonder and delight.

No. We do not welcome you to assured success, but to just so much as the Master shall be pleased to give you, commending his own words to your prayerful study, "According to your faith be it unto you." And there will be single scenes in your history, I doubt not, which will amply repay you for all your toil; as when a missionary of ours stood by a dying Hindoo, and heard him say, feebly, faintly, "Christ has taken all of mine, and given me all of his." "Ah! what has he taken of yours?" "Sin, Sir; death, Sir." "What has he given you of his?" "Heaven, Sir; holiness, Sir."

But I must crave the privilege of saying a few words to these pastors, and these Christian friends. These young men, as you see, are going down to the dark, cold shadows of heathenism. As Carey expressed it, they are *going down into the well*. Will you hold on to the ropes? They are entering upon a life-campaign; will you equip them, as you did those regiments which fought so bravely for the stars and stripes, and afterward furnish food and raiment? To put the matter in a definite shape, will you advance your contributions twenty per cent.? I believe you will do it. I do not see how you can help it. Rather, I think you will rejoice in the opportunity.

But I have something more to say. For the last nine months I have felt a weight upon my spirit almost too heavy to be borne. I have asked myself, Oh how many times! "When is the world to be given to Christ? He whose right it is, the Prince of the Kings of the earth, when is He to be enthroned in all the world?"

I have no distrust of present methods. It was after that bloody death, and under the opening heavens, that the command was given, "Preach the gospel to every creature." We are on the right track, therefore; but how slow the train moves! Four thousand churches represented by one hundred and forty ordained missionaries in all the heathen world!

The heathen world! Do we think what this is? Let us suppose it to pass before us—say ten abreast—a living, slow-moving current. From morning to night, from night to morning, the ear is burdened by its heavy, incessant tread. At the pace of one mile an hour, it would consume six years in passing by us, a long, unresting funeral train! At first we are awe-struck and speechless. Myriads upon myriads, millions upon millions; and all traveling, like ourselves, to the judgment seat, and almost all ignorant of the way of life!

Suppose, now, that we should resolve at once to enter, with our whole hearts, upon the work of the world's reconstruction. How appalling would the endeavor seem!

But hopeless as is the undertaking, on the human side, on the divine side, it is perfectly feasible. See what marvels the Providence of God has wrought for missions. A little more than *twenty* years ago, and China was shut against the Christian world—locked, bolted, barred. But we have been told quite recently, that it is now open in all its length and breadth.

With what skill and patience has He exalted the valleys and made low the mountains and hills of Hindoostan. First, papal France was to be excluded from the land, as having no lot or inheritance there. Next the power of the native princes, idolatrous, oppressive and effete, was to be cast down; and then a vast trading company, selfish as the love of pounds, shillings and pence could make it, was to be led along by a hook in the nose, till the set time should come for saying, "Pass on; *your* work is done." And now one of the noblest of Christian men holds the vice regal sceptre over nearly *two hundred millions* of Hindoos.

And look at Madagascar. When the missionaries were expelled thirty years ago, they left a few disciples, without a minis-

try, with no right to meet for worship, no right to read a book, hated, hunted, in constant danger of a cruel death. But they also left two injunctions, to wit: "Cleave to the Bible, and cleave to one another;" and they did so. They came together, in fear and trembling, and read the Scriptures. After a time it was discovered that some had more skill than others in explaining "the lively oracles;" and they were asked to take upon themselves the ministry of the word. But there were no sacraments. How, for instance, should these persecuted ones commemorate the death of Christ? What else to do, they knew not, and so they asked their teachers to perform this service. When, therefore, Mr. Ellis went there in 1861, he found that a native ministry had sprung up, in spite of all repressing influences, having received its anointing, not from bishops, or presbyters, or councils, but from the Holy Ghost; and the Lord has blessed those servants of His, as also the missionaries who have gone there since, so that the number of communicants is ten times greater than it was in 1861.

What now is the world's chief need? A single word contains the answer. FAITH. *A believing Church might see the speedy triumph of Christ, in all the earth.* Know ye not, my brethren, that God has placed the entire resources of his kingdom at our disposal? Elisha was wroth with the King of Israel because he struck the ground but thrice. "Thou shouldst have smitten five or six times," he said; "then hadst thou smitten Syria till thou hadst consumed it. And that scene by the Mount of transfiguration! "Master, I have brought unto thee my son, which hath a dumb spirit." And then having told his story of suffering and trial, he said: "If thou canst do any thing, have compassion on us and help us." Jesus said unto him, "If thou canst believe, all things are possible to him that believeth."

