



BX 8951 .A3
Presbyterian Church in the
U.S.A. General Assembly.
Minutes of the General
Assembly of the

HONORARY MEMBERS

OF THE

BOARD OF MISSIONS,

Constituted during the year ending April 30, 1851, by the payment of fifty dollars and upwards.

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THIRTY-SECOND

ANNUAL REPORT

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY, MAY, 1851.

PHILADELPHIA:
PUBLISHED BY THE BOARD.
1851.

C. SHERMAN, PRINTER.

ANNUAL REPORT.

THE Board of Education respectfully present to the General Assembly this, their thirty-second Annual Report. The first part of it relates to the proposed changes in the plans of the Board; the second part contains an account of the operations of the year; and the third part presents some general views on the relations of Home, the School, and the Church to the training and salvation of the soul.

Part First.

ON THE PROPOSED CHANGES IN THE PLANS OF THE BOARD.

The first part of the Annual Report of the Board of Education for the present ecclesiastical year will be in answer to the requirement of the General Assembly to "report more fully" on the changes proposed by the Board to the last Assembly.

In fulfilling this injunction, the Board desire to state explicitly that the main object of the proposed changes was the improvement of the character and qualifications of candidates for the ministry. It is well known that the Board of Education have been labouring under many objections throughout the Church, amounting in some districts to a want of confidence in its fundamental principles. These objections arise from various impressions more or less prevalent; such as the many failures to enter the ministry which have occurred in the history of our educational operations; the want of the proper character and qualifications in candidates who have been sustained by the funds of the Church; and the low rank of life from which some of the indigent candidates have arisen. The latter objection is believed to be felt only to a limited extent, and it would be still more circumscribed, if the two preceding impressions were less prevalent. In this republican government, where most of our eminent public men have, greatly to their honour,

emerged from a low condition of life, the objection in question has certainly little *natural* force. And there is still less ground for it in the Church of God, whose great Head when on earth was born in obscurity, and the power of whose ministry, both as to mind and piety, as well as numbers, has always verified the solemn truth, that "not many noble are called." The growth of the prejudice referred to, is therefore to be attributed to fictitious circumstances. If the character and scholarship of our candidates were always high, and if few failures interrupted the general success of our operations, the education of pious and indigent young men for the ministry would be one of the most popular objects of benevolence in the Church.

SCHOLARSHIPS.

With the view of raising the qualifications of candidates, the Board proposed in their last Report a plan of *scholarships*, by which the funds of the Church might be distributed with a more definite reference to literary attainments. Two important requisites were wanting to secure fully the end in view. These were (1) A limitation of the *number* of the scholarships, so as to make them available by competition alone, and (2) the opening of the scholarships to all classes of students, indigent or otherwise. The bursaries of the Presbyterian churches in Scotland keep in view these two principles with more or less distinctness, especially the former. The Board, however, unwilling to recommend so radical a change in their measures, merely proposed a compromise between two extremes, by which a higher standard of scholarship than the existing one might be attained. It was proposed to introduce a Board of Examiners in different sections of the Church, whose object should be to sift more thoroughly the qualifications of candidates, and to preserve as high and uniform a standard of scholarship as the circumstances of the Church authorized. The plan contemplated the distribution of these scholarships among our various institutions in proportion to the number of indigent students who, from year to year, resorted to them. The Board, however are not disposed to press this plan any farther upon the Assembly. Objections have been entertained towards it in some sections of the Church, arising partly from an unwillingness to encourage competition among candidates, partly from an apprehension that the relation of the candidates to their Presbyteries would be disturbed, and partly from the inadequacy of the plan to secure fully its ends. The importance of union among our churches on all the great subjects of benevolence is too great to warrant changes unless their advantages are generally acquiesced in, or unless serious defects cannot otherwise be remedied.

The Board, whilst they do not press, under the circumstances, the modification in question, are desirous of retaining the name of

scholarships for their annual appropriations, and of bringing it into more general use. This appellation is somewhat known in the official documents of the Church from the beginning. The publications of the Board state that \$75 and \$100 constitute scholarships; and a number of donors annually sustain one or more candidates on such scholarships. Two reasons weigh with the Board in preferring this designation.

1. The *name* of scholarship keeps the *thing* implied more distinctly before the Church. It is a familiar and a descriptive name. It characterizes, better than any other, the idea to be expressed; and helps to make prominent the indispensable importance of scholarship as a qualification for the ministry.

2. The distribution of appropriations in the form of scholarships would also *relieve, to some extent, the feelings of candidates.*

It is a fact known to the Board, that candidates sometimes make objections to, and sometimes decline, the appropriations of the Church, because made with the appearance of pure charity disbursements. Although there is no real ground of objection to the present form of appropriations, yet if a modification can be made in a manner less obnoxious to a delicate sense of honour and independence, it would seem to be wise to adopt it. Names have an influence in giving popularity and success to all enterprises. And especially in the distribution of charitable funds should the donor regard the sensibilities of the subjects of his benevolence, by the choice of methods which at least *keep fully in view* the equivalent which it is within the power of the recipient to render.

The Board attach great importance to a general awakening throughout the Church on the subject of elevating the qualifications of candidates for the ministry. Every practicable means should be employed to encourage their growth in piety, and their attainments in learning. The Board indulge the hope that the time may come when a higher standard of personal religion shall be kept in view, and when a more stringent system of scholarships than the modified one proposed last year, may meet with favour in the Assembly.

PLEDGE.

In regard to exacting a pledge from candidates to enter the ministry, especially in the early stages of their preparation, the Board expressed their views fully in their Report of last year. They beg leave, therefore, to refer to that Report, and will merely corroborate their views by the following extract from one of the Presbyterian Quarterly Reviews:

“At present, assistance is rendered only on condition that the recipient pledge himself to enter the ministry, or to refund the money expended on his education. It is proposed to do away with this pledge. It is urged that it is manifestly improper to exact of a

boy just entering an academy the pledge, that after some eight or ten years he will become a minister. He is too young to know his own mind intelligently; he can have no adequate apprehension of his gifts for the sacred office: we cannot tell whether he can conscientiously, after such a term of years, regard himself as called of God to take on himself the work of a minister. He is placed in a false position in being required to decide this momentous question at the very commencement of his literary course. When the time comes for him really to ponder it, he finds it already decided; and he cannot reverse that decision without a loss of character and a heavy pecuniary penalty. This is undoubtedly wrong. The Church has no right to place her children under such temptations to enter the sacred office, uncalled of God. Another objection to the pledge is, that it commits the Church as well as the candidate. The Church assumes that the youth who applies for assistance on entering the academy, is a proper subject to be regarded as a candidate for the ministry. She so considers him. He is recorded as such in the minutes of the Presbytery and of the Board. He is so reported to the General Assembly. How manifestly unwise is it thus to determine this question before his talents, his disposition, his piety, have been or can be subjected to any adequate test. This premature judgment has often to be revoked. 'Almost all the failures of the Board of Education have occurred in the academical and collegiate courses.' The Church is either pained and her organs brought into disrepute by the failure of those prominently held up as suitable candidates for the ministry; or she is constrained, contrary to her better judgment, to introduce into the sacred office unsuitable men, simply because she has committed herself, and has had them so many years under training. It is evident that we should have much greater security by rejecting all such premature engagements on either side. Let it not be decided that a man is to be a candidate for the ministry, until he is prepared to enter on his professional studies. Then he may know himself, and be known to the Church.

"These and other considerations of equal weight are urged by the Secretary of the Board with great force for the abolition of the pledge. We fully concur in this view of the subject. We have for years regarded this feature of our educational operations with growing disapprobation, and we greatly rejoice that from the right quarter a movement has been made to get rid of this unsightly and galling chain."

ENLARGEMENT OF BASIS OF OPERATIONS.

The Board, in their last Report, attempted to show the importance of making greater efforts for general education in the Presbyterian Church, and especially for the education of all our promising youth. One of the modes of assisting in securing such result,

with a more definite reference to an increased and better qualified ministry, was the education on the general funds of the Church of a few young men of decided promise, in every Presbytery, if such were recommended by the Education Committees. On the supposition that a few, say at the beginning two or three, were, on an average, thus selected in each Presbytery, the whole number would not much exceed the number that has been heretofore on the funds of the Church. These youth, it was supposed would, under the circumstances of their education, be of a higher character than those educated on the present plan, and that at least as many would eventually enter the ministry.

The failures under our present system have been quite numerous, amounting in the aggregate to a very considerable percentage. All those, however, who have failed to enter the ministry have by no means failed to be of use to the Church. The fact of the general utility of their education, even when the ministry has not been ultimately attained, has always been insisted upon by the Board as a strong incidental plea in favour of their operations. All such cases are commonly included under the name of failures; and are properly so in a technical sense, inasmuch as the only aim of the Church in giving assistance, which was in reference to the ministry, was not secured. The advantage of the plan proposed last year was to select a more highly gifted class of youth, on a higher standard of qualification; to commence their culture earlier; and instead of educating a considerable number for other professions in the stealthy and somewhat opprobrious manner of falling short of the real aim, to educate them on the broad principle of Christian privilege and obligation, and openly take the risk, under Providence, of their not entering the ministry. The Board believed that of the two plans the latter was incomparably the best. And their conviction of the wisdom of beginning early, and of keeping the snare of a ministerial pledge out of view during the preparatory stages, is, as has been said, unimpaired.

The question then to be considered is, which is the best mode of providing for the earlier stages of training our youth? The plan recommended by the Board, of selecting a few of decided promise, upon the recommendation of Presbyterial Committees, was looked upon as a measure which might be temporary, rather than permanent. The last Report states:—"The time may soon arrive, with the prospective advancement of the educational movement in our Church, when our schools and academies will present such increased facilities for obtaining an education as to render aid from the general fund comparatively unnecessary. For the present it is deemed advisable to continue to act on the principle of assisting young men in their academical course, with the modifications respecting the pledge, &c., already mentioned."

If every Presbytery had an academy, and if no stimulant was required to bring forward young men of promise with a view to a

liberal education and to enlarged usefulness in the Church, the whole matter of the academical education of young men might be at once dismissed from the attention of the Board, and left to local management entirely. The same remark substantially holds true in regard to collegiate education. On that supposition, the objects of the Board of Education would be simplified so as to embrace, 1st, Education of young men for the ministry, when they commenced their professional studies in the Seminary; and 2d, The support of schools, academies, and colleges, so far as relates to an annual appropriation to supply deficiencies in teachers' salaries. The Board suppose that such a result may ultimately take place in their operations, and do not contemplate it with any disfavour, but on the contrary, with approbation. The plan of last year was an advance towards this end; and whilst it insisted upon an enlarged basis of operations, the agency of the Board in operating directly upon such a basis, was rather to supply the pressing wants of an interval, than to occupy the ground permanently. Just in proportion as our academies and colleges obtain endowment on the scholarship plan, and as the interest in behalf of education augments in our Church, aid from the general fund may be dispensed with in the earlier stages.

There are considerations, however, which render expedient, at least for the present, some such plan as that proposed by the Board, provided it could be carried on with a high standard of scholarship. Among the considerations which invite the Assembly to use the Board as an agency to promote academical and collegiate education, are the following.

1. The prospect of securing sufficient aid for indigent young men at academies and colleges, irrespective of the general funds of the Church through the Board of Education, is quite uncertain, if not improbable.

2. It is wise to systematize, as far as possible, all benevolent operations. The influence of the Board in stimulating the local activities of the Church is healthy and vigorous.

3. The plan of the Board carries aid from the strong to the weak. It assists in building up institutions in all parts of the Church, and in aiding young men of promise wherever they may be found, at the North, South, East, or West. There will always be destitutions, which must depend upon aid kindly sent from the more favoured portions of the Church.

Under all the circumstances of the case, however, the Board forbear urging any further their own views; but will merely allude to the expenses required to put the plan into operation, if judged expedient. The expense of sustaining candidates in the academical and collegiate courses last year was about \$12,000. It is believed that \$15,000 or \$20,000, or an increase of about one-third, would be sufficient to carry the scheme into operation, in the preparatory stages, with a good degree of success.

If to this sum were added the amount required for theological students, which is about \$12,000, we have an aggregate of about \$30,000, in order to sustain all the students contemplated by enlarging the basis of our operations.

The Board, however, would be very unwilling to recommend to the Assembly the enlargement of the basis of educational operations, *so far as their own agency is concerned*, unless it is connected with a system of scholarship by which far higher qualifications shall be insisted upon than are demanded at present. And if the Church is not prepared to adopt the scholarship plan, the Board are unwilling to recommend the adoption of the plan of enlarged operations connected with it. For if the Church should undertake to educate without reference to the ministry, it should certainly insist upon higher tests. The Board would not by this statement leave the impression that lower tests may be wisely acquiesced in for the candidates for the ministry. Far from it. But custom has sanctioned the existing tests; and the range of education on church funds may better be confined to its present limits than extended, unless accompanied by some severer standard of attainment than has yet been in vogue.

The Board, therefore, leave to the wisdom of the Assembly the whole subject of making any alteration, and if any, what alteration. The great evils of the present system are: 1. Taking up too many young men who do not possess sufficiently high mental qualifications. 2. Placing them officially under the care of Presbyteries, as candidates for the ministry, often before they have proceeded far enough in their education to ascertain their duty in reference to the ministry and to their future course of life. And 3. Taking them up so late in life (the average time being about twenty-one years of age), that from the nature of the case our whole system of gratuitous education labours under manifest disadvantages. It was with the hope of removing these disadvantages that the Board proposed, 1. A system of scholarships by which higher qualifications should be secured. 2. The removal of pledges in the early stages of education. And 3. Provisions to select young men of decided promise *earlier in life*, and to educate them in the hope that God would sanctify their Christian training by calling many of them into the ministry, and all of them into spheres of usefulness in the Church. The Board still believe that their operations would be conducted with more success by adopting these principles; but they only ask at present their careful consideration and examination. If their views, as presented, shall ultimately lead to measures better adapted to secure the end, they will rejoice in the providential and happy result.

THE COLLECTION OF FUNDS.

The Board of Education are now charged with the collection of funds for two departments of the same great work; viz., the Chris-

tian education of youth by means of schools, academics, and colleges, and the education of candidates for the ministry. It is difficult for the same benevolent organization to carry forward successfully two parts of one scheme through two separate treasuries. This the Board have been attempting to do for the last three years; and the result has been that whilst one treasury has sometimes had a surplus, the other has been unable to meet the demands made upon it. It would very greatly facilitate the operations of the Board, if the plan recommended last year were adopted, viz., of having one general treasury for all the purposes of education on a principle which at the same time made full provision for all specific donations. Such a plan gives free scope to every church and individual to designate, when it is desired, the definite object of the contribution; but if the church, or individual, is willing to entrust the educational contribution to the disbursement of the Board, according to the wants of either department, as in the judgment of the Board may seem best, then the funds go into the general treasury. When the liberty of choice is thus freely encouraged, and individual preferences are regarded with sacred deference in their very spirit and letter, the question is merely one of convenience to the Board in managing its increasingly important trusts. The Board are satisfied that on this plan, they could accomplish a great deal more to sustain academics and colleges, without interfering with the funds for the appropriations to candidates.

Part Second.

OPERATIONS OF THE YEAR.

God has blessed with a usual share of prosperity, the work of the Board of Education during the past year. If some of the statistics are not as encouraging as may have been expected, there is everything in the nature, importance, and results, of the cause of education, general and ministerial, to stimulate the Church to increased activity.

CANDIDATES FOR THE MINISTRY.

The following is a view of the number of candidates, the stages of their preparatory studies, the number licensed, &c., for the last ecclesiastical year.

The number of candidates received during the year has been	
—New, 86; restored, 2; total,	88
Making in all from the beginning,	1962
The whole number on the roll during the year has been	388

Of this number there were

In their Theological course,	164
“ Collegiate do.	133
“ Academical do.	73
Stage of study unknown,	4
Teaching and otherwise absent,	14
	<hr/> 388

During the year *forty-nine* candidates are known to have finished their course of study. *Five* have withdrawn from the aid of the Board. *Seven* have abandoned study: three of them on account of ill health. *Three* have died. *Ten* have been dropped for not reporting for more than a year. *Three* have withdrawn from the list by marrying. *Seven* have been discontinued for various reasons, involving, on the part of some, mental or moral qualifications.

The number of candidates for the ministry has not perceptibly increased during the year. The whole number exceeds that of last year only by *four*. During the first six months there was a considerable increase; but the first-fruits gave better promise than the harvest. The Board have still the mournful duty to discharge, of presenting before the churches the fact of *no increase of candidates*. During the year our country has received an addition of nearly one million to its inhabitants, and our Church has received, by God's grace, an accession of several thousand communicants to its former numbers. New openings have in the same time taken place at home and abroad, calling for a large increase of ambassadors of Christ. But our beloved and gifted youth still shrink back from the sacred service of the sanctuary. Some may be intimidated by the magnitude of the office; others, perhaps, ensnared by the allurements of worldly gain; others by the aspirings of political or professional life; others by low and unevangelical views of duty; others by the neglect of a suitable education, and the want of those influences which early mould the soul in a heavenly direction. However various, and whatever may be the causes, the fact exists that our Church does not possess the requisite number of efficient workmen to do our reaping in the great harvest-field of the world.

There has been, indeed, an annual increase in the number of our ministry, thus far; and this increase will continue for some years with the existing sources of supply. But if the rate of increase remains stationary, as has been the case for a series of years, it is evident that the relative increase of the aggregate must soon begin to decline, and after reaching a certain point, the deaths and accessions will only counterbalance each other. Nothing, therefore, can be more certain than that it is the duty and interest of the Church to use every scriptural method to perpetuate an *increasing* ministry.

The mere distribution of the funds for the education of the indigent is but *one* of the means, and one of the subordinate means, to supply the Church with ministers of the right character and qualifications. Perhaps the efforts put forth by the Assembly in this direction, under the exciting pressure of manifold wants, may have exerted some influence in producing a reaction among classes of our youth, whose piety and talents would have adorned the sacred vocation. Providence has so ordered the arrangements of society and the laws of human action that a too exclusive dependence on any one means of prosperity, however proper and wise in itself, incurs the hazard of interrupting the harmonious and full development of the aggregate resources. Whenever the Church places an undue reliance for ministerial strength on the gratuitous education of her indigent sons, she will interfere with that divine system of motives, means, and ends, whose perfection consists in natural development and uniform growth. The Board do not affirm, or believe that too great efforts have been made to introduce into the ministry those who have needed sympathizing aid in their preparatory studies. But it is quite probable, if not altogether certain, that the importance and dignity of the ministry and the obligations to enter upon its work have not been sufficiently realized by *all* our pious and capable youth. The great work of ministerial education can be carried on successfully only by a wise regard to each and all the sources of supply which the grace of God permits the Church to trust in. Why should so few, comparatively, of our candidates come from the strong, sober-minded, and ever to be honoured middle classes of society—from those who, having neither the luxuries of wealth nor the miseries of poverty to depreciate character and degrade high aims, are in that condition of God-blest competence which creates the obligation and secures the power, ordinarily, of accomplishing much for the Church and the world? Nor should the rich be lost sight of in providing a ministry, which shall be “all things to all men.” Although the wise, the mighty, and the noble are the last and the most dangerous class on whom the Church can place dependence in spiritual things, nevertheless God condescends to men of high as well as of low estate, and with him “all things are possible.” Our true course is, to endeavour, in the light of the word of God, to produce the impression upon young men of all classes and ranks of life that “he that desires the office of a bishop, desireth a good work;” that it is the duty of the Church to “preach the gospel to every creature;” that all our qualified youth who have been called by the Spirit to accept of Christ as their Redeemer should earnestly ask, “Lord, what wilt thou have me to do?”—and that parents, teachers, companions, and pastors should keep the subject of the ministry as a prominent and sacred object of contemplation before all upon whom the office may seem to have scriptural claims. The Board believe that they magnify the spe-

cial department of the work intrusted to their own supervision, when the general claims of the ministry upon all the sons of the Church are most thoroughly, wisely, and universally enforced, and when the excellence, divine authority, and power of the office are held in awe by all classes and conditions of men.

It cannot be doubted that, great as has always been the attention paid to the increase of the ministry by our Church, we have but begun to discharge our duty. The fathers and mothers in Israel have yet to learn more of the intense meaning of an unreserved consecration of their children to God their Saviour; our whole course of Christian training has to be baptized with the earnest spirit of making converts of the human soul for the purpose of conquering a lost world to the Redeemer; our beloved youth have yet to live with a spirit of more heartfelt self-denial, holier zeal, and livelier desire to glorify God whenever, and wherever, and however Providence and the Spirit may designate; our church members in the aggregate must not only more willingly give up their children, but employ their prayers and property and influence and effort, for the advancement of Zion; and above all, the officers, the ministers and elders, the elect leaders of God's sacramental host, are called upon, by life and by office, by word and by work, by enterprise, counsel, example, instruction, to prepare the way of the Lord upon the hearts of all disciples in the day of his power.

The Board of Education desire, before the Assembly and before God, to testify their conviction of the importance of a more general and earnest attention to the means of training for the Church a ministry, whose gracious and mighty strength, under God, shall be felt in all lands. It is not sufficient that the candidates under the care of the Board should be not inferior to other classes of students. Being selected by the Church as special objects of her regard and her hopes, they should be eminent both for character and scholarship. It is believed that a higher degree of supervision should be exercised over all our candidates, on the part of Presbyteries, Pastors, Theological Professors, Directors, and the Board of Education. Young men, whilst under tutelage, can be made to put forth their highest efforts for improvement only under a sense of Christian obligation, operated upon by a constant and effective superintendence. The theory that students in the seminary may be wisely left to pursue their studies in their own way, is supported neither by a correct view of human nature, nor by the witness of experience. Law and order, supervision and discipline, the appliances of authority and kindly Christian government, are indispensable to the successful pursuit of education in theological seminaries.

The Board also believe that the Bible and the standards of our Church should receive a fuller prominence than has been customary. Candidates not unfrequently present themselves for licensure, who have no skill in exhibiting proof texts, and whose knowledge of

both Bible and Catechism is extremely defective. Influenced by a sincere desire to call the attention of candidates to the importance of thorough preparation for their great work, the Board caused two letters to be addressed to all under their care, one urging the duty of honouring the Bible more, as a rule of faith and practice, and the other remonstrating against the tendency to leave the Seminary before the completion of a full course. These documents are appended to the Annual Report. It is a fearful responsibility to train young men for the ministry; and if *every* stage of education needs the safeguards and ordinances of Christian love and authority, the department of *theological* education needs a government adapted indeed to its advanced grade, but nevertheless real, wakeful, and all-pervading.

PRIMARY SCHOOLS.

The Christian training of the lambs of the flock is obviously a proper subject of care and effort on the part of the Church. Nothing can justify Christian people in allowing their children to be educated on principles which do not recognise the word of God as an agent in the formation of character. The system of schools established with the approbation of the General Assembly are Christian schools in the full meaning of that term—having Christian teachers, Christian instruction, and Christian superintendence. Such institutions commend themselves as auxiliaries in the great work of blessing the young with knowledge and religion. The Presbyterial reports have been quite defective; but so far as ascertained, the following is a list of the primary schools in operation during the ecclesiastical year just ended.

PRESBYTERIES.	CHURCHES.	STATES.
Troy,	Lansingburgh,	N. Y.
Wyoming,	Warsaw,	"
New York,	First Church, (2)	"
"	Fifteenth Street Church,	"
"	Forty-second Street Church,	"
"	Chelsea,	"
"	Madison Avenue,	"
New York, Second,	Scotch Church, (2)	"
Elizabethtown,	Paterson, First Church,	N. J.
New Brunswick,	Princeton, (3)	"
"	Pennington,	"
"	Cranberry, Second,	"
"	Titusville,	"
"	South Trenton,	"
"	Goshen,	"
"	Squan Village,	"
Burlington,	Burlington,	"
"	Mount Holly,	"
West Jersey,	Camden,	"
"	Williamstown,	"
"	May's Landing,	"

PRESBYTERIES.	CHURCHES.	STATES.
Newton,	German Valley,	N. J.
"	Oxford,	"
Susquehanna,	Friendsville,	Pa.
"	Wyalusing,	"
"	Rome,	"
Luzerne,	Wilkesbarre,	"
"	Summit Hill,	"
"	Middleport,	"
"	New Philadelphia,	"
Philadelphia,	Tenth Church, Missionary School,	"
"	Southwark,	"
"	Port Richmond,	"
"	Phoenixville,	"
Philadelphia, Second,	Newton,	"
Baltimore,	Bridge Street, Georgetown,	D. C.
"	New Windsor,	Md.
Blairsville,	Donegal,	Pa.
Redstone,	Fair Mount,	"
"	McConnellsville,	"
Beaver,	New Brighton,	"
"	North Sewickly,	"
Miami,	Yellow Spring,	Ohio.
Wooster,	Northfield,	"
New Albany,	Owen Creek,	Ind.
"	Charlestown,	"
"	Bedford,	"
"	Orleans,	"
"	German Church, New Albany,	"
Indianapolis,	Hopewell,	"
"	Bloomington,	"
"	Bethany,	"
"	Rushville,	"
Whitewater,	Sand Creek,	"
Logansport,	Peru,	"
Crawfordsville,	Poplar Spring,	"
Sangamon,	Waveland,	Ill.
"	First Church, Springfield,	"
Schuyler,	Henderson,	"
"	Oquawka,	"
Peoria,	Chicago,	"
"	Brunswick,	"
Palestine,	Grand View,	"
Kaskaskia,	Edwardsville,	"
St. Louis,	Carondelet,	Mo.
"	Bethlehem,	"
"	Bethel,	"
Potosi,	Apple Creek,	"
Louisville,	Louisville, Fourth Church,	Ky.
"	Big Spring,	"
"	Shelbyville,	"
West Lexington,	Lexington, Second Church,	"
"	Frankfort, (2)	"
Transylvania,	Hanging Fork,	"
Winchester,	Romney,	Va.
Lexington,	Staunton,	"
"	Fairfield,	"
Fayetteville,	Antioch,	N. C.
South Carolina,	Charleston, First Church,	S. C.

PRESBYTERIES.	CHURCHES.	STATES.
Harmony,	Indiantown,	S. C.
East Alabama,	Bethel church,	Ala.
“	Lowndes,	“
“	Uchee Valley,	“
South Alabama,	Mobile 2d ch,	“
“	Valley,	“
“	Selma,	“
“	Pisgah,	“
Cherokee,	Roswell,	Ga.
“	Carthage,	“
Chickasaw,	College church,	Miss.
Louisiana,	First church New Orleans,	La.
Western District,	Memphis First church,	Tenn.
Knoxville,	Baker's Creek,	“
Arkansas,	Batesville,	Ark.
Oregon Territory,	Clatsop's Plains,	Oregon.
Total, 101.		

1. Our system is a good one, being founded on principles sacred to religion and human progress. The Church of Christ in every age has not failed to inculcate religion as a part of elementary training. These well-settled principles will recover their lost ground, and re-establish themselves more and more in the favour and practice of the Presbyterian Church. In a former Report [in 1848] the Board exhibited the historical argument at some length; and showed, in relation to our own Church, that the importance of uniting religion with education was its uniform testimony down to 1785. An additional link of evidence, not then ascertained, binds this testimony to the corner-stone of the present century. In 1799, the General Assembly passed a series of resolutions, amongst which was one enjoining upon pastors the duty of instructing their congregations in Bible truth, &c., concluding in the following terms:

“Above all that they be faithful in the duties of family visitation, and the catechetical instruction of children and youth. And that in order to aid these views, they endeavour to engage the sessions of the respective congregations, or other men most distinguished for intelligence and piety in them, to assume, as trustees, the superintendence and inspection of the schools established for the initiation and improvement of children in the elements of knowledge; to see that they be provided with teachers of grave and respectable characters; and that these teachers, among other objects of their duty, instruct their pupils in the principles of religion, which should be done as often as possible in the presence of one or more of the aforesaid trustees, under the deep conviction that the care and education of children, the example set before them, and the first impressions made on their minds, are of the utmost importance to civil society as well as to the Church.”

Opinions thus wisely expressed, and recommended by the word of God and by a regard to the welfare of our children, must ultimately prevail. Difficulties are to be expected. But principles are greater than difficulties, and truth will triumph.

The schools established by our Church were established on the assumption that the common schools of the land did not, and could

not, impart sufficient religious instruction. There are known to be localities where the Bible and Catechism are taught in State institutions; but these localities are comparatively few, and must, it is feared, diminish in number. The growing element of Romanism in our population is an additional reason, among others, for believing that evangelical instruction, in the generality of State common schools, is an impracticability. Under such circumstances, the Presbyterian Church must persevere in the daily religious education of her children, wherever it may be practicable to found, under her own care, Christian institutions for that holy purpose.

2. A reason for the belief that the Assembly's system can be ultimately extended to a large number of churches, is that it is eminently successful in many places. Its failures in some localities are amply compensated by remarkable success in others. The following letter shows what can be done in an ordinary country village, in no degree distinguished from hundreds or thousands of villages in our land.

TO THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

The undersigned is instructed by the session and trustees of the Waveland Presbyterian Church, Illinois, to make to you the following report:

The school under our supervision and management was commenced on the 4th day of November last, having been delayed by the difficulty, and until that time, the impossibility of procuring a suitable teacher.

The Scriptures are daily read in the school by all the scholars who are able to read; thus they have read the four Gospels regularly through, and eleven chapters of the Acts of the Apostles. This exercise is accompanied by questions and remarks upon the passage read, which is generally one chapter each day. In addition to this, all the scholars are expected to commit to memory one verse of Scripture each day. Thus the greater part of the school have committed to memory the fifth and sixth chapters of the Gospel by Matthew—82 verses.

Some religious works, judged to be suitable, have also been publicly read in the school. "Mary Carrow's School," and "Line upon Line," have been thus read.

The school is opened and closed each day with prayer, in connexion with the reading of the Scriptures and singing.

Recitations in the Shorter Catechism are attended to several times a week; and the whole school, as one class, are catechized every Friday.

You will perceive by the accompanying schedule, that *twenty-two* of the scholars have committed the whole Catechism to memory, and most of these answer the questions very readily and accurately, whether asked consecutively or out of the regular course. Several others of the scholars, it will be perceived, have made considerable progress in the study of the Catechism.

We hope that *four* or *five* more will have completed it by the close of the present quarter.

The gratifying interest and success of the school in this study, have stimulated and encouraged many families, not directly connected with the school, to attend to catechetical instruction *at home*.

The order and progress of the school have been highly gratifying to us. It is ruled by love—it is conducted on Christian principles; the Bible is acknowledged and appealed to as the standard of duty, and of opinion, and the scholars are, without exception, ardently attached to the school, and to their teacher.

The school is evidently growing in popular favour; prejudice against it is, we think, wearing away; and we confidently believe that by the time it has been in operation one year, its practicability, desirableness, and success will be so clearly demonstrated, as to leave no considerable opposition to it in the community, and no necessity for calling on your Board for aid in sustaining it. For this we hope, by the blessing of God upon our efforts to honour Him, and His truth, in the education of our children.

Our church building is now furnished with seats, and writing desks, which are tolerably convenient, both for the school, and for our other religious uses.

We have procured, through the beneficence of some ladies in Baltimore, a good library of 151 volumes, selected from the books of the Presbyterian Board, American Tract Society, and miscellaneous publishers.

The second quarter of the school will close the last of the present month.

THOS. W. HYNES, *Moderator.*

Montgomery Co., Illinois, 1st April, 1851.

3. An important reason for adhering to our parochial schools, is the beneficial influence they exert upon the common schools of the State. The fact that a Christian denomination will not patronise schools where religion is excluded, but will rather establish its own, is already contributing to infuse sound principles into minds heretofore indifferent. In several instances, known to the Board, where the parochial school has stood in the same village with the common school, the former has been of great use to the latter. And there is every reason to believe that if the parochial schools were discontinued in the cases specified, the State schools would relapse into their former indifference. Questions decided by the ballot-box are not often decided in favour of evangelical religion, even in a comparatively religious community. Whilst it is believed that the Church cannot evangelize the common schools of the land, much good may result from the beneficial influence of institutions where God's truth is duly honoured.

4. The Board are confirmed in the hopefulness of the system of Christian schools, from the fact that the only thing that prevents many from being established, is the necessity of providing *additional funds*. Many churches may not be able to impose upon themselves additional taxes, and others may not be willing. But when the question is, in a great measure, one of funds, there is reason to believe that Christian principle will eventually surmount the difficulty.

There are other difficulties experienced by some of our most intelligent brethren, especially the difficulty of withdrawing ourselves from the rest of the community in the educational movement. The advantages of promiscuous education are very great; and nothing short of covenant fidelity in the religious training of the young, would commonly justify the wisdom of setting up denominational schools. But when it is found, as it certainly is in the generality of State schools, that sound evangelical instruction cannot be imparted, the advantages of union are held at far too high a price. There is a limit beyond which Christianity cannot consent to a compromise, and where worldly expediency comes in contact with

religious obligation. When, however, any Church considers that religious advantages are sufficiently enjoyed by its children in State or other schools, the Board would by no means recommend separate action, unless greater good can be accomplished by the change.

The Board believe that the want of funds is one of the chief obstacles to the efficient prosecution of our present educational plans. And as this is a difficulty by no means beyond the reach of Christian zeal and self-denial, there is hope of a much wider extension of our system of schools than has yet entered into our moderate views of computation.

As one of the fiscal encouragements of the year, the Board report to the Assembly a legacy of \$5000, accruing to the Church at Hustonville, Kentucky, for the endowment of a school under the care of the session of the Church. The Testator is Mr. David Williams, a member of the Church at Hustonville, lately deceased. It is understood that at least an equal and probably a greater amount has been left to Centre College, as residuary legatee. Such legacies will doubtless increase, with an increasing conviction that Christian education is among the greatest blessings which the piety of one generation can bequeath to the generations following.

ACADEMIES.

The present Academies of the Presbyterian Church are the lineal successors of the institutions of the Tennents, Blairs, Smiths, Grahams, McMillans, and Doaks of ancient days. God will perpetuate the glory of a church that retains an interest in the religious instruction of its youth. The blessing of the fathers shall descend to the children. Fewer obstacles exist in the way of Presbyterian Academies than of Sessional schools. In this department, great success has followed the operations of our Church. Never have we, at any period in our history, presented such an imposing array of institutions. These institutions are generally conducted on a high standard of literary and scientific attainment, are under the management of competent and able teachers, and are pervaded with strong religious influences by means of Christian text-books and Christian discipline and example.

The following is a list of our Presbyterian Academies:—

PRESBYTERIES.	NAME AND LOCATION.
Steuben, } Wyoming, }	. . . Geneseo, New York.
Buffalo City,	. . . Bethany, New York.
Newton, . . .	. . . Blairstown, New Jersey.
Luzerne, . . .	. . . Wyoming Institute, Wyoming, Pa.
Susquehanna,	. . . Wyalusing, Pa.
Philadelphia,	. . . Philadelphia, Pa.
Blairsville, . . .	. . . Elder's Ridge, Pa.
Redstone, . . .	. . . Dunlap's Creek, Pa.

PRESBYTERIES.	NAME AND LOCATION.
Allegheny,	Butler, Pa., Witherspoon Institute.
Washington,	West Alexander, Pa.
Steubenville,	Richmond, Ohio.
Beaver, and }	Poland, Ohio.
New Lisbon, }	
Columbus,	Kingston, Ohio.
Coshocton, }	Vermilion Institute, Haysville, Ohio.
Richland, }	
Wooster, }	
Zanesville,	Miller Academy, Washington, Ohio.
Miami,	Male Academy, Monroe, Ohio.
"	Female do., Springfield, Ohio.
Maumee,	Montpelier, Ohio.
New Albany,	Female Academy, Charlestown, Ind.
Madison,	Female Academy, S. Hanover, Ind.
Crawfordsville,	Waveland, Indiana.
Palestine,	Edgar Academy, Paris, Illinois.
Potosi,	Near Hannibal, Mo.
Wisconsin,	Waukesha, Wisconsin.
Lexington,	Brownsburg, Va.
West Hanover,	Halifax, C. H., Va.
Montgomery,	Christiansburg, Va.
Fayetteville,	Donaldson Academy, Fayetteville, N. C.
South Carolina,	Greenwood, S. C., male and female.
South Alabama,	Female Academy, Mobile, Alabama.
East Alabama,	Lafayette, Alabama, Zion Seminary.
Mississippi,	Tipton Co., Miss.
Knoxville,	Knoxville, Tennessee.
Western District,	Mount Carmel, Tennessee.
" "	Shiloh, Gibson Co., Tennessee.
<i>Total, 35.</i>	

During the year one sad adversity has interrupted the general success of operations in this department. The Board allude to the winding up of the affairs of the *Caldwell Institute*, an academy bearing an honoured name, established by a zealous Presbytery, and favoured with high reputation, and for a time with success. The causes which led to this failure are not understood by the Board to involve the wisdom of Church action.

The chief lesson to be learned from this disastrous incident in the history of the year, is the necessity of *avoiding debt*. No institution can prosper under the pressure of *accumulating* financial embarrassments. It ought to be a settled principle that our institutions shall be self-sustaining; and if not self-sustaining, that a contingent fund shall be raised in the Presbytery sufficient to meet the temporary trials, as they occur, to which all such enterprises are from time to time subject. The *Caldwell Institute* has done a noble work in its day. Its general history is in favour of the ecclesiastical management of Academies; and if it could have survived the interval of depression which suddenly came over it, there can scarcely be a doubt that measures might have been adopted to secure its re-established prosperity. In the opinion of some members of the Presbytery, the *Caldwell Institute* will be

revived at no distant day;* but if the star of its glory has set, its light, like that of an extinct orb in the firmament, will shine upon the Church for years after its actual disappearance from its luminous pathway.

Several of the Presbyterial Academies have enjoyed the influences of God's Spirit in the conversion of the youth under their instructions. The highest end of true Christian education, be it ever remembered, is the salvation of the soul. Let our youth enjoy the advantages of a course of training which enforces the obligations of religion, and which gives instruction in the means of attaining it, and there is every reason to believe that He, who is more willing to give his Spirit than earthly parents are to give gifts to their children, will sanctify such instruction with immortal rewards. As year after year passes away, the visitations of God, according to the ordinary workings of his providence, will be felt in our literary institutions as well as in our churches. A single soul, saved through an immense outlay of pecuniary resources, would be a reward of Christian exertion inconceivably great in view of the fact that a whole world is as nothing to one immortal soul. But God signalizes his love by employing these institutions, which cost but a trifle in worldly outlay, in delivering many, very many, precious youth from destruction to life eternal.

A church that thus aims at training its youth for a better world, is engaged in no subordinate part of a great evangelical work. In order to confirm the friends of Christian education in our own denomination in the wisdom of our present measures, it may be well to remember what is doing by sister denominations in the same department. The Methodist, the Protestant Episcopal, the Baptist, and other Churches, have a large number of flourishing literary institutions under their care.

There are several aspects in which our Academies rise to very great importance.

1. In the first place, they are the dividing-line between the school and the college, and help to diminish the inaccessibility of collegiate education, and thus to remove popular prejudices. Education encounters strong opposition, especially from those who have never fully enjoyed its advantages. The common school is regarded with favour, as belonging pre-eminently to the people, whilst colleges often excite jealousy and suspicion, as tending to aristocratic and odious demarcations between the learned and illiterate. Well-conducted academies, occupying a middle ground, and offering advantages on an inviting scale, assist in popularizing the whole work of education.

2. Such institutions manifestly exert an elevating influence on our Church. Ignorant godliness will secure heaven, and is never

* As the Report is going through the press, the Board learn that the Presbytery have already taken measures to place the Institute upon a permanent foundation.

to be despised; but enlightened religion is an instrument of power in converting the world to God, and is the direct and lawful means of the greatest good. Whatever draws out the mind improves the piety, if in subordination to its guidance. The greatness of a church, other things being equal, will be in proportion to its intellectual cultivation. God himself is both infinitely great in intellect and infinitely holy in nature. And just in proportion as the Church approaches the standard set forth in the Bible, does it acquire ability to discharge its highest ends. How, then, can we sufficiently appreciate the importance of the Academies of our Church, as the instruments of its elevation?

3. Academies have a direct bearing upon the increase of the ministry. The great truth, to be learned by faith, and to be confirmed by sight, is, that the use of means is necessary in the perpetuation of the ministry. God does not often call the ignorant to the service of the sanctuary; and if intellectual acquisitions are a common condition of a call, then to multiply facilities for a course of liberal education is to follow the directions of a trust in Providence. Who can doubt that, with ten times the number of our present institutions, a larger company of precious and educated youth might be selected for the ministry of reconciliation? Every new Academy is a school for future ministers. It offers opportunities of higher training to some who would otherwise never have possessed any opportunities at all, and places them in a position which Providence shows to be commonly an antecedent to a call to the ministry.

4. Our academies assist in training many of our youth to be teachers, or to occupy influential positions in life, as legislators, jurists, statesmen, &c.

In short, there can be no doubt that our Presbyterian Academies are destined to accomplish a most useful work. It is our obvious policy to foster existing ones, and to establish others, until the blessings of learning and religion shall be multiplied more and more extensively throughout our bounds to the praise and glory of God.

COLLEGES.

The true relation of Colleges to the piety and progress of the Church is becoming more and more appreciated. Spiritual prosperity records from age to age its obligations, under God, to sanctified learning. The Reformation was carried forward, not only under the guidance of holy men, but of great scholars. Luther, at the University of Wittenberg, and Calvin, at that of Geneva, gave an impulse to the mind of the world. The Protestants of Germany, France, Switzerland, Holland, England, and Scotland, either reformed the existing Universities, or established new ones, on the obvious principle that Christianity cannot sur-

render intellectual cultivation to its enemies. Religion needs men of might in every age. The glory of a nation, no less than the power of the Church, consists, in no small degree, in the influence of its literary institutions. What would Geneva have been without its great University, and the intellectual theologian who numbered his scholars from every country in Europe! What would Scotland have been without its Universities at Glasgow, St. Andrews, Edinburgh and Aberdeen, and without its Knox, Rutherford, Melville, Erskine, Henderson, and other gifted champions of our stern and precious faith? The Puritan leaders of New England, whose influence is traced upon generations and upon states, were University-trained men and University founders. The Church had been often seen in the wilderness before the men of Plymouth worshipped God upon unknown shores; but a college in the wilderness had few precedents in human history. Sixteen years after the landing at Plymouth, the New England fathers commenced their great literary institution, and sturdy as the soil they trod upon, they worked the granite of education into the temple of the Lord. Our Presbyterian fathers, whose piety was sagacious in adopting a similar policy, early turned their attention to a college, as an essential means of the Church's prosperity. Their successors have enlarged their plans; and the Colleges of the Presbyterian Church, have demonstrated in Providence their connexion with its prosperity, by training ministers for its pulpits, Christian rulers for the state, and multitudes of high character for professional and private life. An interest in Colleges has always been one of the characteristics of our denomination; and a full provision for their support is one of the axioms of a sound policy.

LAFAYETTE COLLEGE.

This institution, under the administration of Dr. D. V. McLean, as President, is gradually recovering from its declining condition. An effort for its endowment on the scholarship plan has been auspiciously commenced, and will be efficiently prosecuted. The following is the outline of the plan.

There is every reason to believe that this excellent and liberal plan will succeed.

PLAN FOR THE ENDOWMENT OF LAFAYETTE COLLEGE, EASTON, PA.

1. *One hundred dollars* paid shall entitle the subscriber to the tuition of all his sons, without further charge in the College proper; or, instead of his own sons, those of any family he may designate; and for every additional hundred dollars which the same individual may pay, he shall have the privilege of designating the sons of any family he may think proper to receive tuition in the College, as above.

2. *Five hundred dollars* paid by an individual, an association of individuals, or by a congregation, shall entitle the individual, association, or session of the church or congregation, to a perpetual scholarship, to which the party may appoint any individual they may select—and the scholarship may be devised

by will as any other property. The incumbents on any of the scholarships to be subject, of course, to all the rules and regulations of the College, as well as the discipline.

3. No subscription shall be binding until the sum of *One Hundred Thousand Dollars* has been actually subscribed, at which time all subscriptions shall be due and payable, and shall draw interest until collected. Upon the payment of the subscriptions, scrip will be issued, which may be transferable as other property, as above specified. The funds invested, to be secured by bond and mortgage on unincumbered real estate, or other good and sufficient security.

4. The trustees bind themselves and their successors, that the funds thus contributed shall never be used for purposes inconsistent with the views of Christian Truth, as now entertained by the Synod of Philadelphia, in connexion with the General Assembly of the Presbyterian Church in the United States.

5. Donations of any sums will be thankfully received.

OGLETHORPE UNIVERSITY.

Oglethorpe University, having completed its endowment, is advancing in a career of prosperity which promises a large harvest in a rich field. During the year a precious season of revival has been as the early and the latter rain. God has at several different periods poured out his Spirit upon the Institution; and a large number of youth have been trained, not only to literary attainments, qualifying them for useful spheres in this life, but to the experience of the immortal hopes and joys of religion.

HANOVER COLLEGE.

Hanover College is in a higher state of prosperity than at any period of its history. The number of its students is about 150, of whom about 80 are in the regular College classes. During the year, God has poured out his Spirit upon the College in a remarkable manner. Providence records the interesting fact that 120 young men out of 150, who are pursuing their literary studies, are professors of the religion of Christ, and about one-half of these are looking forward to the ministry. Of the Senior Class, twenty-two in number, thirteen are seeking the ministry in home or foreign fields. In this institution so signally blessed by the Spirit, the Bible is studied daily by every class, and by the Senior Class in the Hebrew language. The following letter gives some further account of the institution and of the attempt to secure its full endowment.

“RELIGIOUS INSTRUCTION.—In accordance with our plan of introducing daily Biblical instruction (which is now fully carried out in every department of college and grammar school), eighteen of the Senior Class are engaged in studying the Hebrew Bible; the Junior Class are studying the Evidences of Christianity in Home; the Sophomore and Freshmen read the Greek Testament daily; and the younger portion of our students recite in the English Scriptures. So far, this feature of our course of study has, I believe, met the *decided approbation* of our students, professors, and non-professors; and there is abundant evidence that the addition of scriptural study, though it requires *four* recitations

daily from every class (i. e. three in secular, and one in religious knowledge), has in no way impeded their progress in secular learning.

“FINANCIAL CONDITION.—The financial condition of the Institution, as presented in the Treasurer’s last report to the Board of Trustees, is satisfactory, considering that five years ago we were without a dollar; and, in the re-establishment of a broken-down college, were impeded by the prejudices occasioned by a former failure. Our permanent funds are about forty thousand dollars; a considerable portion of which, however, is yet unproductive. About *ten thousand* dollars were secured last year, chiefly through the labours of our agent. Still, the whole amount, were it equally productive, would, in its present condition, uninvested for the most part, yield us less than \$2,500. The tuition fees have, indeed, increased; but there has also been an increase of expenditure for the support of one additional professor. A considerable portion, too, of our permanent fund, which would otherwise have yielded us eight per cent., has been necessarily absorbed, for a time, in the purchase of land; the result is, that the Faculty have received salaries by no means sufficient to meet their wants. We try, however, to live by faith, and to live in hope: but hope deferred maketh the heart sick. We could, to be sure, even in our present circumstances, support the Institution *with a reduced Faculty*; but we could not, in such a condition, impart that education which the Church ought to expect from anything called a *college*. Our only recourse, therefore, must be to the Board of Education.”

MCDONOUGH COLLEGE, ILLINOIS.

McDonough College is situated in the “Military Tract,” between the rivers Illinois and Mississippi, one of the richest districts of country probably on the globe. Its future influence must be great, and its history thus far augurs well in behalf of the sagacity, enterprise, and perseverance of those whom Providence has called to engage in this good work.

“MCDONOUGH COLLEGE is located in Macomb, McDonough County, Illinois, in the centre of the finest portion of that State. It is entirely under the control of the Presbytery of Schuyler, with a charter giving equal privileges to any other Presbytery or Presbyteries, Synod or Synods, that may choose to unite with them. They have commenced operations with a good substantial brick building, 60 feet long, 40 wide, and two stories high, delightfully situated in the town of Macomb, on a four acre lot, which cost about four thousand dollars, and is entirely out of debt. The Institution has been in operation near two years, under the care of Rev. R. Harris, A.M., Professor, with two assistants. During the last year the number of students ranged from 75 to 80, of a mixed character, all in the early part of their course yet, but it is expected that a regular Freshman class will be organized at the beginning of the college year, next November. At the last meeting of the Board the Rev. W. F. FERGUSON, A.M., was elected President and General Agent, and is expected to enter upon his duties at the beginning of the winter session. Additional Professors and Assistants will be added, as fast as the wants of the Institution require, until there shall be a full Faculty. The charter is full and liberal as could be desired, and it is intended to make the course of instruction as full and as thorough as in the best Institutions of the country. It is intended especially for the training of young men for the gospel ministry to supply the wide destitutions of our country, and send the gospel to heathen lands; it will be, therefore, thoroughly Presbyterian in its whole spirit, the Bible will be regularly used, and the Shorter Catechism taught to all whose parents and guardians do not object.”

DES MOINES COLLEGE, IOWA.

This Institution is making progress amidst the pressure of many unsupplied wants. The trials of a college in a new country are necessarily very great; but God is encouraging our brethren to lay the foundations of their enterprise with prospects of usefulness and success.

Des Moines College is pleasantly located in the village of West Point, Iowa, ten miles from Fort Madison, twenty from Burlington, and twenty-eight from Keokuk. It is easy of access in all directions, and in point of morals, cheapness of living, healthfulness of climate, beauty of situation, &c., few places are better situated for the purposes of education. This Institution is now in a prosperous and growing condition. The entire expense of boarding and tuition need not exceed forty dollars per session, and may be reduced to less than thirty. Something has been done in the way of procuring a library, and it is in contemplation to increase the library and secure Philosophical and Chemical apparatus by the commencement of the next session.

The course of study is modelled after the best Literary Institutions in the country. The Faculty consist, as yet, of only two Professors, viz.: Rev. JAMES C. SHARON, A.M., Professor of Languages, and Rev. THOMAS H. DINSMORE, A.M., Professor of Mathematics. The members of the Faculty will be increased as their services are demanded.

CARROLL COLLEGE, WISCONSIN.

Since the last report of the Board, the Rev. John A. Savage, of Ogdensburgh, N. Y., has been called to the Presidency of Carroll College, and he has accepted the appointment. Leaving a large and attached congregation, he has followed what appeared to be the direction of Providence, and has entered upon his work with a determination to devote all his energies to its successful prosecution. The Academy at Waukesha, which is the preparatory department of the College, has been favoured with quite a large number of students, and is increasing in the confidence of the public. Arrangements are being made to erect a suitable building for the College proper, which will soon be organized in regular form, with its classes, apparatus, and library.

WASHINGTON COLLEGE, TENNESSEE.

