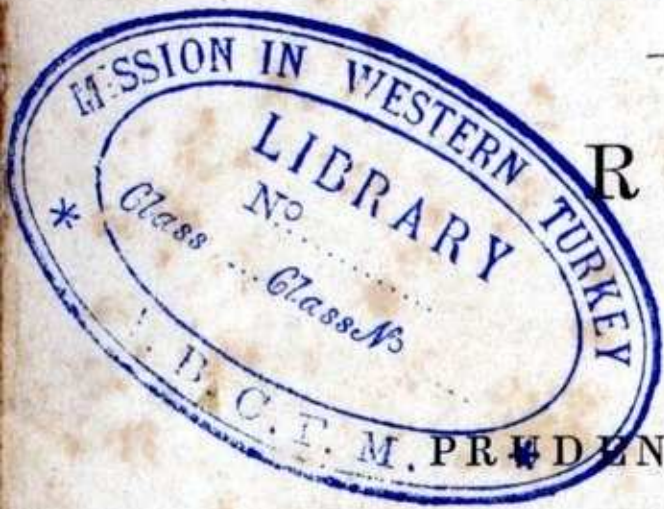


No 4

American Board of Commissioners for Foreign Missions.



REPORT

TO THE

PRUDENTIAL COMMITTEE

OF A

VISIT TO THE MISSIONS IN THE LEVANT.

BY

RUFUS ANDERSON,  
ONE OF THE SECRETARIES OF THE BOARD.

ALSO,

A LETTER TO THE COMMITTEE FROM THE REV. DR. HAWES.

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 "It was evident that, in Missions established for so long a time, and in circumstances in some respects so complicated, there were necessarily many things needing revision and re-adjustment, and that this could not be effectually done by correspondence from this country."  
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*Extract from the Minutes of the Prudential Committee.*

BOSTON:

PRINTED FOR THE BOARD, BY T. R. MARVIN.

1844.





THE letter of Dr. Hawes was written, as its date shows, at Smyrna. The Report of the Secretary was drawn up partly in the Lazaretto at Smyrna and partly on the way to Trieste. The reader will perceive that the design of both documents was to aid the Prudential Committee in the discharge of their appropriate duties. The question of their publication was a subsequent matter. It is presumed that the Board, at its approaching deliberative meeting, will desire information concerning the results of this visit, which the Committee will not naturally embrace in their Annual Report, and which there will not be time to give verbally. Some portion at least of this information will be found in the following pages.

*Missionary House, Boston, August 1, 1844.*



## REPORT.

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*To the Prudential Committee of the American Board of Commissioners for Foreign Missions.*

DEAR BRETHREN :

My instructions required me to visit Athens, Constantinople, the several stations in Asia Minor, (except Erzeroom, which was excepted on account of its difficult approach in winter,) and Syria. In pursuance of these instructions, I sailed from Boston in the barque Stamboul, Captain Linnel, on Wednesday, the 11th of October, with the expectation of returning, if life and health were spared, by the 4th of July, 1844. At Malta I took the French steamer, and reached Athens on the 23d of November. I was favored, as you know, with the company of the Rev. Dr. Hawes, of Hartford, Con., who, going to that part of the world for relaxation and improvement at his own expense, was commended by you to the fraternal hospitality and confidence of the several missions, and has kindly accompanied me through the entire circuit, attended our deliberative meetings, and aided us by his pious counsels and influence. As he will communicate to you his views and impressions by letter, I shall make fewer distinct references to him in this report, than I should otherwise feel at liberty to do; though I must be allowed to say that, in no case, so far as I know, is there any important difference in our views on the subjects which have demanded attention at the several stations.

We spent a week at Athens; about a month at Smyrna; a week at Broosa; thirty-seven days at Constantinople; four days at Trebizond; twenty at Beirût; and a week at Jerusalem. The whole time therefore spent in personal intercourse with the missionaries, was about three and a half months. About two months more were employed in voyaging and journeying, from the time we left Athens till we finally left Smyrna after our return from Syria; including ten days of no very agreeable confinement in a Turkish lazaretto. We had meetings with the brethren of the missions for conference and discussion, many of them protracted, on somewhat more than sixty days. And



when I think of those meetings, and of the delicacy of many of the subjects that were under consideration, and the difficulty of others, and the extent and variety of the matter under review, and of the demand thus made on the time of our brethren while they were in the midst of unavoidable labors and cares growing out of their relations to the people around them; I am constrained to thank God for their candor and patience, and for the earnest desire they manifested to come to right apprehensions of the divine will. I gratefully acknowledge, too, the uninterrupted good feeling that pervaded all our discussions, and the substantial harmony which, as the result of the blessing of God on these discussions, I believe exists in our opinions. The documents—upwards of seventy in number—which were drawn up at the several stations of the three missions in the form of reports of committees, many of them with great care, and which I shall lay before the Committee, will be of much value, some for publication and all for reference. They add to the amount of our recorded experience.

Copies of the letters I addressed to each of the three missions embodying the results of our discussions, will be laid before you in connection with this report; also, minutes of our discussions, and a copy of nearly all my official correspondence from the time of my landing at Malta till I commenced my homeward voyage from Smyrna.

Though my attention was directed mainly to the missions bordering on the Mediterranean, I found it necessary, besides corresponding briefly with some other missions, to devote some time and thought to the mission to the Nestorians of Turkey. I advised Doct. Grant, in view of the urgent claims of his children in the United States upon his personal attention and for other reasons, to return home for a season, which it was his desire to do. I am pained to say, that my latest dates from Mosul represent him as being dangerously sick.\* Mrs. Hinsdale, whose situation at Mosul had become inconvenient to her since the death of Mrs. Laurie, her only female companion, I also authorized to accompany Doct. Grant, at least as far as Constantinople. At the same time the letters I received from Mr. Laurie, and the fact that the Committee was not prepared to take decisive measures in relation to the mission to the Nestorians in Turkey, induced me to urge upon Doct. Smith (then at Constantinople) the propriety of his going to Mosul, early in the season, by way of Aleppo, to aid his brethren there in bringing

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\* On my way home, I received the distressing intelligence of the death of Doct. Grant, on the 24th of April.



the affairs of the mission to an issue. This he did; and before I left Syria, I heard of his safe arrival at Mosul.

It is convenient to speak of the immediate field of my agency under the following divisions and in the following order; viz :

THE GREEKS.  
THE JEWS.  
THE ARMENIANS.  
THE ARABS.

Some few things common to all these fields, or at least to those which are nominally Christian, I shall bring under a general head. But, to avoid extending my report to an inconvenient length, I shall go but little into those statistical and descriptive notices of the missions, for which I must refer the Committee to the ordinary correspondence of the missionaries. Nor shall I attempt any thing like an historical account of my visit.

#### THE GREEKS.

The discussions, begun at Athens, were continued at Smyrna, Constantinople, and Broosa, and I came to the result, with the concurrence of the brethren, that the *Greek department* of the Turkey mission ought to be discontinued. This would involve the withholding of grants from the treasury of the Board for the support of missionaries to the Greeks in Turkey, and for printing and education in the Greek, Greco-Turkish, and Bulgarian languages.

The necessary steps for effecting this discontinuance were accordingly taken. Mr. Riggs is one of the brethren whose labors have been performed through the medium of the Greek language, though latterly he has edited some works in Bulgarian. He has a rare aptitude for acquiring languages, and, his health not permitting him to preach, he will find his chief occupation in preparing and editing books and tracts for the Armenians, in the Armenian and Turkish languages. Mr. Calhoun's relation has been transferred from this department in the Turkey mission to the Syrian mission, as will be more fully described in the sequel. Mr. Ladd will remain at Broosa, where he has not found it possible to get much access to the Greeks, and will apply himself to the Turkish language with a view to the Armenians in that city and vicinity; but with liberty to return to the United States any time in this or the next year, should he find that, by reason of his age, he cannot master the language so as to use it in preaching.



At the age of fifty-four, Mr. Temple justly regards the acquisition of either the Turkish or Armenian language as being out of the question; and, with great reluctance but with the full conviction of his judgment and the concurrence of his brethren, he turns his face homeward, to spend the residue of his days in pastoral or other useful labors among the churches of his native land. Returning after so long a period of faithful service in the work of missions and with a character deserving of the highest respect, he will receive the affectionate sympathy and unabated confidence of the Committee and of the Christian community.

It is natural to inquire, whether these brethren could not have continued their labors in the Greek language. I must refer you, for the remarkable facts that furnish an answer to this inquiry, to the reports on this subject of the brethren at Smyrna, Athens, Broosa, and Constantinople, and also to a summary statement in my letter to the Greek mission. To me the condition of the Greek mind, in relation to evangelical efforts for the benefit of the Greek people, appears altogether extraordinary. We are not mistaken in the material facts in the case. The Greeks have retired from us. To a most affecting extent they have become inaccessible to our preaching, our books, and our influence. They will no longer hear us; and there is reason to believe it is now true, that few of them read when we address them through the press on the subjects of vital godliness. I do not see where or in what way the Greek mind is, to any considerable extent, approachable, just now, to a spiritual influence from Protestant ministers of the gospel. The political state of the Greek mind,—grasping after the recovery of Constantinople and the restoration of the Eastern empire, and relying on the unity of the Greek church as a means to this end,—has a wonderful influence on the thoughts and feelings of the whole community, especially the higher classes. I am reluctant to mention also the national pride of the Greeks, which has been much increased since the revolution, and their strong aversion to strangers, and certain other traits in their character, all combining to render it difficult for foreigners to gain their confidence or awaken their gratitude by acts of kindness and benevolence. And then there are the high, arrogant assumptions of the Greek church, which is more exclusive than the Roman; claiming for her clergy the only apostolical succession, and for her *trine* immersion, performed by her clergy, the only baptism; and regarding that baptism as having a *regenerative* power, and all who are not thus baptized as beyond the pale of the Christian church and the hope of salvation. Of course all



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Why these Changes are Necessary.

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Protestant preachers of every name, episcopal and non-episcopal, are looked upon as unbaptised heretics. There is, moreover, the tyranny of the Greek church, and the dreadful terror of excommunication on the part of the people, requiring the deepest convictions of the truth to sustain the inquirer against the threats of his spiritual guides; and, connected with this, there is the almost universal and decided hostility of the Greek clergy to every Protestant movement. The patriarch and synod at Constantinople are believed to be not less opposed to the circulation of the Scriptures in the vernacular tongue, than the Pope and Cardinals at Rome. And it is time for us to consider the disproportion that exists between the means that have been employed, and the results. Twenty-seven ordained missionaries of different denominations have labored more or less in this field. A million copies of books and tracts have been printed by different missionary societies, and scattered broadcast over the Greek community. Two hundred thousand copies of the New Testament and parts of the Old, have been put in circulation in the modern Greek language. Not a small number of Greek young men have been educated in America and England, by benevolent individuals and societies; and more than ten thousand Greek youth have been more or less educated in Greece and Turkey at the schools of the various missions. And yet, not ten persons are known, who are confidently believed to have been truly converted to God by these means! How unlike these results to those we find among the Armenians!

I have sought earnestly (and I know that Dr. Hawes has done the same) to find reasons for continuing the Greek mission. To turn away after having labored so long and done so much, has seemed like declaring a decree of reprobation. How can we shake off the dust of our feet against a whole nation! But we are not to close our eyes against facts and experience—against clear and providential indications. While it might be the duty of the whole great body of evangelical Christians, were the whole body in action, to continue longer a comparatively unproductive expenditure among that people, it does not follow that it can be the duty of a missionary society, representing a portion only of that body, to do so—with limited funds and means, and with far more productive fields actually under cultivation, where a greatly increased expenditure is needed even to gather in the harvest. Taking a comparative view of our several fields, as opening before us under the providence and grace of God, it appeared to me to be unwise in our Board any longer to expend funds for the Greeks in Turkey, or even to



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Labors among the Greeks not unproductive of good.

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continue the whole of its small expenditure in independent Greece; and so it appeared to Dr. Hawes, and to our brethren of the Turkey mission generally. This is a painful result to come to; especially to me, who, as the Committee well know, have long cherished hopes concerning the prevalence of truth among at least a portion of the Greek people. I yet believe that they will one day be brought, by Him who rules the nations, to receive the gospel in its simplicity and purity; but perhaps not until the breaking down of that mighty power of ignorance and superstition which is embodied in the Greek church, and possibly not before the gratification, or more probably the utter overthrow, of the ambitious schemes that are now cherished by the nation. But the will of God is plain concerning our duty, as a missionary association. After the experience we have had, we ought, for a season at least, to direct our labors and expenditures to communities more disposed to receive the gospel, and where divine Providence has been pleased remarkably to facilitate our way. Perhaps a suspension of Protestant labors among the Greeks, just now, may arrest the growth of this anti-evangelical prejudice and hostility, and lead to a favorable reaction.