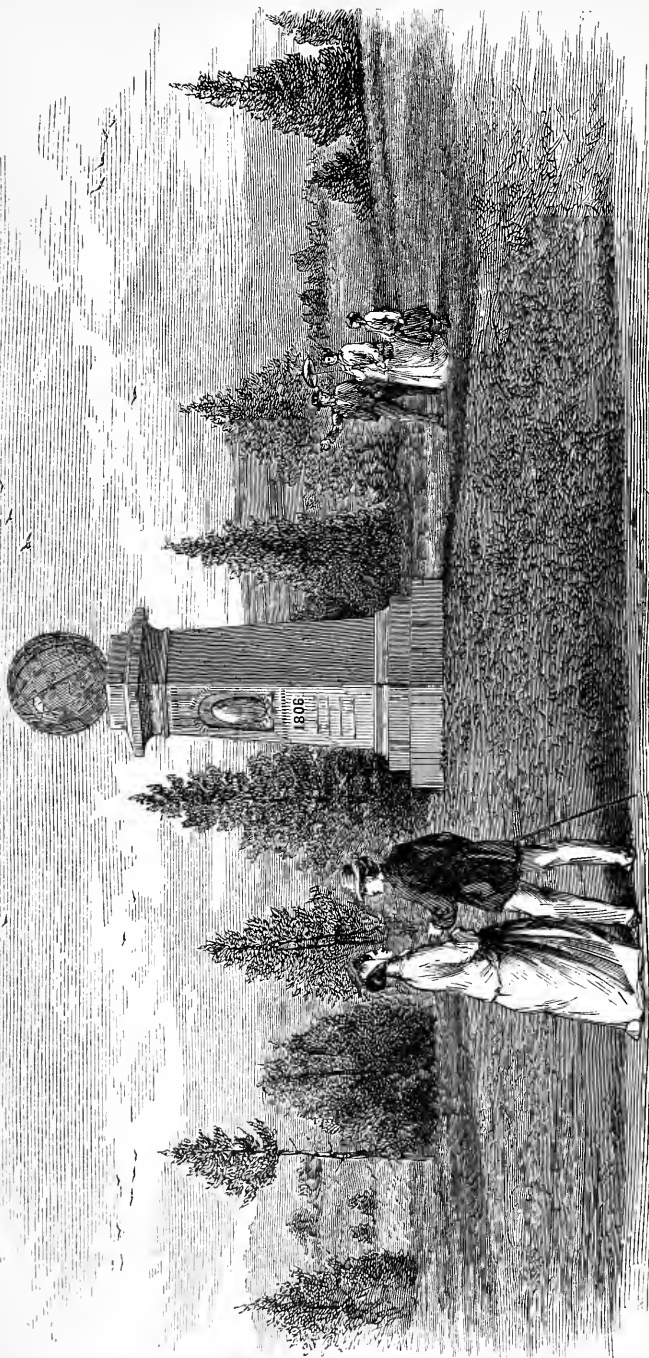
Were there time, I would gladly say a few words as to *what* we should believe. But I will only glance at two particulars: First, We should believe that *Christ is waiting to see of the travail of his soul, and be satisfied.* He that died for this very end—he is waiting for the tardy movements of his Church. Second, We should believe that *there is soul-travail for us well as for him.* As by reason of his human nature, he can be touched with a feeling of our infirmities, so we are to share his sorrows and his joys. Remember how he wept over Jerusalem, looking down from Olivet, and then think what it must be for

him to look down upon a world lying in wickedness, beholding all the crimes which are committed, thoughts that can not bear the light of the sun, and then glancing through all the ages of the future, knowing perfectly what a lost spirit may become, what a lost spirit must suffer.

It remains for me to give you the right hand of fellowship in behalf of the council. In the name of these pastors and delegates, in the name of the Churches which have sent them hither, as also of all the Churches of the North-west represented in some sort by them, I give you this right hand. It is not a vain ceremony. I have learned that no men have so wide a place, in so many hearts, as those who go to the heathen. In times of trial call this scene to mind, and take comfort and courage therefrom.

A few years ago, a party of missionaries was about to leave Persia for America. They were to travel under a hot sun, over bridgeless rivers, along rough and precipitous ways, pitching their tents in insecure places, till they should take a steamer at Trebizond, and afterward to take a sailing vessel to Smyrna. A Nestorian girl, just as they were setting forth, made a prayer, so simple, so scriptural, and so appropriate to your circumstances, that I will ask the congregation to join me in offering it for you, only changing two or three words in the last sentence: "Dear Father! let not the sun smite them by day, nor the moon by night. Give thine angels charge concerning them, to bear them up in their hands, that they dash not a foot against a stone. When they pass through the deep rivers, let not the waters overflow them. Let the Angel of the Lord encamp round about their moving tabernacle. Spread a table for them in all the long wilderness. When they come to the fire-ship, let not the flames kindle upon them. When they come to the winged vessel, though the waves go up to heaven and down to hell, keep them in the hollow of thy hand, and bear them safely to the desired haven. Let not their dust mingle with the dust of father or the dust of mother; but let it mingle with the dust of their children, with them to hear the last trump, with them to meet the Lord in the air, to be forever with him, all safely home!"





BIRTHPLACE OF AMERICAN MISSIONS.

PROCEEDINGS

AT THE

DEDICATION

OF THE

MISSIONARY MONUMENT,

IN

MISSION PARK,

WILLIAMSTOWN, MASS., JULY 28, 1867.

"HAVE FAITH IN GOD."

BOSTON:

PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.

1867.

AT a meeting of the SOCIETY OF ALUMNI, on motion of the Rev. THERON H. HAWKES, D. D., it was

Resolved, That the Alumni of Williams College tender their sincere thanks to the Hon. HARVEY RICE, by whose taste and liberality the Missionary Monument, in Mission Park, has been reared to commemorate the origin and to symbolize the idea of American Missions in Foreign lands.

Resolved, That the Proceedings which marked the Dedication of the Monument, be published in a suitable form for permanent record, under the superintendence of the Rev. CALVIN DURFEE.

N. H. GRIFFIN, SECRETARY.

WILLIAMSTOWN, JULY 31, 1887.

MISSIONARY MONUMENT.

INTRODUCTION.

THE history of the movement which resulted in the erection of the MISSIONARY MONUMENT, can be told in a few words. In the month of August, 1866, Mr. and Mrs. RICE passed a few days with friends in Williamstown, and were greatly interested in viewing the Monuments erected to the memory of FITCH and GRIFFIN, and in visiting the spot where stood the haystack beneath which Mills and his associates met for prayer, just sixty years before. Brief extracts from two or three of the letters, received from him after his return, will sufficiently explain his motives, and furnish a suitable introduction to the Proceedings here recorded:

“Cleveland, September 15, 1866.

“REV. C. DURFEE.

“*My Dear Sir,*—After I parted with you and Professor Hopkins on the cars, I fell to thinking of the ‘Haystack Monument,’ about which we had been talking. It occurred to me that the Monument could be built of gray sandstone, so as to resemble, in its size and form, a veritable haystack; I herewith send a draft or plan, embodying my idea. I feel a deep interest in having a Monument of some kind erected to commemorate the sacred spot in Mission Park where the thought had its birth-place, which is destined to revolutionize the benighted empires of the Eastern World. And if I am not greatly

mistaken, the whole amount of money required to build the Monument could be easily obtained. Every friend of the College and of Foreign Missions will favor the enterprise, and esteem it a privilege to subscribe liberally. I will give \$50."