The Rev. E. T. Baird has entered upon the Presidency of this Institution with good prospects.* Washington College has had many difficulties to encounter, especially those connected with a want of harmonious action among the friends of the Presbyterian Church. Our denomination is comparatively small in East Tennessee, and the hope is indulged that our brethren in that interesting section of country will combine their strength upon one insti-

* The subject of his inaugural address was the "*Vocation of a College in a Progressive Age, a Free Commonwealth, and an Evangelical Church.*"

tution. Under any circumstances, extraordinary providences expected, Washington College *must be sustained*.

AUSTIN COLLEGE, TEXAS.

Through the indefatigable energies of the Rev. Mr. McKinney, President of Austin College, and of the Rev. Dr. Baker, its financial agent, this Institution is gradually strengthening itself for literary and religious service. Like a lone star, emerging from the clouds of an unsettled firmament, Austin College is shining forth in the openings of a hopeful sky. If it goes on as it has begun, the success of the Institution is sure, under the blessings of a favouring Providence. Among the encouragements of its financial state, the Board record, with gratitude to God, what the modesty of the donor cannot be permitted to conceal, the donation of a tract of valuable land by Rev. *Benjamin Chase*, of Natchez, Mississippi, estimated to be worth from \$15,000 to \$20,000.

Dr. Baker, in writing from Texas, thus refers to Austin College :

“My reception in the Northern and Eastern States was kind and cordial, and my *success*, as agent for Austin College, was better than I had anticipated. I had to operate under many peculiar discouragements—had ‘wind and tide’ against me; and yet, I obtained in money, books, maps, globes, and good subscriptions, about FOUR THOUSAND FOUR HUNDRED DOLLARS. Besides this, I had encouragement to believe that I should receive, in due time, something handsome from certain generous-hearted individuals, who chose rather not to subscribe any definite amount. On reaching home, I found that the Board of Trustees had been acting very efficiently, and yet very prudently. The MAIN EDIFICE, which is to cost about twelve thousand dollars, has been contracted for; and, I am free to say, our prospects of ultimate and triumphant success are highly encouraging. If I mistake not, we shall, here, in the beautiful and flourishing town of *Huntsville*, have a College which will be a credit to Texas, and an honour to the Presbyterian name; and, all this too, mark, at *no distant period*. Our worthy President, the Rev. Samuel McKinney, is the very man for this enterprise. He is both a gentleman and a scholar: not only so, he is a first-rate disciplinarian, and with all is a man of indomitable energy—the very kind of man we need in this great frontier State. I am happy to find that my communications (some of which were published in your excellent and widely extended paper), have been read with interest by many of our communion, in several of the blessed old States, and that a goodly number, both of the ministry and laity, are coming to Texas. Now is the time to plant churches, and foster literary institutions in this—destined to be the great Empire State of the South—and right glad am I, that AUSTIN COLLEGE has been chartered, and that it is now, as I trust, winning golden opinions every day! Heaven speed the enterprise, and crown it with great and glorious success.”

WESTMINSTER UNIVERSITY, N. Y.

A Charter was obtained at the last session of the Legislature of New York for a University to be located at Buffalo, under the title of the Westminster University. It is designed to be conducted on religious principles, and to be under the supervision of the Presbyterian Church. Our brethren at Buffalo have manifested great

zeal in procuring the charter and preparing a plan for the endowment of the institution under the direction of its fiscal officer, the Rev. Dr. Burtis. Whereunto this enterprise will grow, or what is to be its future history, is known only to the great Head of the Church. Buffalo has some advantages which indicate it as a good site for a literary institution; and it is to be hoped that, since a charter has been obtained, every effort will be put forth, adapted to carry into successful execution the great object in view.

The Board desire to do a great deal more to assist the Colleges under the care of the Presbyterian Church than they have yet been able to do. These institutions are prominent citadels of our strength; they deserve constant encouragement and co-operation as rallying places to defend our present heritage and to enlarge its dominion in the name of our King. The training up of an intelligent and pious band of youth, is one of the greatest blessings to the Church, to the State, and to the world.

THEOLOGICAL SEMINARIES.

The connexion of the Board of Education with Theological Seminaries has been merely temporary. The aid rendered in supplying the deficiency in Professors' salaries, was in view of efforts in progress, designed to secure an adequate permanent endowment. The Seminary at New Albany, the wants of which prompted to this form of action on the part of the Board, has taken measures which will hereafter supersede the necessity of aid from the general funds of the Church. The Board have during the year made an appropriation of \$500 towards the institution; and if the comparatively small sums advanced in the exigency of a trying interval, have assisted in the prosecution of more active measures for its financial prosperity, the expenditure will be regarded with satisfaction by the Church at large. The appropriation for the year terminates, so far as the Board now see, their official connexion with all Theological Seminaries.

PUBLICATIONS.

“*The HOME AND FOREIGN RECORD of the Presbyterian Church,*” in which the Board of Education have a joint interest with the other Boards, has an increased circulation, amounting in the aggregate to more than 11,000. It is greatly to be desired that this publication should receive a much more extensive circulation than it now enjoys. Combining interesting official information, relative to the progress of the Church in all departments of its benevolent enterprises, it might well receive audience in every family, as a herald of Zion, bringing good tidings for its good. A similar paper in the Free Church of Scotland, has a circulation of 30,000 copies.

The Board have commenced a series of “*Permanent Educational Documents,*” whose object is to bring before the Church, in a

popular form, and as circumstances may seem to require, topics embracing the whole subject of Christian Education. At the request of the Board, the Rev. James W. Alexander, D.D., has written "*An Address to Teachers on the Importance and Means of an Increase in the Number of Gospel Ministers.*" This document discusses an important subject with signal ability, and urges, in an affectionate, evangelical spirit, motives adapted to enforce its practical recommendations. It is in the form of a tract of 20 pages, and has been stereotyped. The first edition of 5000 copies has been struck off; and the Board desire to give to the document a gratuitous circulation as wide-spread as possible. Copies of the Address are herewith submitted to the Assembly.

AGENCIES.

Almost the entire agency of the Board, in collecting funds during the year, has been performed by Dr. Chester, the Associate Secretary and General Agent, with such aid as could be rendered by the Corresponding Secretary. During the principal part of the year, both officers laboured from Sabbath to Sabbath in presenting the claims of education to the Churches, and in endeavouring to secure that co-operation, spiritual and financial, which the great interests involved so imperatively require. Dr. Chester has travelled extensively in the West and Northwest, has visited many of our institutions, and laid a train for extended operations the ensuing year.

The Board have long been desirous of acting with more efficiency in the West, and in assisting the Churches of that great and growing section of our country in drawing out more fully the educational resources, on which their own prosperity so essentially depends. The *Rev. Dr. James Wood*, who was last year appointed by the Board to a general agency in the West, felt constrained to decline the appointment. An arrangement has been made with the *Rev. William Speer*, of Pittsburgh, by which he accepted an agency, beginning from April 1st, 1851, in the field covered by the Synods of Pittsburgh, Wheeling, Ohio, and Cincinnati. The Board anticipate the happiest results from the efforts of this beloved brother in this inviting and rich-yielding part of the vineyard. A renewed application was subsequently made to *Dr. Wood*, to superintend the whole of the western field, except that belonging to the Pittsburgh agency. The Board are led to hope that *Dr. Wood* will consent to engage in the work, his appointment dating from the 1st of May. *Dr. Wood's* long residence in the West, his general reputation in the Churches, and his experience in the cause of education, afford the strongest assurances of success in this department.

Dr. Benjamin H. Rice, of Va., undertook an agency in the bounds of West Hanover Presbytery, at the request of his Presby-

tery, with the view of calling the attention of the Churches generally, to the duty of seeking an increase in the ranks of the ministry. In the course of his visitation of the Churches—a service which he performed without compensation,—he was successful in taking up considerable contributions for the treasury of the Board. It seemed to be a happy expedient to engage an honoured and well-tried servant of Christ, to bring before his own Presbytery the great duty of providing an adequate ministry for the Church.

The *Rev. Dr. Howe*, of Columbia, S. C., and the *Rev. Dr. Talmage*, of Milledgeville, Ga., have superintended the educational work within the bounds of their respective Synods, with great success. The Synod of S. C. alone, by means of scholarships, permanent, and annual, raised about \$3,300 for the young men pursuing their studies chiefly in the Theological Seminary at Columbia.

On the whole, the Board contemplate with great satisfaction, the arrangements made for the prosecution of the work of education in all parts of the Church. Under the auspices of a benignant Providence, who has thus far blessed their operations with tokens of favour, the hope is indulged that the educational sympathies and resources of the entire Church will hereafter be evolved with a cordiality and efficiency, more becoming our character, our wants, and our influence.

STATE OF THE TREASURY.

The following is a general view of the finances of the Board of Education during the last ecclesiastical year. The particulars will be found in the Appendix.

MINISTERIAL EDUCATION FUND.

Balance at Philadelphia, May 8th, 1850, - - - -	\$4,363 90
Do. at Pittsburgh, Louisville, and Columbus, - - -	415 76
	<hr/>
	\$4,779 66
Cash received at all the Treasuries, - - - -	31,700 59
	<hr/>
Total amount of available funds, - - - -	36,480 25
Amount paid on orders of Executive Committee, - - -	31,892 76
	<hr/>
Total Balance, May 5th, 1851, - - - -	\$4,587 49

GENERAL EDUCATION FUND.

Balance, May 8th, 1850, - - - -	190 24
Cash received from churches, &c., - - - -	*5,896 00
	<hr/>
Total amount of available funds, - - - -	\$6,086 24
Amount paid on orders of Executive Committee, - - -	6,068 27
	<hr/>
Balance, May 5th, 1851, - - - -	\$17 97

* Of this sum \$500 were transferred from ministerial fund, by consent of donor.

AFRICAN FUND.	
Balance, May 8th, 1850, - - - - -	\$993 86
Cash received, (Interest.) - - - - -	90 00
	<hr/>
Amount paid on orders of Executive Committee, - - - - -	\$1,083 86
	50 00
	<hr/>
Balance, May 5th, 1851, . - - - -	\$1,033 86
	<hr/>

Part Third.

HOME, THE SCHOOL, AND THE CHURCH.

The third part of the Annual Report of the Board will consider the relations of Home, the School, and the Church, to the training and salvation of the soul.

Three agencies are chiefly instrumental in preparing the human soul for the duties of this life and of the life to come. The agency of HOME is, by God's appointment, peculiarly great in its forming power. It is to parental training, to a father's counsels, or a mother's instructions, that the most of men are indebted in Providence for the character they possess, and for the hope that enters within the veil. By the familiar fireside, beneath the welcome shelter of the paternal roof, in the midst of the kindly and endearing influences of the homes of childhood, an early impress and direction were given to future destiny.

Next to home, the SCHOOL has an important agency in developing character for good or for evil. Whether in the country common school of rude appearance, or in the city academy and seminary of higher pretension, wherever an education was obtained, it was *there* that active power was at work to make men what they are. The schoolhouses of youth are looked back upon as the places where the mind, and the heart, and the conscience received deep and enduring impressions.

The other agency is that of the CHURCH. The old family pew has records of immortality for the parents and children who occupied it—records of glory or of shame, which outlast the pulling down of old churches and the putting up of new ones. The salvation of the soul, however much promoted by early training and education, is most frequently consummated in the sanctuary. According to the ordinances of grace, the preaching of the cross is ordinarily the occasion of revealing the wisdom and the power of God.

It is not maintained that there are no other agencies in forming the human character than those mentioned; but these are believed to be the principal, and they are the agencies which chiefly concern the operations of the Board of Education.

HOME.

“Everything that is moral in a nation, and holy, worthy, and useful in the Church, if not actually formed, is fostered and cherished before the household fire.”

1. One of the great advantages of HOME for the inculcation of religion is, that its instructions begin *early*. Long before the teacher or the minister can gain access, the parent is in daily contact with God's immortal gift. Though our nature is corrupt, even unto death, the arrangement of Providence which gives a faithful parent the opportunity to bring God, and truth, and duty before the dawning mind, is a most precious and weighty compensation. A great deal can be done by early training to secure spiritual blessings. The promises of God, like the angels who welcomed the infant Redeemer, are a heavenly host, bright-shining, and glorious witnesses of the fulfilment of the covenant. God has connected the means with the end. Whilst the blessing is with his Spirit, the agency is with His people. That agency primarily consists in *home nurture*, early and piously at work, resting upon divine promises, and therefore industrious in elaborating the comprehensive and mysterious means. “I will be a God to thee, and to thy seed after thee:” “Train up a child in the way he should go; and when he is old, he will not depart from it.” The raising of the seed is God's stipulation in the covenant; and the promise for the man is in the training of the *child*. The early nurture of home is of unspeakable advantage in maturing the true ends of education. The mysterious power of a *right beginning* is never more clearly exemplified than in the great work of training the human soul for “glory, honour, and immortality.”

2. Home, also, has peculiar opportunities of illustrating by *example*. Divine truth exemplified in the consistent lives of parents, makes a deep impression upon the youthful mind. A child in whose presence religion is daily acted out in all the familiarities of the social circle, is highly favoured of the Lord. Before he understands doctrine, he is made acquainted with practice, and is thus insensibly led on in the way everlasting. The power of godly example, utterly insufficient in itself to counteract natural depravity, is sanctified by Divine grace in the salvation of children and of children's children.

3. Another of the elements which characterize home nurture, is its *facilities for training*. To teach, to give a good example, and to train, are three distinct parts of the work of education. It is important to communicate divine knowledge early, and to illustrate

it by example ; but it is also important to see that the child applies the knowledge he thus acquires. A parent has constant opportunities at home of forming *correct habits* in children, of directing and restraining their impulses, of superintending their whole conduct, of training them to act out what is right. By means of watchful supervision, seasonable counsel and discipline, vicious ways can be in a good degree anticipated or broken up, and habits of rectitude early cultivated.

4. Then, too, there is a direct power in the *parental and filial relation itself* to give efficacy to home instruction. The tie which binds parent and child is among the sweetest attachments of life. The natural authority of the parent is acquiesced in with deference and affection ; and the instructions of a father and mother possess greater influence than those which flow through any other channel.

5. Nor must be omitted among the advantages of home, the fact that its nurture is carried on amidst the *seclusions of domestic life*, comparatively free from the temptations, the turmoil, and the interruptions of the world. God has separated the home-kingdom from invasion by natural boundaries better defined and more authoritative than mountain landmark, or civil and political division.

Considerations like these give to home instruction a prominence among the means that sway the destiny of our race. Religion claims the advantages of the domestic circle as her own covenant rights, she says, "Fathers ! mothers ! bring up your children in the nurture and admonition of the Lord. Receive them, as God's gracious gifts, for his glory ! Their salvation is closely connected with your faithful endeavours. The promise is to you, and to your children, to those children whom you have so often nursed in infancy, kissed with tenderest love, and whose very curls and smiles are grateful to your heart. The promise of immortal life is to you and to them ; but it is a promise linked with active duties on your part." "These words which I command thee this day shall be in thine heart. And thou shalt diligently teach them unto thy children, . . . and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up." "That the generation to come might know them, even the children which should be born, who should arise and declare them to their children."

It is a true remark, that "although grace does not come *by* succession, it commonly comes *in* succession." The destiny of children is in a great measure decided by household influences, and Christianity has ever vindicated and honoured home as the scene of her triumphs, the favoured retreat of her enlightening and gracious instructions made efficacious by the Divine Spirit.

THE SCHOOL.

The SCHOOL, as an instrumentality for the promulgation of religion, has an important place among the means of human instruction. Institutions of education occupy at the present age a more commanding position than at any other period. The advancement of society has brought with it more organized benevolence, more concentration of effort, more enlarged plans. The Jews were, however, by no means destitute of schools and places of public instruction.* In the Jewish schools, as well as in those of the early Christians, instruction in the Scriptures was a primary end, the great design of their establishment. The Pagans of Greece, and Rome, and other nations, had public schools for the education of youth, in which their heathen mythology held a prominent place as a study. In all nations making any pretensions to civilization, the school has been auxiliary to religion. If even Pagans thought enough of their gods to bring religion into their public institutions, surely the followers of the Lord Jesus Christ must be remiss indeed, to abandon an instrumentality so highly adapted to the inculcation of divine truth in the minds and hearts of the rising generation.

At the time of the Reformation, Christianity devoted itself with new interest to the education of the young. Calvin was the means of establishing, at Geneva, a complete system of public instruction from school to university, a system in which the church had the selection of teachers, and in which religion was definitely and fully taught. A few years later, Scotland laid the foundation of her parochial institutions on similar principles, the glory of which abides to this day in the Established and Free Churches of the land of Knox. In Holland, England, France, and Germany, the reformers acted upon the same general plan of communicating religious instruction in the schools. The Puritans of New England adopted substantially the same system; and it is only within thirty or forty years that the Shorter Catechism has ceased to be a regular part of common-school training in New England. The fathers of the Presbyterian Church were equally zealous for God in their

* EDUCATION AMONG THE HEBREWS.—Strange as it may perhaps seem to some of us, there has scarcely ever been a nation in which the people were so universally taught to read. That such was very generally the case in the time of our Saviour, we would infer from the manner in which he often appeals to the people, asking, "Have you not read what Moses saith?" "Have ye not read in the Scriptures?" thus implying that his hearers could and did read the writings of Moses and the prophets. The same thing is plainly to be inferred when we are told respecting the inscription which Pilate placed over the head of the Redeemer at his crucifixion, "This title then read many of the Jews." But we have proof that may be viewed as still more conclusive. We may quote the law which impliedly enjoins it on parents as a solemn duty, that the young should be taught to read and to study the statutes and the ordinances which God had revealed. "The words which I command thee this day," he ordains, "shall be in thy heart, and thou shalt teach them diligently to thy children, and thou shalt write them upon the posts of thine house, and on thy gates."—*Dr. Matthews.*

early efforts to educate the young. The schools and academies under their care were strongly imbued with the religious spirit. The General Synod of our church, in 1766, enacted as follows: "That special care be taken of the *principles and character of schoolmasters*, that they teach the *Westminster Catechism* and Psalmody, and that the ministers and church sessions see *that these things be done.*" As long as the Church had education under her care, the school was the help-meet, formed out of her own side, to train her children for the Paradise of God.

For the last thirty years, however, the State has, in this country, assumed the control of the work of education; and, as a natural consequence, religion has ceased to be a part of elementary instruction. The Presbyterian Church, unwilling that "the children, whom God has graciously given her," should be brought up without religious influences, is endeavouring to return to the old system, and to organize schools of her own, in which the truth of Christ shall be taught in connexion with secular learning. But "why should Christianity be taught in an institution of learning? Why should religion be introduced at all into education?"

1. In the first place, because Christianity should *infuse its life-giving spirit and truth into every instrumentality designed for the benefit of society.* In a Christian land, every organization aiming at the public good, that leaves out of view religion, dishonours Christ, and can have no sure promise of his blessing. He, who took up little children in his arms, has said, "Feed my lambs." If it is our duty as a Christian nation to recognise God in our halls of state and national legislation (where the meetings are at least opened by prayer), surely it is our duty to do so in those departments which more peculiarly owe their origin to religion,—the departments of organized benevolence, including that which embraces the nurture of the young. Indeed, the education of the young more properly belongs to the Church than to the State. The Church may, for the public good, surrender her children to be educated by the State, provided the latter can do the work according to Bible principles; but no one will deny, especially in this country, that when the Church thinks that the State fails to educate in a way accordant with God's word, the Church has a perfect right to undertake the education of her own children in her own way. Every individual has this right, and so has every church. If the State refuses to give the proper religious instruction in the public schools, the Church is bound to undertake the work herself—and that, on the broad ground that the public institutions of a Christian land should pay homage to the truth of revelation.

2. A second reason for introducing religion into seminaries of learning is founded upon the *moral nature of those who are to be educated.* We have a moral constitution as well as an intellectual one; unending life as well as present life. Education properly embraces the *whole nature* of the child. The plan, therefore, that

proposes to educate the moral in connexion with the intellectual nature, instead of deserving the stigma of bigotry and sectarianism, is really *philosophical* as well as *religious*. The true object of education is to prepare our children for all their duties to God and to man—to develop the heart and conscience as well as the mind—to take the comprehensive range which embraces all the powers, the intellectual, the moral, and the physical. No parent would patronise a school where the health, the physical nature of the child, received no attention. This is a proper part of education, a branch that cannot lawfully be neglected. But shall the conscience of the child receive no training? Is this the only part of education that our schools can discard without exciting the indignation of the community? Surely the moral and the immortal belong to the soul of a child. Our schools ought to educate youth according to the nature which God has given them, not in fragments, but according to the unity of the divine workmanship.

It is the glory of Scotland's statute of 1559, that its preamble distinctly states that the object of her parochial system of education was "the godly upbringing of the youth of this realm." It was a great and wise saying of John Knox, "Put up the School with the Church." A true system of education must recognise religious aims. That education is faulty which only draws out the mind, but cares nothing for the conscience; it is faulty philosophically, it is faulty religiously.

3. In the third place, religion should accompany education, because education is a *process demanding the constant direction of a true law*. Education does not consist in merely storing the mind with knowledge; it trains the mind itself to the use of knowledge, and evolves and disciplines its powers by a constantly transforming and quickening influence. The mind is not like the inactive vase which simply receives the flowers which beautify it; but, like the flowers themselves, it germinates by a living principle. The character of its thoughts and feelings depends upon the elaborating processes which education has established within the soul.

Now it is maintained that religion, and not human wisdom, should regulate as far as possible this whole work, and give it a right direction from the very starting-point of life. Education should anoint religion upon the throne of the soul, and assist in maintaining its regal rights and dominion. Christianity can be excluded as a regulating principle only on the plea that it has nothing to do with education—a plea of infidel ingenuity or political expediency which the Church cannot admit. It is clear that if religion has anything to do with the training of the human soul, the critical time is the season of youth, when character may be hopefully and permanently formed. It is also clear that the principle, which should give law to education, should not only be a religious one, but be applied day by day, just because the process of education is going on day by day. The soul needs the steady nurture and guidance of

religious truth as much as the grass and the corn need the light of the sun. The inculcation of religion directs and strengthens the laws which should govern the process of education; and as everything depends upon this training process, religion, which is its true directing power, should exert a constant influence day by day.

4. A fourth reason for employing the school in carrying on the religious education of children is its *practical availability*. Surely no place is better adapted for training, than the training-place itself. How easy is it for a Christian teacher to admit religious instruction into the school, where all other instruction is given! This is the very time and place to add religion to whatever else is taught, to preserve the harmonies of education, to dignify all branches of knowledge by the addition of that, without which none are of real value. The school is available for religious instruction on account of its regularity and system. It is just as easy to assign hours for special religious instruction, as it is for instruction in any department of secular knowledge. Nor will religious instruction interfere with the intellectual progress of the school. Aside from the fact that religious acquisitions are intellectual in the highest sense of the word, there is a tendency in religious studies to promote good government, and to encourage diligence. Moreover, the exercises of religious instruction, and of prayer, and of singing, give a variety and character to the occupations of the schoolhouse, which leave upon a child the happiest impressions.

When the mind is expanding in the daily pursuit of elementary and general knowledge, it is a hopeful thing to introduce religion along with it in friendly familiarity. But if the mind be allowed to receive its education without the accompaniment of religion, it is exceedingly difficult ever to secure the homage and the influence which properly belong to religion. The old maxim holds true, that "early friendships are the most cherished and the most lasting." A youth, who has been trained up with religion as his friend, will rarely forsake it in after life; and, next to home, there is no place more available than the school to bring religion and learning into pleasant and transforming communion.

5. A fifth reason in favour of giving to the school its true position among the institutions of the Church is, that religious instruction in school *adds to the value* of the religious instruction of the most favoured home, and helps to supply the deficiencies or the utter neglect of homes less friendly in their religious influences.

Some say, "give religious instruction at home." By all means. But let it not stop there. Let the school go on with it, and the academy, and the college. Let all the institutions of education carry forward the teachings of the fireside. Let the sweet child who has been taught by his mother to say his prayers and to repeat his catechism and to sing his hymns, be met at the school with the same persuasive remembrances of God and immortality. Let not his education be Christless as soon as he leaves the parental

roof. It is the very time he needs religion most. He is immortal wherever he goes, and immortal things should be kept before him with a perseverance that pleads a divine promise for a blessing. However thorough a parent may be at home in the religious education of his children, he will find that a truly Christian school is adapted to impress divine truth upon their hearts, and to lead them on far more rapidly than if this aid was not afforded.

It must also be considered how little time, after all, even pious parents actually give to these weighty matters,—especially where business with its tyrannical claims calls away the father from morning to evening, and where many a mother has cares which often render impossible the execution of purposes for which her heart yearns. Pious parents would generally find religious schools important auxiliaries to their own imperfect efforts in religious education.

Another urgent fact is, that *many parents impart no religious instruction at all to their children.* This is, alas! too extensively the case. Shall such children grow up in our congregations in comparative ignorance of Christ? They may, it is true, go to the Sabbath School, and be much benefited by its instructions. But what is an hour or two on the Sabbath, if followed by neglect during all the hours of all the other six days? There is no dispensation in the Bible to teach religion only once a week; and least of all, to do so as a plea to palliate the omission of duty day by day. "This ought ye to have done, and not to leave the other undone." Even irreligious parents are commonly grateful to others for the religious instruction of their children, and would be not only willing, but glad to send their children to religious schools. The benefits of such schools would extend to every class.

6. A *sixth reason* for the inculcation of religion in our institutions of education is its connexion with the *salvation* of our youth, as manifested in experience.

All aims of Christian training concentrate in this, the highest aim in heaven and on earth, even the salvation of the soul. If religion be wisely inculcated upon the human mind and heart from early life at home, on through the different stages of public instruction, such use of the means of grace will not ordinarily be in vain. Why is it that the children of Christian parents unite with the Church so much more frequently than those not piously trained, and that revivals of religion so often visit Christian schools and colleges, to the exclusion almost of any others? It is because the truth of Christ is kept before the mind in a way adapted to secure its homage; because the commands of God are obeyed, his Spirit invoked, his ordinances regarded. "Line upon line and precept upon precept" obtains the blessing of promise upon promise. The system of education that attends to religion in its appropriate season reaps sheaves of rejoicing on the field of youthful culture.

One of our religious Journals states that the pastor of a large church in Ohio kept for several years a table of statistics, embracing the principal facts pertaining to his Sabbath Schools and Bible Classes. In these tables were columns of attendance and of punctuality, and also columns exhibiting how many scholars recited perfectly the Shorter Catechism and other lessons. An inspection of the tables for a series of years shows that conversions were very nearly in the ratio of punctuality. Almost every one who attended eighty or one hundred lessons became a hopeful convert. In five years 175 members of his Bible Classes united with the church. This remarkable statement proves two things directly in point, viz., that the inculcation of Bible truth is, under God, blessed to the salvation of the soul; and secondly, that this blessing is in a degree proportionate to the judicious assiduity of its inculcation.

It deserves notice that in regard to persons religiously educated there is more or less hope of their conversion in after years. There may even be an interval of open profanity, as in the case of John Newton, which may be succeeded by a life of consecration to Christ in the beauties of holiness. As Dr. Witherspoon remarks, "The instances of conversion in advanced life are very rare: and when it seems to happen, it is perhaps most commonly the resurrection of those seeds which were sown in infancy but had been long stifled by the violence of youthful passions, or the pursuits of ambition and the hurry of an active life. I have known several instances of the instructions, long neglected, of deceased parents at last rising up, asserting their authority, and producing the deepest penitence and real reformation. But my experience furnishes me with no example of one brought up in ignorance and security, after a long course of profaneness turning at the close of life to the service of the living God."

The Providence of God abundantly utters the testimony of his goodness in sealing with the Spirit faithful instruction in early life. Educational institutions, wisely improving the proper opportunities of bringing the truths and duties of religion before the rising generation, engage in a work that God blesses with the richest spiritual results.

The introduction of religion into institutions of learning is thus enforced by strong considerations. It is right in itself, as an expression of the spirit of Christianity; it is demanded by the moral nature of children, and the very process itself of education; it is comparatively easy in practice; affords great help in strengthening and enlarging the religious teachings of home, and in supplying the deficiencies and neglects in cases where children learn little or nothing of God; and secures, in Providence, the great end of preparation for another world as well as this.

Happy the Church that can point to her religious schools and institutions, and say, "There are the children whom God has graciously given!"

THE CHURCH.

The third great agency for the salvation of mankind is the CHURCH. "In Judah is God known: His name is great in Israel. In Salem also is his tabernacle, and His dwelling-place in Zion." The Church is a spiritual organization, established by God himself for the preservation of his knowledge among men. It is exhibited throughout revelation as the special object of divine favour. Guarded by the watchful providences of nearly six thousand years, Zion still has salvation upon its walls and praise upon its gates. Among the elements of the Church's power are its truth, its stated Sabbath convocations, its divinely appointed ambassadors, and its special promises of the Spirit.

1. "The Church of the living God" is "the pillar and ground of *truth*." The sacred oracles belong to Zion. They are the charter of her legalized existence—and she is their preserver and teacher from age to age. In no place does the truth of God carry more authority to the consciences of men than in the sanctuary.

2. The Church has the advantage of her stated *Sabbath-day* assemblies to preach her lessons of immortality. It is a most efficacious arrangement of grace, that sets apart one day in seven, and commits to the Church its spiritual improvement. Children, trained to come to the sanctuary, associate solemnity and reverence with the acts of worship, and catch many impressive glimpses of the meaning of divine ordinances—of prayer, and sermon, and hymn, and sacrament. The world on this day intermits the activities of its secular industry, and with one accord the people come together to hear. This *congregating power* of the Sabbath, added to its general influences of solemnity, gives to the Church a wonderful adaptation as the instrument for instructing mankind.

3. God has, moreover, given "*apostles, prophets, evangelists, pastors, and teachers*," "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "By the foolishness of preaching He saves them that believe." The plan of commissioning ambassadors to "preach the Gospel to every creature," is the plan of divine contrivance.

There is something in the teachings of the living minister that gives truth itself a deeper meaning. Ministerial influence, great as it is in the sanctuary, pervades also the scenes and relations of domestic life. The faithful pastor carries the testimonials of the Church into his private visitations. He counsels and warns the impenitent; he directs the minds of inquirers to the cross of Christ; he edifies Christians; he comforts them that mourn; he catechises the children; he prays with families; he is at the head of every good word and work; he visits the sick, and communes with the dying, and buries the dead: in short, the Christian pastor concentrates immense influence as a divinely appointed teacher—an influence which belongs to him in his relations to the Church.

4. One other element of the Church's power is the *special promise of the Holy Spirit*. Grace visits households and visits schools, but chiefly in churches does God display His saving power. He "loves the gates of Zion more than all the dwellings of Jacob."

"His mercy visits every house
That pay their night and morning vows;
But makes a more delightful stay
Where churches meet to praise and pray."

The revival at home or in the school, if it did not begin in the meetings of the Church, is usually carried on and perfected amidst the Sabbath and week-day assemblies of Zion. "Of Zion it shall be said, This and that man was born in her." On the day of Pentecost, a mighty spiritual power descended to make the preached word a "savour of life unto life" to the multitude, and throughout every age, grace accompanies the preaching of the cross to the salvation of them that believe. God in a peculiar manner "dwells in Zion," and is "the glory in the midst of her." "The Gentiles shall come to thy light, and kings to the brightness of thy rising." The Holy Spirit is poured out upon the ordinances of the Church, according to the decrees, the promises, the prophecies, and the providence of God.

Sustaining, as the Church does, this divine relation to the salvation of men, her influence must always be sought and honoured among all the other agencies of public instruction.

Sanctuary privileges being of inestimable value in saving the soul, the work of training up ministers for the sanctuary is one of exceedingly great magnitude and responsibility. It invites the co-operation of the good, the wise, the enterprising, the liberal, and the prayerful in Zion. It demands the most earnest supplications to the Lord of the harvest, accompanied by all the honest and efficient efforts implied in the right use of the right means.

The Board of Education have thus endeavoured briefly to direct the attention of the General Assembly to HOME, the SCHOOL, and the CHURCH, as three great and principal agencies in the regeneration of mankind. Presbyterians have ever borne, and must continue to bear, an unwavering testimony to the importance of concentrating pious care and labour upon our youth in their relations to the enlargement and glory of Zion. In proportion as our homes, our public institutions of education, and our churches shall exalt the methods ordained of God for the training and perfecting of the saints, may His blessing be expected through successive generations, rising up to pursue "the chief end of man."

All which is respectfully submitted.

CORTLANDT VAN RENSSELAER,
Corresponding Secretary.

APPENDIX.

ACTION OF THE GENERAL ASSEMBLY.

THE Annual Report of the Board of Education was referred to a Committee consisting of A. W. Leland, D.D., E. P. Swift, D.D., John A. Savage, George Hale, H. N. Wilson, *Ministers*, and A. W. Lyon, James Schoonmaker, J. C. Grier and Thompson Price, *Ruling Elders*. This Committee brought in resolutions which, after discussion, were adopted as follows :

1. *Resolved*, That in the judgment of this Assembly, the wants of the Church, and the general improvement of the age demand increasing attention to the qualifications of candidates for the ministry, and that with the view, partly, of keeping more prominent the idea of the necessity of literary attainments in our candidates, and partly with the view of other advantages, the Board of Education are hereby allowed to give their appropriations the title of scholarships; and the Presbyteries are enjoined to use their best endeavours to raise the standard of qualification for the ministry.

2. *Resolved*, That the practice of requiring from young men a pledge to enter the ministry, especially in the early stages of their preparatory studies, is not deemed conducive to the best interests, either of the candidates, or of the Church: and the Board of Education are hereby authorized to modify their rules accordingly.*

3. *Resolved*, That this Assembly prefer that young men within their bounds who are looking forward to the work of the ministry, should be officially recognized as candidates under the care of Presbyteries only when they are prepared to enter upon their Theological studies, and that until that time they be regarded

* The object of the Assembly in this resolution was to leave the examination of candidates with the Presbyteries without requiring any *written pledges*. The resolution does not dispense with a *declaration to the Presbytery of a present purpose* to enter the ministry; nor does it absolve a young man from any of the obligations naturally binding under the circumstances. The Board of Education believe, indeed, that it would greatly benefit the whole plan of our educational operations, if indigent young men of the proper talents and character were educated in academies and colleges, without any examination before the Presbytery as to their intentions to enter the ministry, until they were prepared to commence their theological studies. But these views were not urged upon the Assembly, nor does the resolution, as passed, have reference to them. It simply declares that anything of the nature of a vow or pledge is inexpedient. The fact that the written declaration of the intentions of the candidate has always gone by the name of *pledge*, shows that its effect was practically more than the mere declaration of a present purpose.

The practice of requiring these written pledges grew up with the forms of the voluntary societies. For several years, the candidates under the care of the Board were recommended by examining committees appointed by the Board. In such circumstances a written pledge was more necessary. But since the whole matter was placed under the supervision of the Presbyteries, there commendation of young men may be wisely left with the sound ecclesiastical discretion of these bodies.

The rules of the Board still require a young man to refund all moneys he may have received, if he abandons his intention to enter the ministry. He is also still required to go through a three years' course of theological study; and the fact of his receiving the appropriations of the Board will be equivalent to his declared acquiescence in all its rules. In short, the *pledge* has been done away with, so far as it was most liable to be a snare to the conscience. Whilst there are still entanglements, in the judgment of many, which may or may not be hereafter removed, the Assembly by a vote which was not far from unanimous, has obliterated the unpresbyterian feature of what has been considered practically a written *pledge*. One of the beneficial effects of this may be increased attention on the part of Presbyteries to the examination and oversight of the young men who may come before them as candidates for the ministry.—*Cor. Sec'y.*

simply as students on probation, under the general watch and patronage of the Presbyteries.*

4. *Resolved*, That whilst home nurture is, according to the word of God and the covenant of his grace, a main reliance of the Church for the salvation of her children, Providence also testifies to the importance of public education on Christian principles in schools, academies, and colleges, and particularly to the intimate relation between Christian education and the power of the Gospel as proclaimed in the sanctuary, and therefore that *home*, the *school*, and the *Church*, should all be imbued with the spirit of consecration to the Lord Jesus Christ.

5. *Resolved*, That this General Assembly, entertaining a lively interest in colleges, in view of the past history of the Presbyterian Church, its present prosperity and its future hopes, learn with great satisfaction the general progress attending this department of Christian education, and also the addition of Westminster College at Buffalo, to the list of these institutions; and it is recommended to our churches and members to assist, as far as possible, in the endowment of our colleges, and to co-operate with the Board of Education in sustaining them during the interval for which they may need aid.

6. *Resolved*, That this General Assembly has a deep sense of the importance of giving to its youth a Christian education in Academies and Colleges on a more extensive scale than has yet been practised within our bounds, and for the purpose of contributing to some extent in bringing forward promising young men of suitable character, other than candidates for the ministry, the Board of Education are hereby authorized to apply to this object whatever funds may be thus specifically appropriated by the donors.†

7. *Resolved*, That in collecting funds for the purposes of education, the Board shall, in all cases, keep the contributions for candidates, and for schools, academies, and colleges, distinct from each other; but if no special direction is indicated, then the funds shall be appropriated to the education of candidates for the ministry.

8. *Resolved*, That the Board of Education, on account of its responsible work, and the increased pecuniary liabilities attending it, be commended to the liberality of all our churches, and that the Presbyteries endeavour to secure collections for the cause of education, either general or ministerial, as may be preferred by the churches.

9. *Resolved*, That the last Thursday of February be observed as a day of special prayer for the outpouring of the Spirit of God upon the youth of our land, who are pursuing their studies in literary institutions, and especially that many of them may be called and qualified by Divine grace for the work of the ministry.

* The object of this resolution is to require a full examination of those who have been studying in reference to the ministry at the academy or college, when they are prepared to enter the theological seminary. Our plan of government seems to consider young men as ecclesiastically candidates for the ministry, only when they have received a diploma from some college, or have prosecuted studies which may be considered equivalent to a collegiate education. This resolution of the Assembly, therefore, not only makes our plan more conformable to our ecclesiastical order, but it brings the young men on their leaving college before their Presbyteries, and requires another examination before they are officially regarded as *candidates* under their care.

Before this renewed examination, the young men are to be regarded as on *probation* and "under the general watch and supervision of the Presbyteries." Their *object* is and has been to enter the ministry; but the Church is not yet prepared to enrol them as her candidates. She requires them to re-examine their motives and qualifications, and to give the Presbyteries another opportunity of testing their merit before they are officially recognised as candidates. A number of the Presbyteries have always acted upon this principle in times past. The resolution of the Assembly is believed to be both orderly and wise.—*Cor. Sec'y.*

† By this resolution the Board of Education is authorized to apply any sums that may be *specifically* given for the purpose of educating deserving young men who are not candidates for the ministry. The amount contributed for this purpose will be usefully expended. Sometimes the Board has received applications from ministers who were unable to defray the expenses of a collegiate education for their sons. Promising youth might be sent to our Presbyterial academies and colleges, who would otherwise never enjoy the advantages of a Christian education of a high grade. If there are benevolent individuals in our Church, who are disposed to assist in this manner young men of high talent and character, it is wise to give them the opportunity of doing so.—*Cor. Sec'y.*

MEMBERS OF THE BOARD OF EDUCATION.

FIRST CLASS, ELECTED IN 1848.—TERM OF SERVICE WILL EXPIRE IN 1852.

MINISTERS.

John McCluskey, D.D.
 S. K. Talmage, D.D.
 S. Ramsey Wilson,
 J. McElroy, D.D.
 Wm. L. Breckenridge, D.D.
 Phineas D. Gurley,
 Samuel D. Alexander,
 John S. Galloway,

LAYMEN.

Alexander Osbourn,
 Henry Potter, Esq.,
 Samuel Hepburn, Esq.,
 Thomas Henderson,
 J. D. Reinboth,
 Mark Hardin,
 Gilbert T. Snowden,
 Col. W. Walton,
 Grisby E. Thomas, Esq.

SECOND CLASS, ELECTED IN 1849.—TERM OF SERVICE WILL EXPIRE IN 1853.

MINISTERS.

Archibald Alexander, D.D.
 Nicholas Murray, D.D.
 A. Macklin,
 William S. Plumer, D.D.
 D. McConaughy, D.D.
 J. McDowell, D.D.
 J. N. Campbell, D.D.
 G. B. Perry, D.D.

LAYMEN.

Archibald Robertson,
 W. R. Thompson.
 Matthew Newkirk,
 Joseph B. Mitchell,
 William Harris, M.D.
 William Nisbet,
 Robert Soutter, Jr.
 Andrew Harris.

THIRD CLASS, ELECTED IN 1850.—TERM OF SERVICE WILL EXPIRE IN 1854.

MINISTERS.

Francis Herron, D.D.
 William Neill, D.D.
 Joseph H. Jones, D.D.
 W. H. Ruffner,
 Francis McFarland, D.D.
 Charles Wadsworth,
 William H. Green,
 John Miller.

LAYMEN.

James Lenox,
 William Maxwell, Esq.,
 James N. Dickson,
 Stephen Colwell, Esq.,
 Thomas Bradford, Esq.,
 Eugenius A. Nisbet, Esq.,
 James Dunlap,
 John J. Bryant,
 Wilfred Hall.

FOURTH CLASS, ELECTED IN 1851.—TERM OF SERVICE WILL EXPIRE IN 1855.

MINISTERS.

Philip Lindsley, D.D.
 David Magie, D.D.
 George Potts, D.D.
 A. W. Leland, D.D.
 C. W. Shields,
 M. B. Hope, D.D.
 Wm. W. Phillips, D.D.
 Wm. Chester, D.D.
 C. Van Rensselaer, D.D., *ex. off.*

LAYMEN.

Daniel McIntyre,
 Nathaniel Ewing, Esq.,
 Thomas McKeen,
 Humphrey H. Levitt, Esq.,
 Frederick V. Krug,
 Joseph Patterson, Esq.,
 Wm. S. Ridgley, M.D.
 James H. Fitzgerald,
 James Blake.

ABSTRACT OF PAYMENTS.

*Abstract of Payments on account of the Board of Education, from May 8th, 1850,
to May 5th, 1851.*

MINISTERIAL EDUCATION.

Expenditures on account of Candidates, viz.			
In their Theological course,	. . . . .	\$13,410	14
“ Collegiate do.	. . . . .	7,940	29
“ Academical do.	. . . . .	3,887	76
		<hr/>	\$25,238 19

GENERAL EDUCATION.

Expenditures on account of Schools,		. . . . .	\$1,299	70
do.	do.	Academies,	. . . . .	1,211 22
do.	do.	Colleges,	. . . . .	2,955 78
do.	do.	Theological Seminaries,	. . . . .	500 00
			<hr/>	5,966 70

OFFICE DEPARTMENT.

Corresponding Secretary's salary, one year,	. . . . .	\$1,800	00
Clerk and Book-keeper's do.	do.	1,000	00
		<hr/>	2,800 00

AGENCIES.

General Agent's salary, one year,	. . . . .	\$1,800	00
Do.	travelling expenses,	. . . . .	419 78
Western Agent's salary, one month,	. . . . .	66	67
Do.	travelling expenses,	. . . . .	25 00
Rev. J. Wood's, D.D., salary, one month and a half,	. . . . .	90	10
Do.	travelling expenses,	. . . . .	14 30
Voluntary Agents' travelling expenses	. . . . .	30	00
		<hr/>	2,445 85

MISCELLANEOUS.

Printing Annual Report, Circulars, Checks, &c.;	proportion to Ministerial Fund, \$201 93; to General Fund, \$99 57,	. . . . .	\$301	50
Office Rent, \$232 50; Postage, \$181 47,	. . . . .		413	97
Stationery and Binding, of which \$2 00 to General Education Fund,	. . . . .		39	77
Proportion of Loss on H. and F. Record,	. . . . .		97	06
Lawyer's Fees and expenses in suits for legacies,	. . . . .		155	79
Cleaning offices, \$28 05; sundries, \$24 15,	. . . . .		52	20
		<hr/>		1,060 29
Total Expenditures,				<hr/> <hr/> \$37,511 03
Of which, Ministerial Education Fund,	. . . . .	31,442	76	
General do. do.		6,068	27	
		<hr/>		\$37,511 03

TREASURY REPORTS.

I. TREASURY AT PHILADELPHIA.

1851. May 8. To cash paid Ministerial Education Fund,	\$28,526 06	1850. May 8. Balance in Ministerial Education Fund,	\$4,363 90
General	6,068 27	General	100 24
African	50	African	993 86
	\$84,644 33		\$4,548 00
Balance in Ministerial Education Fund,	4,182 37	1851. May 5. Cash received for Ministerial Ed. Fund,	28,314 53
General	17 97	General	5,806
African	1,063 86	African	90
	5,294 20		34,230 53
	39,878 53		39,878 53

The undersigned, Auditors of the Board of Education of the Presbyterian Church, have examined the accounts of the Treasurer, J. B. Mitchell, and find them correct, leaving in his hands a total balance of five thousand two hundred and thirty-four dollars and twenty cents.

Philadelphia, May 5th, 1851.

ALEX. OSBOURN, }
F. V. KRUG, } Auditors.

II. TREASURY AT PITTSBURGH.

1851. May 5. To cash paid Ministerial Education Fund,	\$1,740 55	1850. May 8. Balance, as per last Report,	\$ 75 16
Balance,	405 12	Cash received during the year.	2,070 51
	2,145 67		2,145 67

III. TREASURY AT LOUISVILLE, KENTUCKY.

1851. May 5. To cash paid Ministerial Education Fund,	1,268 90	1850. May 8. Balance as per last Report,	228 65
	1,268 90	Cash received during the year,	1,039 95
			1,268 90

IV. TREASURY AT COLUMBUS, OHIO.

1851. May 5. To cash paid Ministerial Education Fund,	537 25	1850. May 8. Balance, as per last Report,	111 65
Balance,	21 21	Cash received during the year,	296 81
	578 46		378 46

The undersigned, Auditors of the Board of Education, having examined the accounts of the Treasuries at Pittsburgh, Louisville, and Columbus, as they appear on the books of the Board, find the balances as follows, viz., at Pittsburgh, four hundred and five dollars and twelve cents; and at Columbus, Ohio, twenty-one dollars and twenty-one cents.

ALEX. OSBOURN, }
F. V. KRUG, } Auditors.

GENERAL RECAPITULATION.

Balance 1850.		Receipts 1850.		Total Income.		Balance 1851.	
Philadelphia,	\$4,363 90		\$28,526 06	\$28,526 06	\$4,182 37		
Pittsburgh,	75 16		2,145 67	1,740 55	405 12		
Louisville,	228 95		1,268 90	1,268 90	21 21		
Columbus,	111 65		378 46	357 25	21 21		
Ministerial Education Fund,	4,779 66		36,501 46	31,892 76	4,608 70		
General,	100 24		6,068 24	6,068 27	17 97		
African Fund,	993 86		30	50	1,033 86		
	5,963 76		44,671 56	38,011 63	5,660 53		

RULES AND REGULATIONS OF THE BOARD.

MINISTERIAL EDUCATION.

The special attention of Presbyteries, Teachers, and Candidates, is called to these rules, which refer to the department of ministerial education, inasmuch as difficulties and delays, both in the reception and quarterly payments of students, as well as other inconveniences, sometimes occur through inattention to them.

I. ON THE RECEPTION OF CANDIDATES.

ART. 1. Every person looking forward to the ministry, is required to present the testimonials of a Presbytery before he can be assisted by the Board.

ART. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination.

ART. 3. The examination shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbyterian Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

ART. 4. An Education Committee, appointed by the Presbytery, may examine and recommend applicants during the interval of the meetings of the Presbytery; and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of students.

ART. 5. If the examination be sustained, a detailed report shall be made to the Board by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the applicant, his age, residence, church membership, place of education, progress in his studies, need of aid, piety, promise, and whatever else may seem proper.

FORM OF THE REPORT OF A PRESBYTERY.

At a meeting of the Presbytery of _____ held at _____ on the _____ day of _____ 18____, the person whose name is given in the following report, having been examined in conformity with the plan submitted by the Board of Education of the Presbyterian Church, is hereby recommended to the Board of Education.

_____, *Stated Clerk.*

Name.	Age.	Residence.	With what church connected.	Stage of education.	Place of study.	Lowest amount required.	To whom appropriations to be sent, and to what place.

[When the Report is made by the *Education Committee*, the above form may be altered to correspond.]

ART. 6. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian church at least twelve months; and in addition to giving good evidence of his capacity for the acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

ART. 7. Applicants will be received under the care of the Board at any of its regular monthly meetings; and, as a universal principle, the Board will refuse to receive no one who has been regularly recommended by a Presbytery, in conformity to these rules.

ART. 8. When a student, who has been pursuing, under the care of the Board, his studies preparatory to the ministry, shall be ready to enter the theological seminary, he must submit to an examination by his Presbytery on all the points required by the Form of Government. And if such examination be sustained, he shall thenceforth, and not till then, be considered officially a candidate for the ministry.

Previously to entering upon theological studies, all young men who have the ministry in view shall be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

[The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself, and involves so deeply the character of the Church and the success of the cause of Education, that it demands the most serious and deliberate consideration; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made.]

II. ON SCHOLARSHIPS AND APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid: and also, that those who receive her aid shall, at stated intervals, prove themselves entitled to it. The Board desire to rest this relation between the Church and her sons on the ground of mutual obligation and responsibility.

ART. 1. The appropriations of the Board are made under the form of *scholarships*, with the purpose of bearing witness, on behalf of the Church, to the importance of high literary attainments in all who have the ministry in view, and to the necessity of possessing these attainments as a condition of securing and retaining the scholarships.

The scholarships are also intended to express, on behalf of the candidates, the equivalent returned to the Church in the form of adequate literary and theological preparation for the sacred office.

ART. 2. No student shall receive the avails of a scholarship, until the testimonials of his Presbytery are received by the Board; and new testimonials will always be required at the commencement of the theological course.

ART. 3. Every person on a scholarship, shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remittance shall be made to any until such report is received.

ART. 4. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When any one is recommended by a Presbytery at a period intervening between the quarter days, his first appropriation shall be a proportional part of the quarterly allowance.

ART. 5. The maximum of scholarships shall not exceed one hundred dollars to the theological students and seventy-five dollars to all others.

ART. 6. No payment shall be made in advance.

ART. 7. Tuition and boarding shall always be first paid out of the appropriations, and the Board will, in no case, be responsible for debts of students.

ART. 8. As the scholarships of the Board necessarily fall short of the entire wants of the students, so the friends of each, and the student himself, will be expected to make all proper exertions in assisting to defray the expenses of his education.

III. GENERAL RULES AND DIRECTIONS.

ART. 1. Every student shall be considered as under the pastoral care of the Corresponding Secretary of the Board, and of the Associate Secretary and General Agent.

ART. 2. Every student is required to pursue a thorough course of study, pre-

paratory to the study of theology; and when prepared, to pursue a three years' course of theological studies.

ART. 3. If, at any time, there be discovered in any student, such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriations. Students shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Education Board or Society; when they fail to make regular returns, or cease, by a change of circumstances, to need aid.

ART. 4. If any student fail to enter on, or continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connexion from the Church, of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund with interest, all the money he may have received of this Board.