At any rate, we will bless God that we may believe, on looking back upon the leadings of Providence, that we came not into this field unsent; and that, though so few souls have been converted, still, some valuable results have followed our labors and those of kindred associations. How strikingly illustrated has been the futility of all such claims as the Greeks make to an apostolical succession, and to the only mode of baptism, and to the merit of ancient liturgies and prayers; how manifest is the utter inefficiency of all such things, without spiritual life. And though our *present* labors are not productive, we are not therefore to suppose that this is true of those which are *past*. I believe the operation of the Greek government is not what it would have been, had nothing been done to throw the light of the gospel into the national mind. Nor is the social state the same in many respects. Nor is there the same idea prevalent among the people as to the authority of councils and the authority of the ancient fathers. The authority of God's word stands higher in their estimation, than it formerly did, in comparison with that of councils and the fathers. Nor have they the same notions of religious tolerance, nor of the value to be put upon knowledge and education. Nor have they the same impressions concerning Protestantism and Protestant nations, and the Christian world at large. In all these respects, there has been a gain. Their school-books,



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Labors among the Greeks not unproductive of good—The Missionaries.

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their literature, the elements of their intellectual, moral and social being, are not and never will be the same; and the word of God printed in their spoken language, exists in very many of their habitations.

The result is not indeed all we aimed at and expected; it is not what we had reason to expect; it is marvelously wanting in respect to conversions; it shows a fearful absence of the influences of the Holy Spirit. But, in view of the results such as they are; in view of the leadings of Providence towards this field when we entered it; in view of the probable bearing of what has been done on the prevention of evil in that community, especially the growth of infidelity and the baleful effect which Greek infidelity must have exerted on the surrounding countries; and in view of the abundance of good seed that has been sown over the whole country, and the harvest that may thence arise to gladden future years;—who will regret what has been done, or wish the American churches had always stood aloof from the Greek people?

I should indeed think we ought not now to withdraw, had we access to the people as preachers of the Gospel, so as to declare to them the message of salvation. Would they but hear, we ought to continue preaching, even though they did not believe. It is from those who will not hear, that we are authorized, if not required, to turn away.

Mr. Benjamin removes from Athens to Trebizond, where, applying himself to the Armenian language, he will labor in connection with the mission to the Armenians. My opinion is that Dr. King should remain longer at Athens. He regards his prospects of usefulness as brighter than when we were there, the number of his hearers on the Sabbath having considerably increased. He has a commodious chapel and school-room under his control, and he believes that he shall find full and useful employment in preaching though to but few hearers, and in free religious intercourse with people from all parts of the kingdom, and the distribution of religious books, especially among the schools. Whatever may be said, and justly, in praise of the schools that have been established in various parts of Greece, I believe that no one missionary in that kingdom has exerted so much of a truly religious influence among the Greek people, as Dr. King.

### THE JEWS.

The Jews are a numerous people in Constantinople, and it is time our mission to them had more prominence given to it in the view of the Christian community at home. It is proposed,



therefore, that while it continues to be joined with the mission to the Armenians in the administration of its affairs, in all respects as heretofore, it be called and known as *The Mission to the Jews of Constantinople*, or, more briefly, *The Jewish Mission*, etc.

The German Jews, or *Ashkenazim*, in Constantinople, are about two thousand in number. They are chiefly young men, driven by oppression from Moldavia and Russia, and their number is increasing. This portion of the field may be regarded as having gone into the hands of the Free Scottish Presbyterian Church, if they choose to cultivate it. The *Sefardim*, or Spanish Jews, are our more appropriate field, and number from seventy to eighty thousand. They are as yet very difficult of access, owing to the tyranny of the rabbis. In an intellectual point of view, they are among the most degraded people in the East. In morals, they are said to stand higher than the Mohammedans. Their books, which are few, Mr. Schaufler describes as generally made up of rabbinical legends and stories, or traditions on practical matters. He says they have not one intelligible elementary book in any valuable department of knowledge. For explanations of the text of the Old Testament, they depend on the commentary of Rabbi Solomon Jarchi, the purpose of which is to expound the Bible in opposition to Christians and Christian doctrines. Two editions of this, in connection with other commentaries, in six volumes quarto, with a Hebrew and Hebrew-Spanish text, were published at Vienna in 1816; and there had been previous editions.

Still there are perceptible changes in progress even among the *Sefardim*, encouraging the hope of an easier access to them in some future time. At any rate, the changeful state of things in the East opens the prospect that the Jews, in common with the Christians of the oriental sects, will be permitted, at no distant day, to change their religion without being subjected to persecution by the rabbis through the aid of the civil power. There is also extensively an apprehension among them, that the Messiah has actually come; and could they by any means be brought to see Christianity as it is, and what the change from Judaism to Christianity really implies, the effect of this upon them might be great. I do not wonder that Jews and Mohammedans look with abhorrence upon the forms of Christianity that are prevalent among them.

But in order to avail ourselves readily of any favorable openings that may occur among this people, it is necessary that we be furnished with the means of instructing them; and especially for counteracting the influence of their present commentaries



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Literary labors—Hebrew-Spanish Old Testament—Jewish School—New Missionary.

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on the Scriptures. We have now comparative leisure for preparing these helps, which we may not have when the Jews begin to call for them ; and I should add, what however is well known to the Committee, that our present missionary, Mr. Schaufler, has a peculiar aptitude for that employment. Among the literary labors claiming his attention, he mentions a Hebrew and Hebrew-Spanish vocabulary of the Old Testament (now in progress),—a spelling-book for schools,—a short Hebrew grammar,—a brief arithmetic,—a geography of the Bible, and a natural history of the same,—various religious tracts and essays on prophecies, especially those concerning Christ,—and a translation into Hebrew-Spanish of McCaul's 'Old Paths,' as being the most convenient refutation of rabbinism.

Previous to 1840, Mr. Schaufler had thoroughly revised the Hebrew-Spanish version of the Old Testament, already mentioned, and an edition of 3,000 copies 4to was printed under his superintendence at Vienna, with the Hebrew text. A small 12mo edition of the Pentateuch, for the use of schools, was also printed in the same languages. These editions had the *imprimatur* of the former and present chief rabbis, and were eagerly sought by the people until, quite recently, the rabbis raised an opposition for fear of their effect on the multitude. The funds for printing these editions were furnished by the American Bible Society.

The mission is authorized to open a school for the children of the Sefardim, as soon as a few scholars can be obtained, and also to hire a room in a khan, either in Constantinople or Galata, whenever Jews can be induced to resort thither for conversation ; and it is desirable that there be a standing permission of this sort, that the favorable opportunity may be seized without delay. The Committee will remember that they have already resolved to send out an additional missionary for this department, as soon as the suitable man is found ; and it is highly important that pains be taken to find the man as soon as may be. The work among these Jews is one pre-eminently of faith, and not of sight ; and the missionary should be a man of large views, strong faith, genuine spirituality, and humble but ardent devotion to the cause of his Lord and Savior.

### THE ARMENIANS.

I enter with much pleasure on my report concerning the mission to the Armenians. Forty of the sixty days devoted to discussion were in this mission, and the more thoroughly we investigated, the more I was persuaded of its value. Should we be left, by other sects of Protestant Christians, undisturbed



in the cultivation of this field, the happiest results may be expected from our present course of labors. And indeed great and good results have already, through the favor of God, been attained.

The Armenians have far less of national pride and ambition than the Greeks, and far less of the high exclusive church feeling; and they have more sobriety, thoughtfulness, and aptitude for spiritual religion, and for comprehending such views of theology as are embodied in the works of President Edwards. Among them, speaking comparatively, the good seed falls on good ground. There is a peculiar preparedness of mind for receiving the gospel; and we may believe that among them there have always been people of God. In Constantinople their churches have but few pictures, and the number of pictures is there constantly diminishing. I have formed a favorable opinion of the Armenians. Their fine dark eye—so common as almost to form a national feature—is expressive of clear good sense and amiable dispositions. The religion of the gospel shines beautifully in some Armenian families, which it has entered with its evangelical power; and the habits of family devotion, said to be considerably prevalent among the people, must prove favorable to the cultivation of family religion.

Having discontinued the Greek department, and given a distinct name to that for the Jews, it is proposed that we call the residue and main body of the mission, *The Mission to the Armenians*, or, more briefly, *The Armenian Mission*. This mission is understood to be to the Armenians wherever found in the Turkish empire, whose number is about one million and a half.

From one hundred and fifty to two hundred thousand are in Constantinople and its suburbs, compactly situated in different districts of that great metropolis. Ten thousand are in Broosa, and about three times that number within one or two days ride of that place. Six thousand reside in Smyrna; five thousand in Trebizond and its neighborhood; and twelve or fifteen thousand in Erzeroom and its vicinity. Erzeroom is within the bounds of ancient Armenia. Its commercial relations extend out in all directions over a country embracing between two and three hundred thousand Armenians, who are gradually becoming accessible and open to gospel influences. Trebizond, besides the unsurpassed beauty of its situation and the excellence of its climate, has commercial relations and intercourse with the Armenians on the northern, eastern and southern shores of the Black Sea and in many parts of the interior, which are valuable in a missionary point of view. The station at Constan-



tinople is, however, by far the most important ; not only because of the great number of the Armenians residing there, but because they are more intelligent, and more liberal and fond of improvement than elsewhere. There, too, the patriarch resides, by whom the bishops and vartabeds of the whole community are appointed, and to whom, for various reasons, they are constantly coming up from all quarters. There, Armenians are to be found from all parts of the country for the transaction of business ; and from thence, through a thousand channels, roll the great streams of influence over the empire. Constantinople, with its suburbs, is supposed to contain a million of souls. For the present, Smyrna is the most suitable place for our printing establishment, because there the Frank influence is great enough to secure its toleration. The Armenians of Broosa, for reasons not obvious to me, have been comparatively hard to operate upon ; but it is not so with its dependent villages, and I hear that since our visit, there has been more readiness in the city to hear and inquire. What we saw at Trebizond, equally surprised and delighted us, as showing beyond all doubt that the Spirit of grace and truth is there, operating extensively upon the understandings and hearts of the people.

These five stations are among the great centres of influence for the Armenian people. There are other places, such as Adrianople in Europe, and Tokat, Kaisarea, and Van in Asia, at which it is not expedient to form stations at present, but which are important. The chief value of Jerusalem, in a missionary point of view, is with respect to the Armenian pilgrims ; but the facts in my possession do not offer much inducement for the Board to incur any great expense in that city, for the present, even on their account.

Among the reports to be laid before you is a brief but interesting one from the missionaries at Constantinople, describing the origin, progress, characteristics, and extent of the reformation now in progress among the Armenians. It is affecting to think, that the Armenian mind has probably been in a state of considerable preparation for a reform in their church for a century past, and yet that this fact should have so recently come to the knowledge of their more favored brethren of the West. Such a state of preparedness there assuredly was for some years before our mission was commenced among them. The labors of agents of the British and Foreign Bible Society must have exerted a good influence. But the first movement that has yet been traced among the Armenians, is the remarkable meeting described in the *Missionary Herald*, for the year 1827, pp. 112—115, as having been held by bankers and others at Constanti-



nople. Our brethren residing in that city believe that such a meeting was actually held at the time specified, and that it was mainly in consequence of Mr. King's 'Farewell letter to his Friends in Syria,' copies of which, in Armeno-Turkish, made under the direction of Mr. Goodell, who was then in Syria, had been sent by Bishop Dionysius (then in the employment of the Syrian mission) to many of the bankers and clergy in the metropolis. In this meeting the letter is said to have been publicly read, and the Scriptures therein referred to examined. One result was the establishment of the important school of Peshtimaljyan in Constantinople, and the adoption of a rule, that no man should be ordained to the priest's office who had not been a certain number of years in that school. The principal of the school was himself a remarkable man,—the *Erasmus* of the Armenian church,—and did much towards breaking down the prejudices and superstitions of the people. Many of the most active and useful among the evangelical Armenian brethren in Constantinople, were educated at this school. It was here, indeed, that the first development of enlightened religious feeling occurred, in the well known case of Messrs. Hohannes and Senekerim. They read the Scriptures and prayed, and resorted to unfrequented quarters of the city and to the adjacent hills for that purpose, and to hold spiritual communion and mourn over the low estate of their church. The first members of our mission to the Armenians must have arrived at Constantinople at very nearly the commencement of these spiritual conflicts. Slandrous reports concerning them reached the ears of those young inquirers, and led to an acquaintance which at once became intimate. At that time, it was not known that another of their countrymen was like-minded; but it subsequently appeared that there were not a few, whose minds were even then prepared to receive the truth almost on its first announcement. The Spirit of the Lord was gently moving upon the people. But it was necessary that there should be preachers to lead those whose minds were in any degree prepared for receiving the truth, to the full knowledge of it; and it is believed that the progress and development of the work in Constantinople and elsewhere have been uniformly, in one way or another, connected with the instrumentality of missionaries.

The reformation among the Armenians is eminently *evangelical*. The doctrine of justification by faith without the deeds of the law, is one of the earliest seized upon by the convert, and is in general clearly apprehended, and made the foundation of hope. Our Armenian brethren in Christ Jesus are deeply affected by his love, and with the duty and privilege of



an entire consecration to his service. Their piety from the beginning has been remarkably characterized by a prayerful spirit, and they pray as those who by experience have learned the value of prayer. The Scriptures become their guide and authority. At Trebizond, their distinctive characteristic, and the name indeed by which they are called, is 'gospel readers.' Another prominent feature is their warm love for those who bear the image of Christ; and their spirit is pre-eminently missionary—the all-embracing, Christ-like benevolence of true, enlightened piety.