"*October 31, 1866.* I have received your letter containing President Hopkins's objections to a mere reproduction of a haystack; and I am satisfied with the correctness of his criticism. On reflection, I think I have hit on a plan which will be considered more strictly emblematical, and combine the historical with the classical."

"*February 15, 1867.* I am highly gratified that the plan of the Monument I last sent you receives the approval of all the College Faculty. The enterprise must now be carried out at all events; and the Monument must be in its place by the 20th of June next. I shall regard you as the active agent in this matter. So please consider yourself authorized to go forward and complete the enterprise. The first thing now to be done, if I mistake not, is to procure the consent of the Trustees of the College. As soon as their consent is obtained, advise me, and I will put you in possession of important information respecting this whole subject. All I desire is to have the Monument well made, placed on a firm foundation, and secured from injury by placing around it a good iron fence, with gravelled walks. The expense of the walks and railing I presume the citizens of Williamstown and other friends of the College will be disposed to contribute. The entire expense of the Monument itself I have concluded to assume. I will, however, cheerfully accept of the five dollars from the little Missionary Society in Williamstown, but not one cent from any body else. May God bless every member of that juvenile missionary association."

The Hon. HARVEY RICE, of Cleveland, Ohio, my friend and classmate, having proposed to place in Missiou Park, at his own expense, a Monument commemorative of the origin of American Foreign Missions, and wishing the approval of the Trustees of the College, I

hereby express such approval on my part, and my high appreciation of his generous offer.

MARK HOPKINS.

The Trustees, who coincide with the above, are requested to add their signatures.

Williams College, March 13, 1867.

HENRY L. SABIN.
CHARLES STODDARD.
JNO. TODD.
A. PETERS.
H. W. BISHOP.
ADAM REID.
JOSEPH WHITE.
A. C. THOMPSON.

E. C. BENEDICT.
HOMER BARTLETT.
WILLIAM HYDE.
NAHUM GALE.
JAMES D. COLT.
J. Z. GOODRICH.
ROBT RUSSELL BOOTH.
WM. E. DODGE.

MISSIONARY HOUSE, BOSTON, MARCH 21, 1867.

Having seen the plan of the proposed Monument for the Mission Park in Williamstown, to be erected at the expense of the Hon. HARVEY RICE, of Cleveland, Ohio, I am happy to comply with a request of the Rev. Mr. DURFEE, that I signify, as I do, my most hearty approval of it. I doubt not it will be viewed with gratitude by the friends of Missions, who shall have the privilege of hereafter visiting that hallowed spot.

R. ANDERSON.

We concur with Dr. ANDERSON in the foregoing.

N. G. CLARK.
S. B. TREAT.
GEO. W. WOOD.
LANGDON S. WARD.

DEDICATION SERVICES.

It was on the Sabbath, July 28th, 1867, at half-past four, P. M., after having listened to the Baccalaureate Discourse in Goodrich Hall, that a large audience assembled in Mission Park, to attend the services connected with the dedication of the Missionary Monument. The people collected beneath the maple grove, fortunately spared, within seventy feet of which stands the Monument. Some were seated in carriages, some on the grass, and some on bunches of hay brought by the gentlemen from hay-cocks close by, which awaited Monday for garnering. It was a fair afternoon, with scattered clouds casting beautiful shadows upon the hill-sides. The heat was tempered by a slight breeze. The encircling mountains reposed beneath the alternating light and shadow in surpassing grandeur and beauty. The Monument had been put in its place on the 11th of July. The dedication services were opened with singing, by the Mills Theological Society, the hymn,—

“Ye Christian heroes, go proclaim,” &c.

An appropriate prayer was then offered by the Rev. DORUS CLARKE, of Waltham, of the Class of '17,

who had been personally acquainted with the Rev. F. L. ROBBINS, whose name is on the Monument, and often conversed with him respecting the interesting scenes connected with the prayer-meeting under the haystack.

President HOPKINS then delivered the following Introductory Address:

IT is now sixty-one years since SAMUEL J. MILLS met with others by the side of a haystack which stood where the Monument before us now stands. On that spot he first proposed to his companions the work of Foreign Missions, and inaugurated it by solemn prayer and self-consecration. The world took no note of the event. The meeting dispersed, and the place of it became unknown on this ground. Meantime, the word was spoken, the fire was kindled, a society was formed here, a branch was formed at Andover, Colleges were visited, the American Board was formed, a barricaded heathendom was assaulted, missionaries were stationed at various points, and American Foreign Missions became an acknowledged fact and a power in the world.

It was in view of this humble origin of the Missions in connection with such results, that in preaching the semi-centennial discourse before the American Board, in 1860, I took for my text, "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." And if we may compare small things with great, what was true of the missionary movement has also been true of the purchase of the Missionary Park, and of the erection of this Monument.

The place of the meeting, though often inquired for, and especially by Dr. Griffin, was unknown. In 1852, a stranger, a Baptist layman, in passing through town spent the night, and expressed to the family with whom he stayed much interest in the spot and the movement. On reaching the south part of the town

the next day, supposing the spot to be known, he sent back a letter inclosing a gold dollar, saying that it would at least purchase a cedar stake to mark the spot, and expressing the belief that it would some day be marked by marble.

That dollar was placed in the hands of Professor Hopkins, and remained with him several years. At length the Hon. BYRAM GREEN, in visiting friends here, made it known that he was at that prayer-meeting, and stuck a stake on the very spot. This led to the purchase, by the Alumni, of the Missionary Park, and has now led to the fulfillment of the prophecy of the way-faring man. The cedar stake has become marble. For once in the history of the world a prayer-meeting is commemorated by a Monument.