ART. 5. When any student shall find it necessary to relinquish study for a time, to teach or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee; and if he shall not be absent from study more than three months, his appropriations will be continued; but if longer, they will be discontinued, or continued in part, according to circumstances.

ART. 6. The periodicals of the Board shall be sent, gratis, to all students, who desire to receive them.

ART. 7. When the official relation between the student and the Board ceases, or is about to cease, he is expected to notify the Board in due time, stating the reason.

ART. 8. When a student has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or its Education Committee, before his name can be restored to the roll.

ART. 9. The reception of an appropriation by a student shall be considered as expressing a promise to comply with all the rules and requisitions of the Board.

ART. 10. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion; such as reading the Scriptures; secret prayer and meditation; attendance on religious meetings on the Sabbath and during the week; endeavours to promote the salvation of others; and the exhibition, at all times, of a pious and consistent example.

IV. ON AUXILIARIES.

ART. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General assembly. [This is according to a standing order of the Assembly, of long continuance, and is made with the view of embodying in the Annual Report to the Assembly, all that is done by the Church on the subject of education.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the *appropriations* necessary may exceed the *contributions* of said Presbyteries.

ART. 3. If any Presbyteries or Synods allow their candidates a larger amount of aid than the maximum fixed by these by-laws, the Board will, if desired, co-operate cordially and to the utmost, in endeavouring to raise the sum needed within their bounds; but it shall not be lawful to appropriate the funds for this purpose from the general treasury of the Board.

GENERAL CHRISTIAN EDUCATION.

1. Under the following rules and regulations, the aid extended by the Board, shall, in all ordinary cases, be applied to assist in making up the deficiency in the salary of the *teacher*.

2. When the aid of the Board is desired for *students* in schools, academies, or colleges, not having the ministry definitely in view, it shall only be granted on men testimonials. 1st, of previous religious training; 2d, of moral character; 3d, of intellectual capacity; 4th, of diligence and desire of knowledge. The rules of the Board relating to persons who have the ministry in view, shall apply to these cases, so far as the difference of circumstances will admit.

PRIMARY SCHOOLS.

I. ON THE ORGANIZATION OF THE SCHOOL.

1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the school, and united with the other devotional exercises.

II. ON APPLICATIONS FOR AID.

1. All applications must be approved by the Presbytery, or its Education Committee.

2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also the probable number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

III. APPROPRIATIONS.

1. The maximum of appropriations from the Board, shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.

3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics and stating the financial and general condition of the school.

ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstances of each case.

COLLEGES.

1. Every college, applying for aid to the Board of Education, must have an ecclesiastical connexion with the Presbyterian Church; and the Bible and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the college. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

3. The appropriations of the Board shall be applied to the payment of the salaries of Professors, or to the enlargement of the library or apparatus, as may be determined by the Executive Committee.

ORGANIZATION OF THE BOARD OF EDUCATION.

For the information of the churches, we publish here a brief sketch of the present organization of the Board of Education, and of the manner in which they transact their business.

The BOARD OF EDUCATION, according to its present organization, consists of *sixty-seven* members. Of these, *thirty-two* are ministers, and *thirty-five* are laymen. One-fourth of this number, viz., *eight* ministers and *nine* laymen are elected annually by the General Assembly. The members are elected for four years, and so arranged in classes, that one-fourth of the whole go out each year. The election is by ballot, after a previous nomination. Any member of the Assembly has a right to nominate the whole number to be elected. The Board appoint their own President and Recording Secretary, Treasurer, Corresponding Secretary, and other officers, which is usually done at the first meeting after the new members are elected. They also elect annually an Executive Committee. To this committee the business is principally confided.

MEETINGS OF THE EXECUTIVE COMMITTEE.

The Executive Committee of the Board of Education consist of eleven members, five ministers, and six laymen. The Committee appoint their own Chairman and Recording Secretary, who hold their office for one year. The Committee meet *weekly* for the transaction of business, on *Thursday afternoon*, at *half-past three o'clock*, at the Presbyterian Education Rooms, No. 265 Chestnut Street, Philadelphia. At these meetings, the Corresponding Secretary reads in full, or states the substance of every letter relating to the affairs of the Board, that has been received at the office. Communications on the subject of ministerial education are first disposed of, and then those about schools, academies, and colleges. The Committee are required to keep a full and fair record of all their proceedings. All drafts are made on the Treasury by their authority.

MEETINGS OF THE BOARD.

The Board meet *monthly*, on the *first Thursday* of each month, at *four o'clock, P.M.*, at the Presbyterian Education Rooms. At each meeting of the Board the minutes of the Executive Committee for the month preceding are read, and all their transactions are carefully reviewed and passed upon by the Board. The Treasurer makes a written report at each meeting, showing the state of the treasury; the whole amount received during the month, the amount paid out, and the amount then in the treasury. These reports, which are official, are regularly filed. Thus, the Board at each meeting, from the minutes of the Committee, have a full report of the transactions of the month, and from the monthly reports of the Treasurer, have before them all the receipts and expenditures.

OFFICE.

The whole correspondence of the Office, including both the Ministerial and General Christian Education Departments, is performed by the Corresponding Secretary. On him also devolves the duty of preparing the Annual Report and other documents, which the interests of the cause may require, and as editor, of furnishing monthly, the Education matter for "The Home and Foreign Record." He also is charged, in connexion with the Associate Secretary and General Agent, with the pastoral supervision of candidates; and for this purpose visits annually as many of the institutions of learning as his other duties permit. The Associate Secretary and General Agent attends to the work of raising funds, and of visiting the churches, which involves a great deal of labour and responsibility.

The Clerk in the Office, has the work of keeping the accounts with all the candidates and institutions that are aided, and all other accounts in the Office, and also of transcribing minutes and papers, &c.

A PASTORAL LETTER TO CANDIDATES FOR THE GOSPEL MINISTRY.

ISSUED BY THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

PRESBYTERIAN EDUCATION ROOMS,
Philadelphia, February, 1851.

DEAR CHRISTIAN BROTHER—May “grace, mercy, and peace” be given unto you “from God our Father, and Jesus Christ our Lord.” Few stand in greater need of a divine, helping power, than one who, like yourself, is a candidate for the office of the holy ministry. We deem it a privilege to address you, in behalf of the Church, a few fraternal words with a view to practical improvement, and have selected as a topic the importance of reading and studying **THE BIBLE**, the great and good book of God, written by “holy men of old, who spake as they were moved by the Holy Ghost.” Our object is to urge upon your attention the daily, prayerful, intelligent, and conscientious study of the Bible.

Among the motives which should consecrate the word of God to every Christian, and more particularly to a candidate for the ministry, is the great fact that,

I. The Bible contains the **ONLY PLAN OF SALVATION**. “Believe on the Lord Jesus Christ, and thou shalt be saved.” is the substance of prophecy, the joyful hope of promises, the solemn prefiguring of moral and ceremonial law, and the grace and glory of evangelical precept and exhortation. The Bible keeps before the mind and heart the atoning sacrifice of the Lord Jesus Christ. It exalts the Son of God as the Saviour of sinners. It is filled with salvation by grace. The Bible is the student’s help in preserving his interest in the plan of redemption through the merits of another. As a dying sinner, you need to be reminded daily of the first principles of the gospel of Christ; as a future minister of the Church, you need to be thoroughly indoctrinated into all that pertains to the scheme of reconciliation between God and man. Therefore, dear brother, read, study your Bible. It will bring you every day to Calvary and Christ. “Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify of me.”

II. The Bible is the **RULE OF LIFE**. Does the mariner require chart and observations to guide him over the seas? How much more do you and we require the instructions of the Book of Life in our journey to eternity? The Bible contains principles to regulate human conduct in every possible variety of daily circumstances and emergencies. “Thou shalt love the Lord thy God, and thy neighbour as thyself,” is the high requirement of moral excellence it holds forth. Its precepts inculcate holiness in every form of virtue—meekness, gentleness, temperance, purity, brotherly-kindness, diligence, forbearance, charity. The human heart, prone to undervalue these sacred graces, is constantly exhorted to their cultivation in the written word with the authority of its uncompromising and intelligible standard. The Bible, in the solemn and persuasive spirit of intimate friendship, converses with us about “holiness, without which no man shall see the Lord.”

III. The reading of the Bible is auxiliary to **DEVOTION AND TO HIGH CHRISTIAN ATTAINMENT**. “Sanctify them through thy truth; thy word is truth,” is the petition of Christ in behalf of the spiritual welfare of his redeemed. The Holy Spirit, who indited the Bible, comes down to bless those who bend over its pages. The work of His own power is the instrument of grace to them that honour it. The word of God enjoins the necessity of daily prayer, of “praying always,” of “continuing instant in prayer.” Its truth is the ally of devotion, the help of the exercises which its precepts inculcate. Was there ever an eminent Christian that did not love his Bible? If any one does not read diligently the Holy Scriptures, it is proof that he has not made high attainments in the divine life. Nor can he ever rise to much elevation of Christian character whilst neglecting communion with the Father, Son, and Spirit in the sacred pages of Revelation.

IV. The Bible is a **DELINEATOR OF HUMAN CHARACTER**. There is a constant tendency to overlook our real condition, to forget our depravity, selfishness, pride, and natural aversion to divine things. The word of God is the mirror of human nature to reflect back the depths of our depravity. It delineates the character of man in all the reality of its imperfections, in all the perversity of its guilt. "Thou art the man!" is the emphatic alarm of its secret-knowing pages. Yes, brother in Christ, the Bible describes us as we are; it lays open our evil hearts of unbelief; it keeps us in the dust; it makes us realize our sinfulness. Therefore, let us diligently read our Bibles.

V. The Bible is the **TEXT-BOOK OF THE THEOLOGIAN**. It is the repository of Christian doctrine—the storehouse of the truth of Heaven. A mind that is well versed in the knowledge of what is written, and that has long fed upon the abundance of Divine Revelation, has the intellectual preparation for the ministry which no other learning can supply. The great danger of students is in not going to the Bible for their mental resources. They often place more reliance upon some able text-book of human composition than upon the oracles of God. Some of them, owing to early neglect, have a very imperfect acquaintance with Biblical history—not so much, sometimes, as Sabbath School scholars of ordinary attainment. And others, who make it a matter of conscience to read the Bible, day by day, are nevertheless, unable to quote texts readily in proof of theological doctrine. The absurdity, as well as criminality, of this oversight of the word of God, in the preparations that aim at expounding and preaching it, is apparent. It is a great evil of the times. It is an evil that every candidate for the ministry is under the most solemn obligations to eradicate from the history of his personal experience. No minister can expect to preach "in demonstration of the Spirit and with power," who neglects the use of "words which the Holy Ghost teacheth." "The sword of the Spirit," is "the word of God." A verse of Scripture, well applied, seals the exposition of doctrine with divine authority. The old maxim, "*a good textuist is a good theologian*" is true in all ages. A thorough knowledge of the Bible is indispensable to a thorough acquaintance with theology, or to the edifying proclamation of its gracious truths. We beseech you, therefore, to place your main reliance, in your preparations for the ministry, upon the word of God, and not upon the word of man.

VI. A practical acquaintance with the Bible **AFFORDS COMFORT IN SORROW AND TRIAL**. We are born to sorrow; trials are our natural allotment. Especially must the faithful minister of Jesus Christ expect trial in standing up between the living and the dead, and "in warning every one night and day with tears." The minister needs consolation in the midst of the ordinary dispensations which come upon him, and in the official temptations and griefs more immediately connected with the sacred office. The Bible is to him, as to all, a chief source of strength, support, and joy. "Thy testimonies also are my delight and my counsellors." "This is my comfort in my affliction; for thy word hath quickened me." "Thy statutes have been my songs in the house of my pilgrimage." You may be assured, young brother, that in reading diligently and prayerfully your Bible, you are laying up for yourself consolation against the time of trouble.

VII. The Bible is a **STIMULANT OF EVANGELICAL ACTIVITY**. Who, more than a minister, should glow with zeal, be forward in every good word and work, and be clad with the whole armour of God, down to the sandals of the "preparation of the gospel of peace?" And whence does the ambassador of Christ derive the enterprise and the energy to spend and be spent in his Master's service? Not exclusively from the Bible, but from the Bible as *one* of the means of this grace. In the universal spirit of its doctrines, in the fervour of its exhortations, in the joy of its rewards, in its examples of apostolic deeds and endurance, in the glorious light of the unceasing benevolence of the Son of God, the Bible furnishes animating motives to Christian activity. No one, more than a minister, has need of his Bible to arouse him to work for the advancement of the kingdom of Christ.

VIII. The Bible **BRINGS HEAVEN TO VIEW WITH THE GLORIES OF ITS EVERLASTING REST**. Our life of sin and sorrow is to end, if we are the Lord's, in perfect holiness and peace. The Christian minister is refreshed by the anticipations of "the glory that is to be revealed." With the Holy Scriptures in his hand, he looks upward with the gracious assurance that there is "a crown of righteousness which the Lord, the righteous Judge, will give him in that day." "This corruptible

must put on incorruption, and this mortal immortality." Sweet to the believer in the hour of death is the life-giving "truth as it is in Jesus." Precious always has been its influence in preparing for the conflict with the king of terrors; and oh, how precious is the Heaven which its revelations, having brought to view in life, leave to be entered upon at death, "to the full enjoying of God through all eternity!"

We have thus in a cursory manner and in a friendly and pastoral spirit endeavoured to "stir up your pure mind by way of remembrance" in regard to the sacred Scriptures. The most profitable mode of reading them is believed to be *at stated hours* of the day, in *regular course* and with *prayer*. Hoping that this communication may tend in some humble measure by God's grace, to strengthen your sense of the value of the Bible, and to increase your determination to become more and more familiar with its contents, in your preparations for the ministry.

We are your fellow-servants in Christ,

C. VAN RENSSELAER,
WM. CHESTER,

In behalf of the Board of Education of the Presbyterian Church.

THOUGHTS AGAINST ALLOWING CANDIDATES TO SHORTEN THEIR THEOLOGICAL COURSE.

The Board of Education (deeming it their duty to call the attention of the Church to whatever seems to have an injurious effect upon the thorough preparation of candidates for the ministry) beg leave to submit a few considerations *against the practice of allowing young men to enter upon the full work of the ministry before they have completed their theological studies*. Several cases have occurred during the present year among the candidates under their care, which justify some remarks on this important subject. Whilst the Board disclaim all attempts at dictation, they believe that their statements will be received with candour, and weighed with deliberation.

1. The practice of allowing candidates to commence the full work of the ministry before completing their theological studies, is, in the first place, doing them personally an injury. The Bible has many allusions to the importance of knowledge on the part of those who are to minister in holy things. An undisciplined and unfurnished mind, or one imperfectly trained, will rarely be able to teach others to edification.* The existing arrangements of the theological course are believed to have been planned in wisdom, and to be sustained by the general testimony of experience. Ministers are never found to regret having remained in the Seminary the full period prescribed by its regulations. On the contrary, many a lamentation has been made by those who have unwisely shortened their theological course, and entered upon their work without adequate preparation. No future diligence can make amends for a deficiency at the beginning. It is far better for the candidate, whatever his application as a student may be *after* he has engaged in the ministry, to lay a good foundation in the Seminary, on which to build the superstructure of his future attainments. In most of our institutions the course is now so arranged that the student only goes through a part of systematic divinity, unless he remains during the third year. The Board are far from affirming that there may be no worthy exceptions to the three years' rule; but their own observation has led them to notice that those students whose attainments are the highest, rarely wish to abandon prematurely the privileges of the theological institution. The candidates who are the least qualified to go forth into the vineyard are too often those who are seized with the desire to give up study. The practice of licensing young men while in the Seminary may be a good one, if it is linked with the obligation to complete their preparatory course. Otherwise, it is believed to be commonly fraught with evil.

* For a full discussion of the importance of a well-educated ministry, the reader is referred to the "Presbyterian Education Repository: or HOME, THE SCHOOL, AND THE CHURCH," recently published by the Corresponding Secretary of the Board.

All the considerations which establish in general the necessity of a full course, apply with increased power to the candidates under the care of the Board of Education. Because the most of them, having commenced their preparations late in life, have greater need to prosecute their studies during the full time contemplated by the arrangements of the Seminary. The Board, therefore, do not hesitate to state their conviction that—with rare exceptions, such as are not now within their view—a great personal injury is inflicted upon the candidates who are encouraged to hurry through the Seminary, and to preach the gospel with imperfect preparations.

2. In the second place, a wrong is inflicted upon *the congregations* over whom superficially prepared ministers are placed. Our people expect to be instructed and edified by those who are set over them in the Lord. It is obvious, however, that this just hope is impaired by allowing candidates to shorten the process of their education. The requirements of our Church, even in their strictest letter, are not so high as to occupy time unnecessarily; nor do they aim at any attainments which may be dispensed with in safety. Our congregations, being composed very generally of thoughtful minds, and almost always numbering those who are well informed and educated, have a right to rely upon the authorities of the Church for well-furnished ministers. In cases where a call has been inadvertently made out to candidates, such as have been referred to, experience soon reveals imperfections of ministerial qualification which other congregations in rotation are left to the misfortune of discovering.

3. Superficial training brings into discredit *the Board of Education, and the Church's entire system of benevolent aid*. A large part of the candidates of our Church require assistance in the prosecution of their studies; and such assistance can only be rendered by retaining the confidence of the people in the working of the system. Every incompetent or ill-trained minister is a herald of woe to our educational operations. The amount of evil which a single man can thus inflict upon the plans of our Church, it is not easy to estimate. The suspicion, even, of laxity in our system retards its efficiency and impairs its capacity of usefulness. No good cause can be sustained in the midst of the indifference and lukewarmness produced by authenticated failures. The Board of Education, and the whole agency of our Church in providing for the training of indigent youth can only be successfully administered on the principle of a strict, unvarying, and high standard of ministerial qualification.

4. The *Theological Seminaries of our Church* have also a great interest in preventing unfurnished men from entering upon the ministry. They will lose also the confidence of the public just in proportion to the number of badly qualified men allowed to go forth from their walls. It is in vain for them to deny all participation in this shortening of the course of studies. The public has not the means of knowing in each case where the responsibility rests; and the odium almost always falls at last upon the institution which has had the misfortune of enrolling the names upon its catalogue.

5. The *general character and prosperity* of the Presbyterian Church are identified with raising, instead of lowering, the standard of ministerial requirement. If there be any one thing on which, under God, our resources for blessing the world depend, it is the character of our ministers—not merely their character for *piety*, which they possess in common with the ministers of other evangelical denominations, but their character for *learning* also. The Board would by no means magnify the latter above the former. The true and safe course is to insist upon both. This policy has been instrumental in giving to our Church an influence which could have been secured in no other manner. And our present prosperity can only be perpetuated, in Divine Providence, by the maintenance of strict, and even stern views of qualification for the sanctuary. The men who are the instruments of accomplishing the most for the kingdom of Christ are neither inferior in natural endowment nor in culture. The demands of the age, the increasing stature of the ministers of other denominations, and, in short, every consideration derived from the word of God and the history of the Church in favour of a well-trained ministry, urge our Presbyteries to discourage the shortening of the theological course, to which some candidates are always prone.

The evil of allowing a few candidates to leave the Seminary in the midst of their studies, throws temptations in the way of all, and relaxes the authority of a

general and salutary rule. It is probable that a large number of candidates, if they had their own way, would leave the Seminary at the end of the second year, if not before. Positive requirements are necessary to enforce the duty of mature preparation for the work of the ministry. Just in proportion, therefore, to the departures from the strictness of the rule, will be the tendency to unsettle the minds of students in regard to their own particular cases. All the candidates of the Board have, indeed, either by a written or implied pledge, entered into obligations to pursue a three years' course of studies. And yet during the present year, several have left the Seminary without even consulting the Board, professing to be called *in conscience* to preach the gospel of Christ. The Professors in one of our seminaries at the West lately memorialized a Synod on the subject of resisting the tendencies in candidates to shorten their time of study. It is believed that if the Presbyteries would be more strict in this matter, the young men would consider it a settled thing to pursue their studies for three years, and would rarely think of interpreting Providence to mean an escape from a full course. A thorough impression on the minds of students, of the necessity of remaining in the Seminary to the end of the session, is the surest mode of correcting the tendency complained of.

In conclusion, the Board would again affirm that, whilst there are exceptions to the necessity of requiring in all cases a three-years' course of theological study, especially under the circumstances of a thorough preliminary training, and peculiar natural or spiritual endowments, it is their decided conviction that such indulgence should very rarely indeed be granted to those candidates who are assisted by the special funds of the Church, collected under the plea of a full and thorough ministerial preparation. The Board are also satisfied that the individual cases, which have called forth these remarks, are by no means clear exceptions, but that on the contrary two-thirds of the students in our Seminaries might with equal propriety turn their backs upon the instructions there offered by able professors. Further, in submitting these remarks to the Church at large, the Board have designedly avoided allusions to any Presbytery in particular, except so far as a knowledge of recent cases may exist; and a general allusion to these is the cause and the justification, of coming before the public at all.

Praying for that "wisdom which is profitable to direct," and for that harmony which is a "good and pleasant sight to see" in Zion, the Board respectfully submit these remarks for candid consideration.

In behalf of the Board of Education,

C. VAN RENSSELAER, *Cor. Sec.*

FEBRUARY, 1851.

ANNIVERSARY MEETING OF THE BOARD OF EDUCATION AT ST. LOUIS.

The anniversary meeting of the Board of Education of the Presbyterian Church was held during the sessions of the General Assembly at St. Louis, on the evening of May 20th. STACY G. POTTS, Esq., of Trenton, N. J., was called to the chair, and the Rev. Dr. MAGIE, of Elizabethtown, opened the meeting with prayer.

Some explanatory statements of the operations of the Board were made by the Corresponding Secretary.

The Rev. GEORGE HALE, of Pennington, N. J., then addressed the meeting, substantially as follows:

The idea which many have of education is radically wrong. The only safe course is to have a correct theory, and it is in consequence of a failure here that so many defective practices prevail. That kind of education is alone the true kind, which trains the whole man; which educates him for the whole period of his being. The physical, the intellectual, and the moral powers all need culture. From the first buddings of intelligence, these constituent parts of education should be considered. Man does not simply sustain a relation to this earth, but a higher relation to spirits invisible, and above all to the Spirit of God. This is not the only life. How brief an interval is the present life, when compared to eternity? Any scheme which leaves out of view man's moral nature, is defective in the most important point. The teacher who begins with the most important, will pay the best attention to the other two.

The Church must keep in view, and maintain, the religious aims of education. In the State a majority govern; and what are the opinions of legislators, or of their constituents, about the immortal part of our nature? Not only are a majority *destitute of piety*, but they are of every shade of denominational and speculative opinion. They cannot regulate the State schools so as to secure the highest objects of education. *They could not if they would, and they would not if they could.*

Shall education, then, be left to itself? To the random efforts of individual enterprise? It is true that schools can be found here and there, bearing an excellent character. But the very fact that private teachers act separately and apart, each having individual interests to promote, hinders their influence. We know the importance of organization. We need organized, systematised action, and vigour in execution. And what organization is better adapted to carry on the great purposes of education than the Church, established by the infinite and eternal mind, and bound together by the strongest bonds that can unite rational creatures? We are too apt to consult philosophers and statesmen. Christ said to his own commissioned servant, "Feed my lambs;" and education is involved in the last command, "Go, teach all nations." The Church is certainly responsible for the training of her children, and should endeavour to secure for all an education of the true kind.

The Board of Education begins with primary schools, goes on to academies, and then colleges and theological seminaries. Whilst its main operations are with candidates for the ministry, it also assists literary institutions. It trains our pious and qualified youth to preach the gospel in our own land and among the heathen, and also helps incidentally to educate for all departments of life.

There are difficulties. But what great enterprise has them not? When our aim is right, no matter what difficulties are in the way. Our schools and academies have far surpassed the most sanguine expectations. Difficulties we have had; and difficulties we shall have. The advancement of Christ's cause has always been a *difficult work*. But the Lord gives strength to His people, and crowns their faithful labours with His blessing. If the Assembly's scheme of education shall prove comparatively a failure for years, what is that to us, if we are following Christ? If God calls us to duty, let us do it; and we may be sure that our labour shall not be in vain.

The Rev. Dr. PLUMER, of Baltimore, then addressed the meeting, in a speech which, as nearly as the Reporter could write down, was as follows:

Dr. PLUMER said that his first remark was this: If you strike out from the history of civilization the roll of people who have risen from honest poverty, you leave the world with a history not worth reading. Peter the Great, was first Peter an humble labourer in a ship yard, and to this day may be seen the boat built by Peter the Great. Vanderkemp came to Europe and learned to make bricks with his own hand. If we turn to the Church, either in ancient or modern times, we find that her most distinguished and useful servants have arisen from comparative obscurity. Samuel, the prophet and judge of Israel was the offspring of humble parents. Samuel Davies, the author of the best popular sermons for practical purposes, was a poor boy. What could we do without John Bunyan, the tinker? His works will last to the end of the world. I say, so it has been in all ages and countries. This is God's plan now. Not many noble, not many wise are called, although a few are. Christ selected Matthew, one rich disciple, but eleven poor ones, to preach salvation throughout the earth.

Let me say that none are likely to have so great an influence as *pious mothers*. Hannah obtained her blessing by prayer. So did the mother of Davies, whose son was a communicant at the age of 13 years. What a chasm would occur in the ranks of Zion, if we were to lose all the ministers in our Church who are there through the influence of pious mothers! As we were coming to the Assembly in a steamboat, having 80 or 100 ministers on board, it was a topic of conversation what a public calamity it would be, if all these were lost. But the Church might spare seven vessel loads of such men rather than those who have been brought into the Church by pious mothers. To pious mothers I say, Give your sons. Dedicate them to God, and then train them for his glory. This is no idle resolution. Morica, the mother of Augustine, said that her spiritual anguish for her son exceeded all the anguish she ever had for him. God expects us to be in earnest.

Some say there are failures. This is true. Some candidates die. Such are mysterious failures. When a young minister lately died, his father said, "If God had taken me, it would have been according to my wishes." I have no explanation, said Dr. Plumer, of such providences. "What thou knowest not now, thou shalt know hereafter." There are spheres of usefulness in the temple above

far exceeding anything here. God has use of choice spirits in heaven. And if we can train up men, whose course is cut short to *graduate in glory*, let us rejoice.

But there is another class of failures. "You get only five eminent men out of fifty." This complaint is a quarrel with Providence. Is it not so everywhere else as well as in the Church? There has been one Jackson, one Scott, one Taylor, and but one. Shall we give up our Military Academy, because all the graduates are not eminent in military service? God has designed the great mass of men to be mediocre, common men. The same thing is true also in animals. There are only a few superior race horses, &c. But the work of raising men is as much above that of raising brutes as the work of angels is above that of scavengers in a city.

Then we must remember that men, not eminent, have often so much good sense and patience that the great mass of hard work is done by them. General Taylor said that the glory of his last great battle was due to every man that was there: for every man did something, and every man did his best.

Let us not be disturbed by occasional failures, even though they are real ones, when we have so much to do. I have ascertained that if our Church had in six months an addition of *seven hundred ministers*, we could locate them in situations averaging in importance any other seven hundred. And if we had still seven hundred more, we could locate them in situations scarcely less important. We need more zeal, more of the spirit of Christ. If we fail in matters relating to this Board of Education, the glory will have departed from our Church, and ignominy will be our portion in time to come. No error is more fatal than to diminish the amount of preparation necessary for the ministry. It is our dispensation to raise up a race of pious, zealous, humble, hard-working men, who are not afraid to swim a river to preach the gospel to the dying.

The Chairman of the meeting, STACY G. POTTS, Esq., made some remarks in vindication of the objects of the Board of Education, to the following effect:

Mr. POTTS said that the main object of the Board of Education, was the education of poor and pious young men for the Gospel Ministry. Many of us have come from the East. We have found at every step, new impressions of the importance of preaching the Gospel of Christ, throughout the length and breadth of the land. There needs to be diffused among the people the spirit of intelligent piety. In a civil and political point of view, how important! But we are apt to forget the influences beyond the lifetime of the individual. If important here in this world, how transcendently important, in view of the everlasting spiritual destiny which awaits all! Amid the wreck of our moral nature, God has preserved the seeds of warm affection. We struggle and toil from year to year, rather for our children than for ourselves; and yet how often do we fail in keeping in view their eternal interests!

The Board of Education aims at increasing the number of Gospel ministers. The preaching of the word of God is the most efficient means of enlightening and awaking the community. Trace the efforts of a single minister. If a man of talents, he attracts hundreds and thousands during his lifetime, and exerts great influence in society. If inferior in talents, his usefulness may be really as great; he may labour in some obscure portion of the vineyard and bring many souls to Christ. No one can count the influence of a godly, zealous minister. Persons are converted under his ministry, who otherwise might never have entered heaven. And then others are brought in through their influence, which is thus perpetuated in increasing power from age to age. Just as a seed of grain produces thousands

of other seeds, and thus a mighty harvest. In this way the greatest results are gathered up by means apparently the most simple.

The wants of our Church cannot be met, except by great efforts in training up a well-qualified ministry. We must aid the indigent, who may be called by God's Spirit to this work. The ministry is not a vocation which has many motives to bring men into it. We must help those who seek an education to qualify themselves for its duties.

When we consider the immense increase of our country, and its population, we fear that the Church is not advancing as rapidly as the world. We should all awake to the greatness of the work to be done. The time is coming, when this whole western world shall become vocal with the praises of God. And as a preparation for the reign of Christ, we must seek to multiply the number of intelligent and devoted ministers.

RECEIPTS BY THE BOARD OF EDUCATION, FOR THE YEAR ENDING MAY 5TH, 1851.

TOTAL AMOUNT, \$37,617 80.

SYNOD OF ALBANY.		Burlington,	103 77
Pby of Londonderry,	\$ 80 00		
Troy,	366 17		
Albany,	491 41		
Columbia,	30 00		
	\$967 58		\$2144 05
SYNOD OF BUFFALO.		SYNOD OF PHILADELPHIA.	
Pby of Steuben,	\$14 59	Pby of Philadelphia,	\$2380 50
Ogdensburg,	3 00	Do. for Schools, &c.,	310 50
Wyoming,		Philadelphia, 2d.,	123 65
Buffalo City,	48 00	New Castle,	161 35
Michigan,		Donegal,	57 00
	\$65 59	Baltimore,	1216 50
		Do. for Schools, &c.,	5 00
		Carlisle,	359 50
		Huntington,	785 02
		Northumberland,	222 50
			\$5621 52
SYNOD OF NEW YORK.		SYNOD OF PITTSBURGH.	
Pby of Hudson,	\$84 78	Pby of Blairsville,	\$320 30
North River,	42 91	Redstone,	170 43
Bedford,	56 25	Ohio,	563 43
Long Island,	170 52	Allegheny,	39 00
New York,	3460 89	Beaver,	73 20
Do. for Schools, &c.,	586 22	Erie,	30 00
New York, 2d.,	970 50	Clarion,	55 82
Do. for Schools, &c.,	1110 00		
	\$6482 07		\$1257 18
SYNOD OF NEW JERSEY.		SYNOD OF WHEELING.	
Pby of Elizabethtown,	\$547 87	Pby of Washington,	\$725 78
New Brunswick,	407 01	Steubenville,	71 76
Do. for Schools, &c.,	15 00	St. Clairsville,	121 32
West Jersey,	305 96	New Lisbon,	153 00
Raritan,	122 50		
Newton,	270 80		\$1071 86
Do. for Schools, &c.,	203 28	SYNOD OF OHIO.	
Susquehanna,	92 86	Pby of Columbus,	\$205 57
Luzerne,	75 00	Mairon,	6 00

Pby of Hocking,	\$1 00		
Zanesville,	13 00	Pby of Orange,	\$575 44
Richland,	53 49	Fayetteville,	12 45
Wooster,	11 60	Concord,	137 00
Coshocton,	34 64		\$724 89
	<hr/>		
	\$325 30		
SYNOD OF CINCINNATI.		SYNOD OF SOUTH CAROLINA.	
Pby of Chillicothe,	\$21 50	Pby of South Carolina, }	
Miami,	85 60	Bethel,	} \$3,450 00
Cincinnati,	84 25	Harmony,	
Oxford,	9 58	Charleston,	
Sidney,	20 00		<hr/>
Maumee,	5 00		\$3,450 00
Findlay,	—		
	<hr/>		
	\$225 93	SYNOD OF GEORGIA.	
SYNOD OF INDIANA.		Pby of Georgia, }	
Pby of New Albany,	\$124 50	Hopewell,	} . \$449 47
Vincennes,	2 50	Flint River,	
Madison,	50 00	Florida,	
Indianapolis,	5 00	Cherokee,	
Whitewater,	18 40		<hr/>
Palestine,	11 00		\$449 47
	<hr/>		
	\$211 40	SYNOD OF ALABAMA.	
SYNOD OF NORTHERN INDIANA.		Pby of South Alabama,	\$175 00
Pby of Logansport,		Tuscaloosa,	281 51
Lake,	\$46 50	East Alabama,	53 75
Fort Wayne,	78 00		<hr/>
Crawfordsville,			\$510 26
Muncie,		SYNOD OF MISSISSIPPI.	
	<hr/>	Pby of Mississippi,	\$648 48
	\$124 50	Louisiana,	
SYNOD OF ILLINOIS.		Tombeckbee,	
Pby of Kaskaskia,	\$2 00	Brazos,	
Sangamon,	6 07		<hr/>
Schuyler,			\$648 48
Peoria,	33 00	SYNOD OF NASHVILLE.	
" for schools, &c.,	33 00	Pby of Holston,	
Iowa,	5 00	Maury,	\$8 00
Rock River,	4 50	Nashville,	25 00
Wisconsin,	7 00	Knoxville,	13 65
	<hr/>	Tuscumbia,	
	\$90 57		<hr/>
			\$46 65
SYNOD OF MISSOURI.		SYNOD OF MEMPHIS.	
Pby of Missouri,		Pby of Western District,	\$275
St. Louis,	\$200 00	Cluckasaw,	
" for Schools, &c.,	8 00	Arkansas,	
Potosi,		Indiana,	
Upper Missouri,		Ouachita,	
	<hr/>	Creek Nation,	
	\$208 00		<hr/>
			\$275
SYNOD OF KENTUCKY.		SYNOD OF NORTHERN INDIANA.	
Pby of Louisville,	\$312 80	Pby of Lodianna,	\$45 55
Muhlenburg,	66 75		
Transylvania,	305 00	Total from Churches,	27,459 84
West Lexington,	15 50	INDIVIDUALS,	\$3,320 37
Ebenezer,	10 60	DITTO, for Schools, &c.,	3,625
	<hr/>	LEGACIES,	2,677 59
	\$710 65	REFUNDED,	535
SYNOD OF VIRGINIA.			<hr/>
Pby of Greenbrier,	\$5 00	Total,	\$37,617 80
Lexington,	275 54		
Winchester,	310 00	Of which,	
West Hanover,	393 86	For Fund for Candidates,	\$30,721 80
East Hanover,	740 94	For Fund for Schools, &c.,	5,896
Montgomery,	78 00		<hr/>
	<hr/>		\$37,617 80
	\$1,803 34		

FORM OF A REPORT

FOR TEACHERS OF SCHOOLS, PRINCIPALS OF ACADEMIES, AND FACULTIES OF COLLEGES AND THEOLOGICAL SEMINARIES.

In using the numbers in the following form, 5, will be considered *medium*, and the different grades above and below mediocrity, will be marked from that point by the several intervening numbers up to 10, and down to 1;—the former (10) indicating the highest grade supposed to be attainable by the most gifted individual, and the latter (1) the lowest compatible with the existence of the quality marked. If greater accuracy is desired, decimals may be used; thus 6.5 will indicate a grade midway between 6 and 7. Those who fill the Reports are respectively desired to take pains in marking the grades, as they will be preserved and compared from one quarter to another, and questions of importance often turn entirely upon them. If a system for marking grades in scholarship is adopted in the Institution, let it be added to this form, or placed under the head of progress in knowledge.

NAMES.	Piety, what grade, from 1 to 10.	Talents, what grade, from 1 to 10.	Diligence, what grade, from 1 to 10.	Progress in knowledge, what grade, from 1 to 10.	Eloquence, what grade, from 1 to 10.	Economy, what grade, from 1 to 10.	Prudence, what grade, from 1 to 10.	Zeal, general influence, and enterprise, what grade, from 1 to 10.	Health.	Whether they can be consistently recommended for continued patron- age.	Reduction of appro- priations or otherwise.

[THIS REPORT SHOULD NEVER BE SEEN BY THE STUDENT.]

THE
Fourteenth Annual Report
OF THE
BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH
IN THE
UNITED STATES OF AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY IN MAY, 1851.

NEW-YORK:
PUBLISHED FOR THE BOARD:
AT THE MISSION HOUSE, 23 CENTRE STREET.
1851.

FOURTEENTH ANNUAL REPORT.

THE BOARD OF FOREIGN MISSIONS submit to the General Assembly of the Presbyterian Church the Report of the Executive Committee, as their Report of the Foreign Missionary operations of the last year.

REPORT OF THE EXECUTIVE COMMITTEE.

EVERY year gives repeated warning that we are but strangers and pilgrims here. The time of our sojourn is known only to God; and when his servants have finished their work, they shall be called home, to be ever present with the Lord. Amongst those whose work is thus ended we have to record the names of the Rev. A. J. Graham, and Mrs. Susan Morrison, both of the Choctaw mission, and Mrs. Elizabeth J. Mackey of the Corisco mission. At home, also, the hand of death has been seen in the removal of John Johnston, Esq., a vice President, and the Rev. C. C. Cuyler, D. D., long a member of the Board. For these brethren and sisters we need not weep, however deeply we may miss them from the vineyard of the Saviour; and amidst all these changes the Church may rejoice in the everlasting stability and care of her adorable Head.

FINANCES.

The receipts from all sources, as stated in the Treasurer's Report, have been	- - - - -	\$139,084 33	
To which add balance of last year	- - - - -	1,137 39	
		<hr/>	140,221 72
The expenditures, as shown in the same Report, have been	- - - - -		140,085 56
			<hr/>
Leaving a balance in the Treasury of			\$136 16

A large amount of clothing has been received from the ladies of a number of the churches for the Indian and African missions.

By referring to the Treasurer's Report it will be seen, that a part of the above sum was received from donors in India, having been contributed directly to the missionaries in aid of their work. From the first the missions of the Board in that country have been indebted to European friends for liberal pecuniary gifts. These have been acknowledged from time to time in the *Missionary Chronicle* and the *Record*. It has been considered proper, however, to include these donations in the Treasurer's Account, as they are expended by the missionaries, and accounted for under the supervision, of the Board. The amount received in this way during the last year was much larger than usual, the church at Sabarunpur and the new station at Lahor being regarded as objects of special interest. As a mark of confidence in our brethren by a most intelligent community, and of sympathy with their work, these donations must be regarded with grateful interest by our churches.

The American Bible Society and the American Tract Society have furnished Bibles and Tracts when requested for the different Missions. The Board of Publication also have made a donation of five hundred dollars' worth of books, which have been forwarded to the missions.

PUBLICATIONS.

The Home and Foreign Record has been since January, 1850, the organ for the different Boards of the Church. The work is published by the Board of Publication, who will report the number of copies printed.

Of the Foreign Missionary, 21,000 copies are published, of which 2,500 are free copies. After the 1st of June next, when the new postage law goes into operation, it is proposed to send the copies by mail, the postage being prepaid. With a small reduction in size, so as to bring the paper within the prescribed limits of three hundred square inches, ten copies, free of postage, will be sent to any part of the Church for one dollar, and larger numbers in the same proportion.

Of the Annual Report, 3,850 copies have been published; and a large number of letters to Sabbath Schools, and other missionary papers.

AGENCIES.

The Rev. Henry R. Wilson has labored as an agent for the year within the Synods of Pittsburg, Wheeling, and Ohio;

The Rev. William S. Rogers, for the year in the West and South-West, and the Rev. R. L. Breck, for ten months in the same field;

The Rev. John F. Lanneau, for nine months in the Synods of South Carolina, Georgia, and Alabama, when he resigned his agency on account of the want of health.

The Rev. John C. Rankin has spent a part of the year in agency labor, chiefly in the Synod of New Jersey, and part of his time in work connected with the Mission House. This arrangement, as mentioned in the last Report, was made chiefly with the view of his returning to India. His health, although improved, is still not such as would enable him to bear that climate, and he has reluctantly given up the hope of resuming his missionary labors there. In this view of his duty the Committee coincide, and his connection, therefore, with the Board has ceased.

The Rev. John E. Freeman has visited a number of churches, and he is now preparing to return to India in the coming summer.

In the autumn, Charles D. Drake, Esq., resigned his office as Treasurer of the Board. In parting with him, the Committee expressed to him their best wishes and Christian regards. William Rankin, Jr., Esq., was appointed the Treasurer of the Board in his stead.

MISSIONARIES SENT OUT.*To North India.*

Rev. Lawrence G. Hay,
 Rev. Horatio W. Shaw,
 Rev. Robert S. Fullerton,
 Rev. D. Elliot Campbell, and their wives,
 Rev. James H. Orbison.

To the Choctaw Indians.

Mr. J. G. Turner,
 Miss Elizabeth Graham,
 Miss F. K. Thompson.

To the Creek Indians.

Rev. William H. Templeton,
 James Junkin, M. D., and his wife,
 Mr. Joseph B. Junkin, and his wife,
 Miss Hannah M. Green,
 Miss Ann Eliza Worcester.

Iowa and Sac Mission.

Miss S. A. Waterman.

To the Ojoc and Omahaw Indians.

Mr. Henry Martin, and his wife,
Miss Martha Fullerton.

To the Chippewa and Ottawa Indians.

Mr. J. K. Whiteside, and his wife.

Indian Tribes.

CHOCTAW MISSION.

Rev. Alexander Reid, and
Rev. H. Balentine, and their wives,
Mr. J. G. Turner, Teacher,
Mr. Joseph S. Betz, Carpenter, and his wife,
Miss Elizabeth Morrison, Assistant,
Miss F. K. Thompson, Teacher.

Several changes have taken place during the year among the members of this Mission. The Rev. Caspar R. Gregory left the Mission, after the close of the summer season, chiefly on account of health. The Rev. A. J. Graham was removed by death in the month of August. The deep interest which this able and beloved missionary took in the youth of Spencer Academy under his care, and the ability with which his missionary labors were performed, made his loss to the Mission very great. Mr. Jonathan Dwight has left the Mission to become the editor of a newspaper printed in the Choctaw Nation. Mr. Reid was united in marriage to Miss Graham in September. Miss Dutcher was united in marriage with Mr. Morrison in December. In one month afterwards she was removed by death. She was an able and efficient teacher, and was greatly beloved by the scholars in the primary department of the school. After the death of Mr. Graham, Mr. Balentine was transferred from the Creek mission to Spencer Academy. Miss Graham reached the Mission in September, Mr. Turner in November, and Miss Thompson in February.

In the midst of trials and afflictions the Institution has greatly prospered during the year. There were those who predicted that, owing to the large number of scholars, the school could not succeed; that it was impossible to control one hundred Indian boys, when brought together for instruction. Even many who are friendly to the missionary work expressed the same opinions, and thus increased the feeling of opposition to the Institution. The progress made by the boys in their studies during the last year,—their orderly behavior,—their happy and cheerful deportment,—the eagerness with which they returned to the school after the vacation,—has given a decided answer to all these objections,

and has at the same time given the most conclusive evidence of the ability and faithfulness of their instructors. The opposition of those unfriendly to the missionary work will now, for a time at least, be unavailing; and we hope those who are friendly to the cause will not further interpose their opinions, when, by doing so, they only embarrass the Board and the missionaries in their arduous efforts to promote the cause of education and religion among this large number of the youth of the Choctaw people.

A serious evil has heretofore existed in the frequent changes of the scholars. Sometimes more than one-third of the boys, at the beginning of the year, were new scholars. In this respect the last year shows great improvement. Of 100 boys present at the examination in July, 88 returned after the vacation in September; and of those who did not return, 2 went to Centre College, 4 to other schools, 4 were so far advanced in years it was not thought best for them to return, and for 2 the reason why they did not return is not known.

The barn and stables, with a large quantity of hay and corn, harness, tools, &c., have quite recently been consumed by fire, which is a serious loss to the Institution.

The following extracts from the Report made to the trustees of the school, to be laid before the National Council, show the state of the Institution at the close of the session in July:

The scholars are divided into three classes, or schools. The new and smaller boys, to the number of about thirty, are placed in the primary department. The others are equally divided into two other classes. The teachers of these different classes have the entire and exclusive charge of their own boys, both in and out of school. We have thus three small schools and three small families, instead of one large school and one large family. In this way we sought to secure to our pupils those benefits which are supposed by some to belong exclusively to small schools, without incurring the loss of those which do unquestionably belong to well-conducted large institutions, such as the founders of Spencer Academy designed it to be.

The branches of study considered essential to a good English education have been taught in the schools, viz: spelling, reading, writing, arithmetic, geography, grammar, history, natural philosophy, English composition, and vocal music. The interest manifested by our pupils in their studies, and the progress which they have made, exceed our most sanguine expectations. In witnessing the improvement of our pupils, the superintendent and teachers have been amply rewarded for all their toils and pains.

The knowledge which maketh wise unto salvation—confessedly the most important of all knowledge—we have endeavored to communicate largely. The Holy Bible has been read and studied daily. Large portions of Scripture have been accurately committed to memory by every scholar able to read. We confidently hope that the good seed thus sown in the tender minds of our beloved boys will in due time bring forth abundantly the fruits of virtue and religion.

The utmost pains were taken to preserve health and prevent sickness. Personal cleanliness was carefully attended to. Plenty of plain, substantial food was furnished. The sleeping rooms were kept clean, cool, and thoroughly ventilated. We are happy to say, we are well repaid for all our pains. Not one of our boys died during the year. Not one was compelled to leave the school on account of sickness. Not one cent was paid for medical attendance.

In all this we desire distinctly and gratefully to acknowledge the merciful kindness of the Lord. An impression has existed to a considerable extent that Spen-

cer is an unhealthy place. Nothing can be further from the truth than this. The soil about Spencer is too sterile to be sickly. In a family so large as the one at Spencer Academy some sickness and some deaths must be expected; sometimes much sickness and many deaths. Should, then, sickness and death visit our family next session, or any succeeding session, it will not be because the situation of Spencer is unhealthy above other places, but because sickness and death are the inheritance of man in climes the most favorable, and in situations the most salubrious.

The forming of industrial habits by our pupils we deem of the utmost importance to their future welfare and happiness. If they do not form habits of industry when they are young, they will never form them. We have therefore required the boys to work between two and three hours every day. Neither labor nor expense should be spared in teaching the boys to work. Unless the rising generation are taught to work, the education which they receive in the schools will prove to them a curse instead of a blessing.

CHICKASAW MISSION.

Mr. James B. Allan, and his wife.

The delay and difficulty in selecting the site of the Mission and the female boarding school were mentioned in the last Report. Although a general satisfaction was expressed when the selection was made, it was not long till opposition was raised by a small portion of the Nation. This measure appears to have been encouraged by the local agent of the Government, and the resolutions of what was called a Council were sent up by him to the Indian Department, praying for a change in the location. This mischievous effort was resisted by the Committee, and Mr. Allan was instructed to go forward with the building till the decision of the Department was obtained. Proper representations were made to the Government of the true state of the question, and as soon as the subject could be examined—which was not till December—the decision was that the site should remain unchanged. About the same time, a full Council of the Nation met, and with great unanimity repealed the former resolutions. Although the work had not been stopped, yet the agitation of the subject was injurious to its progress. While any uncertainty existed, workmen were unwilling to take contracts, or even to engage as mechanics or laborers for definite periods, lest the work should be arrested, and they thereby suffer loss. Still the work has made good progress. Mr. Allan has conducted it with much ability and untiring perseverance. The walls to the first story are up, the most of the stone is quarried, and the carpenter work in progress. So many difficulties and disappointments are incident to the erection of so large a building, in a place so remote from materials, and workmen, and laborers, that the time when it will be finished cannot be designated. But every effort will be made to have the school opened in the fall, or the beginning of winter. The Committee are now anxiously looking for a missionary and his wife to take charge of the Mission, and one male, and three female teachers are wanted, neither of whom have yet been obtained.

The Chickasaws manifest great interest in the progress of the work,

and express much anxiety for its completion. They expressed much concern lest the difficulty as to the site should induce the Board to withdraw from them altogether. This anxiety showed quite strongly their desire for missionaries among them, and their willingness to have their own school funds applied to this object; and thus great good resulted from a measure which at one time threatened the very existence of the Mission among this interesting people.

C R E E K M I S S I O N .

TALLAHASSEE:—Rev. Robert M. Loughridge,
 Mr. William S. Robertson, and his wife,
 James Junkin, M. D., Physician, and his wife,
 Mr. Joseph B. Junkin, Farmer and Steward, and his
 wife,
 Miss Nancy Thompson, Teacher,
 Miss Mary Bowen, Teacher.

KOWETAH: — Rev. J. Ross Ramsay, and his wife,
 Rev. William H. Templeton,
 Miss Hannah M. Green, Teacher.

Tallahassee.—This station is nine miles west of Fort Gibson, occupying a beautiful forest grove on a dry ridge of land, gently descending in every direction. It is surrounded by a body of woodland, which has been set apart by the Council for the use of the Institution.

Mr. Robertson and Miss Worcester were united in marriage in April last. Some of the Mission families were visited with sickness, though not severely. Before the arrival of Dr. Junkin there was no physician in the Creek Nation, and hence his coming was hailed with joy by the missionaries and the people generally. This is the only station among our Indian Missions at which there is a full supply of teachers and assistants. The time of Mr. Loughridge is chiefly given to the appropriate work of the ministry; and all are fully and most usefully employed in their various departments of labor.

Boarding School.

On the first of October, the Boarding School had received the full number of eighty scholars, the number it contains at present. In his report to the Government agent, on the 25th of December, Mr. Loughridge remarks:

The ages of our boarders are from seven to fifteen years, with the exception of six or seven older, who were considerably advanced in their studies, having been pupils in the school at Kowetah and elsewhere. The children are generally kind and affectionate in their dispositions, and with proper rules and regulations, judiciously enforced, are very obedient and easily managed. Their improvement during the last year has been generally good, and in some cases remarkable. At

the close of the last session, we had a very interesting and satisfactory public examination, which was attended by a large number of people.

The exercises at the station are as follows :

At early dawn a bell is rung, when the pupils rise, make their beds, wash, sweep their rooms, &c.

Then the boys engage in feeding the stock, drawing water, cutting wood, &c.

The girls assist about breakfast, setting tables, setting on victuals, sewing, knitting, &c.

Breakfast about seven o'clock in winter, and earlier in summer. Immediately after breakfast, we have family worship, consisting of reading the Scriptures, singing, and prayer. Then, work for about one and a half hours. School from nine A. M. until four P. M., excepting one hour at noon for dinner and recreation. Then, work again for one or one and a half hours. Supper, usually about dark. Immediately after supper, the children each repeat a verse of Scripture. Then family worship as in the morning. Then study until eight or eight and a half o'clock, when all retire to rest.