Something may be said as to the *extent* of the reformation. Those whose minds the truth has reached may be found not only where we have missionary stations, but also in Nicomedia, Ada-Bazar, Marsovan, Tocat, Amasia, and even in the distant region of Van and Arabkim, and in many smaller places in the vicinity of those here mentioned. The number interested in the gospel in any one place, is small compared with the whole population, but the light is thus beginning to shine over the empire. In Constantinople, our brethren are personally acquainted with a goodly number who give satisfactory evidence of piety. The number of those in the metropolis, whose minds are more or less free from the erroneous notions of their church, and who acknowledge the gospel as the only rule of faith and practice, is large and is believed to be on the increase. These, though we may not venture to call them truly pious, are more or less enlightened by the gospel, and, with different degrees of interest, are inquiring after the way of salvation. Some of these inquirers—and some too whose hearts have been renewed by grace—are females.

In a work depending so entirely on the influences of the Holy Spirit as this among the Armenians, it would be presumptuous to speak confidently of its *future course* and *results*. These, however, will doubtless bear a relation to our faith, prayerfulness and zeal, and to the degree in which the means employed are characterized by unity, spirituality, and conformity to Scripture and to the clear indications of the providence and grace of God. There is evidently a foundation laid for a great and enduring spiritual reformation among a people, which is, in some respects, the most interesting of any in the East; and such hold have spiritual influences got upon the Armenians in different parts of the empire, that, were all foreign agency withdrawn, I believe these influences would remain; though of course they must needs operate under many disadvantages.

But it is time to speak of the means we are permitted to use in furtherance of this blessed work.



Much discussion was had at our meetings on the methods of creating and employing a competent NATIVE AGENCY. The subject, as the Committee are aware, is fundamental in our system of missions, and not without its difficulties.

It is understood, that our travelling *book-agents* are hereafter all to be pious men, who shall in every place make the sale of books subsidiary to their oral intercourse with the people, and be in effect evangelists.

The general rule to be followed as soon as possible in regard to *teachers of common schools*, is to employ none, especially for boys, unless the parents themselves contribute a part of the cost of the schools. In a letter written to the mission at the close of our interviews, I stated my conviction that what the Board expends directly for education among the Armenian people, should nearly all be for the three schools at Constantinople to be mentioned in the sequel.

Another class of native helpers are *translators*. A small number of the best educated and most promising converts must necessarily be employed in this way, and they will form a distinct class from the native pastors, evangelists and teachers. There is a necessity, which I much regret, of withdrawing these from the influence of an active life of usefulness among their countrymen, and confining them in great measure to literary labors, in a place remote from the warm spiritual influences that are found in the metropolis. It is painful to think how much the young men must thus lose in their growth in grace and in the formation of their religious characters, and how much their translations must of course lose in spiritual life and power. The remedy for this evil, so far as human agency is concerned, is either in the removal of the press nearer the centre of the workings of divine grace among the people, or (which is recommended) adding another to the laborers in the Armenian language at Smyrna, so that it shall be possible at the same time to take care of the press, and to have some one constantly in active personal intercourse with the people, preaching the gospel.

But the class of native laborers we are most interested in training, is that of *teachers, evangelists* and *pastors*. The example of the Apostles would lead us to believe, even were it not a thing exceedingly obvious in itself, that our converts should be encouraged to associate together for prayer, mutual instruction in divine things, spiritual edification and comfort, the better education of their children, the relief of such of their number as are impoverished by persecution, and the more extensive diffusion of light and holiness among their countrymen. This is the more necessary on account of the character



of the worship in their national church, which has far more that is superstitious and repugnant to the gospel, than existed in that of the synagogue in the days of the Apostles. Our native brethren sustain, however, a two-fold relation to their national community—ecclesiastical and civil; nor can they easily dissolve the latter of these relations, nor escape from certain liabilities and duties thence arising. It results from the existing constitution and long-standing policy of the Turkish empire. The ecclesiastical organizations of the *rayas* are made use of by the Turkish authorities for their easier and better government; that is, for purely civil purposes, such as giving passports to those who would go from city to city, etc. and sometimes even for collecting the Turkish capitation tax. The patriarch and bishops are constituted civil rulers by special firmans. So that the hierarchy is in a degree connected with the state, for state purposes; and the state would doubtless require the organization to be sustained by the people. The patriarch and bishops are held responsible by the Sultan for the personal and general conduct of their people.

Yet the ecclesiastics do not derive their support from a national treasury, but from payments received from the people individually, for specific services, such as marriages, baptisms, funerals, confessions, absolutions, etc., and also by voluntary contributions. Where these services involve error and superstition, they must necessarily be declined by the true believer; but, while the objectionable services are firmly declined, he who refuses them may make the customary payments during the year for supporting the national organizations—as, under present circumstances, he must needs do, in some form; and he will be happy if he escapes from extraordinary and oppressive exactions, for calling in question the infallibility of the church-service and ministry. Nay, the converts should be exhorted to “render unto Cæsar the things that are Cæsar’s,” by paying, in some proper way, their proportion of the national expenses, that there be no just cause of offence. But nothing can be more evident—as indeed nothing has ever been to our missionary brethren from the beginning—than that the converts to the faith of the gospel ought not, for any reason, to assent to any doctrine nor perform any act that would do violence to their consciences. In no way ought they to countenance the use of pictures in worship, prayers to the saints, confession to a priest, the mass, penances, praying for the dead, etc.

Those who are trained to minister in the word, should by all means preserve the native simplicity of costume, manners and expenditure, that their support may come within the ability of the people.



We came to the conclusion, that what was done by the Board towards the support of this class of our native helpers, should be done through the medium of the native brethren. As an evangelical community rises among them, the appointment, support, and direction of the native agency, will gradually devolve upon it. The people themselves will select and appoint the teachers, evangelists, etc., and the native agents of every description will be their agents, responsible to them, with salaries determined and paid by them, and of course no greater than the people think they ought to be, or than they will be willing to pay when they shall have the ability. The mission will render such aid in each case as it may deem expedient; but will require to be satisfied of the desirableness of the object and the wisdom of the measures contemplated, and will stipulate the conditions on which it will afford the aid solicited. This system, if it succeeds, will draw out the sympathies of the native brethren towards their agents, excite interest and prayer in their behalf, stimulate to christian activity, and prepare the evangelical community to stand alone when foreign aid is no longer afforded.

Messrs. Riggs and Adger are the responsible editors for the mission in the Armenian and Turkish languages, and reside for that purpose at Smyrna; though the authorship of the works printed will not be confined to them. Mr. Adger will edit the Armenian Magazine, which, at the solicitation of the native brethren, it was decided to resume as a most necessary and important instrument just now, when the hostile papal missionaries are employing the press in so many ways. He will be aided by his brethren at the other stations, and by the more intelligent of the pious natives. Mr. Riggs will have the chief responsibility of the version of the Old Testament now in a course of preparation in the modern Armenian language, and this will leave his associate more at liberty for the Magazine and other translations, and for those more active labors which his health demands. The excellent history of the Reformation by Dr. Merle D'Aubigné is now being abridged by Mr. Adger, and translated into the Armenian language under his superintendence. In no mission of the Board is there such an intelligent demand for books as in this. Hundreds and perhaps thousands of Armenians at this moment need works of considerable size, in ecclesiastical history, theology, and practical piety. Happily the (in many respects) useful labors of the papal Armenian monks at Venice relieve us in great measure from the necessity of preparing and printing books for the use of schools.

It is an infelicity in printing establishments, which is felt here as well as elsewhere, that they are apt to create a necessity



for a certain amount of printing, whether it can be conveniently furnished or not. Thus the press becomes a master, instead of a servant, which is sometimes a serious drawback to its usefulness. But it is still a most necessary and important agent, and we must get along with its inconveniences as well as we can. The Board now owns neither of the presses in the establishment at Smyrna, and but a small portion of the Greek type, these all having been sold to the printer. Its actual property in the establishment is valued at about three thousand dollars, nearly two thirds of which amount is in Armenian type. It is proposed that we retain only this type, with a few other necessary articles; and I look forward to the day when the whole will be removed to Constantinople, and our printing be done there. In that metropolis there are now three Turkish printing establishments, of which one has been in existence more than a century; also four Greek, three Armenian, and five European; making in all fifteen printing establishments in that city, most of them no doubt small. The government is endeavoring to introduce the censorship, which would embarrass the printing of books in the Turkish language.

The Committee will be pleased to know how far the Armenians are supplied with versions of the Scriptures. There is,—

1. The Old and New Testaments in ancient Armenian. The translation was made by Mesrob and his companions in the fifth century. The Old Testament is from the Septuagint. The translation of the New is said to be in general excellent. An edition of the New Testament was printed at Smyrna in 1838, under Mr. Adger's direction, with the variations from the Greek noted in the margin. The Acts and Epistles were reprinted in 1843.

2. The modern Armenian New Testament, of Zorab, revised by native scholars under Mr. Adger's superintendence. The revision might be properly called a new translation. It was printed at Smyrna.—A translation of the Old Testament in modern Armenian, is in progress at Smyrna.

3. The Psalms in modern Armenian, translated from the Hebrew under the direction of Mr. Dwight, and printed at Smyrna. A second edition, revised by Mr. Adger and a native scholar, has been printed at the same press.

4. The Armeno-Turkish Old and New Testaments, translated by native scholars under the superintendence of Mr. Goodell, and printed at Smyrna.

These editions were all published at the expense of the American and British and Foreign Bible Societies.

Both Dr. Hawes and myself had good opportunity for learning the merits of the Seminary at Bebek, as an instrument for training a native ministry, and we had great satisfaction



in the results of our inquiries. The location, though not originally the result of choice, proves on trial to be singularly eligible both for health and convenience. The house now occupied is very suitable, and I had no hesitation in renewing the sanction of the Committee to its purchase, agreeably to the discretion vested in me by my instructions. The object of the institution—and the only object that will justify the expense—is to raise up native pastors and evangelists. It will still come to pass, owing to the imperfection of human beings and plans, that but a part of our beneficiaries will in the end be deemed worthy of the sacred ministry, and will in fact enter it; yet many who do not make preachers will make school-teachers, and we shall be more likely to create such school-teachers, on this plan, as it will be worth while to employ, than if our seminary had an inferior and less exclusive aim. In general, none are to be received on the charity foundation, except with reference to the ministry, and none but those who give good evidence of piety and talents. Day-scholars, extraordinary cases excepted, are not to be received, as they would tend to weaken the religious influence exerted on the boarding pupils. Nor, in view of the present exigencies of the mission, are all the theological students to be required to go through the entire course of study. Many of the evangelists now needed, and some who are actually employed, will be greatly benefitted by spending six months or a year in the seminary, in theological or other studies having no immediate connection with the English language. The beneficiaries are required to furnish their own bed, bedding and clothing, and a part of their Armenian books. The theology that is taught is for the most part drawn directly from the inspired word. Still the chief danger to which this young and promising institution is exposed, (in common with all other similar institutions,) is that of losing its spirituality in the eager pursuit of literature and science; and it will be well if the friends of missions can be induced to remember it in their prayers. It is an enterprise adapted to the wants of the Armenian people, and to the exigencies of the spiritual reform that has commenced among them. It is indeed an institution of the utmost importance. A powerful body of Jesuits and of educated European clergy of the papal church are uniting their learning and influence to oppose our progress. They are preparing books, catechisms, histories of the Reformation and of Protestantism, memoirs of Luther, Calvin, Zwingli, perverted representations of our own labors, etc.; all designed to prejudice the public mind against Protestantism and Protestant Christians and labors. If learning had a mission to accomplish in the age of Luther, it has one now among the Armenians.



The institution of a Seminary for Females, was among the objects committed to my discretion in the instructions I received from the Prudential Committee. I soon had no doubt as to the expediency of such an institution. It is not only the most direct way, but it is the only way we could devise, to provide wives, with the blessing of God, for the native evangelists and teachers, and other helpers in the revival of pure religion; and at the same time to become an incentive to the Armenian community to establish female schools among themselves; as well as to provide teachers for these schools. It would form, too, an attractive centre for the Armenian female mind at Constantinople, now beginning to awake to religious inquiry. In this last respect, the proposed institution is exceedingly interesting and important. For it has been found at the Seminary in Bebek, that the visitors, both male and female, are numerous, and that they come thither, to a very great extent, for gaining information concerning the gospel. The number of visitors during the last year, is said to have exceeded a thousand. It is for this reason, that *two* clerical missionaries are placed at Bebek. The time and strength of at least one man are required for social and friendly intercourse with visitors, and for preaching the gospel to them more or less formally. A similar result, though probably on a smaller scale, may be anticipated for the contemplated new institution. It is believed there will be many visitors, relations of the pupils and others, but chiefly females. Hence the necessity for having a clerical superintendent; and hence the expectation that he will find, through the divine blessing, an opportunity for the oral publication of gospel truth that will give scope to all his powers. The seminary is to be either in Pera or Galata. The mission is authorized to expend six hundred dollars on it the present year, but in its progress its annual cost will be more. The general superintendence of the institution and of the varied interests connected with it has been committed to Mr. Van Lennep, who has removed for this purpose from Smyrna to Constantinople; but the instruction of the pupils will mainly devolve on a female teacher to be sent from the United States. Until the new institution becomes the attractive centre we have ventured to anticipate for it, Mr. Van Lennep—with his present knowledge of the Turkish language, and especially when he shall have acquired the Armenian—will be able to assist his brethren in conversations at the khan in the city proper, and in many other ways. I will only add, that this projected seminary promises to be an important auxiliary in the spiritual reformation now in so hopeful progress among the Armenian people; and as such let us commend it to the prayers of God's people.