It is a peculiar pleasure to me that this Monument has been erected by my friend and classmate, the Hon. HARVEY RICE, of Cleveland, Ohio. It is the more fit that he should do this as the relative of another classmate, greatly honored and beloved, and whose name he bears, the Rev. William Harvey. He was a man whose name ought to be mentioned in this connection, for he was one of the holiest men and the most devoted missionaries I have ever known, and gave his life to the cause in India at the early age of thirty-three. By this act, my classmate connects his own name and the Class of '24 most honorably with the great cause of Missions; and, in the name of the Class, and of the College, and of the friends of Missions, I thank him.

Monuments commemorate the past. This is well; but only as such commemoration strengthens the principles that underlie the event and movement commemorated. The stress and struggle of the missionary work are still upon us; the calls for help were never louder; and I can only hope that this memorial may serve to kindle and perpetuate on this ground the missionary spirit. I can only hope that as this shaft raises the mimic globe into the sunlight and poises it there, so the increasing and united efforts of Christians may lift a world, prostrate in sin, into the light of the Sun of Righteousness, and poise it in permanent obedience to the revealed will of God.

President HOPKINS then introduced to the audience the Hon. HARVEY RICE, who delivered the following Address:

IN the accomplishment of great moral purposes, Divine Providence employs human instrumentalities. Of this we have ample evidence, not only in the history of nations, but in the career of individuals.

A little more than eighteen centuries ago, a few obscure fishermen, while casting their nets into the Sea of Galilee, were called to abandon their nets and become "fishers of men."

A little more than sixty years ago, a few obscure young men, while pursuing their classical studies in Williams College, were called to go into benighted lands beyond the sea, and proclaim the divine doctrine of "peace on earth and good will to men."

These students, though unknown to fame, were young men of thought and high moral aspirations. Influenced by a devotional spirit, they felt that God had a great work for them to do; and that it was, therefore, important for them to comprehend their true relations both to God and man.

What was the precise character of the great work assigned them, they did not seem to know; and for this reason, they sought for more light, and for guidance from the mighty Counsellor, whose wisdom is infinite, and who cannot err. In seeking for that knowledge "which cometh from above," they were accustomed, in the milder months of the year, to hold occasional prayer-meetings in the solitudes of Nature, believing that—

"The groves were God's first temples."

And doubtless they felt that the divine Presence dwells more essentially in the silent sanctuaries of Nature, than in "temples made with hands."

It was here, within the quiet and cool retreat of the maple grove in which we are now assembled, that they had convened, at the

close of a sultry summer day, in the year 1806, to hold the accustomed prayer-meeting, when they were overtaken by a sudden shower of rain, and compelled to seek the friendly shelter afforded them by a neighboring haystack.

The group of young evangelists, who were present at the prayer-meeting, on this particular occasion, consisted of Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Byram Green. Sheltered from the rain by the haystack, they continued, amid the conflict of the elements, their devotional exercises, and also discussed religious topics, of deep interest to themselves and to the world. It was a sublime moment for them and for the world. The heavens were darkened. The lightnings flashed. Dread thunders rolled. The rain fell. Yet, amid this conflict of the elements, there came "a still, small voice," as if from the storm-cloud. It was a divine whisper — an inspired thought — which stirred the life-currents in the heart of Mills, and diffused upon his brow a celestial radiance. That inspired thought, broad as the earth in its comprehension, Mills announced to his devout companions. They felt its divinity, and regarded it as a divine communication. At the instance of Mills, they knelt in prayer, and besought divine aid and guidance in executing the great work which they now believed had been revealed to them. It was nothing less than a mission to some heathen land, and the ultimate evangelization of the world. In offering up the last prayer at this meeting, so enthusiastic became Mills that he invoked "the red artillery of heaven to strike down the arm that should be raised against a herald of the cross."

And now, as the storm-cloud passed away, the skies became bright and serene. The air was pure, and fragrant as balm. The rain-drops, like jewels, glittered on the leaves in the groves, and on the grass and wild flowers in the meadows. In short, the smile of heaven was reflected in the face of Nature. And the sublimity of the scene — as it may be supposed — was heightened by the appearance of the rainbow in the east — that glorious emblem of a divine love, which is so ample in its character as to embrace, within

its golden circle, the great world of mankind, of every nation, kindred and tongue.

As these inspired young men of the haystack wended their way back to the College Halls, they "pondered these things in their hearts," and communicated their thoughts to such of their fellow students as they believed would sympathise with them in the desire they felt to consecrate their lives to the great work of foreign missions. Several of their associates became at once inspired with a similar missionary spirit. But as yet the interest felt in this new enterprise was restricted to the circle of the "Society of Brethren," as it was designated. This Society was a secret organization, composed of such as had devoted themselves to a foreign mission, and had for its object the promotion of the spiritual welfare of its members. In pursuance of this object, they held private prayer-meetings in each other's rooms, and discussed questions of special religious interest, and often, in the summer season, retired for the same purpose to the neighboring groves.

In this way was sown the first grain of "mustard seed," which was destined so soon to vegetate, and grow to a tree of gigantic proportions. The planting of this "smallest of all seeds" constituted a nucleus for more extended effort. In fact, new life was breathed into the "dry bones" of every valley; and Heaven repeated the command, "Go, teach all nations."

The grand result of this day of "small things" was the organization at Bradford, in 1810, of the "American Board of Commissioners for Foreign Missions"—an organization which, under the direction and favor of a divine Providence, has achieved so much for the civilization and evangelization of the benighted races of mankind. Of this, we need adduce no other proof than the leading facts of its history.

In its inception, this Board consisted of but few members. At its first meeting there were but five members present, and at its second, but seven. Its receipts for the first year were but a thousand dollars. Now its annual receipts exceed a half million of dollars; and its annual meetings are attended by thousands of

people. In the aggregate it has collected and disbursed nearly twelve millions of dollars. It has never lost a dollar, by the fraud or embezzlement of any of its officers or agents. Since its first meeting of five persons, in 1810, its corporate members have been increased to two hundred, and its honorary members to seventeen thousand.