The children are usually cheerful and happy, whether engaged in study or work. Some are rather discontented, when they first leave home, and are inclined to return ; but generally as soon as they become acquainted with the teachers and the rest of the scholars, they love to remain.

We are more and more convinced of the *great importance* of the manual labor boarding-school system, for the Muskokee people, at the present time ; that it is *the only system* which can succeed. This, we think, has been reduced to a demonstration. It has been conclusively shown by actual experiments in this nation. Day schools have been tried for years, and thousands of dollars expended for their support. But, as some of the chiefs have repeatedly asked, "What good have they done?" "Where are the persons who have been educated at them?"

It must be admitted that they have been almost, if not altogether, a total failure ; and such they must continue to be for many years to come.

The Indians are proverbial for allowing their children to *have their own way*, from their infancy up. The necessary consequence is, whenever the novelty of going to school is over, and the children *get tired*, as all children *will*, they *leave the school*, and with bow and arrow, betake themselves to their sports ; while the desponding teacher is left to preside over his empty benches.

But in the boarding-school it is different. The children are under the care of their teachers all the time ; whom they soon learn to love and obey. Their progress in study and improvement in their general deportment are more rapid and satisfactory, than even the most regular and attentive day scholars.

The boarding-school, too, whether *large or small*, is almost the only hope of teaching the Indian children to *speak the English language*.

Such are my conclusions from experience in the management of a boarding-school in this country for the last seven years ; and the history of schools here and also among the Cherokees and Choctaws establishes the same facts.

It is therefore greatly to be desired that the whole amount of funds and labor to be expended for the education of this people, be laid out in the establishment and support of manual labor boarding-schools.

Upon the whole, we are much encouraged in our work. This people are evidently improving. They are advancing as rapidly in civilization as could be expected.

While I have labored among them as a missionary, great changes for the better have taken place. The number of schools has been increased from one to seven, four of which are boarding-schools ; Temperance societies have been formed ; churches organized ; the law against the Christian religion has been abolished ; while the desire for schools and the preaching of the gospel has become almost universal.

In December a church was organized of sixteen members. Three ruling elders were ordained, one of whom was a native Indian, a former

pupil of the school at Kowetah, and now acting as the interpreter of the station; the others were teachers. One of the oldest of the female scholars was received into the church at the same time.

Kowetah.—Mrs. Ramsay has suffered much from frequent attacks of fever, sometimes accompanied by pleurisy. More assistants are greatly needed at this station, especially another teacher, and a farmer and his wife. It is the earnest wish of the Committee that these assistants may speedily be obtained, in order that the two brethren there may devote their time to the preaching of the Gospel, for which the way is fully open in all parts of the Creek Nation.

The church consists of seventeen members. In February, Charles Barnett, one of the native members, was removed by death. He was about twenty years of age, and had been in the school for a long period. From the time he was received into the church till his death he was a consistent Christian. He was in a course of preparation for the ministry, and for some time was the interpreter of the station. Since his death there has been in the school a more than usual seriousness and attention to religion. His loss is severely felt, but his example and his peaceful death will not be lost, we trust, by those who witnessed them.

Until the 1st of January, the boarding-school contained thirty-three scholars; since that time the number has been increased to forty—twenty boys and twenty girls. The advance of the pupils in their studies, their cheerful and respectful behavior, have been entirely satisfactory.

SEMINOLE MISSION.

Mr. John Lilley, and
Mr. John D. Bemo, and their wives.

The boarding-school at this Mission has been enlarged to fifteen scholars, and the children, as in other schools of this kind, are doing well. This school, and indeed the Mission itself, was at first considered an experiment, and the trial so far has been favorable. Dwelling-houses and a school-house, made of logs, have been nearly completed. The station is one hundred miles from any post office, and the same distance from the other stations, and from any landing place on the Arkansas river. This adds to the trials of the missionaries, and also to the expense of furnishing the necessary supplies.

Religious services for reading and explaining the Scriptures, singing, and prayer, have been regularly held, and in general the meetings are well attended. The health of the missionaries has generally been good, and they have been well received by the chiefs and people of the tribe.

IOWA AND SAC MISSION.

Rev. William Hamilton, and
 Rev. Samuel M. Irvin, and their wives,
 Miss S. A. Waterman, Teacher.

Although the state of the adult population of these two tribes is still discouraging, more attention has been paid by them than formerly to the religious instruction which is faithfully continued. There is stated preaching on Sabbath morning, and a prayer meeting and a short lecture in the afternoon, by one of the brethren, whilst the other visits the Indians at their homes. There is also a prayer meeting at the Mission on Wednesday evening; and on Tuesdays and Fridays they are visited at their homes. Sometimes they are quite attentive to what is said; at other times they are the reverse, and the missionary is invited to go somewhere else, as, to use their own expression, the house is empty. They still manifest an interest in the school, and many of them are pleased with the improvement of their children.

The school contains thirty-eight scholars—twenty-four boys and fourteen girls. Fewer changes have taken place than formerly, and the condition of the school is encouraging. The building is large and commodious, and, without crowding, will contain eighty or ninety scholars. If the Committee had the means, and the necessary assistants could be obtained, the house could soon be filled with orphan children from the tribes near the base of the Rocky mountains. Already some of these poor children have been received. The school contains thirty children from the Iowas, one from the Otoes, one from the Sacs, one from the Fox, one from the Snake, two from the Blackfeet, and two from the Sioux. These children live together in harmony and peace, and their progress in learning is equal to that of white children.

Difficult and discouraging as has been their field of labor, the brethren are not discouraged. It is but a few years since the boarding-school was commenced, and its promise of usefulness has increased every year. We trust the churches will not forget them at the throne of grace.

In conclusion they write :

When we look at the length of time we have been here, and the little that is yet done, the reflection sometimes steals upon us, that either we are not the workmen whose efforts God will honor, or that there are no blessings in store for these poor people. But when we consider that God has brought us here and preserved us so long, while there are so many ways of removing us out of the field; that the Saviour has not excepted these, or any other heathen people in his offers of mercy; we cannot entertain such thought without indulging in palpable unbelief. We may expect too much while we do not sufficiently value what is already done. When planning for our school, years ago, we remember saying, and writing, that if we had thirty or forty children in the condition, and under the same influence that we then had two or three in the mission family, we would be greatly encouraged. Already that desire has been more than realized.

True, many of these children may be reckless of their advantage; and education; they may adopt all the external forms of savage life, and still not utterly

destroy the seeds of Divine truth sown in their hearts. These seeds once lodged in the young mind are hard to destroy. This is illustrated among the Otoes. They once had a devoted missionary who closed his life among them, after having spent six years of apparently unsuccessful labour among them. In our sojourn among the Otoes last spring, we took some pains to find the spot where that beloved brother had lived. But we could not find a foot print, or plough-mark, or a single log of the cabin in which he lived, and in which he had for hours stood with one hand grinding corn, and the other holding his manuscript of Indian words, memorizing the Indian language. To all appearance there was not a trace left of the labors of this beloved man. But it was a relief to find among the rude villagers those who could sing hymns and answer many Scripture quotations, which they had learned, from the beloved man who went to his rest more than ten years ago.

The seeds of Divine truth may lie as safely under an Indian blanket, or in a smoky wigwam as in the splendid mansion. These children, many of them, may return to the practices of heathenism—they may engage in the war-dance, or even handle the scalping-knife, and live in heathen licentiousness for thirty or forty years, and yet by the Spirit of God be brought, through the truths already learned to a knowledge of themselves and of the Saviour. It is enough for us to know, while we sow the seed, that "God's word will not return to him void," and that "God is not slack concerning his promises."

OTOE AND OMAHA MISSION.

Rev. Edward M'Kinney, and his wife,
 Mr. David E. Read, Assistant,
 Mr. Henry Martin, Steward, and his wife,
 Miss Martha Fullerton, Teacher.

In the summer and fall much sickness prevailed among the Indians, and many of them died. Many of them were restored to health, by the blessing of God upon the medicine given to them by the missionaries, and for which these poor Indian families expressed their deepest gratitude. Some cases of fever prevailed among the scholars, but none very serious, nor of long duration.

Living as these tribes do beyond the limits of civilization, with an almost interminable outlet on the plains east of the Rocky mountains, and being yet in the hunter state, their circumstances are unfavorable to the advance of the missionary work. The facility also with which the whiskey trader can reach them from the Missouri river exposes them to all the miseries of this unprincipled traffic. If their territory were circumscribed, and their hunting abandoned, it would not be long before they would support themselves by the cultivation of the soil, like the large Indian tribes of the South.

But even in these adverse circumstances, this Mission is slowly but steadily advancing to these results. By some assistance given to them, and by their own industry, the Omahas raised more corn than in any former year. It is, however, to the young men and young women from the boarding-school that the first impulse towards their permanent improvement will be given. Some of the first scholars have become young men, and they are now laboring partly for themselves, in cultivating the ground, and partly for the Mission, for the purpose of pro-

curing assistance in building their cabins. When settled in a missionary village, they will gradually afford the most indisputable evidence to their respective tribes, that it is practicable and easy for them all to become equally independent.

The school during the last year, although subject to a good many fluctuations, has done well. The number of scholars received was forty-five, of whom thirty are boys and fifteen girls. Of these, there were from the Otoes nine, Omahas twelve, Pawnees five, Puncaks one, and half-breeds eighteen; the number in the school, generally, thirty-five. Their progress in learning has been good. Their religious instruction has at all times been particularly attended to, and their advance in the knowledge of scriptural truth has been constant and encouraging.

Direct missionary labors have been attended to as far as the time and strength of Mr. McKinney would permit. During the sickness much time was employed in visiting the Indians at their lodges, and pressing upon their attention their sinful state, and the rich mercy and love of the Saviour. Regular services are held at the Mission on the Sabbath, at which but few of the Indians attend. In conclusion, Mr. McKinney writes:

We conclude this report with an earnest request, that we and our work may be remembered in your prayers. Surely we are dependant on Divine Grace for a blessing upon our labors; and without the outpouring of the Spirit's influences upon these dry bones, it is impossible that they should live. But God can work, and none can hinder. When the power of the Gospel becomes known among the heathen, then the outcasts shall be gathered in, and the wilderness and the solitary places will rejoice for them.

CHIPPEWA AND OTTAWA MISSION.

Rev. Peter Dougherty, and
Mr. James K. Whiteside, and their wives,
Mr. Daniel Rodd, Interpreter.

Religious exercises on the Sabbath and on week days have been regularly conducted, and well attended. The church contains thirty-six members, of whom twenty-two are natives. A large Sabbath school, attended by many adults as well as children, has also been continued as in former years.

The boys' school contains forty Indian boys, and the girls' school twenty-four Indian girls, and also four boys and four girls, the children of white parents. The attendance of the scholars has been more regular than in any previous year, and their advance in learning has been greater. As heretofore, their religious instruction has been carefully attended to. Since the commencement of the Mission a large number of children have received an English education more or less advanced, and a good knowledge of the truths of the Bible.

In addition to these day schools, it is under consideration to commence a boarding-school. This would enable those families who may

remove to continue their children under instruction. It would also prevent the necessity of sending their children to schools in the white settlements. On many accounts, such schools are less favorable to Indian youth than schools among themselves.

The condition of these Indians is different from all the other Indian tribes among whom Missions of the Board have been established. Sixteen years ago they sold to the United States all their land in the State of Michigan. A reservation on Grand Traverse Bay was set apart for them, on which they are permitted to remain during the pleasure of the President of the United States. They have, therefore, no claim to the land on which they reside. When the Mission was established in 1839, they were found to be in a state of poverty and degradation. They are now an industrious and civilized community, not only supporting themselves by farming, but disposing yearly of thousands of bushels from the surplus produce of their labor. As the land, however, is not their own, they are discouraged from making permanent improvements. It would be a great blessing to them to remain together some time longer under the care and instruction of the missionaries. A large number of them are prepared to purchase small farms, but to do this they must leave the reservation. In these circumstances they are beginning to separate, some choosing one place, and some another, and thus their position for the future is quite uncertain.

In connection with this it is proper to state, that the Government offers them a home in the West, and to provide for the expense of their removal, and one year's subsistence; but they have become so accustomed to their own forests and sugar camps, and lakes, that they will not agree to leave them for a home in the prairies of the West.

Whatever be in reserve for these Indians, it is ground of thanksgiving and praise to God that he has so signally blessed the labors of his servants among them. He will take care of his own children in all circumstances. He will keep them together, if that is best for them; or go with them, if it be his will that they be separated from each other.

Africa.

LIBERIA MISSION.

MONROVIA :----Rev. Harrison W. Ellis,
Mr. B. V. R. James.
KENTUCKY :----Mr. H. W. Erskine.
SINOE :-----Rev. James M. Priest.
SETTRA KROO :--Mr. Washington McDonogh.

The church in Monrovia is under the care of Mr. Ellis, and the stated religious services on the Sabbath and on week days have been continued as heretofore. The church consists of thirty-nine members. A

large Sabbath school connected with the church is under the care of Mr. James.

The school taught by Mr. James still retains its high character. The annual examination took place in November, in presence of the parents of the scholars, and a number of visitors. The school contains seventy-five pupils. They were examined in reading, spelling, writing, grammar, arithmetic, geography, astronomy, and composition. The scholars sustained themselves well, and gave much satisfaction to those who were present.

The Alexander High School has made but little progress during the year. More was expected from Mr. Ellis as a teacher than has been realized. The school, indeed, from the first, required the whole time of a competent teacher; and as the institution enlarges more than one will be wanted. It is with much satisfaction the Committee have to state, that the Rev. D. A. Wilson has accepted this appointment, and with his wife expects to sail in the first vessel to Liberia. We trust they will not be forgotten in the prayers of Christians. Should Mr. Wilson's health be spared, an actual commencement will be made to carry out the enlarged and comprehensive view of the subject of education in Liberia taken by the last General Assembly. But if the friends of the colored man intend that an efficient system of education shall be established in Liberia, they must not forget that adequate funds are required. From the receipts of the last year for this object, it would seem that far less attention has been given to it than its importance merits.

Kentucky.—The church at this station consists of eighteen members, ten having been received during the year. A flourishing and efficient Sabbath school is also in connection with the church.

The day school contains twenty-four scholars, and is doing well. Mr. Erskine has also four boarding scholars, who are supported by the Associate Reformed Synod of the South.

Sinoe.—Mr. Priest continues to labor as heretofore. This part of Liberia is increasing in population, and improving in the resources of its people. It will not be long until they are able to support the Gospel among themselves; but for a few years longer the present assistance must be continued. The number of church members is thirty-three. The number last year was thirty.

Seltra Kroo.—The return of Mr. Connelly and his wife, on account of his want of health, was mentioned in the last Report. Although his health is in a great measure restored, they are both fearful that he could not again endure the climate of Africa, and at their own request their connection with the Board has ceased. They carry with them the confidence of the Committee, and their earnest prayers for their prosperity and usefulness.

Mr. McDonogh has continued a small school of native boys, and has given part of his time to conversing with the Kroo people on religious subjects. A white missionary is greatly needed to labor among this shrewd and intelligent, but proud and sensual, people. Until one can be obtained, it is an object to retain the station, and preserve the prop-

erty of the Mission. Ten acres on the sea-coast have been conveyed by the natives to the Mission, and a substantial house has been erected. This part of the coast must soon become a part of Liberia, and its importance for a mission station will thereby be greatly increased.

CORISCO MISSION.

Rev. George W. Simpson, and his wife,
Rev. James L. Mackey.

These missionaries landed at the Gaboon on the 30th of January, 1850. They were cordially received by the missionaries of the American Board, with whom they remained for some time. They all passed safely through the acclimating fever, with but slight suffering. On the 11th of March, after a very short illness, Mrs. Mackey was removed by death. Her illness was of an apoplectic nature, attacking her on the 9th of March, and terminating fatally on the 11th. Besides using means at once for her recovery, the services of a French physician were obtained at an early hour; but all their efforts to prolong her life were in vain. Her kind and affectionate disposition, and her intelligent devotion to the missionary work, had greatly endeared her to all her associates. Her loss to the Mission, and especially to her bereaved husband, is severely felt. It is proper to state, as the opinion of her husband, and the other brethren who were present, that her death was not occasioned by the climate of Africa. The same cause might just as readily have operated to take away her life in America as there.

The first thing that required the attention of these brethren was the choice of a station for the Mission. They had been instructed to visit different places, in order to obtain the best information respecting them. After exploring the coast, both north and south, they selected the island of Corisco. This island is about forty miles north of the Gaboon, and twenty miles from the main land. They were led to believe that the island would be more healthy than the main land. Their residence on the island so far has justified this expectation; and should this be confirmed in future, the selection will indeed be most favorable for the principal station of the Mission. The coast is easily reached from the island, where a large population is perfectly accessible.

The journals of these brethren have been printed in the Home and Foreign Record, and to them we must refer for a full and interesting account of Corisco, and the adjacent country. These journals, too, make known the extent of the field, and its utter moral desolation. The Providence of God has removed the slave trade from this district of country, and the way is fully open for the Christian missionary. We trust the earnest appeals of these brethren for more assistance will not be unheeded by the churches, but that men and means will be furnished to send the Gospel to the hundreds of thousands who have never heard of the Saviour's name.

India.

LODIANA MISSION.

LODIANA : —————	Rev. Joseph Porter, and Rev. Levi Janvier, and their wives, Rev. Adolph Rudolph, William Basten, Catechist,* Qadir Baksh, Scripture Reader.
SAHARUNPUR : —————	Rev. James R. Campbell, Rev. Joseph Caldwell, and Rev. John S. Woodside, and their wives, Theodore W. J. Wylie, } Catechists, Samuel B. Wylie, } John N. McLeod, Assistant Catechist.
SABATHU : —————	Saudagar, Catechist.
AMBALLA : —————	Rev. Jesse M. Jamieson, and Rev. John H. Morrison, and their wives, Heera Lal, } Scripture Readers. Isai Das, }
JALANDAR : —————	Rev. Golok Nath, John B. Lewis, Teacher, Daniel Wells, Scripture Reader.
LAHOR : —————	Rev. John Newton, and his wife, Rev. Charles W. Forman.
<i>Station not yet designated</i> : —————	Rev. James H. Orbison.

The Rev. J. Porter and his wife reached their station in the month of March. The Rev. J. H. Orbison sailed for this Mission on the 8th of August, arrived at Calcutta on the 30th of December, and proceeded on his journey to the upper provinces. One of the most marked features of the year was the prevalence for some months of an epidemic fever in the northwest provinces. Most of the Mission families were attacked by it, and some of their members were brought almost to the gates of death; but God was gracious to them in preserving their lives, and restoring to them the enjoyment of health. In the mean time their labors at nearly all the stations were seriously interrupted, and in some departments quite suspended, while great multitudes of the natives were swept into the grave. Concerning this severe visitation, Mr. Rudolph remarks :

For a time the mortality was very great among the natives, amounting sometimes to a hundred and upwards in a day. It prevailed most severely among the aged and infirm.

* The Catechists, Scripture Readers, Teachers, &c., of the Lodianna, Furrukhabad and Allahabad Missions are either Hindus or East Indians by birth—mostly Hindus. Teachers, who are not members of the church, are not enumerated in the list of assistants.

If we reflect that among these many must have been acquainted more or less with the gospel, and that perhaps to a vast number it has proved a savor of death unto death, this visitation of Divine providence appears awful in the extreme; it is a most thrilling appeal to the servants of the Lord, to discharge their duties with more fidelity than ever before, and to be diligent in season and out of season, in the delivery of the gospel message among their poor perishing fellow-men. But while we mourn over the present condition of those that have been taken away in Divine wrath, may not we hope that perhaps a few, though unknown to us, have had faith, saving faith, though hidden, in the Redeemer, and have entered into glory? No case has come to my knowledge that would justify this belief, and yet I cannot but hope, that in a place like this, where the gospel trumpet has been sounded for upwards of sixteen years, the Lord may have his hidden ones, known only to his all-searching eye, who have left off bowing before Baal, and have endeavored to serve the Lord according to the measure of light they possessed.

If we inquire what has been the result of this visitation, with regard to the spiritual condition of the people, we must, alas! confess, that God is not acknowledged in these things. Absurd stories are invented by the blinded heathen, to account for what has occurred. One of these is, that a missionary, probably some one of our number, having caught a kite, tied a piece of flesh to its foot, and then let it fly. When the flesh began to putrefy, it vitiated the air, and spread contagion all over this part of the country. Such is one of the idle tales invented by those that ought to lie low in the dust before their Lord, and to confess their guilt and unbelief. Alas! they are ready to believe anything, however absurd, but the truth.

Amongst the native assistants connected with this Mission some changes have taken place, partly of a painful nature. One has been removed by death, witnessing a good confession to the last. He was an aged man and a valuable laborer, and his removal is felt as a severe stroke to the station at Saharunpur. Two others, one at Sabathu, and the other at Amballa, it became necessary to suspend from their office, and from the communion of the church, on account of conduct inconsistent with the Christian character. Our brethren feel the deepest interest in obtaining men of approved character and qualifications as native laborers, regarding their help as essential to the missionary work; and their regret is proportionally great when their expectations are disappointed in this respect. They earnestly request that the prayers of the churches may have a particular reference to this subject.

It is with pleasure that we can add the names of three or four new catechists and Scripture readers to the list of native assistants in this Mission. May they have grace to be faithful even until death, and then receive a crown of life!

Churches and Religious Services.

The number of native church members in the churches at Lodiāna, Jalandar, Sabathu, Saharunpur, and Amballa, is not stated in the report of the Mission, except at the last mentioned station, where there are ten. Two of these were suspended for a time from the communion of the church, but were afterwards restored, on giving evidence of penitence. Of three persons received as communicants, one was the Brahman Pandit, referred to in the last Report, as in the service of a native chief. This man has been subjected to severe family trials, in consequence of

his Christian profession. His wife is alienated from him in her feelings, for a time refusing to live with him, and consenting to do so only to serve a purpose as to her youngest child: his daughter was separated from his influence, being under her husband's authority; and his son, who is still legally under his control, was at first taken from him, and, though for a while restored to him through compulsory measures, yet, at the last advices, the boy was again under the influence of his heathen relatives. The late law of the British Government in India, securing to natives of every religious persuasion their property, of which they were formerly deprived on losing caste, is a measure of the greatest moment to the converts to Christianity—a law just and equitable to all parties; and yet, until the public sentiment of the country is greatly enlightened, it will prove inadequate to protect these converts from many social evils of a serious nature. Our sympathy and our prayers should be enlisted for our brethren, who are called to endure these afflictions for the sake of following our common Saviour, Jesus Christ.

The church at Lodiana has been again called to mourn over the fall of some of its members, three having been subjected to censure; five others have removed to other places, and one of the female members was removed by death. Pleasing accounts are given of her religious views, and her last hours were peaceful. Her life began its course under the most unfavorable circumstances. She was one, says Mr. Newton,—

Who, at an early age, was either sold by her parents, as multitudes of young girls are, in Cashmere and the Hill States, or was kidnapped by some monster of a man, and devoted to the most base and cruel kind of slavery. With this view she was conveyed to Lodiana; but, by the good providence of God, her case came under the cognizance of the British magistrate, who rescued her, and sought for her an asylum in our Mission.

Subsequently, through the grace of God, she became a worthy follower of the Redeemer, and after fulfilling faithfully, though but for a few years, the duties of a Christian wife and mother, she has now entered into the rest that remaineth to the people of God.

Three or four persons have applied for admission to the communion of the church at this place, concerning two of whom the session indulge some hopes of their being true converts. At Jalandar, the report of the Mission states, that "the most interesting event of the year was the baptism of a young man, a native of the Panjab. He was formerly a Mohammedan, and is about twenty years of age. Babu Golok, who has been principally concerned in instructing him, and aiding him to obtain a knowledge of the truth, has had much encouragement in his case. We hope and pray that he may be a plant of the Lord's planting." Of the church at Saharunpur, the missionaries of that station are permitted to say, "The native members of our church have been consistent and exemplary in their conduct; no case of discipline has occurred during the year."

At all the stations the brethren continue their stated services on the Sabbath and during the week. These services are held in the churches,

of which there are two at Lodiāna, and two at Saharunpur, and also in chapels or smaller rooms. An additional place of worship, one of these chapels, was opened last year at Lodiāna; and a large and beautiful church, with a tower and bell complete, has been erected at Saharunpur, mainly by the aid of liberal donations from European friends in India. Amongst these gratifying gifts, our brethren were encouraged by receiving a handsome contribution from the Governor-General of the country, which is the more worthy of record in this place, as it was made after that distinguished ruler had himself visited their station.

Besides services held in public buildings set apart for the worship of God, the missionaries and their native helpers have continued the practice of engaging in religious conversations, and, when circumstances permit, of preaching, or publicly addressing the people with whom they meet in the bazars, or streets. This method is attended with some serious disadvantages, giving to adversaries the opportunity of readily opposing the advocates of the new religion, and this often by unscrupulous and unseemly means. Yet in many instances a respectful and serious attention is paid to this kind of preaching, especially when the missionary has been long enough in the country to have mastered the native language, and when he has the ability of speaking with fluent utterance, and with a fervent manner. This form of missionary labor has also the great advantage of calling public attention to the claims of the true God, and leading some to make further inquiries on the subject. And in many places it affords almost the only way of gaining access to the minds of the heathen. It is, however, considered highly important to have churches and chapels at all the missionary stations; and as soon as the funds placed by the churches in this country at the disposal of the Board will justify the measure, such places of worship will be at once provided.

As to the attention given to their message, at their several station-places of preaching, the brethren speak of less opposition than in former years, and of greater seriousness. The missionaries at Saharunpur, referring to their stated services, say:—

Many are seen to attend day after day, and seem to be much interested in what they hear. . . . Besides the exercises of the Sabbath, the gospel message is daily proclaimed to crowds assembled on the church verandah, and at other points in the city.

At Lahor, a city but lately subject to British power, and inhabited by a people of more spirit than the Hindus of the lower provinces, it was considered advisable not to begin preaching in the bazars, until the natives were somewhat familiar with the presence of the teachers of a new religion amongst them. But after a few months these services were conducted there as in other places, and the missionaries, after speaking of their more private efforts, proceed to say:—

More recently we have stood in the broadest ways, and before the gates, and addressed ourselves to the multitudes who assembled about us there. The demeanor of our hearers has in general been calm and highly respectful, and in no place have we felt that we could labor with greater hope.

At Ambala, the missionaries thus speak of this part of their work :—

We have usually had large and attentive audiences, and, amidst much opposition, we hope good has been done. Some of those who were once zealous supporters of their own religion, and our bitterest enemies, are now our most attentive hearers. A belief has gone abroad that, as we continue to reiterate the same truths from day to day, and from year to year, there is no use in attempting to silence us; that we have some strong proofs in favor of Christianity, and many as strong against Hinduism and Mahomedanism; no one has zeal and perseverance enough to meet us every day, to defend his faith and to counteract our influence.

At Lodiána, the missionaries remark concerning these services :—

No special fruits have been discernible the last year from these Sabbath and daily ministrations, but the interest of the people has not seemed to abate, while yet there has not been so much of violent opposition, as in former years. One or two that formerly opposed us vehemently, now seem favorably inclined, while one man of considerable intelligence, and much influence, has declared himself convinced. Fear of opposition, probably, prevents his making an open profession, and, while that remains, it is doubtful whether the change has reached his heart.

Missionary Tours.

The prevailing sickness during several months, and the special engagements of some of the missionaries at their stations, tended to contract the amount of labor in this way as compared with the work of some former years. Yet it has not been neglected. The melas or fairs in the neighborhood of the different stations were attended by the missionaries and their native assistants; and more extended journeys were made by Messrs. Caldwell, Morrison, and Golok Nath, each on a different tour. The mela at Hardwar was attended by Messrs. Caldwell and Woodside, with two of the catechists. Frequent visits were made to the villages in the vicinity of the cities where the missionaries live; and their journeys to the annual meeting of the Mission afforded many opportunities of preaching the gospel on the way. By these means the gospel has been widely disseminated. Many would not otherwise have heard of these glad tidings. Many had never before seen the face of a Christian minister.

In some cases the seed thus sown fell on the way-side, and was devoured by the fowls of the air. In other cases, opposition was manifested to the humbling doctrines of the cross. But on a general review of this department of their labor, we can see much to show its importance, and not a little to indicate that the time of India's redemption draweth nigh. Perhaps the most significant proof of this is the conviction often expressed by the people, that Christianity is destined to prevail. That this is no merely complimentary remark, addressed by servile hearers to those whom they regard as greatly their superiors, but that it is a real feeling in many minds, cannot be doubted. As bearing directly on this point, we quote a very striking and impressive statement from the report of the native minister at Jalandar, which is the more worthy of attention because made by the Hindus to one of themselves :—

When we have opportunities for talking privately with individuals, we frequently have had open acknowledgments from them, that they felt themselves to be in a state of sin and ignorance; and that, although it seemed very difficult to forsake the religion of their forefathers, yet they believed sincerely that the Christian religion was true, and would, in time, prevail everywhere; they themselves might perhaps die as they were, but they were sure their children would embrace Christianity.

On these tours and on their visits to neighboring villages, the missionaries sometimes meet with encouraging incidents. Speaking of this part of their work, the missionaries at Saharunpur relate the following interesting account:—

At the earnest request of the chief Zemindar [landholder] of a particular village, these visits have been frequently repeated. This individual has been mentioned in former reports. He has been now for ten years a student of Christianity, and is thoroughly convinced of its truth, and nearly persuaded to confess the Saviour, and be baptized. He openly calls himself a Christian, and employs his leisure hours in teaching the children of his village to read the New Testament. The village is too far distant from our station to admit of his regular attendance at public worship, particularly as he is now advanced in years, and frequently of poor health. He has urged us, time after time, to establish a school in his village, and have preaching there as frequently as possible. This we have determined to do, and hope, during the next cold season to carry our intentions into effect. We trust soon to see this man make a public profession of his faith, and come out once and forever from the heathen, and to see others, by his influence, induced to follow in his footsteps.

Of the extent of the field open to the missionaries for this kind of labor, an opinion may be formed from a paragraph in the report of the brethren at Amballa. Nearly the same remark might be made concerning all the stations. Each one is the central point from which numerous towns, containing large populations, may be easily reached:—

Amballa is surrounded by large cities, and many places of concourse for religious and other purposes, which afford a most promising field for itinerating. There is Patiala, with its hundred thousand inhabitants; Taneswar, the celebrated field of the Mahabharat, or great war between the Pandus and Kurus, [semi-deities and demons,] with its twenty or thirty thousand souls, and its hundred temples; and Sadhaura, with as many inhabitants, all within twenty-five miles of this station, besides many other large towns and villages. Had we more strength, much good might be done by visiting these places frequently every cold season.

Surely, in view of such facts, the churches ought to pray that more laborers may be sent forth into this harvest.

Schools.

Schools are conducted at all the stations of this Mission, excepting Sabathu. Their location, character, and number of scholars, are shown by the following table, viz:

<i>Lodiana</i> :	High, or English school,	80	Boys.
	Persian and Gurmukhi school,	150	“
	Hindi and Sanscrit school,	75	“
	Orphan school,	20	Girls.

<i>Saharunpur</i> :	English school,	40 Boys.
	Urdu and Hindi school,	—
	Orphan school,	9 Boys.
<i>Amballa</i> :	English and Persian school,	101 “
<i>Jalandar</i> :	English and Persian school,	110 “
<i>Lahor</i> :	English school,	80 “
		—665*

It thus appears that the whole number under instruction is considerably larger than it was last year. The school at Sabathu, which was attended by only a few scholars, has been relinquished. It was discovered that the native teacher, a heathen, had planted a Toolsee shrub in the school yard, and was teaching the scholars to worship it! This incident shows the importance of efforts to raise up Christian schoolmasters. At Lodiana and Jalandar two schools, conducted separately heretofore, have been united—the Persian and Gurmukhi at the former place, and the English and Persian at the latter. Instruction in Persian has been given in connection with the English school at Lodiana. The Hindi and Sanserit school at the same station, the English school at Lahor, and the Urdu and Hindi school at Saharunpur, were all opened during the last year. The last is reported as under the efficient management of a Brahman who was educated in the English school at Saharunpur, and is free from prejudices against the Christian religion.

The scholars in the Lahor school are the sons of parents originally from various parts: 38 being Panjabis, 3 Cashmerians, 7 Bengalis, 28 Hindustanis, or from the central provinces of North India, 3 Affghans, and 1 Belochi. In their religious opinions, 55 are Hindus, that is, heathen, 22 Mohammedans, and 3 Sikhs. Their ages vary from six years to forty. It is intended to add a vernacular department to this school as soon as the requisite buildings can be obtained. And it is pleasing to add that the European residents at Lahor and other places have generously contributed the sum of rupees 4,238 in aid of the missionary establishment of that city, but with a special reference to the educational department.

The number of inmates in the orphan asylums is about the same as last year. Two of the girls were suitably married, but their places were more than supplied by the admission of three others as members of this interesting family. They were under the charge of Mrs. Janvier, assisted in the latter part of the year by Mrs. Porter. Through the kindness of an English friend, donations were obtained for the erection of a new and more comfortable school-room, which was greatly needed by the female asylum. The boys are still making respectable progress, both in their studies and in manual labor. Two or three of the elder are as good workmen as most carpenters in that country. Their improvement in religious knowledge has been gratifying. The missionaries keep

* Besides the scholars in the Urdu and Hindi school at Saharunpur, by some oversight not reported.

constantly in view the object of training such of these boys as evince suitable capacity for some of the various posts of native helpers, especially as catechists and candidates for the ministry of the Gospel, if God should impart to them his grace, and call them to that work.

In all the schools, careful and constant instruction is imparted in the doctrines and duties of the Christian religion, and on the Lord's day some of them are assembled as Sabbath schools. It will show the views and practice of all the missionaries engaged in this department of labor in our missions, to quote the following paragraph from the report of the school at Lahor:—

The school is conducted in the strictest sense on Christian principles, agreeably to the prospectus put forth when we came to the station. Pains have been taken to procure class books, which not only recognize the divine authority of the Christian religion, but which clearly inculcate its doctrines as truths which it behoves all men to be acquainted with. Besides these, one of the daily studies of the higher class is the New Testament. . . . From the first the school was opened with prayer; and though the pupils have been distinctly told that they are not required to be present at this exercise, we are not aware that a single individual has ever designedly absented himself from it; a thing which any one disposed to shun our worship might easily do without prejudice to his credit as a regular attendant, since the roll is never called till the prayer is over.

One of the greatest wants of the Hindus, as of every heathen people is that of Christian common schools. These should be found in every village, as well as in the large towns and cities. When the gospel is generally embraced, these common schools will be the birth-right of the children; they will be generally established, and will prove an unspeakable blessing to future generations. Our present missionary efforts are preparing the way for such schools. When parents learn the worth of a Christian education, they are anxious that their children should have the means of obtaining it. Few of the people of India are yet sensible of this; their motives for desiring the advantages of education for their children are mostly of a secular kind; yet, in a brief statement contained in the report of the station at Saharunpur, we may recognize the beginning of a better state of things. Here we find a strong desire for a village school, although it is well understood that it would be a Christian school:—

An urgent demand for the establishment of an English and vernacular school in the village of Páhásu, about ten miles from the city, has been repeatedly pressed upon us. We hope to be enabled during the coming year to occupy this promising field. The Zemindar has offered to assist liberally in the erection of a school house, which will be also a suitable place for conducting religious exercises on the Sabbath. We think the hand of God is in this matter, and hope it may prosper.

Dispensary and Poor-Houses.

Upwards of two thousand patients were prescribed for at the Lodi-ana Dispensary, which is under the care chiefly of Mr. Rudolph. Some thirty poor persons are provided for at the same station, about forty at Amballa, besides hundreds aided to a partial extent, and about three hundred at Lahor, of whom between thirty and forty are in-door pau-

pers. The expense of administering relief to this large number of diseased and suffering people, and of supporting so many who are objects of charity, has been provided mainly by the benevolence of the European community at the several stations. Upwards of nine thousand rupees, or four thousand five hundred dollars, have been placed in the hands of the missionaries for these objects. Of this sum, two thousand and four hundred rupees were given by the young Maha Raja, or principal chief, at Lahor. The brethren are careful to impart religious instruction with their alms, and they speak of this department of their work as one of considerable interest. Mr. Rudolph says of the Poor-House at Lodiāna :—

It is a pleasing fact that several of the inmates have, for a length of time past given an unusual degree of attention to religious subjects. In addition to their attendance at the church in the city, on Sabbath afternoon, which was expected as a general rule of those who are able to go out, a number of them requested to be permitted to attend the morning service in the chapel on the mission premises. Their request was of course complied with, and a small vehicle having been constructed for two who were lame, they also have attended, some of the others drawing them.

The Printing Press.

Until Mr. Porter's return, the press was successively under the care of Messrs. Newton and Janvier. Its issues have been somewhat restricted for want of funds; and it was deemed the less important to increase them, as there was a considerable supply in the Depository of the books and tracts chiefly used for gratuitous distribution. The following table exhibits the works printed during the year ending October 1, 1850 :—

In Urdu :	<i>Pages.</i>	<i>Copies.</i>	<i>Whole No. of Pages</i>
The Psalms,	280	3000	840,000
In Hindi :			
Deuteronomy, Mark, and Romans, 174		2000	522,000
Miscellaneous.			
Sundry Job Work,			185,460
Total,			<hr/> 1,547,460

The Gurmukhi version of Genesis and Exodus, mentioned in the last Report, had to be suspended for a long time, on account of the unavoidable engagements of the translator and editor; but it was resumed towards the end of the year, and would probably soon be through the press.

FURRUKHABAD MISSION.

FUTTEHGURH :—————	Rev. William H. M'Auley, Rev. John J. Walsh, and Rev. Augustus H. Seeley, and their wives, Rev. Julius F. Ullman, Rev. Gopeenath Nundy, Kasim Ali, Madari, } Catechists, Thomas Scott, } John Darby, } Dhokal, } Teachers. Adam, }
MYNPURIE :—————	Hanukh, Catechist, Hulassi Roy, Teacher.
AGRA :—————	Rev. James Wilson, and his wife, Rev. James L. Scott.
<i>Stations not designated</i> :—	Rev. David E. Campbell, and Rev. Robert S. Fullerton, and their wives.

The Rev. J. C. Rankin and his wife have come with much regret to the decision that they ought not to go back to India; Mr. Rankin's health, though improved, is inadequate to the climate of that country; they have, therefore, been released from the service of the Board. The Rev. J. F. Ullman is at present in Prussia, his native country, agreeably to the statement made in the last Report; but he expects to return to his field of labor during the ensuing summer. The Rev. Messrs. J. Wilson and W. H. M'Auley, with their families, are expected to arrive in this country within a short period. Their return has been for some time expected, on account of health. Mr. Wilson's constitution has become impaired by his long residence in India, of nearly seventeen years; and Mr. M'Auley is subject to a complaint which requires a change of climate. In consequence of these changes, which occurred at the end of the year under review, the Rev. J. L. Scott removed about the same time from Futtehgurh to Agra, taking Mr. Wilson's place in the duties of that station; and the Rev. J. J. Walsh, from Mynpurie to Futtehgurh, taking the charge of the Orphan Asylum and other duties. The health of the Rev. A. H. Seeley, referred to in the last Report, received some benefit from his spending a few months at Nainee Tal, a place of resort for invalids, in the lower ranges of the Himmalaya mountains, so that he has been able to return to his duties at Furrukhabad. His health is not fully restored, however; the bronchial affection from which he has suffered, causes some solicitude as to his being able to continue long at his post. The Rev. Messrs. R. S. Fullerton and D. E. Campbell, and their wives, sailed for this Mission on the 8th of August, arrived at Cal-

cutta on the 30th of December, and had just reached Furrukhabad by the last advices.

Churches and Religious Services.

At Agra, two services have been conducted by Mr. Wilson, on the Sabbath, and one in the week, in the English church. A service on the Sabbath in Hindustani, and the monthly concert meeting conducted in the same language, have secured attentive audiences. A native catechist has been employed, by members of the church, to instruct the native servants of European families. The returns of communicants and of persons baptized afford much ground of encouragement. Four adults and two children were baptized, and sixteen persons were admitted to the sacrament of the Lord's supper, of whom fourteen were received on a profession of their faith in Christ. Some were dismissed to join churches in other places, and one was removed by death, leaving the number of church members thirty-six. At the date of these returns, in October last, there were six applicants for admission to the sacrament of the supper.

At Mynpurie, preaching in Hindustani was regularly continued through the year. The attendance, though not large, was constant, and the hearers seemed to feel an interest in the service: but no one gave evidence of having applied unto the Redeemer by faith for eternal life. At Furrukhabad and Futtehgurh, an English service was held on Sabbath morning in the Mission church, and Hindustani services in the afternoon in the same place, and in the chapel at Burpore, a neighboring village. A Hindustani service was conducted in the church on Wednesday evening of each week, and preaching in the bazars almost daily, by the Rev. Gopeenath Nundy and the catechists. The latter go frequently by themselves in their labors amongst their countrymen, and have been generally well received. They afterwards make a report of their labors to the ordained missionaries. The number of church members is seventy-five, of whom sixty-seven are natives. Of their attainments in the Divine life the missionaries say, that "some of them are very defective in much that constitutes Christian character; still, we cannot but hope that many of them are the Lord's people, and that he will carry on his good work in them even to the day of redemption."

Missionary Tours.

The mela or fair at Bhataswar was visited by Mr. Wilson in the early part of the year under review. His engagements, in connection with the Bible Society of North India, and the Committees of some other religious institutions, made it difficult for him to spend much time in visiting places remote from Agra, though he made two other excursions among neighboring towns, spending two or three weeks each time in preaching daily in the bazars. Mr. Walsh made a journey of about three weeks' duration in the district of Mynpurie, accompanied by the

catechist, who assisted him in talking to the people and distributing copies of the Gospel and of tracts. "During the last five years," Mr. Walsh continues, "I have explored nearly the whole of this district, and become personally acquainted with a large number of people, who, on visiting Mynpurie, generally call on me. In this way I have distributed many copies of the Testament, and in a private way preached the gospel to many who could not have heard it in the bazar."

Schools and Orphan Asylum.

The schools under the charge of this mission continue to be conducted with efficiency. The number of scholars is larger than was reported last year, and their connection with the different stations is shown by the following statement :

<i>Furrukhabad :</i>	City or High school,	180 boys.
	Three bazar schools, }	100 "
<i>Burpore, near Furrukhabad :</i>	One bazar school, }	
<i>Futtehgurh :</i>	School in cantonments,	45 "
	Orphan Asylum inmates,	19 "
	" " "	29 girls.
	Scholars from the Christian village, and others, in the Orphan Asylum school,	11 boys.
<i>Mynpurie :</i>	City school,	150 "
<i>Agra :</i>	School supported by members of the Agra church,	40 "
		— 574

The school at Agra, supported by members of the church at that city, was opened during the last year. It is taught by a young Hindu teacher, who is described as favorably inclined towards Christianity, and it is under the superintendence of persons of piety. It costs about two dollars a month, and is attended by an interesting group of boys, more than twenty of whom are able to repeat from memory the whole of the Catechism. Most of the boys live in the villages near Agra, and they carry into their respective neighborhoods the knowledge acquired in the school. To show one of the varied ways in which the doctrines of the gospel are made known amongst a heathen people, we quote the following paragraph from the report of this station:—

It is quite a common practice among these boys to sit at their respective doors, on opposite sides of the street, in the morning and evening, and one will ask the questions, while the other will answer them from the beginning to the end of the Catechism. Sometimes the careless passer-by is arrested, and a number of individuals will stop to hear them as they proceed; and they will make inquiries as to where the boys get such learning as that. These inquiries stimulate the boys, proud of their attainments, to make greater progress. Some twenty-five or thirty of them have committed to memory a number of the Psalms in Hindi, varying from ten to sixty-five chapters, doing this altogether at their own instance.

The school in the cantonments at Futtehghurh was also opened during the last year. The Rev. Gopeenath Nundy, who commenced this school, obtained a local subscription for its support, employs Adam, formerly an inmate of the orphan asylum, as the principal teacher, and is encouraged with its prospects. The bazar schools are also under the charge of Gopeenath, who reports that the Scriptures are used by the boys, without either unwillingness or prejudice.

The high schools of this mission, in which the English language is taught, and instruction is imparted in the English as well as in the vernacular tongue, have been conducted as in former years, under the charge of Messrs. McAuley and Seeley at Furrukhabad, and of Mr. Walsh at Mynpurie. Referring to the former, the missionaries remark:—

The reports of an old-established school must, with a few exceptions, be very much the same from year to year. The scholars generally advance, while some of them at the same time are leaving, and their places are being filled up by others of a lower grade. Thus we are always pretty much at the same point. It is one of the discouraging circumstances attending such schools, that our pupils are continually leaving us before their education is thoroughly finished. Still there is some advance. Our present first class has gone further than any that has preceded it, and we hope that we shall be able to keep it together a year or two longer.

In the mean time these schools impart a considerable portion of instruction in the simpler but needful branches of education, reading, grammar, geography, &c., preparing the scholars for the duties of life, and bearing indirectly but powerfully against their religious system; and at the same time they serve to bring their minds, while not yet filled with prejudice, under the daily lessons of Scripture, plainly taught, and affectionately enforced, by the missionary preceptors—teachers regarded by their scholars with every feeling of respect. Under these circumstances, we may not doubt that such schools are worthy of the labor bestowed upon them. The missionaries say of the scholars in the Furrukhabad high school, that “that there is scarcely one in the upper classes who has the least faith in his own religion. . . In their recitations and compositions they are accustomed to speak out freely, and they often bear a strong testimony in favor of our religion. But as yet none of them, except Dhokal, has been willing to come out and make a public profession of faith in Christ.” This school is reported as having “never been in a more prosperous state than it is at present.” And of the Mynpurie school, Mr. Walsh says in his report: “It has given more satisfaction than formerly, and at present is in a very flourishing condition. . . The religious influence exerted is of the most decided character, and there is not a scholar of a year’s standing that is not thoroughly indoctrinated in the Bible.” It is gratifying to state that the few European families at Mynpurie, and some others, have liberally contributed a large part of the pecuniary support of this school, their donations within seven years reaching the sum of more than six thousand rupees.

The orphan asylums, with nearly the same number of inmates as

were reported last year, and the Christian village, with a somewhat larger population, continue to form an interesting department of this Mission. The boys are taught by one of the young men of the village, and a few children from the village are large enough to attend the same school. The girls were under the charge of Mrs. M'Auley, pursuing the same studies and work as in former years. For the employment of those who have reached adult years, tent-making and the cultivation of land are still followed. Three of the most competent and trustworthy were selected to conduct, under the superintendent, Mr. Scott, the business details connected with the making and sale of tents, each investing a small sum of his own earnings in the business. This plan seems to work well. Twelve are engaged in farming on a small scale. Their crops for two years were not very good, but the deficiency was not owing to any fault on their part. This orphan institution, with its church, schools, tent-making, village and farming, and especially its Christian men and women, and their nearly fifty baptized children, all planted in the midst of a dreary waste of heathenism, must awaken a feeling of deep interest in the mind of every Christian observer. The missionaries in their report thus speak of it:—

This institution has during the past year enjoyed a good degree of peace and prosperity, and our plans for its management have been gradually developing themselves in a favorable manner. It is evidently destined to be an important auxiliary in our work. We think we can see, down the vista of the future, many things to cheer and inspire our hearts with hope. We see a large Christian church, a flourishing Christian settlement, the members of it engaged in the various avocations of life; and, more than all, multitudes of young men and women, the second generation, coming on the stage of life with greater advantages and under better influences than their parents enjoyed—many of them prepared to fill up the ranks of our catechists and native preachers, and the whole exerting a mighty influence (with something no doubt that is evil, yet still a mighty influence) upon the mass of heathenism around. This is our hope and encouragement; and we feel assured that, with the blessing of the Lord upon our labors, it will be realized. There are certainly many things to discourage us. There is much imperfection in ourselves, in our labors, and in our Christian people; but where is the good work in which imperfection is not mingled? The Lord can work by imperfect instrumentalities. He blesses the good; he overrules what is evil. This is his own work, and he will carry it on to a good and glorious end.

After referring to a few persons who professed to be inquirers as to the nature and claims of Christianity, two of them men of considerable intelligence, Mr. Scott, writing on behalf of the mission, concludes their report in the language of encouragement. The reasons of this hope are well founded, and will be regarded with thankfulness by the Church which God has been pleased to honor with the privilege of supporting this and other missions among the heathen:—

In concluding, we cannot refrain from saying that we feel, on the whole, encouraged. When we look at the foundation that has been laid—the church which has been gathered, and the schools which have been established—even this is cause of rejoicing; but the efforts of our missionaries are not to be thus measured. They are, we conceive, of a much more extended influence. We think we can see a marked difference in the state of the people during the last twelve years. They

know us better. They understand us better. They have confidence in us. They know that we will not resort to force in order to propagate our opinions. Our books have been read, and the people begin to have some idea of our religion. Much light and knowledge have been shed abroad. The people are more and more convinced that our religion is destined to triumph, and that theirs is destined to pass away. We think we can plainly discern that we are not laboring in vain. And by faith we are assured of this. "The word of the Lord shall not return unto him void; but it shall accomplish that for which it was sent." Already the morning is beginning to dawn. May the glorious sun of righteousness speedily rise with healing in his beams!

ALLAHABAD MISSION.

ALLAHABAD:—Rev. Joseph Warren, and
 Rev. Joseph Owen, and their wives,
 Rev. John E. Freeman,
 Rev. Robert M. Munnis,
 Rev. Lawrence G. Hay, and his wife,
 Rev. Horatio W. Shaw, and his wife,
 Babu John Harry, Licentiate Preacher,
 Mirza John Beg, Catechist,
 Paul Qaim,
 George Douglas, } Scripture Readers and Teachers.
 Yunas Singh, }

The Rev. J. E. Freeman is still in this country, but expects to return to his field of labor in a few months, his health having become much improved. The Rev. A. A. Hodge and wife arrived at home on the 18th of last May; and Mrs. Hodge's health having become much better, they were anxious to return to India at an early day. The Committee, however, fearing that Mrs. Hodge's constitution would not bear the climate of India, did not feel justified in acceding to their wishes; and they have been released from the service of the Board. The health of Mrs. Warren was so much weakened, as to require her to spend a part of the year at a sanatorium in the Himalayas, from which she derived much benefit. Simeon, the native Catechist mentioned in former reports, has fallen from his place in the church, though the brethren express the hope that he will be brought to repentance. They have appointed Mirza John Beg to that office, a young man of whose piety and qualifications for usefulness good expectations have been formed. By a new arrangement of the bazar schools, the services of a native superintendent are not now required; and Zuhur ul Haqq has obtained a station in the employ of the government.