Permission was also given for the establishment of a day-school for Armenian youth in Galata, at an annual expense not exceeding five hundred dollars—the teacher to be a native, and by all means a man of piety. It will serve to prepare scholars for the seminary, and lay-helpers in the city, and will be another centre of light and salutary influence.

Not a few Armenian young men at Constantinople were desirous of going to the United States in pursuit of knowledge. But they were informed that, after establishing and supporting these schools, it could not be expected the Board would be at the expense of educating Armenians in the United States. Besides, it is a point on which the judgment of the Committee has been settled for a number of years, that, for all the objects that come within the proper sphere of the Board, such an education as can be given in the native land of the pupils has far more practical value, than one that can be given them in any of the occidental countries.

It will be natural for the Committee to inquire, why none of the missionaries and none of the more important institutions of the mission are established within the walls of Constantinople proper. I am assured it is a law actually in operation, that no European families shall reside there; and it is the belief of our brethren that no attempt on their part to secure a house in the city would succeed. Moreover, as the quarters of the Armenians themselves are many of them distant one from the other, and not all in the city, the missionary would be as much removed from the great body of them, in any one quarter of Constantinople proper, as in either Pera or Galata; which are suburbs, bordering on the harbor on the north, opposite the most important portion of the city, and not very distant from it. I think, however, that two of the missionaries will take up their abode in Galata, as being nearer the actual centre than Pera, and affording some other advantages. A room for conversation with all who call for that purpose, has been for some time hired in a khan centrally situated in the city, at which one or another of the missionaries is to be found at stated days of the week, and where I witnessed some very interesting scenes. In this manner some of the substantial ends of a residence in the city are secured.

Messrs. Dwight, Adger, Hamlin, and Wood are able to preach in the Armenian language; and Messrs. Goodell, Schneider, Johnston, Powers, Homes, Jackson, and Peabody, in the Turkish, which is generally understood by the Armenians, and in some places is almost the only language spoken by them. The other brethren are making progress in one or both of these languages; and I trust the amount of preaching will be



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The Mission deserving of entire Confidence—Field of the Mission in Syria.

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constantly increasing, even with the present number of missionaries. Mr. Bliss has been authorized to remain at Trebizond, rather than proceed to the Mountain Nestorians. Mr. Benjamin's removal to Trebizond from Athens, has already been mentioned. A new missionary should be sent immediately from the United States to Smyrna, who shall apply himself to the acquisition of the Armenian language and to active missionary labors in that city. The whole number of missionaries belonging to this mission is sixteen, all of them ordained, and all married.

Before leaving the further consideration of this field, I must again commend it to the confidence of the Committee. The brethren of the mission are diligently occupied at their posts, and appear to have as much work as they can do, and they surely are not laboring in vain. The Lord is with them by his Spirit, and though their number probably ought not to be much greater than it is at present, yet they will need an increase in the amount of pecuniary means placed at their disposal, in order that they may give effect to their seminaries; that they may publish certain most desirable works explanatory of the gospel and its history; and that existence, form, and permanency may be given to a native evangelical ministry among the people. Nothing for a time increases the demand for expenditure in Christian missions, like success; but then it is only by means of success well followed up, that we may expect to be relieved from the obligation to continue the expenditure. The Lord Jesus, as I joyfully believe, is calling upon the churches operating through the Board to make a decided effort, in prayer and pecuniary contributions, for the revival of spiritual religion and the means of perpetuating it among the million and a half of Armenians in Western Asia.

### THE ARABS.

Our discussions in Syria confirmed the conclusions, to which the Committee had previously come, as to the proper field of labor for this mission. Under present circumstances, this field is Beirût, Lebanon and Hermon. The mission will naturally and unavoidably have intercourse with other parts of the country, and will do good to all men as it has opportunity; but its plans and efforts will have special reference to the districts above-named. The people within these bounds are all ARABS, whether called Greeks, Greek-Catholics, Druzes, or Maronites; and they form one people in language, manners, customs, and social habits. There are divers religious sects, but properly



speaking only one nation. Experience has shown the advantage, in a missionary point of view, of having these sects intermingled in the several villages, as in fact they generally are; thus, by a process easily understood, rendering the population more open, more easy of access, and less inclined to oppose, than where the villages are, in the matter of religion, exclusively Greek, Greek-Catholic, or Maronite. Our brethren unite in declaring, with respect to the people in the southern parts of Lebanon, that they are not only eminently social in their habits, but as accessible for the preaching of the gospel, as any people in Asia; that they are shrewd, inquisitive, industrious, hard-working, and capable of any degree of improvement; that they are owners of the soil they cultivate, and possess a high degree of self-respect, resolution and independence; that they understand the principles of organization, combination and control; and, upon any practical emergency, can meet, discuss, devise and execute, with tact, skill and efficiency. Our brethren further declare, that these people welcome them to their villages and houses, give up their children to be educated religiously, ask for more schools than can be supported, receive our books, and when missionaries introduce the subject of religion are not backward to converse upon it. The political institutions of the mountains are indeed unstable; but whatever may yet be the changes, it does not seem probable that they will materially affect the security of the mission, nor its liberty of action. Moreover, the social state in various respects needs changing, and cannot be changed without more or less of convulsion; and the changes that have taken place since the establishment of the mission have had a favorable influence on its labors and prospects, each of the successive convulsions having broken down some one barrier, and left the country more open for the preaching and reception of the gospel than it was before.—In the substantial correctness of these views, both Dr. Hawes and myself have seen reason to concur.

This field it would be unwise in us to forsake. We are beginning to have a strong hold upon it. Our mission is no longer a stranger, but is known and has friends in nearly every part of the country. It has a character, and to a great extent the confidence and respect of the community. It has overcome great and powerful obstacles. By means of it a large number of people have come to know the truth, and acknowledge the supreme authority of the word of God. Souls have been converted; and if we may judge of the future harvest by some of the first fruits, we may well indulge animating expectations.

Mr. Smith, Mr. Lanneau, Doct. De Forest, and Mr. Hurter, form the Beirût station; and Mr. Whiting, Mr. Thomson, Mr. Calhoun, and Doct. Vandyck, form the mountain station at



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More laborers needed—Manner of Cultivating the Field.

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Abeih. Mr. Calhoun, after having been present at all our discussions in Beirût, and having in other ways made himself acquainted with the state and prospects of this mission, decided in favor of a transfer of his relation from the mission in Turkey to the Syrian mission, that he might take charge of the Seminary to be established on the mountains. In this decision, to which I was happy in being able to give effect, the Committee will no doubt rejoice, and their prayer will be that the important step Mr. Calhoun has thus taken may be to him also a source of high and unfailing satisfaction. Other laborers will be needed; in fact they are needed now; and Dr. Hawes concurs with me in recommending, that the Committee send additional missionaries as soon as they can find men of the right character who are disposed to enter the Syrian field. Mr. Keyes having applied for permission to return to the United States on account of his health, and it appearing to me that he was acting judiciously in this thing, I availed myself of my instructions to authorize his return. I commend him, and also his wife,—whose health appears to be even more affected than his own,—to the sympathy and kindness of the Committee.—At the same time, I earnestly recommended to Doct. Van Dyck and Doct. De Forest to prepare themselves as soon as may be for entering the work of the ministry, in which their medical skill would become even more conducive than now to their usefulness as missionaries. The former of these brethren has already acquired great facility in the use of the Arabic language.

There was much discussion while we were at Beirût on the best manner of cultivating this field. It was agreed, that the grand aim of our mission is of course the converting of men to God; that the preaching of the gospel is the great, divinely appointed means to this end; that whenever and wherever there are small companies of natives ready to make a credible profession of piety, they are to be recognized as churches, entitled to the ordinances of baptism and the Lord's Supper, and to such a ministry as can be given them; that the reformed churches are to have no reference to any of the degenerate oriental churches, and may be expected to combine persons from several, and perhaps all, the various sects existing in the mountains; and that the method of church organization and administration should involve the principle of throwing such responsibility on every individual member, as will develop his talents and Christian graces to the utmost possible extent. This mission very early formed a church at Beirût on these principles; but the number of converts has not yet been such as to call for the organization of more than one. The missions to the oriental churches have been, in a special sense, experi-



mental. We have had to learn the most effectual method of bringing about a reformation in them. How might the greatest number of souls be affected? Was it possible to elevate the mass? Could the ecclesiastics of the different orders be wrought upon and induced to take up the work? Could the result be attained without ourselves reviving the primitive organizations and ministry? In Syria, where the state of society is in many respects extraordinary, this was soon decided. But among the Armenians, these questions in all their relations and bearings appear not to have been fully settled in the minds of the missionaries even up to the time of our arrival among them; and among the Nestorians, there is still a hope that the entire community may be brought to the knowledge and acknowledgment of the truth (if the operations of the mission be not interfered with by other Protestant sects) with the willing coöperation of the great body of the ecclesiastics.

The question was raised, whether, in view of some remarkable tendencies, in the mountain communities of Syria, to break away from their ecclesiastical connections and come in masses greater or less under the instruction of the mission, it would be proper to yield aught of our puritan strictness on the score of qualifications for church-membership, and especially when desired by parents to baptize their children. But no doubt was left on any mind as to the course which ought to be pursued. To say nothing of the express teachings of the Scriptures on these subjects, the people cherish a fundamental and most dangerous error in respect to baptism, believing it to have a *regenerative* power, and we can never yield in any way or degree to this error. All expectations of good from so doing must prove fallacious. Churches formed in this way would be but adding another to the communities of merely *nominal* Christians, that would be destitute of moral power in the eyes of Moslems and others, incapable of discipline and government, and full of jealousies and divisions, and that would at length become destructively entangled in the religious politics of the existing sects.

I ought perhaps to say, that the labors of this mission, as a whole, seemed to me, as they did also to Dr. Hawes, to have been somewhat less adapted than was desirable to excite religious feeling among the people. So far as there was this defect, (and the brethren freely admitted its existence,) it has been in part owing to the absorbing demands of the press on some of the brethren, and of education on others; and in part, it may be, to habits of preaching and laboring that arose under past unfavorable states of the field and of the mission. Two other causes have no doubt had more or less influ-



ence on different members of the mission; viz. an apprehension that converting grace would not to any great extent attend the preached word, until there had been a larger amount of what may be called preparatory work; and a strong and painful impression of the calamitous consequences that must come upon the converts, while no civil power interposed its protecting shield between them and their persecutors.

To provide against the first of these causes, in the best manner possible in the present crippled state of the mission as to numbers, it was determined to suspend the operations of the press for a year. To provide against the second, the restoration of the seminary was made to turn on Mr. Calhoun's joining the mission. As to revolutions among the people, we could not see that any were now probable, which would affect the mission as in times past. One of the documents I shall lay before the Committee, on the political institutions of Mount Lebanon and the probable influence of those institutions on the prosperity of the mission, will go far to satisfy their minds on this subject. The two last named causes through the blessing of God have also an antidote. The mission is united in spirit and views, and prepared to act together on common principles of Christian policy; resting not on any aid the secular powers of the world can give, not on any patronage or protection that can be extended either to missionaries or their converts, but on the influences of the Holy Spirit and the divine energy of the blessed gospel as an ordinance of God. The mission has also the only other essential element to success in preaching, that can be thought of, namely, access to the minds of the people. Having this access, and confiding in the power of the gospel and in the promise of the Spirit, we have only to make preaching our chief business, in the way prescribed by the Scriptures, and we need not doubt but there will be success. And when I think of the persecutions that may arise—the calumnies, the expulsions from the family circle, the imprisonments, the loss of possessions, banishments, etc.—my thoughts turn, as every missionary's should, to the great Apostle to the Gentiles. His object every where was to convert as many sinners to God as possible, and to do this in the shortest time. He would at all events convert them. He concentrated his whole attention and interest on the perishing soul, and sought to rescue it at whatever expense to the body. He shut his eyes and hardened his heart to every consequence, and did not hesitate in the least to call men to repentance because he knew that bonds and imprisonment and even death itself awaited them if they did repent. None of these



things moved him. He was none the less earnest to pluck souls from the fire, because by so doing he would bring on whole families the loss of all things, or any other conceivable amount of temporal sufferings. Doubtless he desired and prayed that these evils might be averted; but his chief feeling, as it is exhibited in his Epistles and in the Acts of the Apostles, was that, as persecution was to be expected, so it might be patiently and joyfully endured, and become a means, as doubtless it generally is, of spiritual improvement.