It has sent into the missionary field thirteen hundred persons in various capacities, including nearly five hundred ordained missionaries. It has established missions in the Eastern hemisphere, in India, in China, in Persia, in Syria, in Greece, in Turkey, in Africa, and also in several isles of the sea, including the Sandwich Islands. It has more than a hundred missionary stations, and nearly two hundred out-stations occupied by native helpers. It has in the native ministry three hundred Christian converts, about seventy of whom are pastors of churches. These native Christian churches have now increased to two hundred, in communion with which more than sixty thousand hopeful converts have been received.

Its presses have printed more than a thousand millions of pages of religious and educational matter, which have been distributed in forty-two living languages, as now spoken in Pagan and other unevangelized lands. It has invented alphabets, and reduced eighteen native languages to writing. It has put in successful operation more than four hundred native schools, in which more than twelve thousand children have been taught. All this has been done in less than sixty years.

Thus the Board proved itself to be a great moral power in the nineteenth century. It is a star in the west, shining into the east. The wise men have seen it, and the shepherds have seen it. Like the Star of Bethlehem its errand is divine, for it was born of an inspired thought, which has now become an invincible element in the moral world—a power which must and will do its work. And though opposition and discouragement may come—

“ Truth crushed to earth shall rise again.”

Yes, millions of Christian heroes will come to the rescue, still bearing aloft the banner of the cross, and 'shouting the battle cry' of civil and religious freedom. And woman,—first at the sepulchre, first in deeds of charity, first in every good work,—will still renew her activities in the great warfare with moral darkness, until the "uttermost parts of the earth" have been illuminated with the light of divine truth.

It may be expected, perhaps, that some allusion will be made to the motive which has induced the erection of the Monument you see standing before you in its modest yet truthful significance. The motive was simply a desire felt in common with many other persons to see a spot, which has become sacred in missionary history, commemorated by some permanent expression of Christian gratitude. An expression of this kind seemed due, not only to the great and good cause of American Foreign Missions, but to the revered memories of the five young men of prayer, who knelt here, under shelter of the haystack, and received from on high a divine commission. And permit me to add, that a filial regard for my Alma Mater, and for my native State of Massachusetts, has had its influence in promoting this sincere and cheerful tribute to a good cause and to the memories of these truly good, and therefore truly great men, whose names are inscribed on the Monument.

The plan of the Monument, as well as its erection here, it gives me pleasure to state, has received the cordial approval of the Faculty and Trustees of the College. The grand object for which the Monument has been erected, is the commemoration of the "Birth-place of American Foreign Missions ;" and to this object we now dedicate it, in the name of a Christian philanthropy, whose "field is the world."

In its character, the Monument is not less unique, than emblematical. It stands on the identical spot where the haystack stood. As a specimen of fine material and artistic sculpture, it is strictly a Berkshire production, composed of Berkshire marble quarried at

Alford, and wrought in the workshops of "The Berkshire Marble Company." Its entire height is twelve feet; its shaft, cap and base square; its surface polished; its color a silver blue. It is surmounted with a globe, three feet in diameter, traced in map lines. On its eastern face, and immediately below the globe, are inscribed these words, "The Field is the World." Then follows a similitude of the haystack, sculptured in bold relief, and encircled with the words — "The Birthplace of American Foreign Missions, 1806." And beneath this, appear the names of the five young men who held the prayer-meeting under shelter of the haystack. The maple grove in which we are, is the same grove from which the five heavenly-minded young men were driven by the impending rain-storm.

This maple grove, which has now become ever-memorable, is included within the boundaries of Mission Park. The Park contains ten acres, and was purchased on account of its historical interest, and made part of the domains of Williams College. It is the design of the friends of the College to embellish the Park with specimens of the trees and shrubs and flowers of every foreign land to which missionaries have been sent by the American Board, so far, at least, as such specimens can be successfully acclimated in this country.

When its embellishment has been perfected, Mission Park will become a place of delightful resort — full of sacred memories, which will accumulate and grow in interest with the lapse of time. Every year will bring within its inviting precincts hundreds of pilgrims, and every College Commencement its missionary jubilee. Then will Mission Park possess, not only an attractive aspect, but a moral power, which will awaken a renewed zeal in behalf of Missions. And here may this consecrated Monument, which is so expressive of a highly interesting fact in the history of Missions, ever remain as an educator of coming generations, and as a landmark in the pathway of the citizen, the student, and the stranger. And here may many a moral hero of the present, and of the future, stay his steps and make still higher and holier resolves

Nor let us, of the present generation, forget that we have a great work still to accomplish in the moral field—a field which is as broad as the earth, and in which we ought to renew our diligence, feeling assured that with the final triumph of truth, will come universal freedom, universal love, and universal brotherhood.

It is due to Williams College to say, that its educational and Christian influences are manifestly blended in the texture of that great and good thought, which first breathed from the inspired lips of Mills, at the haystack; and afterwards caught up and expanded by the ablest minds and purest hearts of the Western Hemisphere. Humble as the College may have been in its infancy, time and the favor of Heaven have made it a power in the land. In every department of literature and of science it has furnished mental giants, who have made their mark in the world. In addition to this, it has sent forth its thousands of faithful workers, who are engaged successfully in pulling down the strongholds of error, and in building up, in their stead, towers of strength, founded on a Christian basis. In its teachings of literature and of science, it teaches those still higher and diviner principles which give to man the graces of a true manhood. In a word, its refining and harmonizing influences are felt, not only by its sons, but by thousands of others the world over. Few, indeed, are the men who have wielded a more extensive influence for good, or contributed more to the permanent value of our theological literature, than the honored President of Williams College.

The world, however, owes much more to the efforts and vigilance of the Faculty and Trustees of Williams College than it has ever acknowledged. Yet will these patient, earnest, and hopeful men continue to work on in silence, still inspired with the belief that in casting “a handful of corn in the earth, upon the top of the mountains, the fruit thereof shall shake like Lebanon.”