The Rev. Messrs. Lawrence G. Hay and Horatio W. Shaw and their wives, sailed for this Mission from Boston on the 8th of August, arrived at Calcutta on the 30th of December, and have reached their station.

The Church and Religious Services.

The church, situated at the mission premises on the Jumna side of

the city, has been under the charge of Mr. Owen during the last year. The usual services have been constantly maintained, which are well attended by many of the college students, the scholars of two bazar schools, and persons living in the vicinity, as well as by the native Christians. The two chapels, at Kydganj and at Kattrra, important quarters of the city, the former under Mr. Warren's charge, and the latter under that of Mr. Munnis, have also been regularly open for public worship. The congregation at Kydganj is composed of the native Christians connected with the printing press and bindery, the scholars of two bazar schools, and persons from the neighborhood; at Kattrra the congregation embraces also the scholars of two bazar schools and persons from the neighborhood, with a number of East Indians, and some of the College students. While the gospel is preached stately at all these places, the sacrament of the supper is administered only at the church. Two members have been admitted to the communion of the church on profession of their faith, and two on letters of dismission from other churches; three have died; and two are under the censure of the church, leaving thirty-five as the present number of communicants, or forty-five, including the missionaries. Ten infant children have been baptized. These returns show that the year has not been marked with the large outpouring of the Spirit from on high, and the addition of great numbers to the visible church; yet the blessing of God has not been withheld from the labors of his servants. The missionaries were deeply grieved at the unworthy conduct of two of the professed converts, one of them the former Catechist, yet they express the opinion that generally "the members of the Church seem to prize their religious principles, and are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Of the members removed by death, very pleasing accounts have been given. One of them, Jatni, the daughter of a Brahman, was enabled to give a joyful testimony to the preciousness of the gospel in her last illness. The narrative of her life, character, and death, written by Mr. Warren, and published in the "Foreign Missionary" of January last, is a beautiful and a precious memorial of God's distinguishing grace to a Hindu Woman. Another was a poor blind young man, of whom Mr. Owen has given a brief but touching account:—

His conduct, so far as we observed, was always good, with one exception. Some months before his death he was led, by the temptation of a person older than himself, to commit an act of dishonesty. For this he afterwards expressed the deepest penitence, and wept very bitterly whenever he spoke of it. I believe his repentance for this and all his other sins was sincere, and that he died in the faith of Jesus. Though for years blind, he had a good deal of knowledge, particularly of the Scriptures. The other boys read to him, and he thus managed to commit much Scripture to memory, and many Christian hymns. He also resorted to other innocent means for making his time pass pleasantly. Some time ago, as I was passing through the Asylum one evening, I heard music and singing in a room, which at first caused me concern. My fears, however, were soon dissipated, when I found that Charlie had, *with his own hands*, of wood, and clay, and strings, made a rude imitation of the violin, with which instrument he was playing some native airs

and singing to them Christian hymns that he had been learning. I at once had a better instrument made for him, which he continued to use till the rupture of a blood-vessel put an end to his singing here below. Before his illness, we had hope that he was a Christian, and while gradually sinking his thoughts appeared habitually turned to Christ. We hope he is among the redeemed above, singing the song of Moses and the Lamb.

The third, like Jatni, was a young married woman, of whose character, sickness, and death, Mr. Owen says :

Her disposition was naturally amiable, and this, sweetened by divine grace, made her uniformly pleasant and exemplary in her various relations as pupil, wife, and mother. The decline of which she died came on gradually, and we continued to hope for her recovery until within a few days of her death. When at length it was announced to her that hope was at an end, she received the message with great calmness. I saw her repeatedly, had long conversations with her, and prayed with her. A very satisfactory interview of this kind I had with her a few hours before her death, when her mind was perfectly clear and calm, and her hope in the Saviour firm. She spoke of meeting her Saviour, and being with him, and enjoyed the cheering anticipation of seeing her two little children who had gone before. We hope she is in the church triumphant.

Bazar and Village Preaching.

The missionaries, on account of their numerous engagements, have not been able to make frequent journeys, for preaching in places remote from their station ; yet this interesting department of their work has not been neglected. Messrs. Owen and Munnis spent the month of December among villages in the District of Allahabad. They made this journey on foot, preaching at the different villages on the way, and giving books to those who were able to read. Mr. Warren had frequent opportunities of making the gospel known to people in the villages on the way to Futtehgurh, while accompanying Mrs. Warren to that place on her journey to the hills. During the Hindu and Mohammedan festivals, which bring together large assemblies of people, and especially during the great mela or fair at the junction of the Ganges and the Jumna, the missionaries and their catechist and readers were diligently occupied in pointing the deluded multitudes to the Lamb of God, who only taketh away the sin of the world.

This kind of work, in a hot climate, and in the dusty streets of the towns, it being commonly necessary to speak in the open air, is attended with much fatigue : though the degree of physical exertion required is considerably diminished by the employment of the native assistants, interchangeably with the missionaries, in reading and sometimes in speaking to their countrymen. Our brethren refer to this matter, mentioning it as a reason for a larger number of missionaries, in order that so important a department of their work may be more thoroughly cultivated. It is a work in which the native laborers, whom God will raise up, can be most extensively and successfully employed.

Education.

The statistics of the College, Schools, and Asylums are as follows:—

Mission College, not including the preparatory department,					
average attendance, - - - -	-	-	-	-	150 boys.
Bazar schools, - - - -	-	-	-	-	200 "
" " " " " "	-	-	-	-	40 girls.
Orphan Asylum, - - - -	-	-	-	-	24 boys.
" " " " " "	-	-	-	-	17 girls.
					—431.

The college has been in full operation during the year. Mr. Owen, the principal, has been present during all the hours of session, conducting the religious services, superintending the teachers and monitors, and teaching some of the higher classes. Mr. Munnis has also taught during the greater part of the day's session. Including some of the orphan boys, and a part of the bazar school boys, who form a vernacular department, the whole number of youths connected with the college is nearly three hundred. The annual examination early in December gave much satisfaction to the missionaries, and to a number of European spectators. "Much good seed," the brethren remark, "has been sown in faith and prayer; and we would with patience and hope look for the increase."

A few boys were admitted to the asylum, and three have died. One of these was Charles Ward, spoken of above. One of the larger boys is an applicant for baptism; the younger orphans are always baptized in virtue of their relation to the missionaries, as being of their household. Two of the boys are beginning to support themselves, one of them studying medicine, with the view of becoming an apothecary. Three that were in the asylum are now supporting themselves by labor, in connection with the printing establishment.

The girls' asylum has been under the charge of Mrs. Owen. One of the girls has been married to one of the native Christians connected with the press. Two others have died, one of whom gave pleasing evidence of piety. Four of the larger girls are communicants. Besides the usual branches of a common education, the girls pay attention to sewing, mending, &c.

The bazar schools are represented as being still worthy of the labor bestowed upon them. The girls are taught by two native Christian women, four hours daily. They are taken from the school by their parents at too early a period, and their attendance while at school is often irregular, owing to sickness and the frequent heathen festivals; but their minds are enlightened to a considerable degree with the truth, from reading the Scriptures and learning the Catechism and hymns. They also learn to knit, make and mend their own clothes, &c. They are thus prepared to exert a better influence in their several families. The boys' bazar schools are under Mr. Munnis' superintendence; four of these schools occupy a building near the College, attend the daily morning and evening services in the College Prayer Hall, and receive an hour's instruction daily from their superintendent, at which time they read the Hindi Scriptures, recite the Catechism and Bible History.

The missionaries regard these bazar schools with the greater interest as tributaries of the college. And when we advert to the fact, that all the children and youths in the schools of the Mission, excepting only those in the orphan asylums, are living in heathen and Mohammedan families, it seems difficult to form too high an estimate of the Christian instruction daily imparted to them, as a means of leavening the native community with Gospel truth.

The Printing Press.

This establishment has continued under Mr. Warren's management. The tabular statement shows an increased number of pages over the issues of last year :

In Hindi—Nagari Alphabet.			
	<i>Copies.</i>	<i>Pages.</i>	<i>Whole No.</i>
The Sin of Idolatry, - - - - -	5,000	16	80,000
The True Incarnation, - - - - -	5,000	16	80,000
First Catechism, - - - - -	2,000	48	96,000
Scripture Proper Names, with Hebrew and Greek,	300	106	31,800
Geography, - - - - -	500	174	87,000
In Urdu—Native Alphabet.			
The Parables of Christ, - - - - -	5,000	108	540,000
The Miracles of Christ, - - - - -	5,000	76	380,000
Death and Resurrection of Christ, - - - - -	5,000	60	300,000
The Word concerning Idolatry, - - - - -	5,000	20	100,000
The True Christian, - - - - -	5,000	24	120,000
The Way of Life, - - - - -	3,000	394	1,192,000
The Life of Christ, - - - - -	5,000	32	160,000
Scripture Proper Names, with Hebrew and Greek,	300	106	31,800
A Treatise on the Revenue Laws, by a native judge, Mir Salamat Ali, [job work], - - - - -	500	612	306,000
In Urdu—Roman Alphabet.			
The English Instructor, - - - - -	1,000	36	36,000
Genesis and Exodus, - - - - -	1,000	168	168,000
Dairyman's Daughter, and Young Cottager, - - - - -	1,000	249	249,000
In English.			
The English Instructor, - - - - -	1,000	36	36,000
Kirwan's Letters to Bishop Hughes, - - - - -	2,000	119	238,000
Catechism and Scripture Answers, - - - - -	500	48	24,000
Scripture Proper Names, with Hebrew and Greek,	300	106	31,800
Geography of Palestine, - - - - -	625	36	22,500
Sundry job work, - - - - -			85,400
Total, - - - - -			4,395,300

Of these works, the Way of Life, by the Rev. Charles Hodge, D. D., and the Dairyman's Daughter, and Young Cottager, were translated by Mr. Warren. In press and nearly completed, but not reported above, is a work in Urdu for schools, called "the Indian Pilgrim." A revised edition of the Old Testament, in Hindi, under Mr. Owen, as editor, has been commenced for the Calcutta and Agra Bible Societies. This important work will require much of Mr. Owen's time, as a care-

ful and complete revision of the translation will be made. It is peculiarly interesting to notice, amongst the works commenced, but not yet reported in the tabular statement, because not finished, a translation of "Pilgrim's Progress," by our licentiate, Babu John Harry, under Mr. Warren's superintendence. The translation published formerly is considered too much of an abridgement of a work which no reader wishes to have shortened.

The missionaries say, in the conclusion of their report :—

Thus we have endeavored to give a faithful account of our labors during the past year. How few and imperfect have they been! Our zeal, how cold! Our hearts, how insensible to the spiritual condition of heathen India! May the Lord, of his great mercy, make us more faithful to the souls of men, and more jealous of his glory! And may he cause his richest blessing to rest on the seed of Divine truth already sown!

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MISSION TO SIAM.

BANGKOK:—Rev. Stephen Mattoon, and
Rev. Stephen Bush, and their wives,
Samuel R. House, M. D., Licentiate Preacher.
Quakieng, Native Assistant.

The mission families have continued to enjoy good health. The visitation of the cholera, referred to in the last Report, has passed away. It returned for a season during the year under review, but its ravages were not great, and it soon disappeared. The native assistant, who is a Chinese, has had sickness in his family, which hindered his missionary work. He appears to maintain a correct walk and conversation.

As in former years, the missionaries have been employed mainly in preaching, distributing tracts, and giving medical relief, with religious instruction, to the afflicted.

Preaching and Tract Distribution in Bangkok.

Two posts have been occupied in the city for preaching and the circulation of religious books—things which commonly accompany each other. At one of these posts from five to twenty persons called daily for books, not a few of whom were Buddhist priests; at the other, situated on the leading thoroughfare of the city, the attendance was frequently greater, and the gospel was preached as circumstances would permit—

Often to noisy, clamorous crowds; sometimes to quiet, respectful listeners: occasionally, to one or two who seemed at the time to be sincere inquirers after truth. Many who gathered round the missionary there, attracted by his voice, or his strange costume, or the sight of his books, as they passed by, were visitors to the

capitol from distant parts of the kingdom, who there heard the gospel for the first time in their lives, and were very willing to take with them to their distant homes books that tell of the new doctrine. In no one way, perhaps, could a wider diffusion have been given to the truth.

Preaching in Siamese was maintained regularly at the mission premises by Mr. Mattoon on Sabbath mornings, the audience varying from twenty to thirty persons. In the afternoon of the Sabbath, the natives in the employ of the mission families were assembled for religious instruction, and during a good part of the year they were gathered into a Sabbath evening Bible class. Worship was also conducted with these persons on the morning of each week day, during which portions of the scriptures were always explained and enforced.

Missionary Tours.

In October, 1849, Dr. House accompanied Mr. Hemenway, of the American Board Mission, since discontinued, on a tour to a province about one hundred and twenty miles northeast of Bangkok. In January following, he and a brother missionary of the Baptist Board proceeded some eight or nine days' journey up the Meinam, the river on which Bangkok is situated. In June, Messrs. Mattoon and Bush visited Rapi, a provincial town, about three days' journey to the west of the capital. These tours were made without hinderance; books and tracts were distributed freely, even at the Buddhist *wats*, or places of worship; and opportunities of oral instruction, as to the nature and claims of the gospel, were daily afforded and improved. The missionaries say of their reception on these visits, and of their labors during these journeys:—

Everywhere along the routes we found a readiness, in many places an eagerness, to receive our books, which, could we have supposed it to have been prompted by a desire to learn the truth, would have been most encouraging. But, whatever the motives which may have induced them to receive our instructions and publications, seed, good seed was sown beside all these waters, and in the minds of those, too, who were capable of reading and judging for themselves of the truth. May it but be watered of heaven, and it will spring up and bear fruit, at least after many days

Printing.

There is no press belonging to this Mission, it not being expedient to furnish one until suitable premises were obtained. The brethren, however, had the use of the printing establishment of another Society during the past year, and Messrs. Mattoon and Bush carried through the press the first numbers of a series of Scripture Histories, as follows:—

	<i>Pages.</i>	<i>Copies.</i>	<i>Whole No.</i>
History of Creation,	71	2,000	142,000
History of Joseph,	58	2,000	116,000
History of Moses,	82	2,000	164,000
			422,000

Besides these, part of an edition of an Almanac for the Siamese, prepared by Mr. Chandler, and published at the Baptist press, was struck off for our Mission, making the whole number of pages 526,000.

Medical Department.

Dr. House has kept up the Dispensary throughout the year, with but few interruptions, devoting to it about two hours daily. The number of patients prescribed for was 1,434, making the whole number gratuitously treated during three years and a half, 5,922. "These medical labors," the missionaries write, "have not been without their value, apart from the amount of distress relieved, and the access thereby afforded to the homes and the hearts of those who might not otherwise have been brought in contact with the Christian teacher. They have tended also to leave on the minds of the people at large, and their rulers, a generally favorable impression of the benevolent errand of the missionaries."

Schools not yet Established.

Concerning this important department of missionary labor, the missionaries in their report write as follows :

The establishment of schools among the Siamese is a matter that is much in our thoughts, and lies very near our hearts. But the difficulties that in former years have prevented the gathering of children from among this people into mission schools, hinder us still. Such is the influence of their religion, and the force of custom, that every respectable parent feels bound to send his son for a season to the *wats*, which, besides being temples of idolatry, are also the seminaries of instruction for the children of the land; the priests, in exchange for the services of the lads, teach them to read and write their native tongue. Being thus already provided with free schools of their choice, we can present to them no inducement to commit their children to our care, even should their natural distrust of the teachers of a strange religion be overcome. As to the poorer classes, the same road to merit-making, that of giving up their sons, for a time, to wait upon the priests in the *wats*, is equally open to them; while the law of Siam allowing the father to sell his child, few that are old enough to be useful are without a master, who would be unwilling to lose their services.

The missionaries, however, were providentially led to take four boys and two girls into their families. With these, special pains have been taken to impart such instruction as will fit them for usefulness. Of these children, the missionaries write:—

We are greatly interested in them; and though it is but the day of small things, still, when we contemplate the blessed results in time and eternity that may ensue to these little ones, we would be devoutly grateful to the kind Providence that has enabled us to get even these few out from under heathen influences, into the light of Christian instruction and example.

In reviewing their work, Dr. House, writing on behalf of the Mission, again says:—

Another year has now rolled away, and the converting influences of the Holy Spirit have not yet been vouchsafed to gladden the hearts of those that labor among and pray for the misguided Siamese. Alas! none have believed our report; to none

hath the arm of the Lord been revealed. This to us, who dwell in their midst, who see them living in idolatry and sin, and dying while trusting to a lie, is a melancholy statement. It tries us—it humbles us—but it does not discourage us. “The word of the Lord shall not return unto him void. It shall prosper in the thing whereto he sent it.” Far and wide through this land have the tidings gone of an eternal, all-creating God, and of his Son Jesus Christ, the Saviour of the world. We must believe that the truth has been making progress in this kingdom. The books that are distributed are read; the instructions contained in them are understood; and though the natural averseness of the depraved heart to truth, the love of sin confirmed by the habits of years, and above all, fear—the particular obstacle in the way of the Siamese—fear of the master, who can flog, chain, or imprison them, fear of the king, who can punish them even unto death,—have all combined to paralyze the will of this people, and to prevent them from following the convictions of their judgment; yet we would not doubt that there are many who have ceased to respect the doctrines of Buddhism, and who are secretly persuaded that Christianity is true.

In the view of this state of things, our brethren use, with special emphasis, the language of missionaries in all other lands:—

Let but the convincing Spirit be sent down from above, and in the light of the truths already in the hands of so many thousands, how baseless would seem their refuges of lies! With the convicting Spirit granted to them, how vile would appear their abominable idolatries—how corrupt their moral characters! To the converting Spirit, how easy the work to transform the dark-minded slaves of sin into the children of light, the people of God’s love and care!

For these almighty influences from on high, without which all were in vain, we would ourselves pray, and we would beg the Church at home to pray, while we patiently wait, laboring on in hope.

The preceding narrative brings the history of this Mission down to the 1st of last October, completing the year under review. Letters have been received, however, dated to the 11th of December last, which contain information of painful interest. Matters formerly pending seem to have come to a crisis, involving the continuance of the Mission in great doubt.

It is singular that this serious question should appear to turn on the missionaries not being able to obtain dwelling houses, in a land where their residence and missionary labors are yet freely tolerated. Yet such is the state of the case. Heretofore our brethren have occupied houses which formerly belonged to the Mission of the American Board. These have been transferred by that Board to the missionaries of another institution. To their kindness, and that of the missionaries of the American Board who preceded them, our missionaries have been greatly indebted for a temporary home; but this arrangement cannot be a permanent one, and it is no longer a convenient one. For a more particular statement on this point, as well as on the general question, the Committee would refer to Mr Mattoon’s letter, in the April number of the Record.

It seems now to be impossible to obtain houses for the use of this Mission. The city of Bangkok and the whole country of Siam are under the government of an absolute monarch. He is now jealous of foreigners. It is understood also that he is apprehensive of serious internal troubles in his kingdom. He is moreover increasingly a bigoted

devotee of Buddhism. The result of all is, that under his rule our missionaries can neither purchase nor rent houses suitable for their residence and their work. And they seem to have no choice but to leave Siam as a field of labor. They have been constrained, though with great reluctance, to consider whether they should not seek some place not under Siamese authority to which they might withdraw, hoping for such an ordering of events as would allow them soon to return to Bangkok, and where, in the meantime, they might labor indirectly for the salvation of the Siamese. If this should not be practicable, the question arises, whether they should turn to some other heathen people?

It is a mysterious thing that men so well qualified for their work, and so anxious to spend and to be spent in it, should have to consider such questions as these. It seems still more mysterious, when we see that the whole embarrassment grows out of the despotic power of one man, whose blinded bigotry tends more than all other things to keep three millions of his fellow men in bondage to idolatry: and especially when we see that the immediate cause of this difficulty is in itself so small a matter as the possession of a few square yards of ground! But all this may serve to teach the people of God their dependance on the favor of his Providence in their missionary efforts, and to show in a clearer light the importance of prayer to Him who hath said, "The king's heart is in the hands of the Lord, as the rivers of water: he turneth it whithersoever he will." It may serve also as a test of the spirit of missions in the churches. How would the hearts of all our congregations be stirred within them, if this were a case of temporal instead of spiritual distress! If our brethren stood in Bangkok as the almoners of our people to the Siamese famishing for food; if they were laden with our ample stores of bread for the dying, and yet found it impossible to dispense their treasures, how deeply would our best sympathies be aroused!—how sorrowful would be our thoughts of the poor and starving multitudes!—how earnestly would we pray for their deliverance! These, but greatly deeper, should be our feelings as the case of the Siamese and our Mission now stands before the Church.

China.

CANTON MISSION.

CANTON:—Rev. Andrew P. Happer, M. D., and his wife,
Rev. John B. French.

The return of the Rev. William Speer to this country, on account of health, was mentioned in the last Report. Though he has derived benefit from this measure, yet, in the judgment of medical advisers, his constitution and general health do not appear to suit a tropical climate, and he has therefore been released from his connection with the Board.

The missionary labors of the other brethren have been prosecuted without interruption.

Preaching.

Mr. French has conducted service regularly, part of the time in a chapel of the Mission, and part of the time in the chapel of the Southern Baptist Mission, of which he consented to take the temporary charge. On the arrival of a missionary from that body, he resumed the service in the place formerly occupied. In May Mr. Happer commenced a service on his own premises, the audience in the morning consisting of the scholars, teachers, servants, and a few others. A second meeting was held on the Sabbath evening, the scholars and printers of a neighboring missionary establishment being added to the congregation. "These services," the missionaries say, "gave us great satisfaction, in the attention which was given to the messages from God's word. But as to any saving effect, we have to adopt the complaint of the prophet, 'Who hath believed our report, and to whom hath the arm of the Lord been revealed?'"

Tract Distribution.

In this kind of work the missionaries have engaged to a greater extent than in former years. Besides distributing tracts to visitors at their houses, attendants at the chapels, and others, Mr. Happer made several short excursions, during the cold months, with a missionary of the American Board, to places in the neighborhood. Of these, we find the following notice in the report of the Mission:—

They went up and down the river to the distance of twenty-five miles each way, stopping at various villages as they passed. Everywhere they were received with great kindness, and the people were eager to obtain tracts. As they went further from the city, they found the people less opposed to foreigners, and more willing to have them come amongst them. They also went by land some eight miles northeast from the city, and met with the same kind treatment. Wherever they went, they were impressed with the great populousness of the country. Here, indeed, is an almost boundless field for missionary labor, as soon as the laborers, foreign and domestic, are prepared to enter upon it. . . . In several of these excursions they were accompanied by their families, and in no place did they meet with molestation. This kind of labor in the cold season affords us an opportunity of invigorating our strength, as well as making known the gospel.

Considerable numbers of religious publications were given to persons crossing the ferries at Canton, after a few words addressed to them with a view of securing a more careful perusal and examination of the books thus placed in their hands.

Schools.

In the boarding-school gratifying progress has been made. The number of scholars has been enlarged from fourteen to twenty-eight, and this after higher qualifications had been required for admission to

the school. The same general course of studies is pursued as was reported last year; and their attainments in the study of their own language, as well as the English, in geography, grammar, and the sacred Scriptures, have been satisfactory. Great prominence is given to their instruction in the Bible and the Catechism. Three boys have left the school; one, having completed his time, was adopted by a Chinese of wealth and respectable standing; a second was unable to continue on account of his health; and the third was recommended to withdraw, not evincing suitable capacity. Mr. Happer, the superintendent of the school, remarks of their spiritual state:—

It is deeply to be lamented that none of the boys give evidence of being converted. We would be deeply humbled in view of this painful fact. And when we remember that the time of many of them in the school is so rapidly drawing to a close, we would be excited to more diligence and earnestness in laboring and praying for their conversion, and we would urgently entreat a deeper interest for them in the prayers of God's people.

The Committee have lately authorized the opening of a boarding-school for a small number of girls, which it is hoped will prove a means of increasing the usefulness of this Mission.

A day school was commenced in April. The number of scholars is twelve, being thus restricted partly by its having been commenced after the usual time when Chinese parents place their children in school for the year, and partly by the excitement against the missionaries living in the neighborhood, which had hardly subsided at that date. "Two interesting facts," the missionaries say, "have been ascertained in relation to this school: first, that no objection is made to the teaching of Christian books; and second, that the pupils attend regularly." These children have committed to memory nearly half of Milne's Catechism, a part of the Gospel by Matthew, and other lessons, making attainments that were unexpected, but not the less gratifying to their missionary friends. Concerning schools of this kind, we have the following views expressed in the report of the Mission:—

We are prepared to recommend the establishment of as many day schools as can be properly superintended, and for which suitable teachers can be obtained. . . Their great object would be to disseminate among the young, and to some extent among their parents, a knowledge of the history and doctrines of Jesus. . . Such schools would be centres of Christian influence in the neighborhoods where they were established. . . . We think a common school with twenty scholars can be supported at an expense of from \$100 to \$110 per annum, including teachers' wages and room rent.

It appears that schools of this class, under the charge of the Baptist and the English Episcopal Missions, at Hong-Kong, have given much encouragement to their patrons.

The brethren of this Mission renew their earnest plea for an enlarged force. They request at least four ministers of the gospel and a medical missionary. They say, "We do not ask in proportion to the crying destitution and wants of this people, for twenty would not supply these; but we ask for what we think the efficient organization of the

Mission demands, and what we think the churches can and ought to send immediately, without neglecting other calls. They further say:—

We think this field does not yield in interest or importance to any field occupied by the Church. There are more people in this city than any of the other cities accessible to foreigners in China. It commands a greater extent of territory and population than any other city, except Shanghai. The people are more energetic and enterprising than any other; and the attendance on preaching, where chapels are well located, is better than anywhere else, except Shanghai.

The Committee would commend these views to the earnest consideration of the churches. It is afflicting to hear such calls as these, for four years in succession, without being able to send out a single man to meet them. The Committee do not regret having stationed so large a part of the missionaries at Ningpo; on the contrary, it will be seen that the brethren at that city are also requesting an increase of their number. Our force at the northern cities must certainly not be reduced; at Shanghai, it must be increased. But at Canton the events of the last few years have removed some of the obstacles out of the way, and opened the door for missionary labor more widely. It is full time that our Church should have a large mission at that important city.

NINGPO MISSION.

NINGPO:—D. B. McCartee, M. D,*
 Rev. Richard Q. Way, and his wife,
 Rev. Augustus W. Loomis, and his wife,
 Rev. M. Simpson Culbertson, and his wife,
 Rev. John W. Quarterman,
 Rev. Henry V. Rankin, and his wife,
 Mr. Moses S. Coulter, and his wife,
 Rev. Samuel N. D. Martin, and his wife,
 Rev. William, A. P. Martin, and his wife,
 Min-geen, Assistant Teacher.

The return of Mr. and Mrs. Loomis was mentioned in the last Report. The health of Mr. Loomis will not permit his return for some time to his field of labor, though some mitigation of the disease appears to have been effected. The health of the families at Ningpo has been generally better than in preceding years. The Rev. J. K. Wight and his wife have been transferred from Ningpo to the new Mission at Shanghai. The Rev. Messrs. S. and W. Martin and their wives arrived at their station, the former on the 29th of May, and the latter on the 24th of June, having proceeded from Hong-Kong in different vessels.

Church and Religious Services.

The number of native members of the church is six, and their con-

* The names of the missionaries are printed in the order in which they arrived in China.

duct has been worthy of their profession. One of these is a girl of fourteen, connected with Miss Aldersey's school, where her religious impressions were received. She was married in fulfilment of obligations made by her parents, and was subjected to persecution because refusing to conform to idolatrous rights at her marriage. Her husband has since died, however, and she is now free from bondage to her heathen relatives. She was admitted to the church early in the year, and her subsequent deportment has given great satisfaction to her missionary friends. One of the members of this church is Min-geen, whose name is reported above as an assistant teacher. He is pursuing a course of study designed to prepare him for preaching the gospel to his countrymen. A Bible class, composed of the native members, is held every Monday, and meetings for prayer are not neglected. Two persons are reported as having been inquirers, one of whom, an old man, gives some pleasing evidences of piety.

Most of the brethren have been too short a time in China to have learned the native language, and are not yet prepared to engage largely in direct preaching to the people. The religious services in Chinese are conducted by those who have been longest in the field. These are nearly the same as those reported last year. Two services are held on Sabbath morning. One of these was established by Dr. McCartee five years ago, and is attended by the scholars and servants connected with the Mission, and a few others, forming a regular and interesting congregation; the other is held in the chapel, on the Mission premises, at which place two afternoon services have been also conducted, with audiences, however, that have not increased in number. In the city proper and its suburbs on the same side of the river, a service has been conducted in the day-school room, near the Salt gate; another in a room near the East gate, which was afterwards transferred to a room better situated to the purpose, in a populous suburb, called Kong-Tung, east of the city; another, opposite the North gate; besides one or two more at other places. These are all held on the Sabbath day, and are attended by varying audiences, which, however, seldom reach a hundred hearers. During the week two services are held in one of the chapels connected latterly with the Dispensary labors, the hospital room adjoining the chapel, so that patients are addressed in the latter before passing into the former.

The Committee have much pleasure in reporting that the church, which was spoken of in their last Report, is now nearly completed. It is a large and substantial building. Its site was not procured without much delay and many difficulties; but the favor of Providence is to be recognized in the obtaining at length of very eligible premises near the heart of the city. The missionaries look forward with deep interest to the opening of this sanctuary. They have been furnished, by a special donation, with a large and fine toned bell, to call the people together to the house of God. And they hope to see it filled before many years with such as shall worship him in spirit and in truth. A convenient chapel, or small church, planned for about two hundred

hearers, on the side of the river where most of the Mission families live, has also been erected by the aid of liberal donations for this purpose.

Besides the church in the city, the missionaries must make use of rooms or houses for preaching the gospel in other quarters of the city. It is difficult to rent such chapels where they are most needed, and rented rooms are not well suited to the object, either as to their appearance or permanence of possession. Small chapels, with rooms attached to them for day schools, are considered quite desirable as a means of influence at Ningpo.

Schools.

The educational labors of this Mission have thus far been expended chiefly on the boys' and girls' boarding-schools. The former is under the charge of Mr. and Mrs. Way, and contains forty scholars. The latter is under the care of Mr. and Mrs. Rankin, and until a recent period had fifteen pupils; eleven girls were lately received on probation as members of this school.

Eight of the boys have completed their time in the school, of whom one is Min-geen, the teacher already mentioned, and another is studying medicine with Dr. McCartee; four are engaged in the printing press, and two have returned to their friends. The conduct of these eight boys has been commendable, though but one of them has become hopefully pious. Their attainments, while worthy of praise, were yet hindered by two causes; suitable books for their instruction were not to be had at first—a difficulty which will be gradually removed as the missionaries make progress in furnishing the elementary works of a Christian literature. The limited time for which these scholars were engaged was another drawback on their progress. Of those since admitted to the school, none have been received for a period of less than six years, and most of them have been bound to the missionaries for eight or nine years. Of the boys now in the school, four have studied Bridgeman's History of the United States; eight, geometry; eight, astronomy; three classes, arithmetic; two classes, geography; and two classes, English; while all have given attention to Chinese studies. Their religious instruction has been daily and particular, though as yet the seed sown has not sprung up.

For the girls a convenient school-room, work-room, bed-room, &c., have been provided in a house adjoining the superintendent's, so planned as to accommodate thirty pupils. The time for which the fifteen scholars longest in the school are engaged to the mission varies from eight years to less than a year, though but few of them will leave under a period of nearly four years. Scholars hereafter to be received will be required to remain a full term of years. The great object of these schools is to impart such a thorough Christian training to their inmates, as will prepare them for the highest usefulness among their countrymen; this can seldom be accomplished in less than eight or ten years. Most

of the time of study of the older girls has been devoted to the New Testament, in Chinese, while the younger children have been learning the "Life of Joseph." The class in geography has been continued, and the rudiments of their own language have been studied by all. Two of the girls have been allowed to learn English. They have all been taught to form habits of industry and neatness, and to honor all the household virtues,—to spin, sew, make and mend their own clothes, &c. Above all, careful and constant attention has been bestowed on their religious instruction. The valuable assistance of two of the teachers in Miss Aldersey's school is gratefully acknowledged, who alternately spend a part of each Saturday in reading and explaining religious books to the girls. After speaking of the apparent interest of some of the scholars in devotional duties, Mr. Rankin remarks:—

How much of the correct deportment always manifest in their lives is to be attributed to natural amiability we do not know. That they should, however, profess an interest in Christ, which their conduct does not belie, and that they should seem to take pleasure in prayer, are certainly matters of encouragement.

Concerning one of these, an interesting notice is found in a letter of Mrs. Rankin:—

A-ying is a very interesting girl, and we have reason to hope that she is, or soon will be, a Christian. She has a very correct knowledge of the doctrines of the Bible; and the practical part of the discourses she hears is that which she always remembers and repeats during our Sabbath evening exercises. Her time with us is very short, but we hope that when she leaves us the Sabbath-school contributing to her support will find another equally worthy. I would also ask their earnest prayers for her; for when she goes from us, it is to marry a heathen husband, to whom she has long been betrothed.

It is one of the most interesting circumstances connected with the boarding-schools, that so many of their inmates are supported by Sabbath-schools, and the children of particular families, in our congregations. Our own children are doubly blessed in this work, for they are both doing and receiving good while engaged in it.

The Day-school is kept in a room near the Salt gate. The number of scholars in the winter was from sixteen to eighteen, but in the summer the attendance was diminished. Some of the boys made commendable progress, acquiring considerable knowledge of Scripture truth, besides giving attention to the common branches of education.

Medical Department.

The labors of the Missionary Physician have been abundant and of great value, not only in relieving cases of suffering and distress, but in continuing to give a good impression to the native community concerning the benevolent object of the missionaries. The Mission families and the schools, through the kindness of Providence, were comparatively free from sickness, so that Dr. McCartee was able to devote more time than in the preceding year to professional and religious services for the Chinese. A Dispensary was re-opened in March in the heart of the

city, and regularly visited at appointed hours; and hundreds of persons were prescribed for at the physician's house. Of these labors, the Report of the Mission gives the following brief statement:—

The number who have been prescribed for has been 2,238 cases, of whom 1,936 were men, and 302 women. Many of these patients were from the country. Handbills were circulated in the surrounding villages, and the knowledge that there was a foreign physician in Ningpo has brought many to be healed; others from the Fukien province, who have arrived in junks, have applied for relief. In gunshot wounds, [which are frequent, from encounters with pirates,] and in all cases of surgery, patients are now almost universally brought to the physician. Tracts are more widely circulated from the Dispensary than through any other medium, and are carried to very many villages which we could not otherwise hope to reach. As the Dispensary adjoins the mission chapel, the patients have the opportunity of listening to the Word of God.

One of the youth's from the boarding-school is studying medicine under Dr. McCartee's direction. The doctor speaks of him as "a young man of very fair abilities, and studious habits, and enthusiastic in the study of his profession."

The Printing Press.

Mr. Coulter has had the charge of the Press since the departure of Mr. Loomis. Two pressmen and three compositors have been employed. Of sixteen different works, 66,400 copies have been printed during the year, amounting to three millions of English pages, as is shown by the following table:—

	<i>Pages.</i>	<i>Copies.</i>	<i>Whole No.</i>
Gospel of Matthew, - - -	171	3,500	598,500
Universal History, by Gutzlaff, -	265	900	238,500
Fundamental Principles of Christianity, 17	17	3,000	51,000
Treatise on the Soul, 2d edition, -	21	3,000	63,000
Almanac, - - - - -	91	3,000	273,000
Genesis, Chapter i, - - - -	14	3,000	39,000
Genesis, Chapters i-v, - - -	35	10,000	350,000
Ten Commandments, with Commentary, 19	19	10,000	190,000
Ten Commandments, - - - -	4	10,000	40,000
Falsehood and Truth (against Idolatry), 23	23	3,000	69,000
History of Jesus, in verse, - - -	11	3,000	33,000
Genesis, - - - - -	137	4,000	548,000
Treatise on the true God, - - -	11	3,000	33,000
Treatise on the Soul, by Milne, -	133	2,000	266,000
Book on Prayer, - - - - -	51	3,000	153,000
Book of Prayers, - - - - -	27	2,000	54,000
Printed in English, - - - - -			1,000
			<hr/>
			3,000,000

The publications of the press were distributed during the year, as follows:—

Printed for other Societies, - - - -	42,500	1,779,000
Sold to other Societies, - - - -	4,733	146,610
Sent to the Canton Mission, - - - -	2,760	101,150
Sent to the Siam Mission, - - - -	5,832	190,232
Distributed by the Ningpo Mission, -	10,658	484,294
	<hr/>	<hr/>
Total sent out from the Depository, -	66,483	2,701,286

The missionaries advert to the fact that a large number of the Chinese, who read their own characters, are yet not sufficiently acquainted with religious terms to understand Christian publications; but they add, "There is an immense multitude in this land, whom the voice of the living preacher has never addressed, and who may yet, through our publications, by the grace of God, learn that which will make them wise unto salvation." They refer to a journey to Canton through the interior of the country, made by the native assistant of another Mission and his wife, formerly a member of the Ningpo church, which afforded an opportunity of distributing tracts in places not before visited by missionaries. These tracts were eagerly received; and the brethren express their hope "that it may not be long before, through some efficient system of colportage, our books may be circulated freely through all the provinces of China."

The missionaries conclude their Report by expressing their earnest desires for stronger faith and more earnest consecration to their work; their wish to be more directly in contact with the native mind and heart; and their conviction that more laborers are required, in order to carry on efficiently the various departments of the Mission. "More men of faith, and prayer, and Christian zeal, are greatly needed."

SHANGHAI MISSION.

SHANGHAI:—Rev. Joseph K. Wight and his wife.

The reasons were briefly stated in the last Report of the Committee for the establishment of a Mission at Shanghai. With reference to this object, Mr. Wight was transferred from Ningpo to that city, where he arrived on the 19th of July. Mr. Culbertson, of the Ningpo Mission, had previously visited Shanghai, and remained till near the end of August, he and Mr. Wight giving their attention to the inquiries and arrangements necessary for the proper establishment of the Mission. In these they were aided by the counsels of a respected member of the Executive Committee, Mr. D. W. C. Olyphant, who was on a visit at Shanghai, and whose influence there, as well as at Canton, was cordially exerted to aid our missionary brethren in their work.

The growth of Shanghai, and its mercantile prosperity, have been so great within the last few years, that it is found to be very difficult to obtain premises suitable for the purposes of the Mission, except at ex-

orbitant prices. Mr. Wight was diligently pursuing this matter at the latest dates, and with some prospect of obtaining an eligible situation. In the meantime he was occupying a hired house, and continuing his study of the native language.

Speaking of the future growth and importance of Shanghai, Mr. Wight says:—

Its situation for commerce, on a stream affording large communication with the interior, and with two large and important cities, Suchau and Hanchau, and being near the Yang-tze-keang, which, with its tributaries, drains the larger portion of the empire, there seems to be no reason why, when once there is a fair outlet and inlet for commerce, this should not become, not only the largest and most important city of China, but of all the East. Its importance will soon be greatly advanced, no doubt, by its being the connecting trade point with the west coast of America. Commercial emporiums, it is true, have their disadvantages for missionary work; but as central points of communication and influence they are invaluable.

Mr. Culbertson states briefly another view of the same subject:—

I am now more fully persuaded than before of the wisdom of having a station here. This is no doubt destined to be a great commerciale d^épôt, and will be the great point of communication between China and the United States and Europe. It must therefore be the point from which missionaries, in future years, will gain access to the whole of the nothern and north-western portions of the empire.

The extent to which missionary efforts should be conducted at this new station, will depend essentially on the degree of interest which the churches may manifest in the work. If qualified men can be obtained, and funds for their support, the Committee would not hesitate to form a large establishment at this city. Arrangements are in progress for sending out one or two brethren in the course of a few months.

Concerning the present aspect of the missionary work in China, as compared with the state of things a few years ago, the following remarks are made in the Report of the Ningpo Mission. They are quoted here, because of their general interest:—

Eight years have elapsed since the Treaty of Nanking was signed. Then there were only twenty-five Protestant missionaries pursuing their work among the Chinese, of whom the greater part confined their efforts to the Straits, and generally divided their time between the Chinese and the Malays. Now there are seventy-five male and fifty female laborers on the ground, besides four who have gone home with the prospect of returning. Then there was no labour expended north of Amoy, but now the greater part of the missionary force is to be found in the three cities of Shanghai, Ningpo, and Fuh-Chau.

The same hinderances which were noticed in our first reports still exist, and continue to affect missionary effort—in the structure of the language, the ungodliness of foreigners, the suspiciousness of the people, the influence of Romanism, the opium traffic, and those other difficulties which are found in every heathen country, and every unregenerated heart. Yet, with regard to the first, there has been progress made; and though few, if any, can say that they have *mastered* the language, it is clear that great acquisitions have been made. . . . So, with regard to the second point, we have cause for thankfulness that the people, to so great an extent, are able to distinguish between the Missionary and the Trader. To a wide extent they know that we have a Sabbath which we hallow, and an invisible God whom we reverence in earthly courts, and a Saviour, with whose name and works

they are becoming more familiar. Nor is their suspiciousness, here at least, so great as it formerly was. None of us have suffered insult, nor do the women and children now flee from our sight with such trembling, as was common a few years ago. The other difficulties remain, perhaps, in full force, to overcome which we trust in Him who bringeth good out of evil.

Connected with these views, the Church of Christ is permitted to see the beginning of a great work—her servants preaching the Gospel, teaching the children, healing the sick; the temple of God standing beside the pagoda; and the spiritual building, reared by an invisible but almighty arm. Let the people of God have faith. The work is great. The difficulties are serious. But great is the power of divine grace. And the promised triumph of Jesus Christ over all his foes in China will surely be witnessed with joy, in its appointed time.

Missions to Papal Europe.

In this department of their work the Committee have continued to employ, as correspondents, gentlemen connected with the Evangelical Societies of France, Belgium, and Geneva. The moneys appropriated to the spread of pure religion in the Romanist countries of Europe have been confided to the hands of these respected brethren, and employed faithfully, and, without doubt, usefully, also, in the service of the Redeemer. The Committee have still to express their regret that so small a sum has been appropriated in this way; and yet they feel grateful to record the fact, that since this method of proceeding was adopted in 1844 to May 1, 1851, inclusive, the sum of \$31,980 06 has been remitted to their correspondents; and, with no abatement for its collection or disbursement, except an insignificant sum for postage, it has been expended in the support of evangelists and colporteurs, and in the circulation of the Holy Scriptures, and religious books, and tracts. Of this sum, \$2,050 was sent during the last year. A part of this money was expended in efforts for the spread of the gospel in Italy. Besides the amount here reported, considerable sums have been collected in our churches by the Rev. L. Pilatte, a French minister of the gospel, at present on a visit to this country; while other churches of our connection have sent their contributions through the American and Foreign Christian Union, in preference to the Board, as the agents of their benevolence.

In France, the most important of the Papal countries, the retrograde movement spoken of in the last Report has become more decided. The door is less open for evangelical labors than it was previous to the last political revolution. This results partly from the still unsettled condition of the country, many places being almost in a state of seige, and all efforts to influence public opinion, that are not of a merely routine and usual kind, being looked upon with distrust. But the main hindrance to evangelistic labors results from the policy of the present rulers

of France. Holding their authority by a precarious tenure, they seek to strengthen themselves by paying their court to the Roman clergy. To gratify them, obstacles are interposed in the way of colporteurs, evangelists, &c. These obstacles have proved very serious in many places; yet the missionary efforts of the Geneva and French Societies have been steadily carried forward, though not with the same freedom as in former years. And these labors have received encouraging tokens of the Divine blessing. Speaking of a station of the Geneva Evangelical Society, one of its directors says, in a letter dated the 24th of January:—

This is one of the oldest of our Society, in the midst of a population where, eighteen years ago, not a single Protestant was to be found; now there is a flourishing little church of truly converted persons, consisting of nearly one hundred and fifty members, a much larger congregation, and a Christian school of seventy-two children; and in the surrounding villages the gospel has spread more and more, many persons have been converted, and three stations of evangelization, two of which have Christian schools, have been founded in the neighborhood; the zeal of the members of the church for propagating the gospel is great; some are engaged as colporteurs, and others, by their visits, have occasioned a considerable movement of inquiry, and some conversions in two other neighboring and large parishes.

One of the evangelists supported by the Board through the Geneva Society thus writes:—

I visited at St. G—, a lady of marked intelligence and much energy of character. She had been reading some time ago the Lives of the Saints: having read this with interest, she applied to a bookseller for another book, which might amuse her. He sold to her a copy of the New Testament. She read it with care, and recognized this book as the Word of God. "I have read it all through," she said to me, "to see if I could find the Mass in it, but I could not find it. I read it again to search for Confession, and for other things, which I could not find. Then I perceived that the priests had deceived us. A colporteur of M— came to stay a short time at our house, and I discussed the matter freely with him. At last I said to myself, that I cannot live thus without worshipping God. I went to T—, [one of the missionary stations,] and found at length persons who knew the Gospel."

Thus in various ways God is carrying on his work of saving his elect people. And it is a most striking and encouraging fact, as stated in the report of an English deputation to some of the stations, that "there is scarcely a Reformed Church or congregation in France, however small, that does not reckon a good number, in many cases a majority, of its members of converts from Rome. In the case of *Lyons* they are three thousand within a few years; and wherever the evangelist plants his standard, which is the Bible, he gathers around him a company of hearers."

After careful consideration, the Committee would renew their recommendation of this important field to the prayers and the liberality of the churches. It should receive a part of our foreign missionary labor. And the Committee would renew also the expression of their approval of the method, which has been followed for some years in the cultivation of this field. It is a plan at once simple and safe, economical and

effective, securing to our churches a ready channel for their contributions, and placing those contributions in the best hands for expenditure.

MISSION TO THE JEWS.

NEW YORK:—Rev. Matthew R. Miller,
Rev. John Neander.

PHILADELPHIA:—Mr. Bernard Steinthal, Licentiate Preacher.

BALTIMORE:—Mr. Frederick J. Neuhaus, Licentiate Preacher.

Mr. Neuhaus is in connection with the Presbytery of Baltimore, upon whose recommendation he was appointed as a missionary to the increasing Jewish population of that city. Like Messrs. Neander and Steinthal, he is of the stock of Israel by birth: these brethren have the peculiar satisfaction of seeking the salvation of their own people.

In general, these missionaries pursue the same plan of proceeding in their work, which has been reported in former years of the station first occupied by the Board. A friendly intercourse is cultivated with the Jews; visits are made at their houses, when practicable, and at the synagogues; and the claims of the gospel are urged upon their attention as of supreme importance. Besides this, some use has been made of the Press as a means of engaging their attention to the subject of Christianity. Through the courtesy of the editor of the Occident, a number of papers written by Mr. Miller have been published in that periodical; and these have called forth articles in reply from the pens of prominent rabbis. Discussions like these can hardly fail of exerting a salutary influence on the more intelligent and reflecting portion of the Jewish community. A tract, also written by Mr. Miller, entitled *The Identity of Judaism and Christianity*, has been circulated to some extent, and has had the effect of calling their attention to the Christian religion as the true offspring of their ancient faith.

In addition to other labors, the missionary at Philadelphia conducts a week-day school for Jewish children, which has about twenty scholars in attendance, and forms an interesting sphere of useful influence. The public service in German, on the Sabbath, which was mentioned in the last Report, as commenced at New York, was not continued through the year. It was found difficult to secure the attendance of the Israelites. In Philadelphia, a somewhat similar service has been conducted for some months, which we trust will meet with greater encouragement.

The missionaries have occasionally preached in different churches, calling the attention of the people of God to the nature, difficulties, and prospects of the missionary work among the Jews. They have also visited some of the towns, within a short distance of their stations, to seek out the lost sheep of the house of Israel.

It is with pleasure we report the fact that several of our respected brethren in Philadelphia have preached sermons in their churches in

behalf of the mission to the Jews in that city, after which collections were taken towards its support. And the Committee would particularly acknowledge the valuable services of the Ladies' Jews' Society in that city, in awakening a deeper interest among Christians for their Jewish neighbors.

The missionaries are yet laboring in hope, not seeing the fruit of their labors, but believing that they are not in vain. It is with gratitude to God they can mention that one of the sons of Abraham, in New York, has received the Christian seal of the Covenant, having been baptized by Mr. Neander early in the present year. He is a young man, earning a good support at his trade, and apparently having no reason to make a Christian profession for unworthy ends, and his deportment thus far has been worthy of his high calling. Another has been recently baptized in Philadelphia, as the first fruits of Mr. Steintal's ministry. Others have expressed greater or less interest in the subjects pressed on their attention by the missionaries; but for the most part our blessed Lord is still to the Jews a stone of stumbling and a rock of offence. Only the power of Divine grace can subdue their self-righteous unbelief, and the aid of that all-sufficient grace should be earnestly sought by all who themselves know its worth, on behalf of this long deluded people.

Often very interesting incidents are met with by our missionary brethren in their intercourse with the Jews, but it is seldom that anything of this kind can be published. It would prove embarrassing to the missionaries, who could no longer hope to be welcomed as visitors, if they were suspected of making a public report of their interviews with families or individuals. The following extract from a letter of one of these brethren may, however, be made public; it gives a general view of the kind of instruction needed by the Jews equally with the Gentiles:—

During my intercourse with the Jews for the past month, it was my principal endeavour to stir them up to attention, and to bring them to a sense of their lost condition, and the want of a Saviour. For let the Jew be ever so well convinced of the strength of our arguments in favor of Christianity, his heart will remain cold and unaffected, until he is brought to a sense of his state of condemnation, the terrible judgment of God, and the awful eternity to which he is nearer and nearer approaching every day.

A Jew may be persuaded that Daniel and Isaiah speak of Christ, that Christ is the Son of God; of what use is it without the heartfelt want of a Saviour? It was this method which, I trust, by the Lord's blessing, has been the means of bringing several among them to serious reflections.

Having one day, in the presence of many Jews, spoken of the creation of man after the image of God, and the transgression of our first parents, whereby it was lost, I put the question, whether man can be acceptable in the sight of God without being renewed to the image of God? One among them said, "Wherefore God has given his law, that by keeping it, we may be purified from the sin of Adam; and by fasting, praying, and giving alms, and other good works, we may be sure of our reconciliation with God." I proved from Scripture and experience that no man is able to keep the law of God in its literal, much less in its spiritual sense; that all our self-righteousness in the sight of God is nothing but filthy rags, and we all in consequence are under condemnation. "But," said he, "God is merciful; he pardoneth transgression and sin, and he can and will, according to his in-

finite love and compassion, blot out all our sins." I agreed with him in what he stated about the immensity of divine love and mercy, but reminded him also of God's holiness, of the fearful curses against the transgressors of his law, and his earnest injunctions of perfect obedience. "It is by repentance," rejoined another, "that God is moved to forgive, and to suffer his mercy to prevail over his judgments." When I had shown to them that repentance, although an indispensable pre-requisite to pardon and salvation, yet is insufficient to atone for transgression, as it cannot change the nature of sin, nor annihilate it, nor repair the injury it has done, I pointed them to a crucified Saviour, who, by his obedience, his sufferings, his death, hath made a full atonement for all our transgressions—exhorting them to consider their ways, and to turn, while it is time, to that Jesus in whom alone salvation is to be found.