It is my decided belief that, though the number of conversions is yet small, the mission has actually made as great progress since its commencement, as we could reasonably expect. Our expectations have been unreasonable. Rarely have there been more than two or three missionaries in the field, who were able to preach in the language, and much of the time not even that number. And before the ground could be reached for cultivation, a dense, wild forest was to be cleared. To some extent this has been done. And here and there have been ploughing and sowing; and a few sheafs of excellent wheat show what we may anticipate from a more extensive cultivation. I as confidently look for the outpouring of the Spirit and a turning to the Lord, as the result of frequent and earnest preaching of the gospel to the noble Arab race of Lebanon and Hermon, as in almost any other of the many fields in which we are permitted to labor. The mission ought to be zealously sustained.

It enters into the view I have taken of the work, that the native converts, who can be made useful preachers, should be brought forward without any other delay than is necessary to prevent them from being novices. This also is the understanding of the mission. There are two or three such converts, and they are in a course of preparation for entering speedily on the ministry of the word.

The actual commencement of a station at the Druze village of Abeih on the mountains, is an important event to this mission. Its elevation above the sea may be about two thousand feet—sufficient to escape from the deleterious summer heats below, and not enough to render the winter intolerable. The prospect westward is extensive and beautiful. The seminary for males is to be established here, under Mr. Calhoun's superintendence. It has been necessary to build two houses, and the expense of repairing one or two others must in some form be met. But I believe that wherever we should go in the mountains, suitable houses could not be got at a cheaper rate. These houses will accommodate four missionaries and their families, and furnish room besides for a chapel and for the lectures of the Seminary.



Female Education—Common Schools—The Press—Translation of the Scriptures—Burying-ground.

Similar remarks might be made concerning the seminary at Abeih, that were made respecting that at Bebek ; but it is not necessary to repeat them.

As a substitute for a Female Seminary in this mission, girls have been received into the several families, under direction of the mission, and there retained for a certain number of years ; and the effect of this system appears in general to have been good.

The mission was informed, that funds would be afforded for common schools only so far as they could be shown to be directly auxiliary to the preaching of the gospel ; that is, that the school-houses are regular preaching places, and that the teacher and pupils and more or less of the parents are among the hearers. Strong doubts were also expressed, as to the wisdom of supporting a school in any circumstances where the master is wedded to the superstitions of the country.

I have already informed the Committee, that the press has been stopped for a year, in order that it may be possible to give more time to preaching at Beirût. There will be binding of books already printed enough to employ the apprentices ; and Mr. Hurter, the printer, will have opportunity to improve himself in the Arabic language. I took some pains to ascertain the value of the new type, which the Board has procured to be cut in conformity to the best Arabic caligraphy ; and I satisfied myself that it is not likely to disappoint our expectations. The general testimony is decidedly in its favor. Indeed it is easy to see, that in printing for the Arab eye a great point is gained if the printed page is conformed to that of beautiful manuscript. In printing with the vowel points, this type saves in paper about eighteen per cent.

Among the prospective labors of the mission, is a translation of the Scriptures into the Arabic language. The character of the existing versions is such as to make a new translation exceedingly desirable, and there are those in the mission who are competent to make one ; but in its present weak state as to numbers, these men could not be spared for that work.

Though the station at Jerusalem is to be suspended for the present, the mission was informed that the resolution of the Committee authorizing the sale of the burying-ground on Mount Zion belonging to the Board, was no longer operative, and that the ground could not be sold on any terms, without again obtaining the formal consent of the Committee. This burying-ground stands on a central part of Mount Zion near the Tomb of David (so called), and near the city, and is walled around, while the contiguous cemeteries of the Greeks and Armenians are not inclosed. I cannot but express the hope, that our inclosure there may be kept for a Protestant burying-



ground forever, open equally and without reserve to all sects of Protestant Christians.

I must say a few words concerning the country. I shall speak only of what I saw. Lebanon is cultivated up to the region of ice and snow, and the inhabitants must be an industrious people. They are said to be the owners of the soil. Our route to Jerusalem was by way of Tyre, Safet, the Sea of Galilee, Nazareth, Samaria, Naplous, and Bethel; afterwards we descended to Jaffa to take the steamer for Smyrna. We were twelve days going from Beirût to the Holy City; and though these embraced the last in March and the first in April, it rained almost every day, and the weather continued to be cold and rainy till the middle of April. This, however, was extraordinary for the season. Notwithstanding the great discomforts of the way, the route was deeply interesting. We spent a Sabbath on the shores of the Sea of Galilee, in the region where our Savior did most of his mighty works, and delivered most of his instructions, and where he uttered the command to go and preach the gospel to all nations. Shores and waters of enduring interest to the Christian! I wanted a week to look at them, and wander over the green, peaceful hills, plains and valleys in the neighborhood. Bethsaida, Chorazin, Capernaum have indeed ceased to exist, nor is it known exactly where they stood. Magdala, the village of Mary Magdalene, is a miserable hamlet, and Tiberias is a poor decaying town; and no where else around that Sea does there appear to be inhabitants, and not a sail is seen upon the waters. But the whole adjacent country, in the spring when we were there, was clothed with verdure, and helped to give exquisite effect to the rich sacred associations that crowd upon and around that beautiful lake. Galilee is a fertile country, capable of supporting a large population, but is strangely deserted of its inhabitants. So is the region of Samaria. The hill of Samaria, on which the city once stood, with its surrounding vales and heights, forms one of the loveliest scenes I ever beheld. It was painful to think that such scenes should be associated, in sacred history, only with a debasing idolatry.

The evidence that there was once a numerous population in Palestine, everywhere strikes the traveller on the route we pursued. A land flowing with milk and honey; a land of hills, and valleys, and springs of water. The hills and mountains are terraced to their very tops, and they are all over susceptible of cultivation. South of Naplous many of them are remarkably terraced by nature, every successive superincumbent stratum of limestone retreating some ten or fifteen feet from the edge of the one lying immediately below it. At first I



thought this was the result of art and great labor, but I soon perceived that the chief work was by Him who made the hills. Some of the plains are as remarkable for their extent, as for their fertility. Saying nothing of Esdraelon, or Jezreel, which are so justly celebrated, the plain of Sharon, skirting the sea from Carmel to the south of Gaza, is said to be eighty miles long and from twenty to twenty-five broad. To the north, there are still more productive plains, because better watered. Mr. Thomson informed me that he was fourteen hours traversing one lying just north of Tripoli, which was crossed by several perennial streams, from whence water can be conveyed over the whole surface; and he mentioned other large and well watered plains on his route to Aleppo. The plain of the Jordan north of the Sea of Galilee, in which are the "Waters of Merom," I saw. It is large and fertile; and the great table land east of the Jordan, though now a prey to the Bedaween, is regarded with admiration by all who have traversed it. Even the rocky hills of Judea are adapted to the olive, the vine, the pomegranate, the fig, etc. It is a remarkable land; and the view I have had of it has been sufficient to relieve my mind of every doubt as to its capacity to hold all the people the Bible represents as having once been upon it.

### GENERAL SUBJECTS.

A few more subjects, of a general nature, are all on which I will ask the attention of the Committee in this report.

In each of the missions considerable time was spent in discussing the subject of salaries, and the results will be laid before the Committee in the form of special reports. These results are perhaps as satisfactory as, in the circumstances, we had reason to expect. What has been accomplished, however, I regard as only a hopeful beginning in the adjustment of a matter of no small difficulty and delicacy. The salaries of all who are employed directly in the work of missions, whether abroad or at home, must be regarded in the light of an economical support, and not of a compensation for services, and hence it will usually be less than would be given under other circumstances; and the missionary, to feel as he ought, must regard himself as the servant of the Lord Jesus, rather than as an agent of a missionary society, or of the churches. He must not make his demands on the basis of an abstract right, or of mere equity, but rather on the basis of a wise Christian expediency, in view of a state of things in the churches that support him, which it is not in his power materially to change. It costs more to live in large



cities, the world over, than it does in towns of a moderate size ; but generally it is good economy to pay the difference. We are to consider that if it costs more in cities than elsewhere, the hearers are also more numerous, the field is more valuable, more work is done, the results are more speedy and greater, and the influences ordinarily are worth far more than in places that are less central, less populous, and less expensive.

I carefully investigated the subject of expenditures, and can bear testimony to the general accuracy of the estimates sent home by the missions, in view of which the grants for the present year were made by the Committee. I suggested to the missions the importance of making out the estimates with somewhat more regard to system and statistical accuracy, and so as not to require many foot-notes, or appended written explanations. For more particular information on these subjects, I must refer to copies of my letters to the respective missions.

I never so much felt the incomparable importance and value of the **DIRECT AND FORMAL PREACHING OF THE GOSPEL**, as during my residence among these missions. No other means, comparatively speaking, seem to have spiritual power, except in connection with this ; and all others should be kept in strict subordination to it.

I like the *conversational service at the khan*. It is an admirable auxiliary. But from its conversational and informal nature it is exposed to the danger of losing its spirituality, and of not coming home with sufficient application to the heart and conscience. The safeguard for the informal conversation, is the formal preaching. The pulpit services must bear a proportion to the services at the khan ; and those in the khan should not go beyond the power which the Lord is pleased to give of throwing into them and all through them, from beginning to end, a lively spiritual influence.

I admit and maintain the indispensable necessity of *Seminaries* for males and for females, in order to raise up a competent native ministry. But the education, in all its parts, must bear a fixed relation and proportion to the frequency, spirituality, and power of the more formal preaching. If care be not taken here, our education will fail in great measure of its spiritual results, and at the end of a score of years we shall find ourselves with but few converts, and but few tangible results, and our work apparently to begin anew. I doubt, in general, whether a seminary for males should exist before there are the converts to put into it, whom we desire to prepare for preaching the gospel to their countrymen ; and the institution, to be sure of succeeding, must be surrounded and filled with the light and warmth of a preached gospel.



Still more is it needful to watch the *Press*. That is an invaluable auxiliary in a mission, and has been properly called the modern substitute for the gift of tongues. But it is a bad master for preachers of the gospel. Strictly subordinate to the pulpit, it adds immensely to its power. But where there is only a small number of missionaries, its encroaching tendency on the oral instructions, and especially the more formal preaching, is almost uncontrollable. There is felt to be a necessity for keeping the machinery in motion, and therefore of furnishing at all events a certain amount of work; and thus what was designed to be merely a servant and aid of the preacher, becomes his dictator, and he sinks into an author and editor. I am satisfied, and our brethren at the several missions concur in the opinion, that there ought to be some modification in our present arrangements with the Bible and Tract societies, especially the latter; and that the correspondence of the missionaries on the subject of their book-making and printing (as well as on all other subjects connected with their missionary operations) ought to be with the Prudential Committee, and, as a general thing, with no other society; and that the appropriations of the Bible and Tract societies should be the result of applications made directly by the Prudential Committee. I do not mean that too much money has been placed by these important societies at the disposal of the missions in the Levant; nor should these remarks be understood as reflecting at all on our excellent brethren in those missions. But the tendencies of things, and even their results, are not always perceived at first. All men and all societies derive their wisdom chiefly from experience; and we have seen enough to satisfy us, that the balance cannot be duly preserved in the several parts and departments of our enterprise, for a long period, without having them all equally under the eye of the Committee, equally the subjects of discussion, comparison, and action, by one and the same directing body. The pulpit, the press, the seminary, should all be equally responsible to the missionary society which is held responsible for their direction by the community; and there should be but one directing power in form and effect, if we would preserve unity of action, and perfect harmony and proportion in the development of the spiritual temple we are building for our Lord and Savior. This unity, so desirable in the management of the missions, we have in some measure lost, and I see not how we can regain it in any other way than the one above described. The views of the missions on this subject you will find in the special reports I lay before you.

The point I would chiefly urge at present is, the necessity of



keeping the press strictly subservient to the pulpit ; not suffering it to encroach on the time, strength, and interest that ought to be given to preaching, either by missionaries or the native helpers. This end will be difficult to secure, even in the larger missions ; and so next to impossible in small ones, that I have sometimes doubted the wisdom of burdening such missions even with a single press—unless the printer be a man who can manage to keep his native apprentices at work without making continued calls on his clerical brethren.

I state it, then, as the result of my observations and reflections for many years past, confirmed by what I have seen and heard while in the Levant, that the department of labor to be fostered and guarded with the most jealous care in missions, is the **PUBLIC, FORMAL, STATED, FREQUENT PREACHING OF THE GOSPEL**, at every station. Every missionary, who has the language and health for the purpose, should prepare himself with study and prayer, and preach at least every Sabbath day, if he can get any body to hear him ; and if, after proper exertions, he cannot get any body to hear him, he ought to go where he can. To this end, the learning of the language soon after entering the country should be regarded as an imperative duty, and day and night and every where it should be the business of the new missionary until he can communicate his ideas in the native language correctly and freely. And if a missionary finds that he cannot learn the language so as to preach in it, I doubt in general the expediency of his continuing his mission. In most cases he had better return home, undesirable as such returns are in themselves when they involve a relinquishment of the work. The shortest method of learning the real vigor and true value of a mission as an instrument for planting the gospel in the hearts of benighted men, is to look at the pulpit, at the preaching power and habits of the missionaries. And the missionary should consider that the more he preaches, provided it be with study and prayer, the better will it be for his spirit, the better for his skill in the language, the sooner will he be a workman that needeth not to be ashamed,—in short a revival, successful preacher ; and the sooner will he be surrounded by joyful converts, and with churches blooming in spiritual grace and beauty.