At the close of his Address, Mr. RICE remarked, that he held in his hand two very valuable letters

written by Samuel J. Mills, when he was a theological student at Andover—one of which bears date in 1810, the other in 1811, addressed to a fellow student then residing in Connecticut, by the name of John Seward, now the Rev. John Seward of Tallmadge, Ohio, from whom the letters were obtained. These letters, said Mr. Rice, are precious relics of great interest, as showing the earnest devotion of Mills to the cause of Foreign Missions, and the leading arguments he urged in favor of the enterprise. In order that they may be preserved in safe hands, for the benefit of all who may choose to inspect them, Mr. Rice said, it gave him pleasure to present them, thus publicly, to his esteemed friend, the Rev. Calvin Durfee, of Williamstown, the well-known Historian of Williams College.

On receiving them, Mr. DURFEE remarked:

MR. RICE:—I accept these letters with pleasure, because they are the productions of MILLS, and because they come from our venerable friend, the Rev. Mr. SEWARD. Mr. Seward was graduated at this College in 1810. In 1808, at the close of his Sophomore year, in the northwest lower room of the old East College building, which you and I so well remember, the first foreign missionary society in this country was organized. This was two years after the prayer-meeting under the haystack. And it is an affecting consideration that Mr. Seward is the only individual now living who was among the earliest signers of that original document. Sir, if Providence permit, I shall see to it that these letters are carefully preserved; that their contents and your efforts in erecting that beautiful Monument, and the excellent words you have spoken to us to-day, become a part of the history of the College.

The Missionary Hymn, "From Greenland's icy mountains," was then sung.

PRESIDENT HOPKINS:—I have not been in the habit of presiding at these annual meetings, and have consented to do so on this occasion, because of my connection with the American Board. The Vice President of the Society, the Hon. WILLIAM E. DODGE, of New York, and a Trustee of the College, is with us, and I am happy to introduce him to the audience.

ADDRESS OF HON. WILLIAM E. DODGE.

MR. PRESIDENT :

I have been in the habit of responding to requests like yours, Sir, for many years, but never have I felt such a hesitation as on this occasion. Somehow I am impressed with the feeling that we are standing on holy ground. My mind, as it runs back over more than half a century to this sacred spot, struggles in vain to enter fully into the feelings of those dear young men, as they here looked out from this sacred grove upon a world lying in wickedness.

Among the nations shrouded in thick, pagan darkness, there was scarcely a spot which seemed accessible to them ; or if accessible, there was the faintest possible prospect of accomplishing any immediate good. India, Turkey, Syria, China, Africa, and the Islands of the Sea, were at that day far away. These young men thought of them only as they might be reached after long and weary months of discomfort on board of a small sailing vessel, and when reached, never ready to give them a hearty welcome. In some of them there were no books or other helps for acquiring a knowledge of their language. In not a few of

them it was a problem yet to be solved whether they would be permitted to land on their shores, or take up their abode permanently among them as heralds of Christian truth. The distance was so great, and the intercourse between those nations and our own country so limited and so uncertain, that if a missionary embarked for one of their ports, an entire year must pass before his friends could hear of his arrival or his fortunes; and if he was so favored as to remain to toil in his appropriate work, his separation from those he had left behind would be so complete that it would amount in fact to an exile for life from kindred and from home. But all this was not to deter them. The command of God had been heard, and they were ready to obey.

As we then stand here to-day, how changed is every thing relating to the missionary work. Now the doors are all open. The walls of China have fallen down, and even Japan is unbarring her long closed gates, and saying to the ambassador of Christ, "Enter in and toil for your King." By the steamship and the great Pacific Railroad, the whole eastern world is being brought close to our doors, while every portion of the earth seems to be waiting for Christ's messengers of love. The Bible has been printed in almost all the languages and dialects of the earth, and from every quarter comes up the earnest cry, "Come over and help us!"

We are here to-day again to listen to the last command of our Lord, "Go ye into all the world, and preach the Gospel to every creature." The way is open before us as it was not before them, and our obligations are unspeakably greater than those which pressed with such weight upon them. Though we cannot all go in person as they did, yet we can all do something to aid in the great missionary work. Especially can we stand by and sustain those who do go. We can give them our prayers and our pecuniary aid. In conclusion, then, let me say, that my most earnest prayer is, that we may all gain, from the interesting scenes of this day, more entire consecration to the missionary work.

President HOPKINS:—We have with us to-day a returned Missionary; the Rev. MARSHALL D. SANDERS, a native of this town, and graduate of this College; he will now address the audience.

Mr. PRESIDENT:—As a native of this town and a graduate of Williams College, my feelings are deeply interested on this occasion and in this Monument. I have heard the story of the haystack from my earliest days. Here in this valley centre all the recollections of my childhood and youth—here transpired the scenes and experiences of the common school, the academy, and college life. My parents according to the flesh rest in yonder cemetery, and he who was instrumental in leading me into the kingdom of God is one of our number to-day. Why should not this spot be dear to *me*? and what hills and valleys of earth can appear more beautiful and lovely to *me* than these?

But it may be expected that I speak as a representative of the missionary field, and I cannot refrain from a reference to one of the names upon this Monument. In the providence of God I was permitted to spend the year 1856, at the Tillipally station of the Mission of the American Board in Ceylon. One of the first objects which interested my feelings there was the *grave of James Richards*, the second name in the list of the five persons who prayed at the haystack. The Mission House at Tillipally stands in an inclosure of about one half acre. The church edifice is near the south-west corner of this yard, and at the west end of the church is the little Christian burying-ground of that station. There, under a beautiful margosa tree, rest the remains of Richards. The monument over his grave is built of coral stone, which abounds in the island, and common mortar, with a tablet giving his name, dates of birth, death, &c. The winds and the rains of nearly fifty seasons have beaten upon it, and it looks dark and dingy now. But neither *this* shaft nor *that* rude structure is the real monument of James Richards. When I went among the

people of Tillipally, in their lowly dwellings, yes, in their hearts, his memory was cherished. In one of the first houses which I visited I inquired if they remembered him. "Oh, yes," said the man; "I knew him well, was present when he died and heard his last words." My Christian friends, his life among the heathen and his last words were in full sympathy with the spirit which he manifested on this spot where we are assembled. *That life* is his true monument.