The missionary work among the Jews is certainly one of a difficult, and for the present of a discouraging nature. They not only reject the New Testament Scriptures, and the doctrines taught in them, as distinguished from doctrines taught in the Old Testament, but they are looking for a Messiah who is not God equal with the Father; while they do not recognize their need of a Divine Sanctifier, to restore the image of God to their depraved nature. They are, moreover, wonderfully self-righteous. And they are absorbed beyond most men in the pursuit of gain, an object which cannot be eagerly pursued without blinding the mind to spiritual things. But they are beloved for the fathers' sakes, and they are included in the commission of the Christian ministry, to preach the Gospel to every creature. They are moreover the subjects of many precious promises, which shall surely be fulfilled. "All Israel shall be saved," through our Lord and Saviour Jesus Christ. This hope sustains our brethren who are engaged in these missions. One of them thus speaks, after referring to the want of success heretofore:—

We must first go through all the processes of breaking up the fallow ground, picking out the stones, easting the seed, and so on, and then must have long patience, like the husbandman, who waits for the early and the latter rain. I go on sowing in patience, in prayer, and in tears. Who knows how soon it may please the Lord to bless me with a joyful harvest?

CONCLUDING REMARKS.

1. It should be borne in mind, that while there is a division of labor, and various separate agencies for the work of the Church at home, there is but one agency for her work abroad. The tendency of things in the Church is to give this one agency no more support, than is given to each of the distinct agencies employed for the same work at home. The intelligence and piety of the Church will doubtless in time correct this inequality; but at present it operates strongly against the extension of the Foreign Missionary work.

2. Our missionary operations have now reached a point at which it must be decided whether they are to advance or go backwards. To remain stationary will be found to be impossible. The very success of missionary labor,—the very answer to the prayers of God's people, will require year by year enlarged support, both of men and means. The

different missions, with the exception of that to Siam, are all advancing, and becoming more stable and more efficient. A reference to a single item of the missionary work will show how impossible it is for it to remain stationary. It will not be long, if the blessing of God be continued, till a large company of native laborers will be prepared to enter upon the work. But without an increase of funds they cannot be employed. If the cause do not advance, these native laborers, however well qualified, must be turned aside. Where then would be the wisdom of preparing others, if they, too, are not to be employed? But to give up the training of a native ministry, would be to abandon a most important part of the missionary work. Without it, when will the great heathen nations of India and China, and Africa be supplied with pastors and teachers? The Divine direction to our missionaries is, "to commit these things to faithful men, who shall be able to teach others also." The time will come, under the blessed influences of the Holy Spirit, when the native churches will support their own ministers, and also assist in sending the gospel to others.

3. The Providence of God, in so remarkably opening the way to so many heathen nations, has imposed a solemn duty on his Church. A great multitude which no man can number, from all these nations, will yet stand before the throne and before the Lamb, clothed with white robes, and palms in their hands. But this gospel of the kingdom must be first preached unto them. "How can they believe on Him of whom they have not heard?" In view of these solemn duties, and pressed upon by these dread responsibilities, it is no time for the Church to stand still, or go backwards. But it is time for her to awake, to put forth the strength her Lord has given her to promote his glory. It is time for her ministers to awake, for they are placed as watchmen upon her walls; it is time for her elders to awake, for they have influence, and experience, and many of them have wealth; it is time for all her members to awake, every man and every woman professing Christ. How sad it is to see so many of our ministers, and churches, and church members, doing nothing to aid in sending the bread of life to those who are perishing. How solemn will be the meeting with them at the bar of God!

4. While there is cause of humiliation in the sight of God, that these things are so, there is cause of gratitude to him for permitting our beloved Zion to engage in the work, and for his blessing hitherto upon our labors. It is encouraging that so large a portion of her ministers and her members have esteemed it a privilege to afford their influence, their prayers, their gold and silver, and their sons and daughters, for the Lord's work among the heathen. Let the Church be encouraged by this evidence of the presence of the Spirit of God. She may rest assured that her Lord will repay her tenfold, for all the sacrifices she makes to bless all the nations of the earth with the knowledge of the glorious gospel of the Son of God.

Pecuniary Accounts.

*Statement of Payments on account of the Board of Foreign Missions of
the Presbyterian Church, from May 1, 1850, to May 1, 1851.*

MISSIONS.

LODIANA MISSION.

Expenditures on account of Lodiāna Mission, including	
Lahor, - - - - -	28,677 55
Outfit of Rev. J. H. Orbison, - - - - -	225 00
Passage from Boston to Calcutta, - - - - -	250 00—29,152 55

ALLAHABAD MISSION.

Expenditures on account of Allahabad Mission, - -	13,357 19
Outfit of Rev. L. G. Hay and Rev. H. W. Shaw, and their wives, - - - - -	800 00
Passages from Boston to Calcutta, - - - - -	1,000 00—15,157 19

FURRUKHABAD MISSION.

Expenditures on account of Furrukhabad Mission, - -	13,197 00
Outfit of Rev. R. S. Fullerton and Rev. D. E. Campbell, and their wives, - - - - -	800 00
Passages from Boston to Calcutta, - - - - -	1,000 00—14,997 00

SIAM MISSION.

Expenditures on account of Siam Mission, - - -	2,918 57
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CANTON MISSION.

Expenditures on account of Canton Mission, - - -	3,474 74
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NINGPO MISSION.

Expenditures on account of Ningpo Mission, - - -	13,168 75
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SHANGHAI MISSION.

Expenditures on account of Shanghai Mission, - -	3,514 32
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AFRICAN MISSIONS.

Expenditures on account of the African Missions:—

Liberia, - - - - -	2,750 20
Settra Kroo, - - - - -	466 39
Coriseo, - - - - -	1,468 96
Outfit of Rev. D. A. Wilson and wife, for Liberia, - - - - -	250 00—4,935 55

CHIPPEWA AND OTTOWA MISSION.

Expenditures on account of Chippewa and Ottawa Mission, 1,552 57

OTOE AND OMAHA MISSION.

Expenditures on account of Otoe and Omaha Mission, - 4,343 86

IOWA AND SAC MISSION.

Expenditures on account of Iowa and Sac Mission, - 1,862 88

CREEK MISSION.

Expenditures on account of Creek Mission, at Tallahassee,	4,553 33
“ “ “ “ “ “ at Kowetah, -	3,012 63—7,565 96

CHOCTAW MISSION.

Expenditures on account of Choctaw Mission, - - 10,856 33

CHICKASAW MISSION.

Expenditures on account of Chickasaw Mission, - - 4,748 25

SEMINOLE MISSION.

Expenditures on account of Seminole Mission, - - 2,927 01

MISSIONS IN PAPAL EUROPE.

Expenditures on account of Missions in Papal Europe, - 2,050 00

JEWISH MISSION.

Expenditures on account of Missions to the Jews, - - 2,508 63

AGENCIES.

Rev. William S. Rogers, salary one year, - - -	1,000 00
“ “ “ Travelling expenses, one year, -	395 68
Rev. Henry R. Wilson, salary one year, - - -	1,250 00
“ “ “ Travelling expenses, one year, -	295 00
Rev. John F. Lanneau, salary nine months, - - -	450 00
“ “ “ Travelling expenses, nine months,	47 15
Rev. R. L. Breck, salary from July 1, 1850, to January, 1, 1851, at \$800 per annum, - - - - -	400 00
Do. from January 1, 1851, to May 1, 1851, at \$1,000, per annum, - - - - -	333 33
Do. Travelling expenses, ten months, - - - -	214 68
Rev. John C. Rankin, travelling expenses, - - -	45 88
Travelling expenses of Officers of the Board and voluntary agents, - - - - -	127 49—4,559 21

SECRETARIES' AND TREASURER'S DEPARTMENT.

One Secretary, one year, - - - - -	1,800 00
One Secretary, one year, - - - - -	1,800 00
Charles D. Drake, Esq., Treasurer, salary from May 1, to November 1, 1850, - - - - -	900 00
William Rankin, Jr., Esq., Treasurer, salary from Novem- ber, 1, 1850, to May 1, 1851, - - - - -	900 00
Clerk hire and copying, - - - - -	1,048 53—6,448 53

PRINTING.

The Foreign Missionary; expense of publishing 21,000 copies monthly, including those sent free to ministers and donors, - - - - -	2,933 89
Less received for subscriptions, - - - - -	1,123 23—1,810 66
The Home and Foreign Record; proportion of expense, - - - - -	178 55
Do. Printing 11,500 copies Dr. Lord's Sermon, - 68 07—	246 62
Expense of printing 3,850 copies of Thirteenth Annual Report, - - - - -	247 84
Expense of printing and distributing 4,000 copies of Let- ters and Stories to Children, by Rev. William S. Rogers, - - - - -	50 65
Do. do. 2,000 copies of Letters to Sabbath Schools, by late Rev. Walter M. Lowrie, - - - - -	52 97
Expense of printing slips, circulars, blanks, &c., - - -	36 89—2,445 63

MISCELLANIES.

Postage, - - - - -	315 85
Fuel and Lights, - - - - -	99 21
Fixtures and Furniture, - - - - -	130 98
Library and Binding Books, - - - - -	51 08
Blank Books and Stationery, - - - - -	33 54
Periodicals, - - - - -	51 33
Freight and Cartage, - - - - -	14 84
Insurance on Mission House and articles in it, - - -	36 00
Taxes on Mission House, - - - - -	120 87
Care of do. - - - - -	28 23
Miscellanies, boxes, twine, nails, &c., - - - - -	15 70—897 63

\$140,085 56

TREASURER'S REPORT.

Dr. The Board of Foreign Missions of the Presbyterian Church, in account current with Wm. Rankin, Jr., Treasurer. Cr.

<p>1851.</p> <p>May 1. To payments, as per accompanying statement, - - - - - 140,085 56</p> <p>To Balance in the Treasury, carried to new account, - - - - - 136 16</p> <hr/> <p style="text-align: right;"><u>\$140,221 72</u></p>	<p>1850.</p> <p>May 1. By balance, as per last Report, - - - - - 1,187 39</p> <p>1851.</p> <p>May 1. By donations from churches, - 77,644 69</p> <p> " " from individuals and miscellaneous sources, 15,187 13</p> <p> " legacies, - - - - - 7,315 81</p> <p> " Synod of the Reformed Presbyterian Church, - - - 1,800 00</p> <p> " proceeds of sales of Memoir of Rev. Walter M. Lowrie, 764 50</p> <p> " donations received in India, 5,832 20—108,544 33</p> <p> " United States Government, for the Choctaw Indians, 8,000 00</p> <p> Iowa and Sac, do, - 1,540 00</p> <p> Chippewa and Ottawa do, - 1,400 00</p> <p> Creek Indians at Tallahassee, - 4,000 00</p> <p> " " at Kowctah, - 2,000 00</p> <p> Otoe and Omaha Indians, - 800 00</p> <p> Seminole " - 500 00</p> <p> Chickasaw " - 6,000 00—24,240 00</p> <p>By American Bible Society, for print'g Bibles in N. India, 2,000 00</p> <p> " " in China, 1,000 00—3,000 00</p> <p>" American Tract Society, for print'g Tracts in N. India, 3,000 00</p> <p> " " in China, 300 00—3,300 00</p> <p style="text-align: right;"><u>\$140,221 72</u></p>
<p>1851.</p> <p>May 1. By balance from old account, - - - - - \$136 16</p>	<p style="text-align: right;">WILLIAM RANKIN, JR., TREASURER,</p>

The undersigned have examined the above account, and find it correct.

THOMAS PRINGLE, }
JAMES DONALDSON, } *Auditors.*

SKETCHES OF THE PROCEEDINGS
OF THE
BOARD OF FOREIGN MISSIONS,
AT THE
FOURTEENTH ANNUAL MEETING.

The Fourteenth Annual Meeting of the Board of Foreign Missions of the Presbyterian Church was held at the Mission House, New York, on the 5th of May, 1851; and its sessions were concluded on the 24th of May, in the Second Presbyterian Church, St. Louis, during the meeting of the General Assembly.

The following members were present :

Ministers.—Gardiner Spring, D.D., William W. Phillips, D.D., Charles Hodge, D.D., John Goldsmith, D.D., Robert Davidson, D.D., Reuben Frame, Jacob Green, John C. Lowrie, James M. Macdonald, Jonathan Greenleaf, Joseph M'Elroy, D.D., Robert Steele, D.D., George Potts, D.D., William S. Potts, D.D., John M. Krebs, D.D., Elisha P. Swift, D.D., Alex. T. M'Gill, D.D., John Stockton, D.D., and Reuben Smith.

Laymen.—Walter Lowrie, Hugh Auchincloss, Wm. Rankin, Jr., Alexander Laughlin, James Sandford, Stacy G. Potts, Wm. S. Martien, Samuel B. Findlay, Jesse H. Lindsey, G. H. Vangelderren, Hugh M'Donald, David Comfort; and Silas Holmes and James Blake, Vice Presidents.

All the meetings of the Board were opened and closed with prayer.

At the Meeting of the Board held in the Mission House, the Report of the Executive Committee, the Treasurer's Account, and the Minutes of the Executive Committee were laid before the Board, and were referred to Committees—the Missions in each general field of labor being

placed in the hands of a separate Committee. Upon their recommendation, the Board adopted the Report of the Executive Committee, and directed it to be presented to the General Assembly.

On Sabbath evening, the 18th of May, the Annual Sermon was preached before the Board by the Rev. William C. Anderson, D.D., in the Second Presbyterian Church in St. Louis, from Isaiah lx. 1: "Arise, shine; for thy light is come."

The Rev. William A. Scott, D.D., was elected to preach the next Annual Sermon, and Rev. William Hamilton, D.D., was chosen Alternate.

The Board adjourned to meet in the Mission House on the first Monday of May, 1852, at 4 o'clock, P.M.

ACTION OF THE GENERAL ASSEMBLY.

On Friday, the 16th of May, the Report of the Board was presented to the General Assembly, in a printed form, and was referred to the Rev. Elisha P. Swift, D.D., Rev. Evander M'Nair, Rev. Thomas F. Magill, Mr. George Davidson, and Mr. Hugh M'Donald. On Monday, the 19th of May, a preamble and a series of resolutions were reported by this Committee, which received the consideration of the Assembly. Remarks were made by Walter Lowrie, Esq., one of the Secretaries of the Board. The Resolutions were then adopted and are as follows:

The Committee to whom was referred the Fourteenth Annual Report of the Board of Foreign Missions, would recommend that this Report be approved, and in connection with this recommendation they would offer for the consideration of the Assembly the following Minute:

I. *Resolved*, That the Assembly continue to regard with lively interest the Foreign Missionary work of our Church, and would acknowledge with devout gratitude to God his continued favor to, and his blessing upon it.

II. *Resolved*, That the early removal of valued laborers from important fields;—the critical condition of the mission to Siam;—the limited measure in which the effusions of the Holy Spirit appear to have been imparted to the people at most of the stations;—and the want of a deep and cordial interest in this cause on the part of some members of the church, arising from the want of faith in God's word, love to Christ, and compassion for those who are sitting in darkness, and the region and shadow of death, and in some cases from the want of information as to the nature, importance, and condition of the Foreign Missions of our Church,—are, in the judgment of the Assembly, to be recognized as reasons for humiliation and sorrow,—of repentance and

prayer for pardon, and endeavors after new fidelity, by all those who have been heretofore negligent of this cause and work of God.

III. *Resolved*, That the Assembly can, notwithstanding these and other discouragements, view the work of spreading the everlasting gospel among unevangelized tribes and nations, as fraught with increased and substantial encouragement: the fields occupied by our church, as those of great extent and promise: the varied and faithful labors of our missionaries, as highly gratifying and auspicious in their character; and the increased attention, especially by the aborigines of our own country, to the missionary education of the young, as full of promise: and they recognize with special thanksgiving to God the hopeful conversion of some who were lately Pagans, Romanists and Jews, and the peaceful departure of others to their heavenly rest, as indications of the presence and blessing of God in this important department of our work.

IV. *Resolved*, That the Assembly observe with much satisfaction the steady increase of the pecuniary offerings which are made by the churches to this cause; the manifest energy of the officers and agents of the Board; the wise and efficient supervision of the Executive Committee; and the growing interest of our body in this holy enterprise; and they would take the present occasion to call upon all the friends of Christ among us, and all our churches, with a deeper feeling of dependence, and warmer zeal and a stronger faith and prayerfulness, and a more expanded liberality, to go forward in the sacred work of evangelizing the nations, and establishing the cause and kingdom of our Lord Jesus Christ in every land.

An overture from the Synod of New Jersey was laid before the Assembly, stating, That in view of the increasing facilities for spreading the truth in Papal countries, of the great importance of this enterprise, and of the small amount of money contributed within our bounds for this object, the Synod memorialize the next General Assembly proposing an organization of a Bureau in connection with the Board of Foreign Missions, for the prosecution of this great work.

This overture was referred to the Rev. David Magie, D.D., Rev. Elisha P. Swift, D.D., Rev. Reuben Smith, Mr. Walter Lowrie, and Mr. John Littell, who, on the 23d of May, submitted the following Report and Resolutions, which were considered and adopted by the Assembly:

The Committee on the overture from the Synod of New Jersey, in reference to a separate bureau or agency for the more effectual spread of the truth in Papal countries, recommend the adoption of the following resolutions:

1. The Assembly would impress upon the Board of Foreign Missions a sense of the great importance of the work brought to view in this over-

ture, though we are not prepared, at present, to recommend any new distinct agency for this specific work.

2. That the Board be especially instructed, as soon as suitable men can be obtained, to extend their operations to the valley of the Rio Grande, Chagres, Panama, and other places now open, or which in the good providence of God may be opened, in South America and Mexico.

3. That the Agents of the Board take special pains to explain to the churches, the facilities enjoyed by the Board of Foreign Missions for performing this part of their great work in the most economical and efficient manner.

4. That the Assembly recommend to the Board, to take measures to have a separate collection made in the churches, for the diffusion of the light of evangelical truth in Papal countries, unless the same object can be as well reached in some other way.

5. That the Assembly recommend to the Board, to appoint a sufficient number of agents, assigning to each a definite field of labor, whose duty it shall be to advance the work in every proper way, and especially by bringing it before the church judicatories in their respective districts.

6. And that, in order to increase and enlarge our operations among the Indian tribes, the Board be authorized and encouraged to employ such additional assistance, as the exigencies of this branch of the missionary work require.

7. That all our people and churches be solemnly reminded of the duty of making prayer without ceasing to God for the success of missionary efforts, not only among Pagans and Mahometans, but also in Papal countries.

MEMBERS OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, WITH THEIR TIME OF SERVICE.

May, 1852.

Ministers.

Jacob J. Janeway, D.D.,
George W. Janvier, D.D.,
John Johnston, D.D.,
Joseph H. Jones, D.D.,
John M. Krebs, D.D.,
Joseph McElroy, D.D.,
William W. Phillips, D.D.,
John Goldsmith, D.D.,
Nicholas Murray, D.D.,
Jonathan Greenleaf,
Thomas L. Janeway, D.D.,

Laymen.

William McIlvaine,
Benjamin McDowell,
Thomas McKean,
George Morris,
Matthew Newkirk,
Joseph Patterson,
John M. Sherrerd,
James P. Means,
James T. Soutter,
G. B. Lamar,
Jesse Brown,

Ministers.

John McDowell, D.D.,
 Melancthon W. Jacobus,
 Robert McCartee, D.D.,
 Alexander T. McGill, D.D.,

Laymen.

C. S. Carrington,
 William S. Martien,
 C. A. B. Kemper,
 Samuel Hepburn.

May, 1853.

Daniel McKinley, D.D.,
 William S. Plumer, D.D.,
 George Potts, D.D.,
 James W. Alexander, D.D.,
 John N. C. Grier, D.D.,
 Edward D. Smith, D.D.,
 Thomas Smyth, D.D.,
 Gardiner Spring, D.D.,
 Elisha P. Swift, D.D.,
 William D. Snodgrass, D.D.,
 John Gray, D.D.,
 John W. Yeomans, D.D.,
 Reuben Frame,
 William Hamilton, D.D.,
 Alexander Macklin,

A. W. Mitchell,
 Thomas Pringle,
 Ebenezer Platt,
 Alexander Symington,
 Charles S. Todd,
 Samuel Winfree,
 John D. Thorpe,
 Gilbert T. Snowden,
 Robert L. Stuart,
 Henry McKeen,
 G. R. King,
 G. H. Van Gelderen,
 Stacy G. Potts,
 Samuel Burtis,
 J. Harmon Brown.

May, 1854.

Archibald Alexander, D.D.,
 John T. Edgar, D.D.,
 Charles Hodge, D.D.,
 Robert J. Breckinridge, D.D.,
 John C. Backus, D.D.,
 Henry A. Boardman, D.D.,
 Robert Steele, D.D.,
 Matthew Brown, D.D.,
 John N. Campbell, D.D.,
 William D. Howard,
 Henry R. Weed, D.D.,
 Francis Herron, D.D.,
 William S. Potts, D.D.,
 William Neill, D.D.,
 Samuel B. Wilson, D.D.,

James Adger,
 James Agnew,
 John H. Hill,
 J. S. Copes, M.D.,
 Hugh Auchincloss,
 A. G. Melvaine,
 Thomas Moodie,
 Walter Lowrie,
 J. M. Rutherford,
 William Shear,
 William Steele,
 H. H. Leavitt,
 James Donaldson,
 William H. Crane,
 James Stonestreet.

May, 1855.

David Elliot, D.D.,
 James Hoge, D.D.,
 Robert Davidson, D.D.,
 Wm. L. Breckinridge, D.D.,

James Lenox,
 Harvey Childs,
 James N. Dickson,
 Nathaniel Ewing,

<i>Ministers.</i>	<i>Laymen.</i>
Benjamin H. Rice, D.D.,	James H. Fitzgerald,
John M. Dickey,	Robert Carter,
Samuel R. Graham, D.D.,	John G. Miller,
Samuel S. Davis, D.D.,	D. W. C. Olyphant,
Daniel V. McLean, D.D.,	Wm. Rankin, Jr.,
Reuben Smith,	Hugh McDonald,
John C. Lowrie,	Samuel B. Findlay,
Jacob Green,	David Comfort,
James M. Macdonald,	James Sandford,
John Stockton, D.D.,	Alex. Laughlin,
Jonathan Cogswell, D.D.,	J. H. Lindsey.

OFFICERS OF THE BOARD.

On the 5th of May, the Board elected as officers for the ensuing year :

President.

ARCHIBALD ALEXANDER, D.D.

Vice Presidents.

Mr. SILAS HOLMES,	Mr. NATHANIEL EWING,
“ HARMER DENNY,	“ ALEXANDER C. HENDERSON,
“ GEORGE BROWN,	“ JAMES BLAKE,
“ KENSEY JOHNS,	“ JOHN T. M'COUN,
“ ALEXANDER SYMINGTON,	“ JOHN M. M'CALLA,
“ SIDNEY A. BAXTER,	“ GEORGE W. STRONG.

Executive Committee.

Rev. WILLIAM W. PHILLIPS, D.D.,	Mr. ROBERT CARTER,
“ JACOB J. JANEWAY, D.D.,	“ GEORGE B. LAMAR,
“ JAMES W. ALEXANDER, D.D.,	“ ROBERT L. STUART,
“ JAMES M. MACDONALD,	“ WALTER LOWRIE, <i>ex. off.</i>
Mr. JAMES LENOX,	Rev. JOHN C. LOWRIE, <i>ex. off.</i>
“ DAVID W. C. OLYPHANT,	Mr. WM. RANKIN, JR., <i>ex. off.</i>
“ JAMES T. SOUTTER,	

Recording Secretary, Rev. JACOB GREEN.

Auditors, Messrs. THOMAS PRINGLE, and JAMES DONALDSON.

APPENDIX.

Annual Report of Receipts

BY THE BOARD OF FOREIGN MISSIONS,

Total received by the Board of Foreign Missions during the Year ending May 1st,
1851, \$108,544 33, from the following sources :

Note—For particulars, see monthly acknowledgments.

SYNOD OF ALBANY.		Sparta 2d	10 00	Rondout	290 00
<i>Pby of Londonderry.</i>		Mentz 1st	32 00	Fishkill	27 00
Newburyport 2d	132 00	Miscellaneous	1 00	Wappingers Falls	10 50
Bedford	10 00		182 53	Miscellaneous	6 75
	142 00	<i>Pby of Wyoming.</i>			492 92
<i>Pby of Troy.</i>		Sparta 1st	15 00	<i>Pby of Bedford.</i>	
Lansingburg	86 21	Moscow	7 00	South East	122 00
Cambridge	100 00	Warsaw	10 00	Red Mills	2 00
Stillwater	135 00	Scottsville	10 00	Patterson	21 00
Waterford	220 00	Portageville	13 16	South Salem	288 97
Kingsbury 1st	12 00	Caledonia	12 50	Poundridge	44 71
Dunning-st Malta	20 00		67 66	Rye	30 00
	573 21	<i>Pby of Buffalo City.</i>		South Greenburg	18 00
<i>Pby of Albany.</i>		Rochester 3d	103 00	Bedford	293 31
Albany 1st	712 50	Alden	11 00	White Plains	47 00
Schenectady	180 29	Bethany Centre	13 22	North Salem	48 10
Albany 3d	46 70	Buffalo South	11 05	Croton Falls	30 58
Westminster, Utica	44 05	Aurora 1st	16 78		945 67
Johnstown	38 50	Miscellaneous	46 50	<i>Pby of Long Island.</i>	
West Milton	24 62		201 55	Smithtown	27 00
Galway	50 00	<i>Pby of Michigan.</i>		Huntington	26 18
Ballston Spa	104 50	Miscellaneous	4 75	Sweet Hollow	10 00
Northampton	17 00	SYNOD OF NEW YORK.		Southampton	126 16
	1218 76	<i>Pby of Hudson.</i>		East Hampton	92 38
<i>Pby of Columbia.</i>		Goshen	300 57	Bridge Hampton	21 12
Lexington	12 00	Deer Park	23 25	Middletown	35 29
Windham 2d	15 00	Hamptonburg	54 00	Raynor South	3 00
Stockport	3 22	Monticello	47 64	Hempstead	7 00
	30 22	West Town	42 92		348 13.
SYNOD OF BUFFALO.		Coshecton	11 00	<i>Pby of Connecticut.</i>	
<i>Pby of Ogdensburg.</i>		Scotchtown	116 00	Tariffville	28 00
Oswegatchie 1st	22 73	Hempstead	11 00	Thompsonville	47 35
Oswegatchie 2d	26 76	Florida	24 00		75 35
Hammond	24 00	Centreville	33 00	<i>Pby of New York.</i>	
Le Ray	10 00	White Lake	9 00	Jersey City.	179 25
Morristown	11 30	Rockland Lake	10 47	Brick ch	487 03
Wilna	6 55	Goodwill	47 50	Wallabout	71 25
	101 34	Liberty	27 50	New York First	4010 11
<i>Pby of Steuben.</i>			757 85	Newtown	60 00
Groveland	5 00	<i>Pby of North River.</i>		Jamaica	60 14
Bath 1st	77 00	Newburg	31 62	Greenbush	2 00
Phelps	57 53	Highlands	6 00	University Place	1372 54
		Matteawan	65 50	Duane-st	523 47
		Smithfield	17 00	Forty-second-st	421 42
		Mariboro	38 55	Brookly Second	172 79
				Rutgers-st	428 51

Chelsea	404 91	Millstone	10 00	Silver Lake	85 00
Fifteenth-st	251 00			Orwell	17 50
Brooklyn First	166 87		1,231 46	Canton	4 00
Yorkville	16 26			Warren	3 20
Nyack	20 00	<i>Pby of Burlington.</i>		Wysox	1 70
Brooklyn Central	62 83	Burlington	156 85		
Astoria	69 17	Mt. Holly	53 77		169 90
Madison Avenue	431 21			<i>Pby of Luzerne.</i>	
Williamsburg	241 21		212 62	Wilkesbarre	65 00
Miscellaneous	6 50	<i>Pby of West Jersey.</i>		Mauch Chunk	25 00
	9,458 47	Pittsgrove	69 25	Wyoming	35 00
<i>2d. Pby of New York.</i>		Greenwich	50 00	Sumrait Hill	45 00
Scotch ch	2369 50	Blackwoodtown	10 00	Lackawanna	10 00
Canal-st	191 04	Bridgeton	370 25	Tamaqua	1 73
Delhi	5 00	Williamstown	7 00	Kingston	8 50
Peekskill	70 25	Cedarville	160 00	Tunkhannock	6 00
Mt. Pleasant	55 35	Camden	40 26	Port Carbon	5 00
Stanton-st	18 71	May's Landing	27 35	Newton	5 00
Mt. Washington	50 00	Woodbury	80 56		206 23
West Farms	10 00	Miscellaneous	15 00		
	2,772 85		829 87	<i>SYNOD OF PHILADELPHIA.</i>	
<i>SYNOD OF NEW JERSEY.</i>		<i>Pby of Newton.</i>		<i>Pby of Philadelphia.</i>	
<i>Pby of Elizabethtown.</i>		Newton	57 56	Spring Garden	46 91
Elizabethtown 2d	2 50	Easton 1st	200 00	Philadelphia Second	159 00
Woodbridge 1st	66 42	Easton 2nd	6 00	" Sixth	490 55
Plainfield 1st	25 00	Mansfield	30 00	" Ninth	58 23
Chatham Village	23 00	Middle Smithfield	29 45	" Tenth	1220 24
Elizabethtown 1st	480 00	Stroudsburg	12 50	" Central	461 82
Perth Amboy	69 00	Greenwich	57 00	" North	110 00
Connecticut Farms	50 00	Belvidere	55 00	" Scots	346 00
Rahway 1st	134 00	Musconetcong Valley	10 00	Ridley and Middleton	5 00
New Providence	33 00	Allentownship and		Treydiffin	27 37
Elizabethtown	29 49	Cataqua	118 38	Richmond	8 00
Paterson 1st	42 00	Upper Mount Bethel	6 75	Philadelphia 11th	50 00
Woodbridge 2d	15 42	Sullwater 1st	9 26	Miscellaneous	50 00
Springfield	34 43	Lower Mount Bethel	135 00		3013 12
Westfield	65 00	Hardwick	31 50	<i>2nd Pby of Philadelphia.</i>	
Rahway 2d	20 00	Marksboro'	25 13	Abington	150 00
Newark 3d	112 00	Fox Hill	3 46	Doylstown and Deep	
Mount Olive	12 00	Oxford	15 00	Run	50 68
Liberty Corner	50 00	Gernan Valley	50 00	Newtown	15 00
Baskinridge	50 00	Durham	5 22	Bridesburg	40 00
Lamington	94 00	Stewartsville	34 50	Frankford	100 00
Miscellaneous	4 50	Blairstown	22 62	Bensalem	7 00
	1,411 76	Knowlton	17 75		362 63
<i>Pby of New Brunswick.</i>		Hackettstown	55 00	<i>Pby of New Castle.</i>	
Kingston	11 20	Miscellaneous	25 00	Upper Octorara	11 00
Ewing	65 06		1042 38	White Clay Creek and	
Allentown	30 00	<i>Pby of Karitan.</i>		Head of Christiana	37 00
Princeton 2d	25 00	Amwell United 1st and	42 00	Forks of Brandywine	73 50
Freehold Village	135 92	Lambertville	58 00	Lower Brandywine and	
New Brunswick	203 88	Pleasant Grove	15 00	Red Clay Creek	50 00
Cranberry 2d	80 00	Lower German Valley	3 00	Doe Run	25 00
Freehold	58 37	Clinton	137 06	Coatesville	30 26
Lawrence	91 68	Solebury	14 00	Faggs Manor	56 05
Shrewsbury	27 00	Milford	16 00	New London	77 00
Trenton 1st	95 67	Amwell 1st	30 00	New Castle	200 00
Princeton 1st	173 22	Kingwood	12 82	Dover	5 00
Squan Village	8 00	Frenchtown	7 18	Rock	6 25
Trenton 2d	20 45		335 06	Oxford	100 00
Middletown Point	25 01	<i>Pby of Susquehanna.</i>		Miscellaneous	57 00
Bound Brook	86 00	Welsh	2 00		728 06
Dutch Neck	8 00	Troy	14 00	<i>Pby of Donegal.</i>	
Nottingham	12 00	Athens	12 00	Churchville	2 00
Pennington	50 00	Towanda	20 50	York	4 03
Titusville	15 00	Wyalusing	10 00		

Pequa	12 00	Little Valley	28 00	Rural Valley	5 00
Chestnut Level and Little Britain	60 00	Spruce Creek 2nd Lower Tuscarora	5 00 140 00	Strongstown	2 00
Marietta	17 00	Waynesburg and Newton Hamilton	70 00		1328 77
Leacock	30 00	Perrysville	40 00	<i>Pby of Redstone</i>	
Columbia	48 35	Clearfield	7 00	Georges Creek and Tent	48 00
Strasburg	4 00	Alexandria	110 00	Morgantown	25 00
Middle Octorara	30 00	Lewistown	78 31	Spring Hill	47 40
Chanceford	27 00	Bellefonte	55 00	Petersburg	8 20
Waynesburg	133 18	Lick Run	18 95	Long Run	39 20
	367 56	East Kishacoquillas	27 80	Connellsville	1 75
		Miscellaneous	74 06	Kingwood	4 00
<i>Pby of Baltimore.</i>			1449 69	Uniontown	125 00
Alexandria 1st	80 00	<i>Pby of Northumberland.</i>		Rehoboth	89 13
Baltimore First	1438 01	Danville	115 00	McKeesport	22 00
" Second	131 00	Chatham Run	12 72	Greensburg	70 10
" Third	100 00	McEwensville	25 00	Somerset	11 00
" Fourth	50 00	Washington	127 00	Stoystown	2 00
" Franklin St.	550 00	Warrior Run	50 00	Dunlaps Creek	57 06
" Madison St.	8 58	Shamokin	10 00	McClellandtown	11 37
Ellicott's Mills	26 08	Bloumsburg	72 95	Indian Creek and Harmony	25 25
Havre de Grace	35 00	Great Island	10 75	Laurel Hill	61 21
Frederick	57 25	Rohrsburg	13 00	New Providence	5 00
Taneytown	130 00	Chilisquaque	10 00	Miscellaneous	8 00
Georgetown, Bridge St.	134 80	Pennsdale	8 00		660 68
New Windsor	25 00	Williamsport	10 00		
Monokin	32 00	Brier Creek	2 90	<i>Pby of Ohio</i>	
Buckingham	15 00	Lewisburg	60 75	Pittsburg 1st	453 97
Washington, F. St.	92 58	Bethel	9 00	Pittsburg 2nd	173 40
Govanne Chapel	10 00	Milton	55 00	Temperanceville	16 25
Miscellaneous	108 84	Pine Creek	30 75	Mount Pisgah	28 75
	3024 14	Lycoming	9 01	Alleghany City 1st	277 39
<i>Pby of Carlisle.</i>		New Berlin	40 75	Bethany	51 60
Middle Spring	30 00	Northumberland	16 55	Millers Run	19 20
Toms Creek and Piney	42 00	Sunbury	7 45	East Liberty	131 55
Chambersburg	250 00	Miscellaneous	9 00	Bethel	82 55
Mercersburg	134 64		735 58	Canonsburg	70 00
McConnellsburg	73 50	SYNOD OF PITTSBURG.		Lawrenceville	140 92
Green Hill	20 00	<i>Pby of Blairsville.</i>		Manchester	87 13
Wells Valley	8 50	Murrysville	35 38	Centre	55 75
Landisburg	112 72	Poke Run	43 32	Monongahela City	130 00
Bloomfield	54 62	Harmony	23 00	Pine Creek	9 00
Buffalo	67 75	Congruity	72 53	Fairmount	96 70
St. Thomas and Rocky Spring	14 25	Unity	91 00	Concord	28 00
Millerstown	30 85	Indiana	52 21	Lebanon	30 00
Silver Spring	140 00	Johnstown	100 00	Hopewell	12 00
Williamsport	59 37	Glade Run	32 77	Sharon	41 49
Dickinson	25 00	Boiling Spring	30 00	Alleghany City 2nd	21 05
Greencastle	85 91	New Alexandria	21 50	Raccoon	99 79
Gettysburg	46 06	Warren	30 15	Sewickley	90 00
Fayetteville	15 00	Plum Creek	73 24	Pittsburg 5th	18 81
Monaghan and Petersburg	10 25	Cross Roads	55 25	Mountours	55 00
Carlisle	165 11	Elders Ridge	24 00	Mingo	35 85
Cumberland	38 00	Curries Run	8 92	Sharpsburg	91 00
Big Spring	142 00	Gilgal and Perry	61 64	Pittsburg 4th	19 90
Shippensburg	40 00	Blairsville	91 75	" 6th	75 00
Waynesboro'	40 00	Ligonier and Donegal	68 00	Miscellaneous	383 06
Faxton	37 00	Eb-nezer	73 32		2765 05
	1682 53	Bethel	48 00	<i>Pby of Alleghany</i>	
<i>Pby of Huntingdon.</i>		Saltsburg	47 85	Centre	10 00
Huntingdon	100 00	Washington	5 00	Concord & Muddy Creek	99 95
Holidaysburg	173 32	Pine Run	30 41	Butler	65 00
Shirleysburg	173 00	Salem	41 53	Cross Roads	36 00
West Kishacoquillas	46 00	Leechbury	23 62	Tarentum	130 42
Spruce Creek 1st	93 00	Middlesex	9 99	Bull Creek	52 00
Pine Grove	79 00	New Salem	18 00	Plain Grove	69 50
Sinking and Spring Creek	131 25	Parnassus	10 75	Portersville	19 00
		Beulah	50 56	Rich Hill	5 00
		Union and Fairfield	18 00	Scrub Grass	51 25

Middlesex	6 01	Forks of Wheeling	116 25	Kilgore	2 00
Mount Nebo	2 50	Wheeling 1st	124 10	Miscellaneous	22 00
Slate Lick and Freeport	121 16	Cross Creek	168 61		
Union	81 36	West Alexandria	32 26		1021 55
Clintonville	6 25	East Buffalo	10 00		
Pleasant Valley	6 00	West Liberty	12 66	<i>Pby of New Lisbon.</i>	
New Salem	26 50	Mill Creek	82 19	Deerfield	95 00
North Butler	12 00	Cross Roads	73 03	Newton	24 00
Amity	31 00	Claysville	42 00	Yellow Creek	76 00
		Elizabethtown and		Clarkson	8 40
	836 93	Wolf Run	10 00	Rehoboth	4 61
<i>Pby of Beaver.</i>		Wheeling 2nd	56 25	Brookfield	12 00
Little Beaver	133 25	Washington	331 82	Salem	35 76
Pleasant Valley	8 85	Fairview	122 56	Poland	139 00
New Castle	121 00	Ritchietown	4 00	Liberty	37 00
Westfield	107 50	Frankfort	20 15	Canfield	61 54
Beaver Falls	44 00	Mount Prospect	19 50	Niles	9 00
Pulaski	74 88	Burgettstown	15 40	Glasgow	10 00
Slippery Rock	51 94	West Union	9 00	New Lisbon	55 00
North Sewickley	21 00	Pigeon Creek	63 00	Bethel	21 50
Bridgewater	212 00	The Cove	1 25		
North Branch	40 00	Miscellaneous	29 40		588 81
Mount Pleasant	48 75		1366 46		
Bethlehem	45 00			<i>SYNOD OF OHIO.</i>	
French Creek	5 00	<i>Pby of St. Clairsville.</i>		<i>Pby of Columbus.</i>	
Neshanock	156 00	Beach Spring	78 50	Lancaster	54 24
Hopewell	9 00	Crab Apple	141 85	Columbus 1st	247 78
Concord	37 25	Martinsville	60 97	Tarlton and Amanda	7 50
Clarksville	40 00	Wheeling Valley	45 00	Blendon	7 47
Sharon	10 00	Mount Pleasant	176 53	Mifflin	8 16
	1165 42	Rock Hill	100 36	Worthington	12 65
<i>Pby of Erie</i>		Cadiz	78 50	Lithopolis	45 00
Mill Creek	72 25	Nottingham	128 06	Truro	41 52
Salern	44 00	Deersville	18 00	Circleville	43 15
Cool Spring	10 50	Bealsville	16 25	London	8 88
Georgetown	19 70	St. Clairsville	92 00	Hamilton	24 33
Fairfield	35 80	Brownsville	8 95	Kingston	93 22
Meadville	38 84	New Castle	6 18		593 90
Gravel Run	47 00	Fairview	35 40	<i>Pby of Marion.</i>	
Washington	4 20	Freeport and Sharon	10 00	Marion	5 88
Conneautville	14 50	Short Creek	13 75	Upper Sandusky	8 00
Harmansburg	2 75	Norristown	14 75	Milford Centre	12 56
West Greenville	45 00	Grandview	2 66	Waynesburg	1 00
Franklin	112 00	Pipe Creek	6 00	Kingston	1 50
Irvine	18 00	Powhattan	2 00	Bucyrus	15 00
Mercer	3 12	Woodsfield	3 00	Liberty	30 76
Sandy Lake	9 28	Malaga	1 00	Union	2 89
Sugar Creek	15 00		1039 71	Miscellaneous	28 52
Evansburg	7 37	<i>Pby of Steubenville.</i>			
Concord	30 12	Centre	5 67	<i>Pby of Zanesville.</i>	
Plum Grove	3 22	Still Fork	4 00	Newark	82 67
Sugar Grove	5 00	New Hagerstown	43 50	Cambridge	36 72
Brightstown	3 37	Feed Spring	16 00	Pleasant Hill	60 00
	541 02	Island Creek	61 00	Norwich	11 65
<i>Pby of Clarion.</i>		Wellsville	20 67	Rush Creek	9 87
Licking	16 67	Steubenville 1st	542 00	Zanesville	50 00
Pisgah	6 00	Waynesburg	10 15	Mount Zion	16 52
Callensburg	35 00	Harrisburg	4 95	Buffalo	111 11
Concord	14 50	Two Ridges	29 92	Washington	60 62
Bathesda	13 72	Carrolton	60 44	Senecaville	47 22
Clarion	50 00	Fairmount	19 00	Brownsville	6 00
New Rehoboth	30 10	Steubenville 2nd	74 00	Salt Creek	98 50
Leatherwood	10 00	Monroesville	2 00	Blue Rock	41 35
	175 99	Amsterdam	5 00	Deerfield	30 34
		Harlem	7 00	Uniontown	20 00
<i>SYNOD OF WHEELING.</i>		Ridge	10 58	Muskingum	11 80
<i>Pby of Washington.</i>		Richmond	17 00		
Lower Ten Mile	23 00	East Springfield	18 00		694 37
		Corinth	30 07		
		Cross Creek	9 60		
		Centre Unity	7 00		

ANNUAL REPORT OF RECEIPTS.

V

<i>Pby of Richland.</i>		New Market	3 60	Logansville	1 75
Milford	7 34	Piketon	8 35	Bellefontaine 1st	12 00
Perryville	53 25	Washington	1 00	West Liberty	67 00
Lake Fork Cross Roads	57 75	Cynthiann	8 00	Troy	21 26
Martinsburg	34 45	Chillicothe	184 00	Salem	10 50
Hopewell	15 25	South Salem	233 64	Covington	25
Utica	36 25	Union	36 00	Mount Pleasant	48
Ashland	60 81	Brush Creek	2 90	Mount Jefferson	4 68
Frederick	57 77			Kenton	20 75
Waterford	34 61		733 17	Piqua	43 00
Sharon	34 43	<i>Pby of Miami.</i>			316 85
Bloomingsgrove	16 00	Dick's Creek	4 65	<i>Pby of Maumee.</i>	
Haysville	30 21	Harmony	33 70	Findley	77 75
Mansfield	40 50	Dayton	338 61	Lima	20 00
Jeromeville	43 00	New Jersey	21 50	Little Grove	3 00
Lexington	17 32	Lebanon	43 70		
Pleasant Hill	37 40	Franklin	12 05		
Savannah	23 18	Middletown	8 00		100 75
Olivesburg	17 00	Yellow Spring	64 55	SYNCD OF INDIANA.	
Mount Pleasant	25 00	Washington	9 00	<i>Pby of New Albany.</i>	
Mount Vernon	41 41	Springfield	160 00	Livonia	42 70
Chesterville	9 51	Greenville	28 00	Corydon	2 50
Orange	14 00	Xenia	5 00	New Albany 1st	120 00
Shelby	2 00	Honey Creek	6 50	Utica	9 25
	708 44		776 59	New Philadelphia	9 20
<i>Pby of Wooster.</i>		<i>Pby of Cincinnati.</i>		Cannelton	1 00
Sugar Creek	77 93	Cincinnati 1st	339 51	Sharon	1 00
Fulton	15 00	" 5th	3 00	Jeffersonville	14 30
Pigeon Run	8 75	" 7th	415 90		199 95
Chippewa	16 00	" High-st.	4 79	<i>Pby of Vincennes.</i>	
Guilford	15 87	" Central	274 18	Princeton	7 00
Northfield	19 56	" Welsh	40 75	Vincennes	5 00
Green	2 00	Mount Carmel	4 00	Hopewell	3 56
Springfield	4 00	Reading	18 60	Petersburg	2 50
Jackson	6 25	Pleasant Ridge	45 22	Carlisle	11 65
Wooster	2 83	Hopewell	17 47		29 71
Wayne	8 07	Somerset	28 32	<i>Pby of Madison.</i>	
Mt. Hope	18 96	Springfield	26 75	Pleasant Township	13 00
Congress	12 40	Bethel	29 65	Jefferson	4 00
	207 62	Goshen	3 45	Smyrna	7 65
<i>Pby of Cochocton.</i>		Walnut Hills	25 67	Lancaster	2 61
Unity	56 75	Pisgah	1 00	New Washington	5 00
Millersburg	21 00	Feesburg	2 00	Hanover	88 50
Cochocton	14 10	Cheviot	25 00	New Lexington	10 00
Keene	28 25	Monroe	12 50		
Nashville	4 45	Miscellaneous	17 32		
Hopewell	4 00		1,335 68		
Clarke	29 64	<i>Pby of Oxford.</i>			
West Carlisle	21 25	Venice	45 75		
Apple Creek	40 00	Harrison	36 25	<i>Pby of Indianapolis.</i>	
Berlin	36 70	North Providence	2 50	Franklin	20 00
Mount Eaton	13 25	Oxford	110 28	Hopewell	29 20
	260 39	Beaula	14 45	Shiloh	2 50
<i>Pby of Hocking.</i>		Bethel	10 18	Bloomington	52 50
McConnellsville	41 00	Eaton	16 50	Hanover	10 00
Athens	50 00	Lexington	5 00		
Mount Carmel	4 00	Harmony	20 25		
Alexander	12 00	South Providence	21 25		
Gallipolis	4 00	Riley	13 75		
	111 00	Seven Mile	24 20	<i>Pby of White Water.</i>	
		Salem	20 00	Bath	5 00
			340 36	Greensburg	51 30
SYNOD OF CINCINNATI.		<i>Pby of Sidney.</i>		Sand Creek	44 95
<i>Pby of Chillicothe.</i>		Urbana	40 40	Richmond	16 25
Bloomingsburg	96 60	Buck Creek	15 00	Mount Carmel	11 00
Rocky Spring	12 90	Sidney	41 06	Brookville	8 00
Hillsboro	146 18	Newton	16 22	Napoleon	1 50
		Stony Creek	22 50	Cambridge	6 50
				Miscellaneous	2 00
					146 50

<i>Pby of Palestine</i>		<i>Pby of Sangamon.</i>		<i>Pby of St. Louis.</i>	
Mount Carmel	12 73	Springfield 1st	43 50	St. Louis 2d	669 15
Wabash	3 27	Springfield 3d	70 00	St. Louis Central	178 40
Pisgah	11 00	North Sangamon	56 95	St. Louis Westminster	23 50
Lawrenceville	9 00	Petersburg	25 85	Eagle Fork	12 00
Darwin	60 00	Providence	10 00	Dardenne	9 05
Hebron	10 00	Hillsboro'	14 55	St. Charles 1st	300 90
Charleston	12 15	Union	23 31	Miscellaneous	27 50
Palestine	10 00	White Hall	88		
	128 15	Miscellaneous	5 00		1,220 50
SYN. OF NORTHERN INDIANA.		250 01		<i>Pby of Palmyra.</i>	
<i>Pby of Logansport.</i>		<i>Pby of Schuyler.</i>		Big Creek	12 50
Delphi	16 50	Macomb	16 00	Hannibal	2 50
Lafayette 1st	46 00	Camp Creek	5 90		15 00
West Union & Mill Creek	10 00	Vermont	2 50	<i>Pby of Potosi.</i>	
Kokono	1 00	Moumouth	9 00	Potosi	10 00
Rossville	10 00	Pope's River	10 00	Bellevue	16 40
Lexington	22 75	Miscellaneous	10 00	Farmington	13 00
	106 25		53 40	Apple Creek 1st	7 60
<i>Pby of Lake.</i>		<i>Pby of Peoria.</i>		Brazeau	24 55
Sumptions Prairie	31 59	Peoria	106 10	Flat Rock	5 90
Crown Point	7 50	Rochester	5 50		77 45
Valparaiso	38 48	Bloomington	17 00	<i>Pby of Upper Missouri.</i>	
Salem	2 00	Chicago North	115 00	Lexington	40 55
La Porte	30 18	Osecola	2 00	SYNOD OF KENTUCKY. \$6 25	
South Bend	51 38	Princeville	5 00	<i>Pby of Louisville</i>	
Little Elkhart	1 79		250 60	Louisville 1st	474 95
Constantine	3 10	<i>Pby of Iowa.</i>		Louisville 2d	327 50
	169 02	Iowa City 1st	5 00	Louisville 3d	56 00
<i>Pby of Fort Wayne.</i>		Davenport	8 50	Louisville 4th	63 65
Bluffton		Washington	10 00	Louisville Chestnut-st	355 85
New Lancaster & } Pleasant Ridge }	10 00	Fort Madison	6 00	Shiloh and Olivet	56 00
Fort Wayne 1st	75 00		29 50	Mulberry	14 38
Fort Wayne German	4 50	<i>Pby of Rock River.</i>		Pennsylvania Run	7 00
	89 50	Sterling	5 00	Big Spring	40 00
<i>Pby of Crawfordsville.</i>		Albany	22 50	Bardstown	46 55
Waveland	9 10	Princeton	7 00	Shelbyville	215 10
Frankfort	21 30	Rock Island City	7 00	Pisgah	6 55
Crawfordsville	11 20	Galena	127 45	Miscellaneous	2 00
Putnamville	8 50		168 95		1,659 53
Terre Haute 1st	7 00	<i>Pby of Wisconsin.</i>		<i>Pby of Muhlenburg.</i>	
Jefferson	1 30	Grafton	2 00	Henderson	42 15
Union	6 43	Oakland	4 00	Princeton	20 00
Ohio	1 50	Winebago Rapids	10 00	Salem	15 55
Rockville	17 35	Wyocena	28 00	Paducah	10 00
Alamo	6 00	Milwaukie North	5 00	Greenville	18 00
Coal Creek	7 00	Waukesha 1st	18 50	Cony Fork	1 40
Miscellaneous	10 00		67 50	Marion	55
	106 68	SYNOD OF MISSOURI.		Miscellaneous	10 00
<i>Pby of Muncie.</i>		SYNOD OF MISSOURI.			118 55
New Castle	16 15	<i>Pby of Missouri.</i>		<i>Pby of Transylvania.</i>	
Indianapolis	231 30	Auxvasse	13 92	Harmony	5 00
	247 45	Columbia	25 00	Danville	594 40
SYNOD OF LLINOIS 18 00		Fulton	50 00	Harrodsburg	100 00
<i>Pby of Kaskaskia.</i>		Round Prairie	21 00	Lebanon	31 30
Greenville	5 00	Boonville	70 50	Paint Lick	164 00
Edwardsville	1 50	Rocheport	17 50	Richmond	95 30
	6 50	Millersburg	12 00	Springfield	27 70
		Jefferson City	4 75	Greensburg	3 25
			214 67	llanging Fork	54 50
				Glasgow	10 00
				Lancaster	33 30