As for the embarrassments growing out of our printing establishments, the progress of civilization is gradually bringing us some relief, by enabling us to get our printing done at native presses. This can now be done at Athens, and partially at Smyrna ; and ere long it will be done, I trust, at Constantinople, if not at Beirût—not to speak now of missions in other parts.



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Episcopal Missionaries have no peculiar advantage—Increased confidence in the Missions.

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The notion that the Episcopal Church has some peculiar advantages in missions to the oriental churches, though often asserted of late, is, I feel certain, wholly a mistaken one. The *peculiar* advantages, if there be any, must be and are with those protestant sects, that have the greatest simplicity in their worship and ritual, and whose only book of authority is the Bible. Such is the concurrent and decided opinion and testimony of our brethren, as the Committee already know. The Protestant Episcopal Church is no more recognized by the high-toned oriental churchman, than is the Congregational Church, or the Presbyterian. Both are placed on the same footing of utter rejection; and both are repulsed with equal decision and bitterness by the hierarchies of the eastern sects, so soon as it is known to be their object to recover the people from the error of their ways and bring them back to a spiritual and holy religion and worship. And the convert to spiritual views and feelings, when his attention turns toward reform, desires greater changes in his modes of worship, than he finds encouraged by the liturgies of the western episcopal churches. He desires a religion as little incumbered with forms as possible. The forms of worship which our brethren have followed among the Armenians, Greeks and Arabs, are the same which prevail in those congregational and presbyterian churches which sustain them. Nothing has been borrowed from episcopal forms; our brethren feel no motive for so doing; and their non-episcopal views and relations are well known among the Armenians, Greeks and Arabs, who have come in contact with their ministry. At the same time, they would exceedingly regret to have matters of form occupy very much of the attention of the inquirers and converts to whom God is blessing their ministry, until these inquirers and converts have become more established in the weightier matters of faith and practice.

Let me say, in bringing my report to a conclusion, that I rejoice in the opportunity I have had of becoming acquainted with the affairs of these missions by means of an unconstrained personal intercourse. The effect has been to give me a confidence in the Armenian and Arab fields of missionary labor, which I could not easily have obtained in any other way. At the same time, I am better able to appreciate the nature and magnitude of the difficulties to be encountered, and to sympathize with our brethren in their trials. If we had any misgivings in the early part of our discussions at Beirût, the chief causes of them passed gradually away, and I rest firmly in the conclusion that, in any probable state of that field, success may be expected, if we are true and faithful to our work. This is also the view taken by my respected friend and companion in



this tour. The difficulties are only such as the gospel has overcome in other lands and other times; and an overruling, gracious Providence is seen in the effect of past revolutions and troubles. The whirlwind and the storm that have swept over the mountains of Lebanon, have proved to be the chariot of the God of grace. If future storms arise, (and they doubtless will,) we must regard them with hope, and press onward in our work as long as there is the hearing ear. Nor must we expect that all will be sunshine among the Armenians. There, too, where God has given us a good field and a great work and where the sower and the reaper are rejoicing together, we must expect clouds and days of darkness. And what shall I say concerning the Jews? Poor, degraded, hard-hearted people! But there are promises concerning them; there is a time set for their conversion; an approaching day when they shall be brought in with the fulness of the Gentiles. Let us do something for them—preach to them, if we can—at least get ready the instruments of their mental and moral deliverance, against the time for it which is now hid in the counsels of the Most High.

As the Committee are personally acquainted with the members of these missions, I scarcely need declare the high opinion I entertained of the piety, zeal, and ability of our brethren in the Levant. As a body, I know not where to look for a company of ministers of the gospel who excel them. They are every way worthy of the confidence, affection and support of the Christian community.

Nor shall I do justice to my feelings, if I do not add a few words concerning the respected and beloved companion in travels, which Providence so kindly furnished me just as I was on the point of embarking. Though older than myself and longer in the service of Christ, Dr. Hawes has so entered into the nature of my official responsibilities, that I have not found my freedom of judgment and action embarrassed by his presence. I shall always take pleasure in remembering his kind and fraternal intercourse during our long and fatiguing tour, in the depths of winter, by land and sea, and through greatly diversified scenes and circumstances. His presence and assistance in the deliberations of the brethren at the several stations were in a high degree acceptable and useful.

I am, Dear Brethren, with great respect, your fellow-laborer in the Gospel of the Lord Jesus,

RUFUS ANDERSON.

P. S. The Committee instructed me to take England and the steam-packet homeward, that I might be in season to aid in preparing for the Annual Meeting of the Board, and at



the same time might make some comparison of our own usages in business and experience, as a missionary institution, with those of the principal English Missionary Societies. It was expected that I should have a fortnight to spend thus in the British metropolis. Owing to a combination of causes I was able to spend but about half that time; and the Secretaries of the various societies, though as ready as I could desire to give me information, appeared to be as much pressed with official duty as their brethren of like occupation are in this country, and under this pressure they were more difficult of access. I saw enough to feel assured, that there is a great similarity in our general methods of conducting missions, and in our experience whether for good or evil, both at home and abroad, but especially abroad. Some of the usages of the English societies differing from our own, will deserve the consideration of the Committee. I was agreeably surprised to see the signs of manly, if not youthful, vigor in the several missionary societies, and the apparent absence of apprehension in their official agents as to future support from their patrons. The London Missionary Society had just had a most animating demonstration of interest from the rising generation, in some thirty or forty thousand dollars raised by the youth for a missionary ship, for the use of the South Sea missions. I feel the importance, as I did not before, of our cultivating the acquaintance and good feeling of those societies. The benevolent associations of the two countries are among the more important conservators of good will and peace between them. The importance of *taking pains* to preserve these is, I fear, too little understood and appreciated by the pious portion of the English people. I do not mean by this to recommend the sending of delegates from one country to the other, though that, in certain circumstances, may be well; but rather the free exchange of publications, more frequent correspondence, familiar personal conferences when there is the opportunity, mutual endeavors to avoid interference in the missions abroad, etc. So far as the American Board is concerned, the English missionary societies have been exemplary in these respects; and the Church Missionary Society—the noble and well conducted institution supported by the evangelical part of the Established Church—has not been a whit behind the London Missionary Society in its uniform fraternal courtesy and kindness towards our Board. Such is the true missionary spirit—kind, courteous, catholic; bidding ‘God speed’ to every fellow-laborer having for his object to make Christ and his salvation known among the Gentiles, even though we may seem to him or he to us to be out of the way in matters of inferior importance.—To the Rev. Dr. Matheson, now Secretary of the Home



Missionary Society, we were put under great obligations by his unwearied personal attentions.

We spent a Sabbath at Basle, in Switzerland, where we were kindly received by the Rev. Mr. Hoffman, successor to the excellent Dr. Blumhardt, as Principal of the missionary seminary in that city. This seminary throws out more light and influence on missions, than any other institution on the continent of Europe. In one of the halls of the large but plain building belonging to the institution, are portraits of all who have gone from it as missionaries; and few theological seminaries in Christendom can point to so noble a band of sons sent forth to preach Christ among the heathen. Some of the most distinguished clerical friends of missions and evangelical piety in those parts were then assembled in Basle to attend a series of anniversary meetings, which were to be held that week. One of them we heard preach a missionary sermon in the cathedral, which has been furnished with seats and pews since the Reformation, for the better accommodation of the people who would be instructed in the gospel; and another we heard preach to an audience, apparently much interested, in the church where Ecolampadius labored successfully to introduce the Reformation into that city.



## DR. HAWES'S LETTER.

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SMYRNA, APRIL 29, 1844.

*To the Prudential Committee of the American Board of  
Commissioners for Foreign Missions.*

DEAR BRETHREN:

As I have just completed, in company with Dr. Anderson, a visit to the several missionary stations of the Board in the Levant, I have thought it might be useful to communicate to you some of the impressions made on my mind by that visit.

It seems the more proper that I should do this, as, on the morning of my embarkation, I received from the Committee a letter, commending me to the hospitality of the missionary families, and requesting me, as I might have opportunity, to aid the Secretary in the weighty duties with which he was charged. That hospitality I have enjoyed in a high degree. It was extended to me in the most kind and Christian manner. I was every where welcomed with great cordiality to the houses of the missionaries, and at once found myself embosomed in family affections; and though my residence in each family was necessarily brief, I received impressions from their kindness which I shall always cherish in grateful remembrance.

In regard to my aiding Dr. Anderson, it becomes me not to speak. I will only say that our intercourse has been constant and intimate in all matters relating to the missions. I have been present at all the meetings held with the missionaries for consultation, and have taken a part in the discussion of the various subjects which came up for consideration, whenever it seemed desirable. I am happy to add, that I fully concurred in the results to which we came, and in the arrangements that have been made in reference to the future action of the missions.

In communicating to you the views that have been suggested to my mind, as I have passed from station to station to survey the general field of missions in this part of the world, I shall



lay aside all restraint, and express myself with entire freedom. I write as a friend, speaking of friends and to friends, respecting a cause which lies equally near to the hearts of all.

The stations visited were the following and in this order—Athens, Smyrna, Constantinople, Broosa, Trebizond, Beirût, and Jerusalem. At each of these stations, it was our purpose to spend time enough to make ourselves thoroughly acquainted with the state and prospects of the missions, and to do, so far as practicable, whatever seemed necessary to promote their efficiency and permanent prosperity.

Among the topics that came under consideration were the following:—The advantages of each station viewed as a field of missions; the Christian policy adopted; the department of labor occupied by each missionary; the results of labors performed; obstacles to success; means of improvement; salaries of the missionaries; native agencies; and general expenditures. These, and many other similar subjects, were taken up and carefully discussed; and on most of them elaborate reports were drawn up by the missionaries, embodying a great amount of information which cannot fail to be of much use to the Committee in forming and executing their future plans.

Our first visit was to Athens, and our first inquiry was into the state of the Greek mission. Here, I must say, I was much disappointed, not indeed in regard to the laboriousness and fidelity of the missionaries, but in regard to the results of their labors. These, it must be confessed, especially in so far as conversions are concerned, have by no means corresponded with the labors performed. Never have my feelings undergone a more entire or a more painful change, than in relation to the Greeks, viewed as subjects of missionary effort. They are less liberal now than they were twenty years ago. They are less friendly to the circulation of the Scriptures, and far more decidedly hostile to missionaries and all missionary effort. A corrupt and bigoted priesthood guards the way of access to the people, and is ever ready to repel the light. And from an article in the new constitution prohibiting all proselytism, it would seem that the government is prepared to lend its power to strengthen the hands of the priesthood, and thus perpetuate the reign of ignorance and superstition. There is something in the Greek mind which, to a singular degree, repels the gospel, as a principle of a new and spiritual life. Their's they regard as the only true church; and their's the only ministry in the true line of apostolical succession. They hold the worst errors of Popery, such as transubstantiation, worshipping the virgin Mary, praying to saints, baptismal regeneration, and the inherent efficacy of ordi-



nances and rights duly administered to save the soul. The power of excommunication in the hands of the priests, they regard with extreme dread, as sealing the soul over to perdition; and believing as they do, that salvation is certain in their church and no where else, they regard every attempt at innovation as an attack upon their dearest interests, and they resist it with persecution, or turn away in disgust and scorn. This is a dark picture; and I freely admit that there are many among the Greeks, both ecclesiastics and laymen, to whom it does not apply. But in a general view, I am persuaded, it is fully justified by facts.

I approve therefore of the resolution that has been adopted to withdraw, at least for the present, from the Greek field. This measure has substantially been taken, both by the London and Church Missionary Societies in England, who have, for some years past, been retiring from this field, and have at present, I believe, not more than one or two laborers employed in behalf of the Greeks in all the Levant.

In the mean time, it is consoling to reflect that our labor for the Greeks has not been lost. Far from it. A great duty has been performed—that of tendering to them the gospel of salvation. An experiment has been made, from which valuable lessons may be gathered for the future. Much good seed has been sowed, which may ere long spring up and bear a plentiful harvest. The schools established by our missionaries in Greece and its islands have given an impulse to the cause of common education, and served as models of other schools established by the government. Added to all, and more than all, some souls have been guided into the way of peace and salvation; and in the revelations of the last day it may appear that many such will be found at the right hand of the Judge, who, but for the efforts made in behalf of unhappy, ungrateful Greece, would have perished in the darkness and delusion which now to so fearful an extent overshadow the nation.

We next visited the station at Smyrna. This large city, containing a population of 130,000 and having extensive connections with the towns in the interior, would seem to present a very promising field of missionary labor. This station was commenced with special reference to the Greeks, of whom some forty or fifty thousand reside in the city. But here, as elsewhere, efforts made in their behalf, have, to a melancholy extent, proved unavailing, and for a considerable time past have in a great measure been given up.