But what will be the feelings of our brethren in the Missions in regard to the beautiful Monument which has been reared in this Park? This spot was first consecrated *by* prayer, and I feel (and I am sure that such will be the feeling of your Missionaries) that it should now be dedicated *to* prayer. It is pleasant to hear and read the beautiful and able speeches which may be made on occasions like this; but it will be the earnest wrestling with God in prayer at the annual return of this meeting that will most cheer the hearts of Missionaries. The news of these meetings will be eagerly looked for in the Missions. It will pass to Western Asia, in two months to India, and still later to China and the islands of the Pacific; but, wherever it goes, the chief interest will centre in the fact that God's people, assembled here, were *fervent in prayer* for the salvation of the heathen. We all know that when the Church is in earnest at the throne of grace, her contributions will not be deficient, her sons and her daughters will not be wanting to engage in the work of Missions.

A few days ago I walked down into this Park to see the Monument. I did not think these grounds especially attractive,—they are not so *now*; yet I could but look forward, and think how beautiful this spot will be, when these young trees and evergreens have assumed their true proportions! So may it be with the great cause, the beginning of which we commemorate. The evergreens of the Missions are the churches established among the heathen. Already you will find seventy of these churches, connected with the American Board of Commissioners for Foreign Missions, in

Western Asia, sixty in India and Ceylon, and many others in China, Africa, and the Islands of the Sea. May these churches grow in beauty, strength, and number, until the fullness of the Gentiles shall be gathered in, and the reign of Christ become universal.

President HOPKINS:—The Rev. Dr. BOOTH, of New York, an Alumnus and Trustee of the College, and a member of the Prudential Committee of the American Board, is with us, and will, I hope, before offering the concluding prayer, make a few remarks.

The remarks of Dr. BOOTH, though brief, were very appropriate and impressive. He spoke of the fact that history is unconsciously made of the times in which we live,—that the daily life of duty and of loyalty to Jesus ever brings opportunities of high renown. After listening to his thrilling address, the audience appeared to be fully prepared to unite with him in prayer, closing with the Lord's Prayer, in which the whole assembly *audibly* joined.

The benediction was then pronounced by the Rev. Dr. A. C. THOMPSON, of Roxbury. Thus closed a service of unusual interest and impressiveness to all who were present.

A P P E N D I X .

THE following is one of the letters of Mr. MILLS, referred to in the preceding pages.

ANDOVER, March 21, 1811.

DEAR BROTHER:

We live in a world that was made by Jesus Christ, and redeemed by his blood. We have professedly given ourselves, and all that we possess, to him, who, we trust, has sanctified our souls, at least in part, and have devoted ourselves to the work of the Gospel ministry. Says Cary, (see Horne's Ninth Letter,) "A Christian minister is a person who in a peculiar sense is not his own. He engages to go where God pleases, and to endure what he lays upon him. He virtually bids farewell to friends, pleasures and comforts, and stands in readiness to endure the greatest sufferings in the work of his Lord and Master." To this we both subscribe. But where does our heavenly Father call us to labor? At home, or among the heathen? In our own, or in a foreign land? This is certainly a deeply interesting inquiry. We ought to enter upon the examination of this subject, deeply impressed with the importance of arriving at a correct decision. On our knees, with the Bible open before us, and the map of the world in sight, we may begin our inquiries; for God has promised, "the meek he will guide in judgment."

We will, if you please, begin by contemplating the life, sufferings and death of the Son of God. He hath left us an example that we should follow in his steps. In the second place, the command he gave to his disciples to "go into all the world and preach the Gospel to every creature." "He that taketh not up his cross and followeth after me is not worthy of me." Again; "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." In the third place, the great and precious promises will help to support us if we pursue the path the Saviour has marked out for us,— "Lo I am with you always, even to the end of the world." Let us carefully review the lives of the Apostles, and of apostolical men, who have finished their course, or are now laboring among the heathen.

Do you ask what there is peculiar in the present signs of the times, which should direct our attention to the subject of missions? First; The state of the American churches. We are at peace with the other nations. Our ships now visit all parts of the world for the sake of gain. The wealth of the American churches is immense. And can it be employed to a better purpose than in bringing the heathen to a knowledge of the salvation there is in Christ Jesus?

Secondly; The establishment of the Divinity College in this place. If we wish to pursue the study of the dead languages, theology, or Biblical criticism, or to learn what has been done or is now doing towards evangelizing the heathen world, we may here obtain this information free of expense; at least it will cost but little. God is now giving us an opportunity to qualify ourselves for preaching the Gospel to the heathen, if we will. We can no longer say, that we cannot obtain a correct knowledge of the condition of the heathen world. If we remain blind to the obligation we are under to alleviate their condition, it is because we will not see.

Thirdly; The establishment of Missionary, Bible and Religious Tract Societies, is another reason why we should now take the subject of missions to the heathen into serious consideration. By means of these Societies our new settlements are to have the Bible carried to them, besides other religious advantages of which the heathen are now altogether destitute.

Fourthly; The efforts that have been made, and are now being made by Christians in other countries.

Fifth; The present favorable opportunities for introducing the Gospel among the heathen. When Van DerKemp arrived in Africa, he found at the Cape Boschemen waiting for some one to go with them into the interior to teach them the way of salvation. So it was in Asia when the missionaries arrived there. Many other instances I might mention, but the time would fail me.

Sixthly; The success which has attended missions recently established in different parts of the heathen world, especially in Africa and India, furnish another motive for effort.

Seventhly; The disposition generally manifested by Christians in this country, to favor the object, is worthy of consideration.

Eighthly; The fulfillment of prophecy, which we believe immediately precedes the latter day glory.