Silver Creek	40 90	Goshen	11 35	Clifton Forge	2 00
Bethel	8 00	Pisgah	1 00	Miscellaneous	3 50
Providence	23 10	New Monmouth	14 21		
Columbia	10 00	Waynesboro'	71 22		183 90
		Tinkling Spring	106 47		
		Rocky Spring	4 45		
	1,140 75	Miscellaneous	170 30		
			801 90		
<i>Pby of West Lexington.</i>					
Bethel	79 50				
Walnut Hill	100 00				
Salem	13 00	<i>Pby of Winchester.</i>			
Mt. Horeb	38 50	Moorefield	16 50		
Hopewell	33 50	Faterson's Creek	10 00		
Cherry Spring	33 00	Fredericksburg	25 00		
Lexington 1st	115 35	Charlestown	40 00		
Lexington 2d	330 80	Winchester	25 00		
Mt. Sterling	6 50	Martinsburg	10 00		
Frankfort	220 18	Miscellaneous	246 05		
Pisgah	85 05				
Versailles	20 00		372 55		
Clear Creek	19 00	<i>Pby of West Hanover.</i>			
Georgetown	5 00	College	46 63		
Mt. Pleasant	10 10	Buffalo	35 50		
Nicholasville	73 85	Cumberland	25 00		
Winchester	37 35	Farmville	45 40		
Harmony	3 00	Old Concord	15 00		
Woodford	21 00	Bethlehem	19 25		
Miscellaneous	30 00	South Plains	18 00		
	1,275 58	Providence	3 50		
		Briery	21 00		
<i>Pby of Ebenezer.</i>					
Maysville 1st	79 75	Lebanon	7 42		
Flemingsburg	36 20	Byrd & Hebron	42 00		
Washington	61 50	Maysville	21 90		
Newport	4 90	New Store	5 75		
Greenup Union	10 00	New Concord	5 62		
Carlisle	10 00	Roanoke	26 00		
Augusta	15 00	Orange & Madison	20 00		
Lebanon	10 00	Patrick C. H.	4 11		
Sharon	15 00	Charlottesville	55 00		
Marphysville	26 50	Lynchburg	30 00		
Richwood	2 50	Mercy Seat	5 25		
Millersburg	12 00	Canton	6 00		
Bethesda	12 00	Little Canton	10 00		
Falmouth	2 20	Union	5 00		
Paris	72 65	Albermarle	14 00		
Sharpsburg	15 00	Miscellaneous	34 50		
Covington	117 47		521 83		
Concord	3 00				
	505 67	<i>Pby of East Hanover.</i>			
SYNOD OF VIRGINIA. 34 00					
<i>Pby of Greenbrier.</i>					
Union	61 57	Nottoway	100 00		
Western	5 00	Norfolk	528 60		
	66 57	Richmond 1st	411 20		
		Richmond 2d	162 16		
		Petersburg	497 29		
		Amelia	20 00		
		Nanozene	15 00		
		Miscellaneous	2 00		
			1735 65		
<i>Pby of Lexington.</i>					
Union	26 10				
New Providence	50 00	<i>Pby of Montgomery.</i>			
Bethel	40 00	Falling Spring	15 00		
Lexington	121 75	Covington	1 00		
Fairfield	12 00	High Bridge	20 00		
Mt. Carmel	12 00	Christiansburg	35 75		
Harrisonburg	21 75	Blacksburg	3 00		
Windy Cove	10 50	Wytheville	6 00		
Lebanon	6 35	White Glade	10 00		
Staunton	54 45	Mountain Union	12 50		
Augusta	53 00	Locust Bottom	25 80		
Timberidge	9 00	Salem	49 35		
				<i>Pby of Orange.</i>	
				Bethlehem	40 83
				Hillsboro'	26 65
				Spring Grove	4 00
				Raleigh	102 50
				Greensboro'	168 33
				Newbern	43 00
				Spring Garden	35 84
				Shiloh	10 75
				Nutbush	14 00
				Milton	42 00
				Cross Roads	3 75
				Buffalo	13 15
				Bethel	5 00
				Spring Hill	12 87
				Red House	7 30
				Harmony	7 00
				Handfield	11 67
				Danville	15 00
				Griers	14 25
				Chapel Hill	20 00
				Miscellaneous	2 50
					599 93
				<i>Pby of Fayetteville.</i>	
				Euphonia	7 00
				Fayetteville	104 16
				Philadelphus	14 50
				Laurel Hill	21 00
				Mineral Spring	1 35
				Wilmington	117 20
				China Grove	7 00
				Smyrna	14 75
				Tirza	12 15
				Mount Horeb	1 00
				Elizabethtown	2 00
				Sardis	8 88
				Brown Marsh	5 52
				Long Street	20 00
				Buffalo	15 25
				McPherson's	4 50
				Galatia	4 95
				Antioch	11 98
				Hopewell & Rockfish	3 00
					376 19
				<i>Pby of Concord.</i>	
				Mallard Creek	26 00
				Ramah	12 87
				Unity (Lincoln)	20 00
				Thyatira	5 85
				Centre	9 30
				Charlotte	67 75
				Concord	20 00
				Rocky River	74 10
				Unity (Rowan)	6 32
				Joppa	13 00
				Steel Creek	28 40
				Pleasant Hill	13 00
				Salem	23 00
				Third Creed	15 00
				Philadelphia	11 85
				Hopewell	15 00
				Salisbury	45 00
				Fourth Creek	15 00
				Hiwassee	4 39

Ebenezer	5 61	Waynesville	25 00	Valley Creek	180 00
Poplar Tent	30 20	St. Mary's	13 05	Airmount	10 00
Bethpage	25 00			Flat Creek	30 00
Marion	20 00		166 29	Centre Ridge	70 00
Back Creek	15 15			Shell Creek	5 00
Sugar Creek	72 85	<i>Pby of Hopewell.</i>		Newbern	25 00
Providence	20 00	Athens	116 02	Selma	20
Sharon	20 10	Lexington	39 75	Dsgah	41 00
Franklin	3 06	Greensboro	70 74	Mount Pleasant	39 50
College	25 00	Mt. Zion	112 57	Pensacola	5 00
New Hope	8 00	Milledgeville	197 51	Montpelier	5 00
		Washington	50 00	Marion	15 00
	670 80	Macon	211 25	Fairview	37 00
		New Hope	5 00	Mobile, Bethel	20 00
SYNOD OF S. CAROLINA	226 00	Augusta	129 16	Friendship	7 00
		Clarksville	24 15		790 50
		Columbus	30		
		Danielsville	5 00		
			991 15	<i>Pby of Tuscaloosa.</i>	
<i>Pby of South Carolina.</i>				Concord & Mt. Zion	51 20
Warrior's Creek	4 50			Gainesville	185 00
Friendship	10 00			Tuscaloosa	132 96
Willington	100 00	<i>Pby of Flint River.</i>		Mesopotamia	116 61
New Harmony	5 05	Newnan	25 00	Dermopolis	36 75
Rock	58 87	La Grange	10 00	Greensboro	50 50
Rocky Spring	10 00	Fairview	10 00	Hebron & Ebenezer	97 75
Spartanburg	16 87	Muscogee	23 75	Oak Grove	16 00
Greenville	36 95	Americus	110 00	Pleasant Ridge	10 00
Miscellaneous	160 85	Griffin	95 00	Bethseda	11 25
	403 09	Smyrna	1 50	Bethsalem	6 00
		Bethany	15 00		744 32
<i>Pby of Bethel.</i>		Hopewell	21 50		
Bethel	31 00	West Point	8 00	<i>Pby of East Alabama.</i>	
Bullock's Creek	3 00	Ephesus	17 00	Montgomery	25 00
Bethseda	60 00	Emmaus	5 00	Sandy Ridge	27 00
Fair Forest	5 00	Perry	6 00	Bethel	20 00
Purity	33 00	Goshen	10 90	Wetumpka	13 15
Ebenezer	31 00	Fort Gaines	20 00	Pea River	12 00
Fishing Creek	30 00	Mt. Tabor	14 30	Enfaula	10 00
Yorkville	6 00	Long Cane	6 50		107 15
Pleasant Grove	30 00	Brainerd	8 50		
Hopewell	12 00	Ebenezer	6 75		
	241 00	Albany	6 50		
		Columbus	87 20	SYNOD OF MISSISSIPPI.	
<i>Pby of Harmony.</i>		Carrolton	1 05	<i>Pby of Mississippi.</i>	
Darlington	51 00	Alcovia	3 62	Port Gibson	191 25
Mt. Zion	83 00	Pochilta	2 50	Bethel	190 65
Sumterville	31 50	Cuthbert	4 87	Salem	4 50
Beaver Creek	35 00	Miscellaneous	05	Pine Ridge	42 25
Scion	115 22		520 49	Natchez	1205 26
Horeb	10 00	<i>Pby of Florida.</i>		Jackson	148 50
Aimwell	3 00	Quincy	36 00	Canton	25 00
Bethseda	154 50	Tallahassee	20 00	Red Lick	16 65
Bishopville	27 00	Lowndes Co.	3 00	Ehenezer	50
	516 22	Monticello	3 50	Union	12 60
		Miscellaneous	45 10	Grand Gulf	18 70
<i>Pby of Charleston</i>			107 60	Clinton	18 40
Charleston 2d	359 10	<i>Pby of Cherokee.</i>		Raymond	21 15
Bethel	40 00	Roswell	112 00	Vicksburg	78 70
Columbia 1st	306 20	Harmony	10 00	Lake Providence	124 00
Charleston, Glebe-st	52 98	Marietta	40 00		2,098 11
James' Island	31 31	Woodstock	35 35		
Charleston colored	27 00	Sardis	5 00	<i>Pby of Louisiana.</i>	
	816 59	Miscellaneous	1 25	Comite	7 00
			203 60	Woodville	45 90
SYNOD OF GEORGIA	124 25			N. O. Lafayette Square	701 05
		SYNOD OF ALABAMA	58 75	New Orleans 2d	80 00
<i>Pby of Georgia.</i>				New Orleans 3d	70 00
Midway	54 00	<i>Pby of South Alabama.</i>		Lafayette City 1st	7 35
Jonesville	5 00	Mobile 2d	150 00	Lafayette, Prytanea-st.	181 50
Savannah 1st	58 21	Mobile, Government-st	128 00	Bayous Grosse Tete	9 50
St. Augustine	11 00			Pine Grove	1 80

ANNUAL REPORT OF RECEIPTS.

Jackson	10 00	<i>Pby of Maury.</i>	Prosperity	37 00
Plaquemine	65 17	Zion	Brownsville	20 00
New Orleans 4th	40 00	Ebenezer	Rehoboth	5 30
Madisonville	3 55	Hopewell	Germantown	5 00
Covington	3 80		Mount Carmel	185 60
Bethany	5 00		Memphis 1st	129 65
Miscellaneous	115 45			660 80
	1347 07	<i>Pby of Nashville.</i>		
<i>Pby of Tombeckbee.</i>		Nashville 1st	<i>Pby of Chickasaw.</i>	
Montrose	10 85	Nashville 2d	Bethany	37 45
Mt. Moriah	19 35	Clarksville	Holly Springs	96 30
Good Hope	5 00	Mt. Vernon	Miscellaneous	117 00
Miscellaneous	12 15	Gallatin		250 75
	47 35			
<i>Pby of Brazos.</i>		<i>Pby of Knoxville.</i>	SYNOD OF NORTHERN INDIA.	
Bethel	6 60	Madisonville	<i>Pby of Lodianna.</i>	
		Bethel	Lodianna	37 20
SYNOD OF NASHVILLE	65 50	Knoxville 1st	Jalandar	4 65
<i>Pby of Holston</i>				41 85
Mt. Bethel	22 00	<i>Pby of Tuscumbia.</i>	SYNOD OF REFORMED PRESB.	
Salem	24 60	Tuscumbia	CHURCH	1800 00
Rogersville	21 00		LEGACIES	7315 81
New Providence	25 00	SYNOD OF MEMPHIS.	SEMINARIES	306 32
	92 60	<i>Pby of Western District.</i>	MISCELLANEOUS	15645 31
		Memphis 2d	Donations received in	
		Denmark	North India.	5832 20

SYNOPSIS OF PRECEDING STATEMENT, AND ALSO OF
THE RECEIPTS FOR THE YEAR ENDING MAY 1, 1850.

	From May 1, 1849, to May 1, 1850.	From May 1, 1850, to May 1, 1851.		From May 1, 1849, to May 1, 1850.	From May 1, 1850, to May 1, 1851.
SYNOD OF ALBANY.			SYNOD OF PITTSBURG.		
Pby of Londonderry	105 50	142 00	Pby of Blairsville	1175 00	1328 77
Troy	967 24	573 21	Redstone	989 81	660 68
Albany	1648 10	1218 76	Ohio	3017 89	2765 05
Columbia	62 12	30 22	Alleghany	332 40	836 93
			Beaver	757 01	1165 42
	2722 96	1964 19	Erie	268 05	541 02
			Clarion	229 89	175 99
SYNOD OF BUFFALO.				6800 15	7473 86
Pby of Ogdensburg	48 50	101 31	SYNOD OF WHEELING.		
Steuben	140 00	182 53	Pby of Washington	1597 71	1366 46
Wyoming	149 00	67 66	St Clairsville	490 21	1039 71
Buffalo City	152 40	201 55	Steubenville	466 37	1021 55
Michigan	25	4 75	New Lisbon	776 02	588 81
	490 15	557 83		3330 34	4016 53
SYNOD OF NEW YORK.			SYNOD OF OHIO.		
Pby of Hudson	583 93	557 85	Pby of Columbus	1355 01	593 90
North River	791 52	492 92	Marion	128 43	106 11
Bedford	508 91	945 67	Zanesville	397 51	694 37
Long Island	398 52	318 13	Richland	594 42	703 44
New York	806 12	9458 47	Wooster	314 78	207 62
New York 2d	2702 53	2772 85	Cochocton	451 10	200 39
California	110 59		Hocking	80 00	111 00
Connecticut		75 35		3321 28	2681 83
	13176 12	14851 24	SYNOD OF CINCINNATI.		
SYNOD OF NEW JERSEY.			Pby of Chillicothe	270 62	733 17
Pby of Elizabethtown	1188 45	1411 76	Miami	627 61	776 59
New Brunswick	1466 78	1231 46	Cincinnati	1527 49	1335 08
Burlington		212 62	Oxford	682 85	340 36
West Jersey	900 39	829 87	Sidney	313 63	316 85
Newton	819 07	1042 38	Maumee	83 70	100 75
Raritan	186 70	335 06		3505 30	3602 80
Susquehanna	113 02	169 90	SYNOD OF INDIANA.		
Luzerne	187 68	205 23	Pby of New Albany	337 65	199 95
	4856 00	5439 28	Vincennes	54 88	29 71
SYNOD OF PHILADELPHIA.			Madison	291 80	130 86
Pby of Philadelphia	2615 40	3013 12	Indianapolis	353 73	114 20
Philadelphia 2d	469 19	362 68	White Water	86 13	146 50
New Castle	902 48	728 06	Palestine	33 83	128 15
Donegal	719 85	367 56			
Baltimore	1873 82	3024 14			
Carlisle	1496 62	1682 53			
Huntingdon	1632 66	1449 69			
Northumberland	853 32	735 58			
	10563 34	11363 36		1158 02	749 37

SYNOPSIS OF PRECEDING STATEMENT.

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	From May 1, 1849, to May 1, 1850.	From May 1, 1850, to May 1, 1851.		From May 1, 1849, to May 1, 1850.	From May 1, 1850, to May 1, 1851.
SYNOD OF NORTHERN INDIANA.			SYNOD OF GEORGIA.		
Pby of Logansport	56 87	105 25	Pby of Georgia	204 37	124 25
Lake	83 39	169 02	Hopewell	1541 03	166 29
Fort Wayne	62 15	89 50	Flint River	228 17	991 15
Crawfordsville	76 6	103 6	Florida	5 00	520 49
Muncie	50	217 45	Cherokee	425 27	107 60
	279 59	718 90		2103 84	2113 38
SYNOD OF ILLINOIS.			SYNOD OF ALABAMA.		
Pby of Kaskaskia	10 00	18 00	Pby of South Alabama	45 06	58 75
Sangamon	41 00	6 50	Tuscaloosa	786 00	790 50
Schuyler	214 08	250 01	East Alabama	505 72	714 32
Peoria	45 40	53 40		158 00	107 15
Iowa	405 75	250 00			
Rock River	48 75	29 50		1494 72	1700 7 2
Wisconsin	127 00	168 95			
	18 00	67 50			
	909 9	844 49	SYNOD OF MISSISSIPPI.		
SYNOD OF MISSOURI.			Pby of Mississippi	1351 80	2098 11
Pby of Missouri	7 54	214 67	Louisiana	1293 0	1347 07
St. Louis	92 00	1220 50	Tombeckbee	67 15	47 35
Palmyra	867 72	15 00	Brazos	124 58	6 60
Potosi	46 75	77 45		2836 61	0 13
Upper Missouri	48 20	40 55			55 50
	8 00				02 60
	1070 17	1568 17	SYNOD OF NASHVILLE.		
SYNOD OF KENTUCKY.			Pby of Holston	80 80	
Pby of Louisville	44 55	56 25	West Tennessee	193 00	
Muhlenburg	1263 57	1659 53	Maury		112 70
Transylvania	78 50	118 55	Nashville	489 33	707 26
West Lexington	1180 75	1140 75	Knoxville	79 03	85 30
Ebenezer	981 57	1275 58	Tuscumbia		130 00
	516 84	503 67		842 16	1193 36
	4005 76	4786 33	SYNOD OF MEMPHIS.		
SYNOD OF VIRGINIA.			Pby of Western District	20 00	600 80
Pby of Greenbrier	3 00	34 00	Chickasaw	52 00	250 75
Lexington	39 50	66 87	Indian	47 75	
Winchester	465 51	801 90		119 75	911 55
West Hanover	187 64	372 55			
East Hanover	491 56	521 83			
Montgomery	1210 39	1735 65	SYNOD OF NORTHERN INDIANA.		
	64 74	183 90	Pby of Lodianna		41 85
	2162 34	3716 70	Total from Churches	70823 61	77644 69
SYNOD OF NORTH CAROLINA.			SYNOD REP. PBN. CHURCH		
Pby of Orange	72 40	599 93		2085 67	1800 00
Fayetteville	619 16	376 19	LEGACIES		
Concord	429 22	670 80		5586 81	7315 81
	003 80		SEMINARIES		
	1724 58	1646 92		152 00	303 32
SYNOD OF SOUTH CAROLINA.			MISCELLANEOUS		
Pby of South Carolina	424 78	226 00		26017 31	15645 31
Bethel	286 51	403 09	FRIENDS IN INDIA		
Harmony	258 00	241 00			5832 20
Charleston	730 85	516 22	Total	\$ 104,665 40	105,544 33
	890 19	816 59	Total number of churches con-		
	2599 36	2202 90	tributing	1152	1279

SUMMARY VIEW.—Continued.

FURRUKHABAD,	1838.	4	1		3	6	75	19	29	326		384
Mynpoore, - - - -	1843.				1	2				130		130
Agra, - - - - -	1846.	2			2		36			49		40
Stations not yet designated,		2										
Allahabad, - - - -	1836.	6			4	5	45	24	17	350	40	431
Total of India Missions,		25	2		18	23	200	52	66	1512	40	1670
CHINA:												
CANTON, - - - - -	1846.	2			1							40
NINGPO, - - - - -	1844.	7		2	7	1	184	28	26	12		82
SHANGHAI, - - - -	1850.	1			1			40		16		
Total of China Missions, -		10	2	2	9	1	18	68	26	28		122
SIAM:												
Bangkok, - - - - -	1840.	2		1	2	1		4	2			6
JEWS:												
New-York, - - - - -	1846.	2										
Philadelphia, - - - -	1850.			1								
Baltimore, - - - - -	1850.			1								
PAPAL EUROPE:												
Stations in France, - - -												
Belgium, &c., - - - -	1844.											
General total, - - - - -		52	2	19	52	27	389	357	183	1683	68	2291

* Not reported.

† Returns of last year.

‡ Of whom six are native members.

THIRTEENTH
ANNUAL REPORT
OF THE
BOARD OF PUBLICATION

OF THE
Presbyterian Church

IN THE UNITED STATES OF AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY, MAY 1851.

Philadelphia:
PRESBYTERIAN BOARD OF PUBLICATION.
1851.

THIRTEENTH ANNUAL REPORT.

A YEAR ago the Board of Publication stated, in introducing their Annual Report to the General Assembly, that the retrospect of the period which had intervened since their previous report afforded reason for special thanksgiving. Once more have they occasion to lift up their hearts and voices in a psalm of praise. As before, so now we can say, "The Lord hath done great things for us, whereof we are glad." We had then completed the erection of new and spacious buildings on the ashes of our house which had been burned. We have now been long enough in our new dwelling-place to see that the former house would have been too strait for the great work the Master had purposed this Board should do; and that in permitting its destruction, he was but driving us from low and narrow thoughts, to more lofty and expansive schemes, and preparing the way for securing all the arrangements for their efficient execution. The past year has been a year of prosperity. Although we see much undone which we might earnestly desire to have accomplished, still it is no small matter for gratitude that, in what we have been accustomed to do there has been a manifest improvement in the manner of its execution; that in the plans we had entered upon, there has been an enlargement; and that still other methods of usefulness have been successfully added. These facts will appear from the details herewith furnished.

PUBLISHING AGENT'S REPORT.

The Publishing Agent reports, that during the year ending March 31, 1851, the Board have added to their catalogue 19 new Books, of which they have printed 33,800 copies; 12 new 12mo. Tracts, of which 56,000 copies have been printed; 5 new 18mo. Tracts and Catechisms, of which 10,000 copies have been printed. They have also printed 20,000 copies of the Family Almanac for 1851, and 20,000 Psalms and Hymns, diamond 64mo. The whole

number of copies of new publications issued during the year is 139,800. The new editions of Books and Tracts printed from stereotype plates, amount to 290,500 copies. Total number of Books and Tracts published during the year 430,300; being an increase of 46,800 copies over the issues of last year. They have also published 20,000 copies semi-monthly of the Presbyterian Sabbath School Visitor, making 120,000 copies for the first three months of the current year.

LIST OF NEW BOOKS, FROM MARCH 31, 1850, TO MARCH 31, 1851.

Catalogue

- | No. | |
|------|---|
| 267. | Practical Sermons: to be read in Families and Social Meetings. By Archibald Alexander, D. D., Professor in Princeton Theological Seminary. With a portrait. 8vo. Price \$1.50. 3000 copies. |
| 283. | Bethany, or the Sickness, Death, and Resurrection of Lazarus, by the Rev. R. M. McCheyne. 18mo. with two engravings. Price 16 and 22 cents. 1000 copies. |
| 284. | The Redeemer's Legacy, or Peace from the Saviour's Hands and Side. By the Rev. W. J. McCord. 18mo. Price 16 and 22 cents. 2000 copies. |
| 285. | The Anxious Inquirer after Salvation directed and encouraged. By John Angell James. 18mo. Price 20 and 25 cents. 5000 copies. |
| 286. | Prize Essays on the Temporal Advantages of the Sabbath, considered in relation to the Working Classes. Containing Heaven's Antidote to the Curse of Labour, by John Allan Quinton, Journeyman Printer; The Torch of Time, by David Farquhar, Machinist; and The Pearl of Days, by a Labourer's Daughter. 12mo. with nine beautiful engravings. Price 50 cents. 3000 copies. |
| 287. | A Bible Dictionary, adapted for the use of Bible Classes, Sabbath Schools, and Families. 476 pp. 12mo. with 5 coloured maps. Price 60 cents, without discount. 2000 copies. |
| 288. | An Affectionate Address to Mothers. By the Rev. Daniel Baker, D. D., of Texas. 18mo. Price 12 cents. 2000 copies. |
| 289. | The Christian Philosopher Triumphant over Death; or, A Narrative of the Closing Scenes of the Life of William Gordon, M. D., F. L. S., of Kingston-upon-Hull. By Newman Hall, B. A., with a lithographed likeness. To which is added, a Memoir of Dr. John D. Godman, by Dr. Thomas Sewall. 12mo. Price 50 cents. 3000 copies. |
| 290. | My Own Book, or select Narratives and Instructions suitable for Youth, sq. 16mo. 128 pp. Price 31, 40 and 50 cents. 1000 copies. |
| 291. | Memoir of Mrs. Agnes Andrew, of Paisley, illustrative of the Triumphs of Faith in Humble Life. By the Rev. Peter Mearns, Coldstream. 18mo. 108 pp. Price 19 and 25 cents. 1000 copies. |
| 292. | The Bruised Reed and Smoking Flax: to which is added a Description of Christ. By Richard Sibbes, D. D. 18mo. pp. 292. Price 33 and 40 cents. 1000 copies. |

- No.
 293. *Moriah, or Sketches of the Sacred Rites of Ancient Israel.* By the Rev. Robert W. Fraser, M. A. 12mo. pp. 310, with two engravings. Price 60 cents. 1000 copies.
 294. *The Three Last Things, or Death, Judgment, and Eternity,* by the Rev. John Hambleton, M. A. 18mo. pp. 118. Price 19 and 25 cents. 1000 copies.
 295. *Light and Support for the Dark Valley.* 18mo. pp. 72. Price 15 cents. 1000 copies.
 296. *The Ragged Scholars, Perils in the Desert, and the Avenger Stayed.* 18mo. pp. 36, with an engraving. Price 12 cents. 2000 copies.
 297. *A Visit to the Holy Land, the Young Jewess, the Red Berries, and the Twins.* 18mo. pp. 36, with several engravings. Price 12 cents. 2000 copies.
 298. *Lessons of Life and Death, a Memorial of Sarah Ball, who died in her 18th year.* By Elizabeth Ritchie. 18mo. pp. 144. Price 22 and 28 cents. 1000 copies.
 299. *The Life of Ashbel Green, V. D. M., begun to be written by himself in his 82d year, and continued to his 84th.* Prepared for the press by the author's request, by Joseph H. Jones, D. D., Pastor of the 6th Presbyterian church, Philadelphia. Svo. pp. 628, with a portrait. Price \$1.35. 800 copies.
 300. *The Canon of the Old and New Testament ascertained; or the Bible complete without the Apocrypha and unwritten Traditions.* By Archibald Alexander, D. D. A new edition revised for the Presbyterian Board of Publication. 12mo. pp. 360. Price 70 cents. 1000 copies.

LIST OF NEW 12MO. TRACTS.

- No. 89. *The Western Patriarch, an authentic narrative; by the Rev. W. S. Plumer, D. D., pp. 20.* 2000 copies.
 90. *Parity admitted by Prelatists, pp. 28.* 1000 copies.
 91. *Ruth, the Moabitess, or the Nature of True Religion; by the Rev. A. Alexander, D. D., pp. 16.* 5000 copies.
 92. *Love to an unseen Saviour; by the Rev. A. Alexander, D. D., pp. 12.* 5000 copies.
 93. *Grace and Glory, pp. 4.* 7000 copies.
 94. *The Scriptural Office of Deacon, pp. 20.* 2000 copies.
 95. *On Backsliding, pp. 4.* 2000 copies.
 96. *The Duty of Family Religious Instruction.* By the Rev. John P. Carter, pp. 16. 2000 copies.
 97. *The Light House, or Jesus Christ the Light of the World; an Address to Seamen, pp. 12.* 2000 copies.
 98. *Soliloquy of an injured Christian, pp. 4.* 2000 copies.
 99. *A Word of Counsel to Professors on Moral Honesty, pp. 4.* 2000 copies.
 100. *Love not the World, pp. 12.* 2000 copies.
 101. *Sympathy with the Afflicted Christian, pp. 12.* 2000 copies.
 102. *How to use the Bible.* By the Rev. William S. Plumer, D. D., pp. 32. 2000 copies.

- No. 103. How Sinners are Accepted, pp. 4. 2000 copies.
 104. Union with Christ, pp. 4. 2000 copies.
 105. The Application of Redemption, or What is Effectual Calling ?
 Extracted from Dr. Green's Lectures on the Shorter Catechism,
 pp. 16. 2000 copies.
 106. On Brotherly Love. From James's "Christian Professor," pp. 20.
 2000 copies.
 107. Come to Jesus. By Newman Hall, B. A., pp. 48. 2000 copies.
 108. It is I, or the Voice of Jesus in the Storm. By Newman Hall,
 B. A., pp. 44. 2000 copies.
 109. What Presbyterians Believe. By A. G. Fairchild, D. D., pp. 20.
 2000 copies.
 110. Plain Divinity, or a Brief Sketch of the Doctrines of Revelation.
 By James McEwen, pp. 24. 2000 copies.
 111. The Young Convert instructed, pp. 20. 2000 copies.
- The Presbyterian Family Almanac for 1851. 20,000 copies.
 Psalms and Hymns. Diamond 64mo. 20,000 copies.

NEW 18MO. TRACTS.

- The Causes, Uses and Remedies of Religious Depression, pp. 46. 4 cents.
 1000 copies.
 The Pardon of Sin, its Nature, Necessity, Properties, and Effects, pp. 32.
 3 cents. 3000 copies.
 A Dialogue between a Presbyterian and a "Friend," (Quaker,) pp. 24.
 2 cents. 2000 copies.
 Popery Fulfilling Prophecy. By the Rev. B. M. Smith. 5 cents. 2000 copies.
 The Shorter Catechism, with proofs, in German. 6 cents. 2000 copies.

The octavo volume of PRACTICAL SERMONS, by the Rev. Dr. A. Alexander, which was announced in the last report as soon to appear, has been every where welcomed by the Church. The large number of ministers who have been trained for their holy office under the instructions of the venerable author; the numerous private Christians, who had at some time in their lives listened to his heart-searching, evangelical preaching; as well as the far greater number who had never heard him, but had all their lives long heard so much of him, have been glad to receive the words of life which are poured out from these pages; and the more so when they hear from himself that this is in all probability his last production for the press—a dying legacy for the Church. Long may the evening of that useful life be protracted; but when at last the night has come, it will be by no means the least of the blessings this Board has conferred on the Church that it requested, and secured a volume of practical sermons from Dr. Archibald Alexander.

With great pleasure do we announce to the Assembly the completion of the **BIBLE DICTIONARY**, which has long engaged the time and labours of the editor. A dictionary combining the usual elements of such works, with a distinct recognition of the system of faith which as a Church we hold, has long been a desideratum. We think the present work will supply this want, and in all respects prove at least fully equal to any other. It has been brought up to the present stage of geographical and archæological discoveries, a large amount of information is imparted in a very few words—all extraneous and irrelevant matter being omitted, and instead of the unseemly and unartistic wood-cuts, with which many of the Bible Dictionaries are disfigured, this work is enriched with a set of maps, with coloured tracings, in the best style of steel engraving. No family should be without such an aid for understanding the meaning of the Scriptures. To the Sabbath-School Library it will be an invaluable addition; and were the superintendents and teachers of the various Sabbath-schools at once to procure it, they would be doing themselves a favour, and at the same time be introducing and circulating their own Bible Dictionary.

Among the most remarkable and useful books of the kind which has ever been issued by the Christian press, are we to regard the **PRIZE ESSAYS ON THE SABBATH**, both on account of their authorship, their adaptation to promote the keeping holy of God's day, and their extensive popularity. The Essays composing the volume were called forth by the offer of a prize for the best three Essays on the 'Temporal Advantages of the Sabbath to the Labouring Classes, by competitors from the working men of Great Britain. No less than 1045 manuscripts were offered. In place of the second of those adopted, this volume contains another, which, from not having been written by a labourer, could not be accepted by the committee of adjudication, but which was highly recommended by them for publication, for the author's benefit. As the Essays stand in this volume, they are written by a Journeyman Printer, a Machinist, and the Daughter of a Labourer, the latter of which, as a separate treatise, has reached a circulation of over 36000 in Great Britain. The elegant wood-engravings bring out very graphically the incidents of a well-spent Sabbath—the plough standing still in the furrow, the horses released from their toil, leisurely grazing in the fields, the father with his household

around him reading the words of wisdom and life, and the groups of all ages, from the way-worn patriarch to the little children, making their way under the spreading branches of old monarch trees, up to the house of God. Were these Essays scattered throughout the land, their influence in securing a better observance of that blessed day, now so desecrated, could not fail to be most happy. This work, and Dr. Alexander's Sermons, are afforded at a very low price, through the liberality of benevolent Christian friends, by whom the expense of the stereotyping was defrayed.

THE CHRISTIAN PHILOSOPHER TRIUMPHING OVER DEATH, is a book eminently adapted to attract the attention of educated men especially, to the value and beauty of evangelical piety. Dr. Gordon, the subject of the Memoir, was a man of high intellectual, social, and professional standing. He was a living embodiment of scientific attainments, refined courtesy, and heavenly-minded piety; and in the dying scenes to which the reader is here introduced, there are tokens which cannot be mistaken of the triumph of a Christian philosopher over the assaults of the last enemy. The work will prove attractive to readers of all classes.

MORIAH, or Sketches of the Sacred Rites of Ancient Israel, is admirably adapted to extend a knowledge of the Levitical institutions, and to excite a deeper interest in reading the Old Testament. In a very graphic and popular style the author has shown us the Temple, with its courts, various apartments, and their uses; the different ranks of priesthood, and their offices; he takes us to the daily worship; leads us along amidst the mighty throngs assembled at Pentecost and the Passover, and concludes his panoramic sketches with a view of the great year of jubilee. Whilst the imposing ceremonial is progressing, its spiritual meaning is brought out, the typology is interpreted, and a most interesting representation of evangelical truth is exhibited in an earnest and heart-stirring manner.

JAMES'S ANXIOUS INQUIRER is too well known to require special notice. Its great popularity in this country, the fact that 350,000 copies have been circulated by the London Religious Tract Society, and the frequent calls for it from colporteurs and others, have led the Board to yield to repeated recommendations for its publication. This treatise, in addition to Henry's on the same subject, will, it is believed, meet the demands of various tastes.

SIBBES'S BRUISED REED is one of the old substantial books which can bear the test of successive generations. A peculiar interest incidentally attaches to it from its instrumentality in the conversion of Richard Baxter, of which more will be said hereafter.

MY OWN BOOK is an attractive volume, full of entertainment for the young. It is dedicated to his "own dear children" by the compiler, a faithful and affectionate father, who says he has devoted some midnight hours to compiling it for their instruction and amusement. The variety of interesting incidents, and the handsome illustrations, make it appropriate as a gift book for children.

BETHANY, or the Sickness, Death, and Resurrection of Lazarus, like every thing else from McCheyne's pen, breathes a sweet spirit of gentle, humble piety. We have not here the bold and manly logic of Paul, nor the ardent and sometimes impetuous fervour of Peter; but we have a tender, confiding John, pouring out in unaffected terms his love for the Master on whose bosom he leans, and his yearnings of heart that all should love such a Master, and that loving him they should love one another. All who are familiar with the writings of this youthful messenger of God, may readily imagine how he would deport himself when in company with Jesus, Mary and Martha, at the tomb of Lazarus.

THE MEMOIR OF MRS. AGNES ANDREW, of Paisley, is a simple and touching portraiture of pious poverty, struggling on in the midst of the most adverse circumstances, and under the weight of heavy afflictions. Professing Christians, in all conditions of life, may read with great profit such annals of the poor.

THE THREE LAST THINGS is a solemn and earnest presentation of those august themes, Death, Judgment, and Eternity. They are handled in a manner calculated to make a deep and permanent impression, and the work may be classed among the best practical books of that size which the Board has issued.

THE REDEEMER'S LEGACY is from the pen of the author of "Salvation," a small volume issued by the Board some years since, and afterwards republished by the Religious Tract Society of London. This writer's aim is to remove the darkness and doubts with which the minds of many sincere Christians are disturbed, and to administer to all such that peace which the Redeemer has left as a legacy to his faithful followers.

LIGHT FOR THE DARK VALLEY is full of solemn and touching thoughts befitting the high theme, showing our need of help in

passing through the shadows of the last night, and the only true source from which that help can come. Whoever will attentively and prayerfully read these considerations, together with "How to Die Happy," which is included in the same volume, will, it might be hoped, be better prepared for the summons which shall call him to arise and depart hence for ever.

THE LIFE OF DR. ASHBEL GREEN, originally published by a house in the regular trade, has now come into the hands of the Board. No minister of the Presbyterian Church has ever been for so long a time and so extensively related to her history as the subject of this memoir. Many of the events familiarly detailed in this autobiography are connected with the most important periods in the existence of the country and the Church. It is due alike to the venerable man of God, whose long, faithful, and valuable services have contributed so largely to give to our branch of Zion its present high position in respectability and efficiency, and to the Church herself, that the memory of so distinguished a servant should be perpetuated. No minister's library should be without this volume, and the low price at which it is now offered places it within the reach of all.

AN ADDRESS TO MOTHERS is written in Dr. Baker's peculiar style. The substance of these pages has often been delivered by the excellent author, and has contributed in no small measure to the great amount of good which he has been able to accomplish through his self-denying, devoted, and widely-extended labours. To the many mothers who have been brought to a saving knowledge of the truth under his glowing preaching, as well as to many others, this little book will prove a most welcome visitant.

A 64mo edition of the PSALMS AND HYMNS having been often called for, especially from the South and West, was gotten out early in the year, and has already reached a circulation of twenty thousand. An 18mo edition is also in course of preparation.

THE CANON OF THE OLD AND NEW TESTAMENTS ASCERTAINED, or the Bible Complete, by the Rev. Dr. A. Alexander; a work long and most favourably known, has become the property of the Board, and is now in course of publication. So excellent a standard book is regarded as quite an acquisition to the catalogue.

THE DIGEST which was reported to the last General Assembly, as in course of preparation by a gentleman in every way qualified for the task, will soon be ready for the press. The work has

required much time and labour, but the Board have reason to hope that when completed it will prove in every way satisfactory.

KIRWAN'S LETTERS to Bishop Hughes, having met with such remarkable popularity and success as an implement for disenthraling the minds of the people from the delusions of Popery, both in this country and in Europe, and promising to be permanently valuable for this object, the Board have been induced to purchase the copy-right and stereotype plates, which were procured at a very reasonable rate. These letters have been translated into French, Spanish, Italian, German and Tamul; and are perhaps doing as much service as any other such instrumentality in preparing the way for the spread of Protestantism. It is hoped that in the hands of colporteurs they may yet reach a very large proportion of our own population, who were not accessible by the channels of the regular trade.

THE PICTORIAL FIRST BOOK, for Little Boys and Girls, which was announced to the last Assembly as in contemplation is rapidly advancing towards completion. In addition to a large variety of suitable matter for a First Book, it will contain a great number of illustrations designed and engraved in the best style of modern art, and promises to be equal to any thing of the sort ever published in this country. It will be a most acceptable offering to the children of the Church, and it is hoped may have a happy influence in interesting them in other publications of their own Board.

THE SHORTER CATECHISM IN GERMAN has at length been completed. Much pains have been taken to secure a translation which would accurately express the minute shades of doctrine, and at the same time give correctly the German idioms.

SALVATION, another of the Board's publications, will soon be issued in German, and other works will probably be added in the same language as rapidly as they can be prepared, provided the demand should warrant their publication. Little has as yet been done for this important element of our population, by our own Church. The Board of Publication are willing to bear their share in furnishing substantial evangelical instruction, as far as the way may be open for reaching the German mind in our country.

The publication of **CALVIN'S COMMENTARY** on the New Testament in France, for the use of the Evangelical churches there, has

been delayed, from difficulties which our brethren in that country have encountered in making the necessary arrangements. Negotiations are still in progress which it is hoped may result in the speedy accomplishment of an object so important to the diffusion of sound doctrinal truth in that interesting and important field.

SABBATH SCHOOL VISITOR.

In accordance with the action of the last General Assembly, recommending the establishment of a Juvenile newspaper, a semi-monthly periodical, called the Presbyterian Sabbath School Visitor, was commenced with the beginning of the present year. The unprecedented success of this little paper thus far, has proved how much such a paper was demanded. At the expiration of the first three months of its existence, it has secured a subscription list of 20,000, and the increase averages about one hundred a day. From all parts of the Church, and from those best fitted to judge, it has received the most unqualified approbation, and is regarded as fully meeting the want so generally felt, by combining the entertaining and attractive with the instructive and substantial. It is believed that the reading matter will be found of a wholesome nature, and not unsuitable for the Sabbath.

Arrangements have been made for furnishing the Visitor free of expense for transportation at the principal cities, and with a very little effort on the part of pastors and superintendents of Sabbath schools, the subscription list might be enlarged to one hundred thousand.

HOME AND FOREIGN RECORD.

This organ of the four Boards of the Church, whose establishment was reported to the last Assembly, completed its first year with very encouraging results. A periodical, whose matter is confined to official information from the Boards, may probably prove less attractive to general readers than a miscellaneous religious newspaper; but the Record has received abundant testimony that it is fulfilling its mission perhaps as fully as is practicable. Various pastors have expressed their gratification at having such a co-labourer. They have seen the necessity for more extended information among the people as to the operations of their own

organizations for spreading the gospel through the world, and have witnessed the favourable results of such information as is imparted through the pages of this monthly visitor. In many congregations it is introduced into every family, and if this example were followed until it was found in all the families of the Church, the result would undoubtedly be seen in an enlarged interest in the operations of the Boards and a higher standard of Christian liberality among the people. The question as to how far such a desirable end shall be attained is under God very much in the power of pastors. With their hearty earnest co-operation, the work of placing it in every family could be to a very great extent accomplished. If they are indifferent, the efforts of the Boards will be of little avail.

The present subscription list of the Record is about 12,000, including some two thousand furnished gratuitously to ministers and others. The addition to the list is now very limited, and from present appearances it is doubtful whether the number of subscribers will be much enlarged, if indeed it be not diminished. Surely there would be cause for humiliation, if in such a denomination as the Presbyterian Church, a monthly periodical, the organ of its Boards should not be sustained. The Free Church of Scotland is less numerous than our own, both in ministers and communicants, and yet the circulation of their Home and Foreign Record amounts to 30,000. Other denominations appreciate the value of such a publication, as will be seen by the following kind and fraternal notice from the Southern Methodist Pulpit, an ably edited periodical.

“We receive with regularity ‘The Home and Foreign Record of the Presbyterian Church,’ published in Philadelphia. It contains a view of the monthly progress of Home and Foreign Missions, the Educational plans and the Publication interests of the Presbyterian Church. We read it carefully and derive much information from every number. We are convinced that if our ministers would study the modes of Church Extension employed by our brethren of other denominations, we should be able to introduce many improvements in our own plans. If any of our subscribers should feel disposed to take this publication, they can obtain it by addressing a letter, &c.”

We trust this estimate of our affairs by a distinguished clergyman, in another branch of the Church, may prove a stimulus to their more just appreciation, and their more cordial and generous support from our own people.

JUVENILE LITERATURE.

Among the publications of the year, a goodly number have been designed specially for the young. For some time past the attention of the Board has been directed towards providing a supply of suitable books in this department. They have been somewhat hindered hitherto by the call for a still larger collection of publications suited to the adult mind, but more especially by the great difficulty in finding works sufficiently simple and attractive, and at the same time free from the fictitious element to which so much objection has been made. As the assortment of works on the general catalogue is now large and varied, it is proposed to direct an increased amount of attention to the juvenile department. Arrangements have been made to receive from Great Britain all the most valuable publications of this description as they are issued; and these, together with the productions which may be furnished at home, it is hoped will afford the means for rapidly enlarging the catalogue. It is greatly to be desired that gifted minds in our own Zion could be turned towards this important department of literature. We have abundant material and talent among ourselves to furnish the children of the Church with suitable reading, could those who understand the art of reaching the youthful mind be induced to devote a portion of their time and toils to this work.

IMPROVEMENT IN THE MECHANICAL EXECUTION OF THE BOOKS OF THE BOARD.

All who have been at all familiar with the publications of the Board will have observed the manifest improvement in their mechanical execution within the last few years. An examination of the works which have been brought out in the year just closed, will show that this improvement has been still progressive. An old and efficient friend of the Board who had been familiar with its publications from the beginning, but gave utterance to what has been a very common impression, when recently visiting the Depository he said, he "had been really surprised to see such an assortment of beautiful and excellent books." Periodicals of almost all evangelical denominations, and the secular journals, have commended the tasteful, elegant, and substantial manner in

which these publications are brought out. The late style of binding has been very acceptable to the general taste, whilst the numerous and elegant wood engravings have been attractive to all classes. In this latter particular much labour has been expended. Repeated trials were made by employing artists of repute to execute engravings in order to settle upon some permanent arrangement for having the work done in the first style of the art. As the result of long continued and careful investigations, the Board was enabled to secure the services of a young and talented engraver, who has been permanently engaged, furnished with a room in the buildings, and to whom this department has been committed. The elegant illustrations of some of the more recent works are the result of this arrangement. Another year promises still greater improvement, and there is now every reason to believe that in this department there will be nothing superior in the country. Time and money spent in the ornamental branch of publication are regarded as well expended, inasmuch as it has no little effect in securing popular favour, and by this means adding to the number of purchasers and readers. Not a few are thus led to introduce wholesome truth into their families, and to imbibe it into their own minds, who might have remained strangers to it in a less attractive garb.

The following selections from a large amount of similar commendatory notices will show the opinions of the press of various denominations, as to the mechanical execution of these works. Their intrinsic merits have been so uniformly commended from all quarters that no further testimony is needed:

“They are superior in their mechanical execution, and their pictorial illustrations, to any volumes of the kind that we have seen.”—*Presbyterian Herald*.

“We have already had occasion to commend the publications of the Presbyterian Board for their worth as books of instruction, and for the neatness of their mechanical execution.”—*New York Independent*.

“Another desideratum in relation to these books to which allusion has often been made, is, that they are so handsomely gotten up. This we consider no small recommendation on their behalf.”—*Presbyterian Record*.

“The Rev. John Bell is now in this city, and offers for sale some elegant books and tracts from the Presbyterian Board of Publication. We have examined his lot, and although there are some from which, as a

New-school Presbyterian, we would dissent, yet even these are excellent of their class, and many others truly valuable to the general reader. We record this testimony in favour of spreading abroad sound doctrinal and vigorous practical instruction."—*Presbyterian Witness*.

"We rejoice to see our Board thinking of the children, and hope that many a little heart may be made not only glad, but good, by their beautiful publications.—*Watchman and Observer*.

"The Presbyterian Board seems to be vigorously employed in publishing works of a religious character, to meet the wants of early childhood, ripened manhood, and advanced age. We are glad to witness zealous efforts in any direction for the supply of a literature baptized with the Spirit of Christ, and cheerfully say to all who are thus employed, Grace be with you."—*Episcopal Recorder*.

"We cannot forbear to commend the very neat style in which the books of this Board are issued. They are, too, uniformly of an elevated and most useful character. The good taste and sound erudition which preside at the editorial rooms of the Board have brought into circulation a noble collection of books.—*New York Evangelist*.

"About twenty of these neat, pleasing, and valuable little works are before us; and we have turned them over with real pleasure. Not a fictitious composition have we found among them; and the style, as well as the subjects and manner of treating them, appears to be well adapted to the great end proposed, the inculcation of great leading truths and duties. We cannot name them all, and are at a loss which to omit if we should begin to name those we most approve."—*New York Presbyterian*.

"The above are sent to us by the Presbyterian Board of Publication and make up a handful of exceedingly neat and attractive Sabbath-school books. This comes from the Presbyterian Board of Publication, whose spiritual armory is furnished with all sorts of weapons, from great guns, down to pocket pistols. Here we have a very neat little revolver with a dozen barrels. May the shot be well sped between the joints and the harness."—*Puritan Recorder*.

"The reduced prices, improved bindings, and handsome embellishments of most of their publications, give them a rank among the very cheapest and most attractive books of the day."—*Presbyterian of the West*.

TREASURER'S REPORT.

PRESBYTERIAN BOARD OF PUBLICATION IN ACCOUNT WITH ALEXANDER W. MITCHELL.

DR.

CR.

	1851.	1851.
To cash paid for	By Balance in the Treasury	By Cash received for
March 31.	March 31.	March 31.
Binding,	Books, Tracts, &c.	Books, Tracts, &c.
Printing,	Interest on temporary Investment,	Interest on temporary Investment,
Paper,	For re-building House,	For re-building House,
Stereotype Plates,	Rent on part of the New Building,	Rent on part of the New Building,
Engraving,	Donations for stereotyping certain books,	Donations for stereotyping certain books,
Copyrights,	Donations for gratuitous distribution of Books and Tracts,	Donations for gratuitous distribution of Books and Tracts,
Books for Library,	Colporteurs Salaries and Expenses,	Colporteurs Salaries and Expenses,
Merchandise, (Books)		
Advertising,		
Corresponding Secretary's Salary,		
Editor's Salary,		
Publishing Agent's do.		
Book-keeper's do.		
Salesman's do.		
Clerk's do.		
Porter's do.		
Colporteurs' Salaries and Expenses,		
Insurance,		
Interest,		
Taxes,		
Packing-boxes and Cooping,		
Water, Light, and Fuel,		
Posting,		
Real Estate,		
Furniture, &c.		
Contingent Expenses,		
Balance,		
\$80,987 52	\$58,644 21	\$10,324 00
	370 00	
	75 00	
	1,183 12	
	100 00	
	632 50	
	9,053 69—	\$7,063 52
	\$80,987 52	

The undersigned having examined the accounts of A. W. Mitchell, M. D., Treasurer of the Board of Publication of the General Assembly of the Presbyterian Church, find them correct, leaving a balance in his hands of ten thousand one hundred and forty two dollars and fifty-eight cents—(\$10,142.58)

Philadelphia, April 25, 1851.