The press established here, and which has operated for the whole mission, has engrossed a large portion of the time and attention of the missionaries; and though the numerous publi-



cations that have been issued from it and put in circulation among the people, have no doubt been very useful, the effect has been to keep the missionaries from a more immediate contact with the minds of the people, and to throw the results of their labors more into the future.

I fully agreed with Dr. Anderson in the expediency of limiting, for the present, the operations of the press, both here and at Beirût, and urging the missionaries to give themselves more to the preaching of the word. They readily entered into this measure, and I cannot but anticipate from it important results.

I would respectfully suggest, that a first rate man—none other should be thought of—be selected as soon as may be, and sent to Smyrna to be devoted to preaching the gospel among the Armenians. Six thousand of this interesting people reside there, and many more in towns not far distant; and I know no reason why, if proper means were used, a harvest of souls should not be gathered among them, as among others of their countrymen to whom the gospel has been preached. Mr. Adger, the only missionary at this station who can speak their language, is intrusted with the editorship of the Armenian Magazine, which it has been resolved to commence as soon as practicable,—a work which, in the present state of that people, I think to be of very great importance, and which ought to enlist the best talent and the best heart that can be commanded. This will necessarily so occupy his time and attention as to preclude, in a great measure, his pursuing any thing like a vigorous course of labor among the Armenians in the form of preaching and visiting. To do this work efficiently, a man needs to be devoted to it as the great business of his life. With the addition of such a laborer to the Smyrna station, I should have strong confidence in its success. Much good seed has been sowed, and if the needed means of cultivation continue to be used, in faith and prayer, the time, I am persuaded, is not distant, when, in the city where Polycarp preached and where he sealed his testimony with his blood, numerous other disciples will be raised up, of his spirit and his faith, and prepared, if need be, to die for the name of the Lord Jesus.

Our visit to Constantinople was one of great interest. We found our brethren there fully occupied in the pleasant and pressing labors of a prosperous mission. They appeared to be united in delightful harmony, each filling a well defined and distinct department of labor, and all coöperating in the promotion of the common cause. From our intercourse with them, and from the services on which we attended, I soon felt that God was indeed with them,—shedding down the kindly influ-



ences of his Spirit to quicken and encourage them in duty and crown their efforts with success. The station at Constantinople continually rose in importance in my view. It is in the midst of a million of souls; at the very heart of the great Armenian community, and enjoys unequalled facilities for exerting an influence in favor of this people in every part of the Turkish empire. It is obviously then the part of wisdom to concentrate labor on this field, especially now when God is making it soft with the gentle dews of his grace.

It would be impossible to mention in detail the many interesting things which attracted our notice at this station. I was greatly delighted with the religious services held for the Armenians in the mission chapel on the Sabbath. The audience was composed of men, mostly young men in the vigor of life, of fine, intelligent countenances, and evidently from the better classes of society; and seldom have I witnessed in any place of worship a more fixed and interested attention to the word preached. They evidently heard it as the word of God, and many, I doubt not, will be made wise by it unto eternal life.

We had the satisfaction of meeting the native brethren, as they are called, several times, to communicate to them our views and obtain theirs on various subjects of interest relating to the welfare of the mission. At these interviews we were much struck with the sound good sense they manifested. Their plans were judicious, their zeal prudent, and the earnestness, with which they urged the continuance and increase of effort in behalf of their people, was tender and grateful.

We also attended what may be called the inquiry meetings, held weekly, at different places in the city, by our missionary brethren. At these meetings there are usually present from eight to twenty or more persons in various stages of religious inquiry. They come at different hours, from very early in the morning till afternoon, and many come from a distance of several miles. Their object is instruction on the great subject of salvation, to have their doubts removed, their inquiries directed, and their purposes confirmed in the right way. These exercises are admirably adapted to the exigences of the mission. They bring inquirers into near and familiar intercourse with the missionaries; and being conducted, both in respect to place and manner, so as not to expose the inquirers to public observation, many attend upon them, and have their impressions deepened and finally brought to a saving issue, whose incipient inquiries might otherwise perish in their bosoms.

Pastoral visitation also, in its appropriate sense, is beginning to be introduced, and I had the pleasure of visiting several families, in company with one of the missionaries, whose recep-



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Constantinople—Reformation in progress—Seminary at Bebek—Seminary for Females.

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tion of us and general appearance reminded me strongly of the habits of well regulated Christian families in our own country.

These and various other things which I witnessed, fully convinced me, of what I indeed had often heard in America, that a most interesting reformation is in progress among the Armenians, and that on an extended scale. Evidences of this met us wherever we went. The spirit of inquiry among them is not confined to any one place or section of country, but is manifesting itself in many places, and in parts of the empire far asunder; and in view of all I saw and heard, I have strong hopes that God means to do a great work among this people. They are a fine portion of our race. For candor, fair-mindedness and interest in religious truth, they are the direct opposite of the Greeks. They are indeed the New Englanders of the East, and every means should be used, now when the national mind is waking up to inquiry and many are anxiously seeking the way of life, to extend to them as soon and as widely as possible the light of salvation.

We repeatedly visited the Seminary at Bebek, situated six miles from Constantinople on the beautiful shore of the Bosphorus. With its location, its management, its prospects I was well pleased. Its present instructors, Messrs. Hamlin and Wood, appear to me to be well qualified for their station. Both I trust are truly pious and earnestly devoted to doing good; and much good they find to do, not merely as teachers of the young men in the Seminary, but in conversing with and preaching the gospel to the numerous visitors of both sexes, who from time to time visit the institution. Should it please God to carry forward his work of grace among the Armenians, this Seminary cannot fail to be eminently useful in training the minds of pious young men, and fitting them to become teachers and helpers in the great work of spreading the light of the gospel in these dark lands. This is its primary object, ever to be kept prominently in view, and greatly was I delighted to see several young men of hopeful piety already in the Seminary, pursuing study with ultimate reference to the ministry.

It has been resolved to establish a Seminary for females in Pera, or Galata, as shall be found most convenient, corresponding in some respects with the one established at Bebek for young men. It was deeply interesting to notice with what warmth of feeling the native brethren entered into this measure, as bearing on the progress of the gospel; and I cannot but regard it as one of very great importance, as it will furnish both the means and the example of a thorough Christian education to the daughters of the Armenians, and thus qualify them



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Constantinople—Mission to the Jews—Station at Broosa—Fault in the Conduct of the Mission.

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to become teachers themselves, or to fill with usefulness any station they may be called to occupy in society.

Mr. Schaufler we found devoted in his main efforts, to the cause of the Jews, of whom, it is said, there are 70,000 in Constantinople. From his description of the field, I could not but regard it as a hard one, and on many accounts not a little discouraging. But his faith and hope and patience seemed strong; and as I listened to an expression of his feelings and views in relation to this subject, I could not but exclaim—Surely, my brother, *your vocation is clear*, and may God speed you in laboring and praying for these poor outcasts of Israel.

Having finished our pleasant, and I trust useful visit at Constantinople, we took our departure for Broosa, a large town some eighty miles distant, charmingly situated at the foot of Mount Olympus, and skirted by an extensive plain of exuberant fertility and beauty. It contains a population of 100,000, and is more entirely Turkish in its character and habits than any other town of much size in the empire. Viewed as a field of missions, I entertain a favorable opinion of Broosa. The Turks are of course out of the question—at least, they are so for the present. Their natural bigotry, and the fear of the scimitar if they change their religion, have hitherto barred them from the light of the gospel, and will, I fear, for a long time to come. The Greeks also, of whom there are about 6,000 in Broosa, must be passed by. But besides these, there are some ten or twelve thousand Armenians, who, as elsewhere, show a growing readiness to listen to the voice of missionary instruction. To them our three missionaries at this station are devoting their attention; and we were happy to learn that they were gradually extending their influence, and gaining a more easy access to the families. There was not, at the time of our arrival there, so much evidence of the presence of the Holy Spirit, as there was a year or two since; but we are happy to learn since our visit, that a renewed interest has been awakened, and several are inquiring after the truth. Some twelve or fourteen persons connected with this station are regarded as having become true Christians. Some of these we saw, and were much pleased with the evidence they exhibited of having been taught of the Holy Spirit.

I perceived what seemed to me a fault in the conduct of the mission at this station. It was, that while the gospel in its great, essential truths was plainly and faithfully preached, and persons were awakened and hopefully converted, suitable measures were not adopted to bring them together in fellowship and communion, for mutual edification and the enjoyment of Christian ordinances. It was left too much at their option to



remain in their old corrupt churches and join in services which are plainly antisciptural, and in my opinion idolatrous. We pointed out this as an error of pernicious influence, and were happy to find that, after some discussion, the missionaries fell in with our views; and they will, I doubt not, pursue a different course in time to come. One of them expressed his surprise, on conversing with the native brethren, to find them much more decided in relation to this subject, than he had been aware of; and that they were all ready to have the sacrament administered to them in gospel simplicity as a Christian fraternity.

It is not surprising, perhaps, considering the circumstances in which the missionaries have been placed, that they should fall into such an error. They have felt, and justly, that their great business is to preach the gospel and convert souls to Christ, and leave matters of form and ceremony to take care of themselves. They must naturally, too, feel unwilling to expose their converts to persecution by having them separate from their former connections, and would wish to indulge them as far as they could in conforming to rites and services in which they had been educated. I felt the force of these considerations, and realized while on the ground, as I never did before, the many and great difficulties, with which, it must be confessed, this whole subject is environed. Still the error adverted to was not one to be passed by. We felt it to be a great one; we discovered it at some other stations besides Broosa; and we have not been backward to object to it wherever we have found it. There is no room for a compromise in this matter. The nominal Christian churches in this part of the world—the Greek, Catholic, and Armenian—I am constrained to regard as fundamentally unsound, both in doctrine and worship; and if to abjure all fellowship with these errors exposes our converts to persecution, it must be patiently submitted to. It is just what the primitive disciples had to encounter as the price of their salvation, and there is no easier way now than formerly of entering into life.

I am happy to add, that whatever difference of opinion may have existed among any of our missionary brethren in relation to this subject, it has passed away, and all I believe are united in what I regard as correct views. May the wisdom which is from above ever guide them in the many questions of practical difficulty which must arise in the prosecution of their great work. They are men who study to know the will of God, and the Christian community will put confidence in them.

In regard to the station at Trebizond, the next visited by us after Broosa, we were most agreeably disappointed. Our voy-



age thither we contemplated with not a little dread. It was some six or seven hundred miles over the Black Sea ; it was in the depth of winter, and several storms had recently occurred of great violence. But duty required that we should go ; and taking leave of our kind friends at Constantinople, we embarked on board the Austrian steamer Metternich, Jan. 30th, and had a most delightful passage, over a smooth sea, under a bright sky and a warm sun, and with charming scenery in sight from the land much of the way to Trebizond. We arrived on the morning of Feb. 2d, and had a hearty welcome from our missionary friends whom we found well.

I have said, we were happily disappointed in the state of the mission in this place. We found it in a much more prosperous condition than we anticipated. Our pleasant voyage thither, the fine weather while we were there, the delightful situation of the town, with its surrounding scenery and general appearance of thrift—so strange a thing to notice in a Turkish town—all combined to prepare us to receive a favorable impression from whatever of moral fruitfulness we might discover on this field. More was visible than was expected, at least by me. The field itself is one of much promise. There are many villages at no great distance from Trebizond, in the interior and bordering on the Black Sea at the north, each containing a considerable Armenian population and all accessible to Christian influence. Within the diocese of the bishop residing at Trebizond are 8,000 Armenians, among whom are many inquirers after the truth and some who appear to be true disciples of Christ.

We soon discovered from various sources, that the gospel, as ministered by our missionaries, had gained a very decided influence in Trebizond. We saw a considerable number who gave good evidence of piety. On two successive evenings we had an interview with a much larger number, who are more or less enlightened in the knowledge of divine truth, and who are called 'gospel readers,' because they are accustomed to meet together for the reading of the gospel. These meetings were most deeply interesting ; I can never forget them, and I trust I shall never lose the good savor they left on my mind. Each of us addressed them, using Mr. Johnston as our interpreter ; and never did I speak to an audience more deeply attentive and serious, or when I thought the seed of the word was falling into better ground.

At the time we were there measures were in progress against the friends of the gospel. They appeared exceedingly well in this trial of their faith ; and in the meekness and patience with which they awaited its issue, they reminded me strongly of primitive times and of primitive piety. The storm, as we after-



wards learned, soon passed away, leaving the objects of its fury unharmed. It excited very peculiar emotions in my bosom to find myself on ground where men are exposed to persecution, to be imprisoned and banished for meeting together to read the gospel and pray. But such is the spirit of the religion that prevails in the oriental churches.

From all I could learn, it seemed to me probable, that if the Armenian people in Trebizond were at liberty to act in accordance with their real views and wishes, fearless of persecution from their ecclesiastics, a majority of them would declare themselves favorable to the missionaries, and readily receive from them the word of salvation.