I have now stated certain things as peculiar; among others you will remember our particular situation. We allow the Gospel should be preached to the heathen. I believe it is the duty of the greater part of the Brethren in this Institution to engage in this work. Your mind has been called to the subject, and deeply impressed with the importance of it. I do not see why you are not under like obliga-

tions as others in your situation. One thing I would suggest, — let us beware how we treat these impressions, which have been made on our minds, perhaps by the Holy Spirit. I should think you would contemplate spending the summer in this place. Our present laws will not allow a brother who belongs to the Institution to preach more than ten miles from the College. But you might most likely enjoy the advantages of this place, and receive a handsome sum at the same time for preaching a half-a-day's ride out.

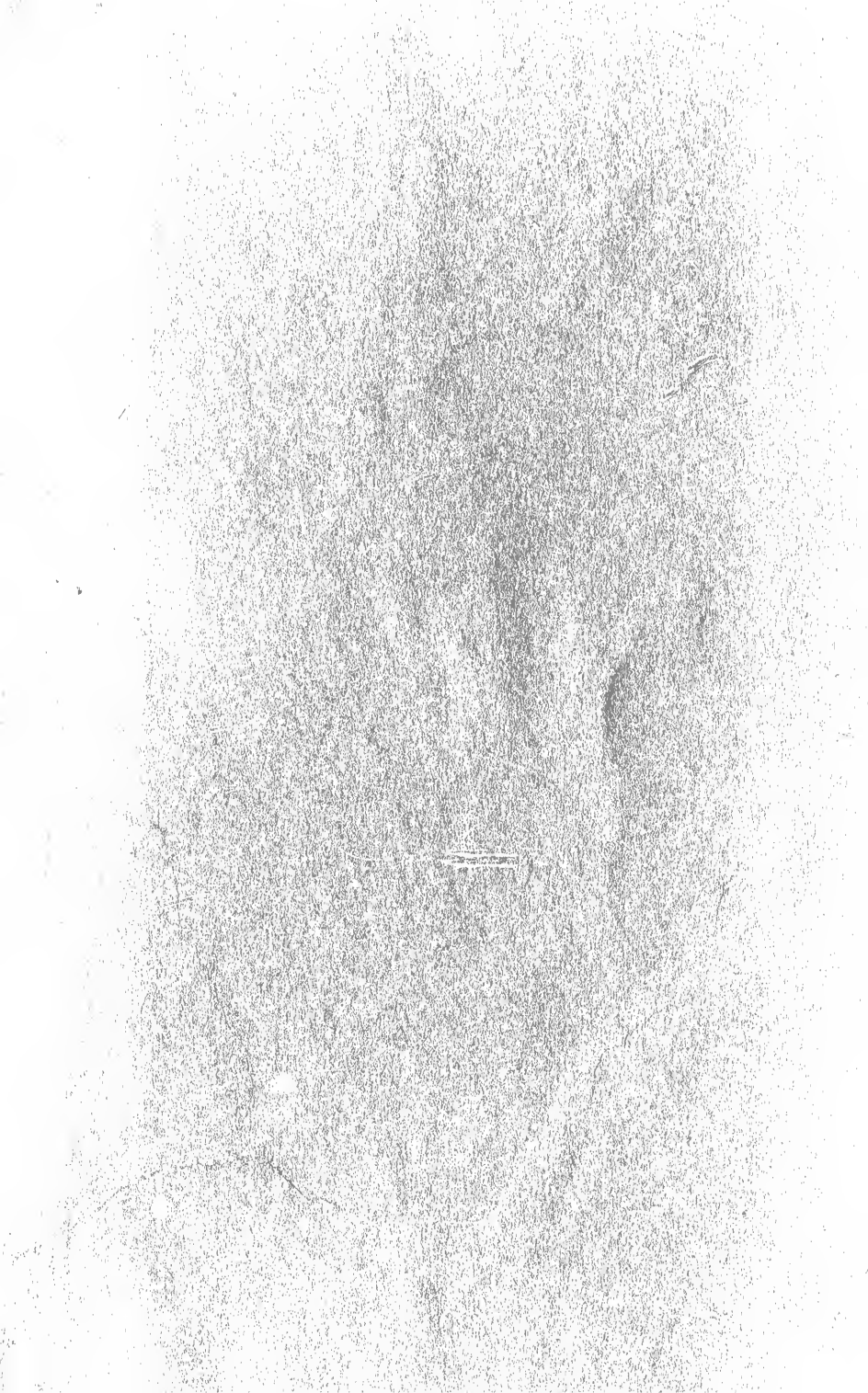
I received a letter from brother B——— F———, not long since. He represents the State of Georgia as wretched indeed. Mr. Frost, from this College, has been preaching in Delaware; and in a religious point of view that State much resembles Georgia. You will please remember me to Mr. and Mrs. Foster, and your brethren. I hope you will write me soon.

Your affectionate Brother,

SAMUEL J. MILLS.

As the other letter of Mr. Mills is not on the subject of missions, we omit it in this connection.

The letter we insert was addressed to Mr. John Seward, while he was a theological student. Mr. Seward is a native of Granville, Mass., and was born January 11, 1784; prepared for College under the tuition of the Rev. T. M. Cooley, D.D.; entered College the second term of Sophomore year, and was graduated with reputation in 1810; studied theology with the Rev. Dr. E. Porter, then of Washington, Ct.; was licensed to preach the Gospel at New Preston, Ct., June 5, 1811; received a commission to labor as a missionary on the Western Reserve, and was ordained as an evangelist by the Hartford North Consociation, in West Hartford, September 25, 1811. On the 28th of the same month, he started for Ohio on horseback, and after a journey of three weeks arrived at Conneaut, where he passed his first Sabbath on the field of his future labors. August 5, 1812, he was installed pastor of the infant church in Aurora, Portage county, Ohio, where he continued happily and successfully employed till 1844. A large portion of his earlier ministry was devoted to missionary labor in all parts of the Western Reserve. He has been a devoted and successful domestic missionary. In the Spring of 1844, he was dismissed at his own request, and at once commenced preaching in Solon, Cuyahoga county, where he was installed, October 7th, 1845. After laboring here with acceptance about fifteen years, he retired from the active duties of the ministry with the means of a comfortable support, and is now, (1867,) passing the evening of his days in Tallmadge, Ohio.





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