J. B. MITCHELL, }
A. SYMLINGTON, } *Committee of Accounts.*

The foregoing report shows a large increase over the receipts of former years. The donations to the colporteur fund, from which the salaries and donations of colporteurs are paid, are larger by more than fifty per cent. than those of last year, whilst the sales exceed those of last year by \$17,500. The actual sales exceed the sum stated in the Treasurer's Report as accruing from books sold, inasmuch as this statement has reference simply to the cash receipts. The sales of the year amounted to sixty thousand dollars.

DONATIONS.

The Board have been enabled, to some extent, to respond to numerous solicitations for donations. When the churches shall have furnished the adequate funds, much more may be accomplished in the gratuitous circulation of books and tracts. There have been granted to needy ministers 1136 volumes; feeble churches 734 volumes; Sabbath-schools 1301 volumes; Hospitals and other Humane Institutions 171 volumes; Literary and Theological Institutions 243 volumes; Ships-of-War and Military Stations 222 volumes; individuals for gratuitous distribution 717 volumes, in addition to 250,000 pages of tracts. Donations have also been made through the Board of Foreign Missions, of books and tracts to the amount of \$500, and by colporteurs of 5525 volumes and 528,154 pages of tracts.

AGENCIES.

In addition to the office duties, which with the increased operations of the Board have become numerous and arduous, requiring no small degree of responsibility, anxiety and toil, the Corresponding Secretary has been enabled to spend a considerable portion of the Sabbaths of the year in presenting the claims of the Board to the churches. Although the section of the field which has been within the reach of his visits has been that in which the churches were already responding to more numerous claims than in perhaps any other part of our Zion, and notwithstanding its immediate proximity to the seats of operation of the institutions which might be regarded by some as competing with this Board for the favour of our own people, it is matter of no little gratitude and encouragement, that wherever application has been made, our

cause has gained a hearing, and liberal contributions. Difficulties which stood in the way even one year ago, have been removed. Where at that time admission to the pulpits was either postponed, or secured only after much urgency and under many disadvantages, our applications are now promptly acceded to, and both pastors and people seem ready to afford their aid to an institution whose operations are so rapidly extending, and attended with such happy results, and upon which the Head of the Church has so signally set the seal of his approbation. Contributions have been secured where they had never been given to this Board before; and from churches which have been accustomed to afford their aid, there has been in many instances such an advance on their former donations as to indicate an encouraging growth of this cause upon their affections.

During the last autumn the Corresponding Secretary also visited as many of the Synods as the distances and times of their meetings permitted, and in all these bodies with which it was his privilege to meet, there was a decided expression of gratification with the enlarged plans of the Board, and a disposition to have all the churches under their care co-operate in carrying them out.

The Board have not been disposed to launch into a useless and extravagant system of agencies; but from the fact that their present system of operations was somewhat new; as it was difficult, except through personal solicitations, to secure contributions from the churches; and as agents of numerous societies not in our ecclesiastical connection were every where over the field gathering the harvest, a portion of which we so much needed, it has been found indispensable to resort to some extent to this instrumentality. Two agents have been employed during a greater portion of the year, and the Board are happy to state that in the two who have been selected, a kind Providence seems to have provided just such men as the work requires.

The Rev. Joseph Mahon, who had entered upon his agency for the South at the time of making the last annual report, has been constantly, industriously, and successfully engaged in the same field throughout the year. For the greater portion of the time he has been visiting the churches in the Synod of Georgia, where he has every where met with a cordial reception both for

himself and his cause, as is shown by the liberal donations he has received, by the interest evinced in the Synods and Presbyteries at their various meetings, and by letters from well known and judicious pastors, speaking in the most commendatory terms of the operations of the agent, and urging his continuance in the work.

Mr. Mahon has subsequently visited East Tennessee, and portions of North and South Carolina, with similar success as to pecuniary results, and similar tokens of approbation. He has had a widely extended and arduous field; his labours, especially during the winter, have required much exposure and fatigue, and yet he has gone through them with an unwavering zeal and perseverance, and with a constantly increasing sense of the importance of the enterprise to which his toils are devoted. The result of his experience indicates clearly that in order to the cordial co-operation of the churches in that important section of our Zion, it is only necessary that this cause should be properly brought before them. We mention with much gratification the cordial reception and liberal donations given to Mr. Mahon by several Presbyterian churches not in our own ecclesiastical connection.

The Rev. Simeon Brown, late pastor of the church at Zanesville, Ohio, resigned his important pastoral charge, and early in the last summer entered on his work as an agent for the Western States north of the Ohio river. His labours thus far have been confined almost entirely to the Synods in the State of Ohio. These he has traversed extensively, and has been very successful in covering this portion of his field with colporteurs. When he shall have been able to extend his labours, there is every reason to believe that he will have enlisted a large and valuable corps of these labourers over that entire portion of the great West.

In collecting funds, Mr. Brown's work has been to a very considerable extent preparatory to future operations. Much of his time has been occupied in visiting pastors and ecclesiastical bodies, in removing prejudices and explaining the plans of the Board, and in arranging times for his subsequent visits with a view to collections. In these respects his labour has been by no means in vain, and in the course of another year he will probably be able to gather in very tangible fruits from the seed he has so assiduously sown.

The Synod of Kentucky has urged upon the Board the neces-

sity for an agent to occupy that and the South-Western States. As soon as a suitable person can be found who will be willing to engage with some permanency in the service, he will be appointed to that post.

COLPORTEURS AND THEIR FIELDS.

The whole number of colporteurs employed in the course of the year has been one hundred and twenty-five. Their fields of labour have occupied twenty-four States, as follows:—Connecticut, 5; New York, 17; New Jersey, 7; Pennsylvania, 13; Maryland, 2; District of Columbia, 1; Virginia, 3; North Carolina, 9; South Carolina, 3; Georgia, 7; Florida, 2; Louisiana, 1; Texas, 4; Arkansas, 1; Mississippi, 1; Tennessee, 7; Kentucky, 5; Ohio, 22; Indiana, 8; Illinois, 4; Iowa, 1; Michigan, 1; Missouri, 1; Wisconsin, 1.

The Synods of Virginia and Pittsburgh still conduct their own operations under a distinct organization, but are practically auxiliary to the Board.

The following is a list of Colporteurs and their fields:

CONNECTICUT.

Henry Vaill,	Presbytery of Connecticut.
Oscar Bissell,	Litchfield and vicinity.
Wm. C. Somerville,	Hartford and adjacent country.
Robert E. Criswell,	Bridgeport and vicinity.
Henry A. Russell,	New Haven.

NEW YORK.

Rev. Wm. J. McCord,	General Colporteur and Agent.
Rev. L. R. Lockwood,	Livingston, Wyoming, and Steuben counties.
A. Tomlinson,	Putnam, Dutchess, and Columbia counties.
Rev. Abel Caldwell,	Presbytery of Buffalo City.
William Marvin,	do. do.
Charles R. Mills,	do. do.
Rev. A. F. Hall,	Rochester and adjacent country.
A. Fairbairn,	Long Island.
R. F. Bunting,	Do.
Henry Walsh,	Do.
J. L. Howell,	Do.
Hallock Armstrong,	Orange county.
Robert Price,	Do.
Abraham Parleman,	Sullivan and adjacent counties.
James H. Seymour,	Delaware and Hudson Canal.
William Beers,	Presbytery of Albany.
Rev. E. J. Chapman,	Oneida Lake.

NEW JERSEY.

Alexander Wentz, (voluntary,)	Woodbury.
M. H. Bittinger,	Pines.
Philip W. Melick,	Do.
W. M. Rice,	Somerset county.
William Wilson,	Jersey City.
Joseph Beggs,	Hunterdon county.
D. M. James,	Morris and Warren counties.

PENNSYLVANIA.

John Shearer,	Presbytery of Philadelphia.
George Powell,	“ “ Washington.
Joseph H. Porter,	Schuylkill county.
D. H. Randall,	Bucks county.
W. D. Joiner,	do. do.
John C. Agin,	do. do.
R. B. Foresman,	Northumberland county.
L. R. Staudenmayer,	Chester county.
William McElwee,	do. do.
Washington O. Wright,	do. do.
S. R. Gayley,	do. do.
Samuel Irwin,	Jefferson and adjacent counties.
John C. Waples,	Philadelphia, (among seamen.)

MARYLAND.

W. R. Carpenter,	Eastern Shore.
Rev. John White,	do. do.

DISTRICT OF COLUMBIA.

A. S. Stewart,

VIRGINIA.

H. K. Avery,	Fairfax county.
Rev. John H. Wallace,	Washington county.
Rev. Wm. V. Wilson, (volun'y,)	Clarksville.

NORTH CAROLINA.

Joseph A. McLean,	Presbytery of Orange.
Stephen White,	Allemande county.
Rev. David Dickey,	Caswell and Rockingham counties.
William P. Wharton,	Greensboro and vicinity.
William Sherwood,	do. do.
William Wilson,	Presbytery of Fayetteville.
John F. McNeely,	Mecklenburg, Anson, and Cabarras counties.
Samuel G. Smith,	Granville and adjacent counties.
A. M. Scales,	Rockingham county.

SOUTH CAROLINA.

Rev. J. R. Baird,	Presbytery of Bethel.
John J. Boozer,	Laurens District.
J. Loughridge,	do. do.

GEORGIA.

John McCorkell,	Presbytery of Hopewell.
Franklin Leech,	Cherokee country.
John P. Clarke,	Jasper, Butts, and Newton counties.
Rev. James Rosamond,	Presbytery of Flint River.
John D. Thompson,	Merriwether, Troupe, and Harris counties.
Rev. J. R. McCarter, (volun'y,)	Americus.
James Stacey,	Liberty, Tatnall, and Montgomery counties.

FLORIDA.

S. E. Robinson,	Pensacola.
John Newton, (voluntary,)	Uchee Valley.

LOUISIANA.

Julius Hirshlipper,	New Orleans.
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TEXAS.

Rev. John M. Becton, (volun'y,)	Larissa.
Rev. Joel T. Case, (do.)	do.
Rev. L. S. Gibson, (do.)	Houston.
Rev. Wm. M. Baker, (do.)	Austin.

ARKANSAS.

Samuel McCullough,	Little Rock.
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MISSISSIPPI.

William McCord,	Chickasaw Presbytery.
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TENNESSEE.

James M. Flinn,	Presbytery of Western District.
Nathan Beck,	“ of Nashville,
Alexander McCormick,	“ do.
John McAmis,	“ of Knoxville.
William Rutherford,	“ do.
Rev. John Bell,	Missionary Colporteur.
William H. Arnell,	Synod of Nashville.

KENTUCKY.

Samuel Demaree,	Presbytery of Louisville.
John H. McQuown,	do. do.
Rev. Isaac Bard,	Presbytery of Muhlenburg.
James Carrigan,	Danville.
A. A. Lyle,	Presbytery of Transylvania.

OHIO.

Rev. E. Washburn,	Presbytery of Columbus.
Rev. David Polk,	“ of Sydney.
Rev. J. H. Parmelee,	“ of Wooster.
Rev. A. Scott, (voluntary,)	Martinsburgh.
Henry Martin,	Steamboats, Cincinnati.
J. R. White,	Presbytery of Hocking.
Rev. R. J. Hall,	Green and Clark counties.
John Ryan,	Athens and vicinity.
Samuel Ferns,	Marion Presbytery.

Rev. D. Washburn,	Coshocton, Holmes, and Tuscarora counties.
D. Pierson,	Wyandotte county.
John A. Holtzman,	Fairfield county.
Joseph S. Black,	Presbytery of Hocking.
Alexander Henderson,	“ of Maumee.
James Love,	Steamboats, Cincinnati.
Rev. Patterson Reece,	do. do.
A. S. Buck,	Butler county.
Joseph Anderson,	Presbytery of Zanesville.
J. M. Kirkpatrick,	Hancock, Crawford, and Seneca counties.
P. L. Demarest,	Perry, Athens, Mcigs, and Vinton counties.
Cyrus Higley,	Ross and Pickaway counties.
Fielding Alford,	

INDIANA.

Rev. John B. Saye, (voluntary),	Franklin and vicinity.
James Witherow,	Presbytery of Logansport.
John Callahan,	do. do.
Charles Donaldson,	Muncie Presbytery.
Rev. Constant Southworth,	
Samuel Patterson,	Presbytery of Fort Wayne.
A. B. McKee,	“ of Vincennes.
Rev. D. McIntyre,	“ of Crawfordsville.

ILLINOIS.

Marcus J. Wallace,	Presbytery of Sangamon.
James Clemens,	do. do.
Rev. E. F. Chester,	Rock River Presbytery.
J. Lobbin,	Marseilles.

IOWA.

Rev. Salmon Cowles,

MICHIGAN.

James Graham.

MISSOURI.

John Carson.

Weston.

WISCONSIN.

Rev. Samuel Robertson, (Missionary Colporteur,) Winnebago Rapids.

AGGREGATES OF COLPORTEUR LABOUR.

The following are the aggregates of the labours of the one hundred and twenty-five Colporteurs:—Time spent, thirty years, four months and sixteen days; families visited, 50,890; conversed or prayed with, 22,151; families found destitute of the Bible, 1898; Presbyterian families visited without the Confession of Faith,

2237; volumes sold by Colporteurs, 58,492; volumes granted by Colporteurs, 5525; pages of tracts granted by Colporteurs, 528,154.

GENERAL REMARKS ON COLPORTAGE.

Whatever doubts may have rested on the minds either of the Board or of any portion of the Church, as to the propriety of entering on a system of colportage, the expediency and importance of the movement have been fully justified by the experience of more than two years of extensive organized effort. The system is by no means perfected, but greater familiarity with its practical workings, points out the methods for avoiding errors which may have occurred at the outset. What has been before stated in the reports to the Assembly and elsewhere, has grown into a deep conviction, that the ecclesiastical system of the Presbyterian Church affords great advantages for the proper control of so extended and powerful an agency as colportage. Her Synods, Presbyteries, and Church Sessions are as extended as the wide field which the colporteurs are to cover. The humble labourer sent out under the commission of the Board of Publication, may every where find those who are ecclesiastically authorized to advise and control his operations. He need not and ought not to feel himself a stranger in any portion of the Church, nor ought he to be treated as a stranger, but as an important instrument for doing a work which our people in every section of the country may call their own. Presbyteries and Church Sessions especially, have it in their power to determine to a great extent the success of such labourers within their own bounds. They can best judge of the manner and times for occupying different parts of the field. United Presbyterial conference and action will prepare the way for harmonious and vigorous exertion. Pastors can recommend the colporteur from the pulpit and in their visits from house to house. Elders can sometimes accompany him, introducing him, speaking a word in behalf of the books supposed to be most suitable and desirable in given circumstances; and the members of the church, often without cost to themselves, can save much expense to the Board by entertaining him at their houses, or by affording the means of communication between the different points of his field—and in all this, as before intimated, those who render this important aid will be but doing their own work.

The Board feel called upon to express their gratification that in so many instances services such as these have been cheerfully rendered by pastors, elders, and private members. To this cause must, in no small measure, be attributed the efficiency and economy with which the enterprise has thus far been conducted.

In justice to themselves and to the Church, the Board are bound to say that this system, with all its success and importance, is liable to some difficulties. Colporteurs, recommended even by official ecclesiastical action, after entering on the work, have been found destitute of the proper qualifications. In some instances, persons seem to have been recommended simply because they could find no other employment. Others have no sooner acquired sufficient experience to render their services valuable, than finding the prospects of more profitable pecuniary advantage elsewhere, they have abandoned the work, though they may have had on hand a large stock of books—often furnished them at heavy expenses of transportation, and which must then be returned to the Depository at a similar additional expense, or left in the field until some other colporteur is employed, at the risk of loss from their becoming time-worn or otherwise injured. It is believed that these and almost all other difficulties to which this work is incident, can be at least greatly modified and alleviated by proper care and supervision from ecclesiastical bodies and church officers. The Board would especially request that no persons be recommended for this work who do not give evidence of sincere piety, energy, perseverance, business tact, sound judgment, a willingness to bear hardness for the Master's sake, and who are not willing to engage in the service with some permanency, unless this latter fact be specially stated at the time the appointment is applied for.

With these general remarks as to the difficulties to be encountered in carrying on the colporteur system, the Board are happy to state, that to a very great extent, the colporteurs employed have proved to be men well qualified and faithful in their work. Many of them have gone through great privation and hard service. They have been generally received with much cordiality, and of the favourable results of their labours, there are abundant testimonials from those who have been eye-witnesses on the ground. To expect that all should be equally acceptable and successful, would be to look for a degree of perfection which has never been attained in human things.

The following extract of a letter from a pastor to one of the western religious papers, will serve as an illustration of the impression made in that region by one of these labourers. Speaking of the colporteur he says :

“He has been acting in the section of country around C—— for the last three months or more, with great acceptance and success. He has sold more than *four hundred dollars*’ worth of books within that time. Although he has been in no Presbyterian congregation except that of C—— he has found nearly all persons ready to buy those most excellent, beautifully bound, and cheap books. All denominations find books to please, instruct, and edify them at the lowest prices. Mr. M—— has done a good work in all this region, and we doubt not will contribute greatly to advance the cause of Christ in all places where he may go with such books; and we especially recommend him to all true Presbyterians as a colporteur of our own Board, as a man, kind, unassuming, and well calculated to do good in the work in which he is engaged. We have had a full depository of the books of our Board of Publication in C—— for the last three years, yet comparatively few of our own people were well supplied with these books, till the colporteur carried them to their houses, and the families had an opportunity of seeing, and examining them, when nearly every family were supplied with a number of the most excellent books in the English language. * * * * I feel the good influence of this work of colportage in my congregation, and in all the region around, and desire that all other churches, within our whole bounds, may feel and enjoy the same; this is my only apology for writing this letter, which I hope you will give a place in your next paper.”

NEED FOR COLPORTAGE.

Fields have been opening before the Board exceeding their ability to supply the required number of well qualified colporteurs. Some of the appeals for labourers are from regions of great spiritual destitution. A minister well known in his portion of the West, writes in regard to the claims of his field of labour, and as to the importance of the work in which the Board is engaged, as follows :

“*My Dear Brother*—Another object which I have in view in writing, is to call your attention and that of the Board of Publication to this wide and destitute field. The wealth and vast resources of the Valley of the W. can hardly be conceived by those who are unacquainted with the country. In this county I am the only minister of our denomination regularly and constantly employed. The Rev. Mr. V. is now employed temporarily as a missionary of the Presbyteries among its vacancies. In W. county we have one minister; in J., N. W. one; in B., W. none. Here is a wide missionary field. We greatly need a supply of your books. With them we think many can be reached, whom it is impossible for us to reach by our personal ministry. We hope that a colporteur

whom we have engaged will be greatly useful; but what is he alone among all this population and over all this territory? and the four countries named are not the half of our territory.

“I am more and more impressed with the importance and nobleness of your work. Surely it is no small matter to circulate through the religious portion of the world, a literature at once purely religious and strictly orthodox, and which, but for the Board of Publication, might have become *entirely*, as it had become *almost* unknown. If it were within my power, I would furnish every poor church in all this western world a full library of all your works.”

The following pressing appeal is from a Presbytery in one of the South-western States. After very diligent efforts, no suitable colporteur has yet been found for this needy field:

“Our Presbytery is new, and embraces as yet but ten or eleven small Presbyterian congregations. Yet our territory is large, embracing the entire southern half of the State; containing sixteen large counties, with an area of land of about twenty-three thousand square miles, and a population, probably, of nearly sixty thousand inhabitants. For all this territory we have only four settled ministers of our denomination; and two of these have their usefulness greatly crippled by school-teaching. Still, we have Presbyterian families scattered here and there, that would be glad to receive our books, had they the opportunity. Other denominations, and even non-professors, would, in many instances, purchase them. Bunyan’s works, Dr. Alexander’s, and many others, would be universally popular.

“We have thought much upon the subject; and, situated as we are, we have come to the conclusion, that the most we can do now is, to ask your Committee and the friends of our Church and of the destitute in this great and whitening field, to send us a colporteur of the proper qualifications, with a sufficient quantity of the books of our Board of Publication to supply all who will receive them, and thus have the *good seed* scattered among the thousands who are hastening to the retributions of eternity, without the preached word and the regular ministrations of the sanctuary, at least in the way that we, as Presbyterians, think is most in accordance with the word of God, and conducive to the best interests of Christ’s kingdom.

“We do hope and pray, dear brethren, that you will do what you can for us, speedily, in this matter; and thus rejoice our hearts, and those of our scattered brethren around, by sending a wholesome, cheap religious literature among our destitute population.

“So far as is known to the Committee, neither has the American Sunday-school Union, nor the American Tract Society, (except a few books sold by a single colporteur,) nor the Board of Publication of our Church, had any agency in our entire State! Texas has them, Oregon has them, and even California and New Mexico, we believe, have them; but poor — has been passed by, left to perish in her ignorance. ‘No man hath cared for her,’ she might exclaim. But a few of us here feel that *we* should bestir ourselves in this matter. ‘Brethren, the time is short.’ ‘Whatsoever thy hand findeth to do,’ &c.

From one of the old Southern States we have such statements as the following:

“We are not favoured here with the facilities which others have elsewhere, for obtaining without inconvenience such books as we may desire. Our Presbytery includes four districts, and in all our bounds there is not a single book-store. Merchants sometimes keep a few books, but they are at such high prices that the people are unable to buy them. Now, should these people be denied such books as they desire, and such as will doubtless do them good, and tend to promote the common cause in which, as Christians, we are engaged?”

From Texas, appeals numerous and pressing come up. A minister in that young, growing and important State thus writes:

“Some few months ago it was my honour and privilege to organize a Presbyterian church in ———. The place is a most important one, and is growing with great rapidity, having been declared only last August the seat of government by vote of the people. As a field of labour, it is as broad and as fertile as I could wish: but there is one assistance which I greatly need in my labour—an assistance which I so greatly need, that I must venture to apply to you for it, even although I have to stand before you in the attitude of a beggar. I need, *exceedingly need*, some of the standard books of our Board for circulation. Many even of my own church have been so long in this new country, that they have almost forgotten the distinctive doctrines of our Church. I am grieved and discouraged at the almost universal apathy, for instance, in regard to infant baptism among even Presbyterians. Now, I might *preach* sermons on this doctrine in order to instruct, but such a course would be followed by such a storm of controversy, that it would be infinitely more expedient for me to place some standard work on the subject in the hands of those who need instruction on this point. And so of all the distinctive doctrines of our Church. I am satisfied that, just at this critical point in the history of the Church here, this is the best way to ground the members in their most holy faith.”

INCIDENTS OF COLPORTAGE.

The reports of colporteurs in their own simple language, detailing their hardships and encouragements, would prove by far the most efficient instrumentality for interesting the Church in this enterprise, could such narratives be given in detail. Many of these are necessarily too much of a personal nature to be made public. A few extracts from some of the reports may perhaps give an idea of the character of the colporteur's daily employment, and the spirit with which the work is carried on.

A colporteur in the Synod of New York says:

“I have travelled over a considerable extent of country, and have

called on all the families in the valley, and on the side of the mountain, and found many destitute who would have been very happy to have bought, if they had had the means. I gave them tracts and conversed with them on the subject of their salvation. To some I have given one of the cheap editions of the small books, such as Baxter's Call, Way of Salvation, &c., for which they were very thankful. Two or three of the Romanist families had not the Bible, and said they did not want my books.

"It is with gratitude I have to say, that in almost every instance I have been well received, and in most families have been very affectionately invited to call again. I have been made welcome to tarry for a night and partake of their bounty; which has been very cheering to me when wearied travelling from house to house. I have found some persons anxious about their salvation.

"One poor woman, when I introduced the subject of personal religion, burst into tears, saying, 'I am glad you have called and spoken to me on the subject, for I have been for three or four weeks anxious about my soul, and thought I should be very happy to have some one speak to me on the subject.' She said she was sorry she had no money. I gave her the Way of Salvation.

"In conversing with another person who had been called about four years ago to part with a beloved daughter, and about eight months since with another, on whom she fondly doted, she said she could not be reconciled, she could not find any comfort. Madam, said I, I think I can see why you do not find comfort. I think you do not look to the right source. Now tell me plainly, are you not looking into the grave? She said, You are right, I am thinking of my daughters there. Now madam, said I, let me say there is no consolation in the grave; look to Jesus, yes to Jesus, there you will find comfort, and nowhere else. You have been looking four years into the grave, and found no comfort; look to Jesus, who is willing to pardon and comfort all who come to him, and you shall find rest for your soul. She appeared thoughtful, and the next day when passing, she told me she had rested better that night than for many months, that she had been looking upwards, and had not been a little comforted.

"A lady who has since called at my house, said, I must take courage, that the lady I had spoken to had found comfort indeed in looking to Jesus, and had presented herself as a candidate for communion, and in her examination referred to the conversation alluded to as the means which had first set her solemnly and seriously to looking to the right source for that consolation she had found.

"I have seen quite a number who were very serious, but I must say too, that I have found many who were very careless, and seemed hardened indeed. I called at one house and saw the lady, and her daughter—a young lady. I asked the lady of the house if she did not want a good book. I think not, was the reply. I asked the young lady to look at my books. She did so, and said, That's a book that I want. It was Boston's Four-fold State, which she purchased. Young ladies do not often make as good selections for their reading. I hope and pray that God will by the influence of his Holy Spirit bless his truth to many whose lips I have seen quiver, and whose tears flowed freely as I spoke with them."

The following simple narrative of a colporteur in Ohio, who in

his old age is devoting himself to this work of difficulty and self-denial, will speak for itself.

“It should be remembered that all the back part of the counties assigned me are inhabited by a wild uncultivated people. I do not consider that that colporteur always does the most good who sells most books. There is a great temptation to pass by the poor and go to the rich. I have spent more than five weeks along the Ohio river, and sold two hundred and twenty-six volumes, and distributed about two thousand pages of tracts. About four dollars were given me on board steam-boats on my passage from point to point. One of the captains told me to come on board his boat whenever I chose, it should cost me nothing. I have now before me an uncultivated field, where there are from fifteen to twenty furnaces, each of which has one hundred hands, besides about fifty families in the greatest spiritual want. I am ready to exclaim, Who is sufficient for these things? May the Lord in infinite mercy go with and strengthen me.

“I have endeavoured to fill my place and station as far as my limited abilities would permit. I engaged in this work with a trembling heart, but the Lord has been with me. He has lightened my path. I never saw the hand of God so plain before. I never saw so many plain providences paving the way, and lining my path at every step. I sometimes anticipated difficulty and trouble at a place I was going to, but when I arrived there, the walls had all fallen down, and I had nothing to do but to go straight up into the city, for there was nothing to oppose me. Sometimes I had nothing to do but to stand still and see the salvation of God. At other times when I could not plead the Lord's cause on account of weariness or want of faith, the Lord would make use of my gray hairs to plead his own cause, and this not once or twice. O how humble I should be! There have been revivals in several places where I have been, but more especially in the church to which I belong. It has more than doubled the number it had four months ago.

“It is but just to say that I have been well received in all places where I have been. I have met with many pressing invitations to return, and certainly I should be very glad to see them again. I see no way in which hundreds and thousands of families can be reached but this. For such a work, it requires more than a common degree of grace in the heart—therefore I am deficient. I have reason to pray daily, Lord, increase my faith and hold up my goings, that my footsteps slip not.”

A colporteur in the West speaks most encouragingly of the popularity of the Board's doctrinal works. He says :

“I have met with very encouraging success from both pastor and people. I have been received with open-handed kindness and hospitality and have found both pastors and elders willing to turn aside from their daily avocations, and accompanying me in my visits through their congregations, assist me in circulating my books. They hail with joy the arrival of the time when their people and friends may be supplied with books setting forth the distinctive doctrines and practices of the Presbyterian Church, that Church which above all others they love. When

such truth can be disseminated they fear not error, for truth is mighty and will prevail.

"I am pleased to see the eagerness with which our doctrinal works are purchased and read; such works as Miller on Presbyterianism, The Great Supper, &c. The latter and the African Preacher are great favourites. The Great Supper is doing a most valuable work. It silences opposition, confirms the wavering, strengthens the firm, and furnishes him with weapons with which to withstand the insidious attacks of opposers.

"If the Board of Publication had been doing twenty years ago what it is now doing, our Church could by this time have supplied a great part of the West with a literature, and thus have forestalled much of the error which now prevails. But there is still much room for doing good, and I hope you will persevere in your efforts until the truth is scattered everywhere."

The limits of this Report will permit but one more extract. The colporteur who thus writes, was employed in Pennsylvania.

"The tracts which are left, I would request the Board to let me distribute among the prisoners and paupers of our town, who have no religious instruction, and no person to feel interested for their bodies or souls.

"In closing my report I would say, that the short season of my engagement has taught me many useful lessons, and has stored my mind with much important knowledge of human life, in all its various shades and colours.

"I had some delightful meetings with some families residing far off from a house of worship. When I would tell them my business, they would not only receive me hospitably, but gladly, and express their thankfulness that these good books were brought to their doors.

"A pastor seldom visits these families along the mountain and in the swamp, and they are very glad to see a person who will talk with them about the blessed Saviour. Often have they followed me to the door, and with tears in their eyes, would ask God's blessing to go with me wherever I should go. They would often feel rejoiced that these good books were brought to them, and would say, 'Now we can have employment for these long winter evenings and lonesome Sabbaths.' Never will the impressions of those scenes which were made by some of those destitute families be erased from my mind; and never will I regret that I spent this short season in my Master's work; and I hope that eternity will tell that some immortal soul will be brought into the kingdom of heaven from reading some of those good books."

COLPORTAGE BY STUDENTS.

A considerable number of students have employed their vacations in this important school for learning that invaluable knowledge so much needed by young men who have been immured within scholastic walls—the knowledge of mankind. Their intelligence, good address, and devotion to their work, render them

amongst the most acceptable and successful of colporteurs. It would be gratifying if young men in our own churches, and training for our own ministry, could be more generally induced to enter the service of their own Board. The importance of identifying the future ministers of the Presbyterian Church with various institutions, seems to have excited a spirit of competition for their services, and an amount of remuneration which has not heretofore been customary is now offered, a remuneration which neither the immediate results, nor the finances of this Board will afford, but which the extremely limited means of most candidates for the ministry render an important consideration to them.

Of the goodly number of noble spirited young men from our Colleges and Theological Seminaries who have been engaged by the Board, we believe there have been none who have not been both pleased and profited in the service. The following extract from the report of a student from one of the Southern Seminaries, will show his own impressions in this respect, as well as illustrate the adaptation of such an instrumentality to the wants of waste places.

“I regard M—— as the most important field just now, because the people are poor, ignorant, and destitute, and are *willing* to obtain books; because brother ——, a missionary to that county, has been labouring there since April and expects to organize a church this winter; and because it has the only Presbyterian preaching in a scope of country two hundred miles long by one hundred wide. Where then could a colporteur, with his books, practical and *doctrinal*, be more needed?

“The soil is poor, and the people live three or four miles apart, consequently there are few schools. I met with many families unable to read, and even without a *book* in their houses. A majority of the libraries consisted of a Bible and Testament and hymn book.

“The people, though poor, are kind and hospitable. I met with a kind reception everywhere. Many asked, ‘When will you come back?’ I heard very little profane swearing, and saw no ‘grog-shops.’ Their preachers generally are illiterate. They are delighted with brother ——. Persons of all denominations flock to hear him, some even ride twenty miles. Upon the whole I regard it as an important field. I attempted here to do something for the cause of missions—delivered two addresses, and conversed with many families on the subject, and succeeded in obtaining several subscribers to the ‘Home and Foreign Record.’

“Upon the whole I must believe, that by the blessing of God my labours have not been in vain. I feel myself benefitted *physically* and *spiritually*, and would be quite unwilling to lose my knowledge and experience as a colporteur. I would earnestly recommend to Theological students this method of spending at least a part of their vacations. It brings them in contact with the world, shows them the condition of our country,

the ignorance and destitution of our people, and the power of the colporteur system; excites their sympathy, and gives them a heart to pray for colporteurs; and finally, makes them feel more 'that the harvest is great but the labourers are few.'

"O! that the Lord of the harvest would send forth more faithful labourers; remember and strengthen those now in the field; bless the seeds which I have sown, and make them produce abundantly to his glory and the good of my fellow men."

Two of the students from the Princeton Seminary thus express themselves in reference to their labours for the Board during the last vacation:

"It was not without some feelings of regret that we discontinued our labours, for we were pleased with the work, and were providentially labouring among a people whose kindness to ourselves, and well-wishes for the success of our undertaking, contributed much to sweeten our labours. * * * *"

"How cheering it is for the colporteur to meet God's people, and receive from them a sympathetic word! How often did we enter a humble dwelling with no expectation of selling a book, and find the inmates humble and devoted followers of Christ, ready to give their last earnings for a book, regretting that they could do so little to encourage us! The influence of such a visit remained with us to cheer us on our way.

"We cannot refrain from recording with the deepest gratitude, our indebtedness to the several pastors whom we visited, for the hearty welcome and warm co-operation they gave us in our work. They took us into their houses, and treated us with a kindness we never anticipated. In looking back over our labours, we must record as among the most pleasant seasons of our pleasant time, those spent in these family circles."

COLPORTAGE ON THOROUGHFARES.

The Board have been deeply impressed with the importance of doing their part to supply the great travelling public with a literature, which may in some measure counteract the pernicious effects of the publications which are so extensively vended on all our thoroughfares. The labours of a colporteur who was for some time employed in visiting the steamboats at Cincinnati, gave great encouragement to the further prosecution of this work. The place of this colporteur having been vacated, has been filled by another, and a benevolent member of one of the churches in that city having generously offered three hundred dollars for the support of an additional labourer, the Board have been enabled to station two colporteurs at that important point. A colporteur has recently been appointed for the city of St. Louis, and from his large and successful experience in other places, most happy results are anticipated here.

The books sold on these boats are not only read during the long voyages common on the western waters, but are carried to the homes of the purchasers all over the great Western Valley. The colporteur formerly employed at Cincinnati, found some of the books he had sold on the steamboats there, among the Indians at a missionary station where he was subsequently employed. In order to answer the demand for such posts, and in some measure to meet the vicious low-priced literature on its own ground, a number of books have been gotten up in handsomely engraved paper covers, and can be sold at a very cheap rate. Individual Christians might accomplish much good by purchasing these cheap publications for distribution in their own neighbourhoods, or amidst the travelling multitudes with whom they may meet on the public thoroughfares.

EFFORTS IN BEHALF OF SEAMEN AND OTHERS.

Something has been done in disseminating the truth amongst those who go down to the sea in ships. During the early part of the year, a colporteur was employed in visiting the shipping at the port of Philadelphia. To the various crews he succeeded in selling a considerable number of books, and distributed amongst them a large number of tracts. These have, many of them, been borne far away by the hardy sons of the ocean, and it is hoped may, to not a few of them, speak a word in season at the mast-head and in the fore-castle.

Donations of the "Soldier's and Sailor's Manual" have been made to quite a number of vessels. That admirable Manual seems well adapted for the purpose for which it was designed, and deserves, as the Board hope to give it, a much wider circulation.

Donations of books and tracts have also been made to several ships of war. The following extract from the work of a chaplain in the Navy, who has since entered upon his rest, will show that such appropriations are properly appreciated. The Rev. Walter Colton, in his "Deck and Port, or Incidents of a Cruise in the United States' Frigate Congress," says:

"I have been occupied to-day in arranging in suitable cases the library of the crew—a library comprising between three and four hundred volumes. For many of the miscellaneous and religious books in this library I am indebted to the Presbyterian Board of Publication, to the Sunday School Union, to the American Tract Society, and to the libe-

rality of Commodore Stockton. My acknowledgments are also due to the American Bible Society for a donation of Bibles adequate to the wants of the crew. No national ship ever left a port of the United States more amply provided with books suited to the habits and capacities of those on board. This desideratum has been supplied, so far as the crew is concerned, with comparatively little aid from the Department. The government furnishes the sailor with grog to burn up his body, a Christian liberality with books to save his soul."

MINISTERS' LIBRARIES.

Pastors and church members in the more favoured portions of our Zion, little know the embarrassments under which many of the most faithful missionaries and ministers in weak congregations labour, for want of a proper supply of even the most indispensable books. Many of these self-denying men, who are bearing the heat and burden of the day, are almost literally destitute of books. Their salaries have always been inadequate; not a few of them have large and increasing families to educate, and consequently have no resource from which to furnish themselves with even the most important standard works, much less to enable them to keep up with the religious literature of the day. A minister some time since wrote to the Board that he had but two books in the world—one of these a Bible, and the other a hymn book, or Confession of Faith. Another enumerated his entire library, which consisted of a few of the most common practical religious works, and the academical books he had used in college. It is not at all unfrequent for them to write that they have no Commentary whatever. The following extract from a letter written to the Board of Missions will give some idea of the cases which are of frequent occurrence, although this is by no means one of the worst:

"I am informed by brother Hill that you are in the habit of donating to your missionaries the Minister's Library, and am requested by him to write to you on this subject, as he was requested by my friends to secure me some books which I very much need at this time. My library is small, and mostly composed of classical and literary books, as I have heretofore been engaged in teaching. *My Commentary I was compelled to sell from necessity*, and I greatly need the Minister's Library, and have not the means to purchase it, as my family expenses will eat up my salary, which is small for such an expensive country. I have been labouring here six months, and during that time have used neither milk, butter, tea nor coffee, at my table. The books will be thankfully received by one who is willing to sacrifice happiness and comfort, and to endure privations, to labour in this destitute field."

Such facts in regard to a Church which has been justly re-

garded as second to no other in the general intelligence of her ministry and people, are surely enough to fill us with surprise and shame; and we should prove recreant to our obligations to use every practical means for disseminating sound instruction, and insensible to the crying wants of the faithful men who are enduring such hardships in serving the Church, were we not to endeavour to furnish them such books as are indispensable to their usefulness as ministers of the truth as it is in Jesus. It is no small cause of gratification that the liberality principally of a few individuals has enabled the Board to make donations to a portion of the most needy of such ministers; and the gratitude which the recipients of such gifts have expressed has showed how much such a treasure is prized.

POSITION OF COLPORTAGE IN RELATION TO OTHER DENOMINATIONS.

The inquiry is sometimes made, as to whether or not the colporteurs of the Board extend their operations beyond the bounds of our own Church. The Board would distinctly disclaim any disposition to use this agency as a means of proselyting, or in any other way disturbing the peace of any sister branch of the great Christian family. The printed instructions, put into the hands of all colporteurs, direct them to abstain from whatever might have such a tendency; and in case they have reason to believe that their labours might be acceptable in any church not in our connexion, to consult the pastor as to whether or not his people shall be visited, and as to the books he would wish circulated among them. A large portion of these publications are of such a nature that Christians of every name are willing to receive them; and not a few pastors whose doctrinal sentiments would not permit them to favour the inculcation of our peculiar doctrinal views, have most kindly encouraged our colporteurs in circulating the more practical works. The extracts from the reports of colporteurs already given, will show to some extent how readily such books have been purchased by people of almost every religious name. In all the denominations substantially one with ourselves, there has been an open door. As mentioned in a former report, the General Synod of the Reformed Dutch Church, and the highest ecclesiastical bodies in other branches of the great Presbyterian family, have officially recommended the colporteur operations of

the Board to the patronage of their pastors and people; and it would be doing injustice to our own feelings did we not renew our expressions of gratitude, and our high appreciation of such fraternal demonstrations. To many of the pastors and people in the Congregational churches of New England, special acknowledgments are due. Several colporteurs have been employed during the year in this interesting and important section of our country, and no where have they met a more cordial welcome, or found a larger measure of success. The general intelligence of the descendants of the Puritans enables them to appreciate substantial reading; and it is peculiarly gratifying to the Board to know that its publications have so fully met their approbation. Were it proper, the names of individuals would be mentioned, to whose warm interest and generous efforts in this cause much of the success which has been so cheering is due. Such tokens of fraternal kindness cannot soon be forgotten.

IMPORTANCE OF GOOD BOOKS AS AN AGENCY FOR EXTENDING
THE REDEEMER'S KINGDOM.

Without disparaging the pulpit, which is God's first and chiefest instrument for extending his knowledge among mankind, it is proper to say, that the press stands second to the pulpit, and that in some respects its issues reach beyond the scope of the living ministry. The pulpit does its work only through the living, the press works by both the living and the dead; the pulpit reaches the people but through the minister who stands up among them, and speaks to them the words of life; the press brings men from all lands to declare the same great message. In every age since the discovery of the art of printing, the press has been the terror of the foes and the hope of the friends of the truth. In Luther's day, the Romish Church was led to exclaim with dismay,

"The booksellers of these days do fill the realm with so many of their noisome little books, that they be like to the swarms of locusts which did infest the land of Egypt."

The venerable martyrologist, John Fox, thus gives his estimate as to the power of the press:

"Hereby tongues are known, knowledge groweth, judgment increaseth, books are dispersed, the Scripture is seen, the doctors be read, stories be opened, times compared, truth discerned, falsehood detected and with finger pointed (out), and all through the benefits of printing.

Wherefore I suppose that either the Pope must abolish printing or seek a new world to reign over; or else, as this world standeth, printing doubtless will abolish him. But the Pope and all his college of cardinals must this understand, that through the light of printing the world beginneth now to have eyes to see and judge. He cannot walk so invisibly in his net, but he will be spied; and although through might he stopped the mouth of John Huss before, and Jerome, that they might not preach, thinking to make his kingdom sure; yet instead of John Huss and others, God hath opened the PRESS to preach, whose voice the Pope is never able to stop, with all the puissance of his triple crown. By this printing, as by the gift of tongues, and as by the singular organ of the Holy Spirit, the gospel soundeth to all nations and countries under heaven; and what God revealed to one man is dispersed to many, and what is known to one nation is opened to all."

The very means now so extensively employed for giving a right direction and power for good to the press, seem also to have been resorted to almost in the early ages of the art of printing. "In the seventeenth century," says the *Jubilee Memorial of the London Religious Tract Society*, which furnishes us with several of these facts and incidents, "several traces are found of associations for printing and promoting the sale of religious works." "In London," remarks Gillies, "three great companies arose for the advancement of religion. The first was founded by the English Parliament on the 27th July, 1649, established by King Charles II. in 1661, and styled "The Society for the Propagation of the Gospel in New England, and the parts adjacent in America." In reference to this and similar organizations, the same author says that "Various societies and individuals, early in 1700, made great efforts to carry out these objects, both in England and Scotland, the colonies, and several European nations; by which great good was done for promoting the sincere practice of religion, by their procuring so many books and papers to be written for the awakening of men to a sense of their sin and concern for their souls, and giving away, at their own expense, a great number of these books and papers, for reformation from drunkenness, swearing, uncleanness, and profaning the Lord's day, and such like vices." If a century and a half ago, those who cared for Zion and the souls of men, were led to associate themselves together and use their money and efforts to make the press an instrument for reforming and saving the outcast and the lost, how much more eminently is such the duty and the privilege of the Church at this day, when the press, driven by the mighty power of steam is scattering its millions of pages where it then sent out one; when

this great enginery is so extensively and terribly used in disseminating licentiousness and infidelity; when the erudition and piety of so many ages has furnished for the use of the Church, through the press, such an armory of well-sorted weapons, and when the wide world itself seems the only limit to the vast and waiting field in which they may be effectively exercised in pulling down the bulwarks of Satan, and building up the kingdom of Christ!

As a striking illustration of what may be accomplished immediately and remotely, through the offices of a single good book, the Jubilee Memorial gives the following statements, which are the more readily introduced here, from the fact that the work with which this train of good—good which shall never end—began, was “Sibbes’s Bruised Reed,” which has just been reissued by this Board.

Speaking of his conversion, Richard Baxter says, “It pleased God that a poor pedlar came to the door that had ballads and some good books, and my father bought of him Dr. Sibbes’s Bruised Reed. This I read, and found it suited to my taste and seasonably sent to me. After this we had a servant that had a little piece of Mr. Perkins’s work ‘On Repentance,’ and the reading of that did further inform and confirm me; and thus without any means but books, was God pleased to resolve me for himself.” A chain of glorious sequences is traceable to this simple event. In reference to this cheering fact, it has been remarked, “Doddridge borrowed the works of Baxter, and the practical writings of the earlier divines of the seventeenth century, which he read often and carefully, and with much spiritual benefit. ‘The Rise and Progress of Religion in the Soul,’ from the pen of Doddridge, which contains solemn appeals characterized by the spirit and earnestness of Baxter, led Wilberforce to seek for pardon through a Redeemer; whilst ‘The Practical View of Christianity’ by that eminent philanthropist, was the instrument employed by the Holy Spirit to lead the Rev. Legh Richmond to repentance; and who can calculate the numbers that have been safely guided to the rest of the righteous by the ‘Dairyman’s Daughter,’ and the ‘Young Cottager!’”

“No one knows,” remarked Cotton Mather, “how much good a Christian may do by dispersing books of piety, which may have a tendency to make men wiser and better. Who can tell but that, with the expense of less than a shilling, you may ‘convert a sin-

ner from the error of his ways, and save a soul from death?" A worse doom than to be condemned to the mines rests upon that soul that had rather hoard up his money than employ it in such a charity." These words of Cotton Mather deserve to be well weighed by the great number of professing Christians of our day, to whom the press and the colportage system offer so simple and efficient a means of good, and who are either partially or totally turning a deaf ear to all appeals for their Christian liberality and co-operation.

IMPORTANCE OF A SANCTIFIED LITERATURE.

The extensive infusion of vicious elements in the reading of the present day, leaves the Church no alternative but by every means to provide and scatter abroad a wholesome literature, or to witness a wide spread work of moral ruin, from the error in ten thousand forms which either insidiously or openly is pervading the land through the agency of the press. The danger from the millions of decidedly licentious publications with which the country is annually flooded, has often been alluded to; but this is not the only, nor perhaps the greatest source for apprehension. Millions of other books, bearing the aspect of correct morality, are instilling sentiments the most adverse and fatal to evangelical religion. Not a few of these, too, are professedly religious. Fictions which talk of the Church and of Christ, whose whole scenery and characters are ostensibly based on the Bible, have been prepared with the express design of diffusing systems of faith radically unsound. Deism, Puseyism, Transcendentalism, imaginative and superstitious Swedenborgianism, all have sought this channel for doing their work in minds which would never have been reached by didactic treatises, or through any less attractive and insidious agency. A large portion of the popular romances of the day, which do not directly inculcate false religious systems, either by overt assaults on revelation, by the artful use of the so-called light of modern science, or by omissions of the cardinal doctrines of the gospel, are insidiously, but certainly and extensively, undermining the principles of the truth as it is in Jesus. Forming as such works do, a great part of the reading of the most intelligent and virtuous portion, as well as of the more corrupt part of the whole population, entering almost every family, and by their fascinations attracting the attention of all, it is impossible to measure the wide-spread work of

devastation which they are everywhere effecting. As regards the young especially, the evil from this source is appalling; and the more so from the fact that those who are the rightful guardians of their morals seem to be sleeping, whilst the enemy is sowing his tares.

Well are we aware that the depraved tastes of a corrupt nature must always present a formidable barrier to the substitution of a sanctified literature in place of this meretricious and exciting fictitious reading. But still much may be accomplished by keeping pace with the busy children of this world, and endeavouring to scatter the antidote, if possible, as widely as the poison has gone. The Church can at least provide a wholesome literature, which she can bear to every house. She can at least secure the attention of some to evangelical truth, who otherwise might have looked at nothing but error; and until by liberal offerings, earnest prayer, and untiring efforts, she has laboured for this end, she cannot have fulfilled her high mission as the light of the world and the salt of the earth. It is the earnest desire and fixed purpose of this Board, to leave untried no available means for doing that part of this imperative work which falls within the province of our own department of Zion; and assuredly we know, that in providing works pervaded by that system of faith which we hold as a Church, and on which God has put such signal honour, we are furnishing a literature which, wherever its influence is felt, will conduce to purity of morals, soundness and depth of religious principle, the elevation of society in general, and the salvation of immortal souls.

CONCLUSION.

A retrospect of what has been already effected by this Board in accomplishing the great and varied objects before it, is calculated to fill us with emotions of the deepest gratitude for the past, and hope for the future. The small beginnings from which this important and powerful organization has resulted, never promised what has already been witnessed. The founders of the original Tract Society are yet most of them amongst us, astonished, edified and encouraged by what the little vine which they planted amidst many discouragements and with feeble hope, has already grown to. Under its wide-spread branches the whole Church is sitting; kind-hearted neighbours, in the spirit of true Christian fraternity,

are seeking its shadows, and the world is being made alive by its fruits. And yet what it has accomplished, is but the beginning of what, with the continued favour of the great Head of the Church, it may yet attain to. Each successive year more fertilizing streams seem to water its roots, its branches are cast further out, its fruits cluster more thickly, and genial winds from a propitious Spirit have imparted to it ever increasing vigour and vitality. May it be like the tree planted beside the rivers of water, which always brings forth its fruit in its season, and whose leaf shall never wither. Well may we raise our Ebenezer here, and say, "Hitherto hath the Lord helped us." With a deep consciousness of our unworthiness to have been made co-workers in bringing about such results, we would thank God for the past, we would gird ourselves anew, and take fresh courage for the future.

A memorial of Christian affection and kindly remembrance is due to one of our number who, since the last report, has left the church on earth to join the church above. The venerable Doctor Cornelius C. Cuyler departed this life during the last summer. He had been one of the most faithful and laborious members of the Board, and of several of its important committees. He was well prepared for the summons which called him away, and we doubt not is now reaping the reward of his toils in this as well as in other departments of the Master's vineyard, in the rest on which he has entered.

The term of service of the following members expires in May, 1851:

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APPENDIX.



RESOLUTIONS OF THE GENERAL ASSEMBLY OF 1851.

Dr. Brown, from the Special Committee to whom had been referred the printed report, presented the following resolutions, which were adopted, viz :

1. *Resolved*, That the Assembly find much cause for gratitude to God, in the success with which he has crowned the wise and zealous efforts of the Board during the past year.

2. *Resolved*, That inasmuch as the design of the Assembly in reference to this Board is to call forth the resources of the Presbyterian Church in supplying the Church and the world, as far as possible, with a sound religious literature; and its operations have met thus far the Assembly's expectations to a gratifying extent; the Board deserves the liberal and zealous support of the Synods, Presbyteries, and churches of the Presbyterian Church, and should receive at their hands a preference over other institutions which profess to have kindred objects in view.

3. *Resolved*, That this Assembly learn with pleasure the success which has attended the publication of the *Presbyterian Sabbath School Visitor*, and recommend it to the hearty support of all the churches under its care.

4. *Resolved*, That in order to bring the publications of this Board more fully to the notice of the public generally, and the churches under the care of the General Assembly, and to furnish increased facilities for obtaining them, and thereby extending encouragement to colportage, it is recommended to the Board, by such arrangements as may seem best to them, to place a full supply of their publications at such points of general access as they may select.

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