It is much to be regretted, that Mr. Johnston, whom I found to be a most excellent man and eminently qualified to be useful to the Armenians, is likely soon to be obliged to leave the field, in consequence of the protracted ill health of his wife. I am happy to say that Mr. and Mrs. Bliss who went to reside there about a year since, appeared to be much interested in their work and promise to be very efficient and useful missionaries. They are making rapid progress in the knowledge of the language, and should Mr. Johnston be called to leave, I know no one who would be likely to fill his place better than Mr. Bliss. As Mr. Benjamin, now at Athens, is soon to remove to Trebizond, the station there, I trust, will continue to be well manned, and the work of the Lord, so happily begun, will go on with increasing power.

Having finished our visit to the different missionary stations in Greece and Turkey, and taken an affectionate leave of the beloved friends, with whom, in our various and wearisome journeyings, we had found so pleasant a home, we took passage at Smyrna, on the 29th February, and departed for Syria. On our way thither we spent part of a day in Larnica, on the island of Cyprus, where our Board once had a missionary station, and where we visited the grave of Mr. Pease, who died on this field. The deepest impression I received from my visit at Larnica was, that it is a poor, miserable, filthy, sickly place, and not an eligible site for a missionary station.

We arrived at Beirût on the 5th of March, and found our brethren there, as every where, most happy to see and to welcome us to the hospitality of their families.

The mission in Syria has from the first been subjected to great trials, and to many adverse influences. But a visit to the field has in some good degree restored my confidence and re-animating my hopes. Difficulties I know may arise in future. We have perhaps reason to expect them. Changes must take place, but my prevailing hope is, they will be changes for the



better. I would say, notwithstanding the somewhat discouraging experience of the past, let our mission in Syria be sustained in vigor and activity. It may be that the trials of the past will suffice; that future trials will not come; or if they come, that God will overrule them for good to our brethren and the people for whose salvation they have so long been laboring.

At Beirût and at Abeih on Mount Lebanon, the stations now occupied by the mission, there is a reasonable prospect that our missionaries will be permitted to pursue their work in quietness and peace; and under the somewhat new, and, as I deem them, more favorable arrangements of the mission, I have strong hope that God will own their work and crown it with his blessing. The field, as described in a report drawn up by a committee of the mission, is certainly a most important one; and it is far more promising of success, under due cultivation, than I had supposed. The people in the towns and villages, both around Beirût and on the mountains, are accessible, and in many cases are asking with great earnestness for the establishment of schools and for the preaching of the gospel. They are, too, wherever any measure of freedom is enjoyed,—and much freedom is enjoyed by the Druzes and other hardy mountaineers,—a people possessing many fine elements of character. They are industrious, enterprising and intelligent. I like the Arab character. Give it room for development and expansion, train it under the influence of the gospel, imbue it with the love of God and the hope of heaven, and it will become a noble character. Some of the native converts whom I saw at Beirût, appeared to me very sound, judicious, excellent Christians. Two or three of these might be usefully employed in the ministry, and will I presume, ere long, be introduced into this office. In order to provide competent teachers of schools and raise up a well qualified native ministry, it has been resolved to establish a seminary of the higher class at Abeih on Mount Lebanon. Mr. Calhoun, who removes from Smyrna to join the mission in Syria, is to take charge of the institution, and I deem him well qualified for the duties of his important station.

That the whole energies of the mission might be turned directly to the work of converting souls through the preaching of the gospel, it has been determined to suspend for the present the operations of the press. This I deem a wise measure; and as all the missionaries appear to be united in love, and to be harmonious in their views of policy and measures, I anticipate a new impulse to their labors, and I cannot but hope that our churches will ere long be cheered with good tidings from this mission.

Our next and last visit was to the station in Jerusalem. There,



our work was soon done. In regard to this city, viewed as a field for missionary labor, I saw nothing which should give it any special claim on the attention of our benevolent societies. It has indeed a considerable population, amounting perhaps to seventeen or eighteen thousand. But it is such a population as seemed to me to bear a near resemblance to the contents of the sheet, which Peter saw let down from heaven by the four corners. It is composed of well nigh all nations and of all religions, who are distinguished for nothing so much as for jealousy and hatred of each other. As to the crowds of pilgrims who annually visit the Holy City,—a gross misnomer, by the way, as it now is,—they are certainly no very hopeful subjects of missionary effort; drawn thither as they are chiefly by the spirit of superstition, and during the brief time they remain there kept continually under the excitement of lying vanities, which without number are addressed to their eyes and poured in at their ears.

I have thus expressed some of the impressions made on my mind by my recent visit to our missionary stations in the Levant. It has been my constant desire and prayer, in this whole tour, that my mind might be in such a state that it should receive just impressions from all that I saw and heard. And I have wished to communicate in this letter, just the views I have been led to entertain.

Before I close this communication, I wish to add a few thoughts on some topics, which could not so well be introduced under what I had to say respecting the several stations that have been visited.

Permit me then, in the first place, to bear testimony to the general excellence of character possessed by the missionaries now employed in this extended field. Among so large a number there will of course be diversity of gifts and relative qualifications; and to think of finding them without faults would be to expect more than falls to the lot of humanity even in its best estate. But taking them as a class, I hold our missionaries to be men of rare excellence; intelligent, judicious, faithful, and devoted in an eminent degree; free from every spice of bigotry, of a large Christian charity, that rejoices in the truth and delights in seeing the kingdom of Christ prosper, whoever may be employed as the instruments of accomplishing it. Some of them I knew before they left our country; all of them I know now by many days and weeks of intimate intercourse in their families, and in the transaction of business of various and important interest to themselves and the missions; and I feel it to be both my duty and my happiness to say, that I have never



Intercourse with the Missionaries—Their feelings and deportment towards Missionaries of other sects.

known men who appeared to me to have greater simplicity of purpose, or a quicker sense of obligation, or a more earnest desire to know and do what is right and pleasing to God. It is owing to this, I doubt not, that in our numerous discussions and deliberations, some of them involving questions of no small difficulty, and often of much delicacy, there has been not the slightest interruption of kind feeling, and we were able to come to conclusions and adopt measures in which all were entirely united. Removed as they are far from their own country, among people of strange customs and habits, and often called to act in circumstances peculiarly difficult and trying, it would be wonderful indeed, if they did not sometimes err in judgment and fail of coming up to the full claims of duty. This they felt and willingly acknowledged, and were ready to hear from us, with entire kindness, whatever suggestions we had to make, bearing on their habits and the mode of conducting the missions. And such suggestions we did make with perfect freedom and plainness whenever we had occasion.

And here I deem it proper to say that I have been greatly gratified with the honesty and fidelity as well as judiciousness, which have marked the intercourse of Dr. Anderson with the missionaries and their families. Wherever any thing seemed amiss, he has not been backward to point it out, and suggest the remedy; and he has always, I believe, done it in such a manner as to strengthen confidence and conciliate kind feeling. For myself I may say, that I have taken the liberty, which has indeed been readily conceded to me and urged upon me, to state any thing and every thing which I supposed had a bearing on the prosperity of the missions. I have been as ready to point out faults, as to express commendation, and I have done both wherever I thought the good of the common cause required it.

I have been anxious to learn the spirit cherished by our missionaries toward those of other denominations laboring with them on the same field. I have felt the greater interest in this subject on account of the controversy, which has for some time been going on in our country touching the conduct of a missionary at Constantinople. I have wished to know the spirit of our brethren; to ascertain whether they were, as has been said in certain quarters, bigotted and jealous of the influence of others. I have discovered nothing in them that savors in the slightest degree of such a spirit. I believe them to be men of large, catholic feelings, ready to embrace in the arms of christian love all who manifest the christian spirit, and to welcome into the field of the common Master all, of whatever denomination, who truly love his name and seek to promote his cause in a spirit of kindness and charity. In the



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Episcopal Missionaries have no peculiar advantages in Missions to the Oriental Sects.

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matter of the controversy referred to, without pretending to go into the details of the case—I believe our brethren at Constantinople have acted simply on the defensive, and have wished only to shield that cause from harm, which relates to the salvation of perishing souls around them, and to which they have devoted their lives and their all. Let them not then be charged with jealousy of the influence of others. Let that influence be free from the spirit of sect; let it be kind, christian, catholic; and from whatever quarter it comes, or whatever name it bears, I am sure it will find only a cordial welcome from our missionaries, whether at Constantinople, or any other of our stations in the Levant; and they will rejoice greatly to see it gathering converts to Christ more numerous and holier than their own.

I may here, as well as any where else, make a passing remark respecting a subject, which is exciting not a little attention, and intimately concerns the prosperity of our missions. It has been claimed that the plain, simple forms of congregational worship adopted by our missionaries are not adapted to the habits and tastes of the people of the East; and that the more stately forms of episcopacy, with its different orders in the ministry, have a great superiority in this respect. This view of the case has appeared to me plausible; and being on the ground, I was desirous to examine and to understand it. The conclusion to which I have come, after the most careful inquiries I could make, is, that the claim in question has not the least foundation in truth. It is a mere imagination, nothing more. The truth is, the churches in these countries are all overlaid with forms and rites and ceremonies and numerous orders of clergy. The life of religion is lost, buried up beneath them. And as soon as any become interested in true spiritual religion, they are utterly displeased and disgusted with what has so long kept the light of life from them, and which they know can only operate to keep the people in error and delusion. They at once therefore feel disposed to cast off all forms and ceremonies of human invention, and show a decided preference for the plain and simple modes of worship and discipline adopted by the missionaries, and which are obviously of scriptural authority. The testimony on this point I found at all our stations to be uniform and decided; and from all I saw and heard relating to this subject, I am fully persuaded that episcopacy, far from having any superiority in the matter referred to, is encumbered with some difficulties from which our plainer and simpler system is free. There is no lack of forms in these eastern churches. Forms are indeed their destruction; and whoever would succeed in building up in the midst of them a pure and spiritual kingdom of Christ, must rely, not upon forms



or outward rites of any kind, but upon the pure word of God, ministered in power, and upon such modes of worship only as bring the soul into direct communion with divine truth and the spirit of all holiness.

The missionaries are hereafter to receive stated salaries. This, I trust, will be found more economical than the former method of affording a support from a common stock. To form a correct judgment as to the proper amount of the salaries, it is necessary to have been on the ground, and to know the necessary expenses of living in the circumstances in which the missionaries are placed. Having been present at the deliberations on the subject, I am prepared to say, from the best knowledge I could obtain, that the salaries agreed upon are only such as are necessary to afford a comfortable yearly support. I fear indeed that in some cases they will be found inadequate to this, and that the missionary may find himself embarrassed in his work—by being obliged to ask what he shall eat and what he shall drink—an evil, which, if it should exist, would demand to be removed.

In passing through these lands, and witnessing the many and great difficulties which lie in the way of building up the kingdom of Christ in the midst of these corrupt oriental churches, I have felt more deeply than ever, that the men sent forth to engage in this work should be men of first rate character; clear minded, bold, judicious, self-denying; with a patience that never tires, a perseverance that never turns back, and a faith and hope that draw daily resources from above and continually strengthen the soul in God. Ordinary men will not do for this field; fickle-minded men will not, nor men who are timid, or melancholy, or who soon faint under discouragements and trials. Such men have no vocation to engage in the work which demands to be done in these dark lands, where Satan's seat is, and where all his hosts and instruments of war are trained and burnished for most successful combat. Such men entering this field only dishearten and embarrass those who have been long in the service. This is a matter which demands the serious attention of the directors of our missionary societies, and of our young men of piety and talents; and every means should be employed, commencing with the family, the sabbath school, and the church, and then extending to the college and the theological seminary, to raise up an able, holy, and efficient class of missionaries to go forth and reap these fields now white unto the harvest. Again and again have I felt, when casting an eye over these wide fields, that it would not be permitted the present generation to gather the



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Kindness of the People of his Pastoral Charge—Farewell Request of the Missionaries.

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harvest, because there is not more faith and prayer in the church, and more holiness and power in the ministry.

But it is time to bring this protracted communication to a close. I thank God that I have been permitted to visit these lands, and to visit them in company with my much esteemed friend and brother, who has been sent out to survey the state of our missions and devise measures for the promotion of their prosperity. It is a privilege I never expected to enjoy, till within a very few days before I was on my way over the great deep. I gratefully acknowledge the kindness of the dear people of my charge in consenting to my long absence from home; and I devoutly give thanks to the great and good Being, who has thus far preserved me and my companion in travel in the enjoyment of uninterrupted health, in the midst of our long and wearisome journeyings, and is now affording us the delightful prospect of soon returning to our beloved homes, and to our happy, happy country, endeared to us more and more by all we have seen in the far East.

I should fail of my duty and do injustice to my feelings, if I did not commend our beloved missionary friends now toiling in these lands, anew to the confidence of the Committee, and to the patronage and prayers of the Christian community. My opinion of them as good and faithful men has already been expressed. In our parting meetings with them and their families at the different stations,—meetings of great affection and tenderness, never to be forgotten and never to be renewed,—we received it in charge from them to bear home with us, as their first and chief request, that Christians in America would continually remember them in their prayers, and extend to them love and confidence. We pledged our word that this their parting request should be made known—which pledge is here redeemed.

With earnest prayer to the Father of lights that he will impart all needed wisdom and fidelity to the Committee in the discharge of their great and difficult duties,—rendered far greater and more difficult in my view, by the survey I have taken of our missions in these lands,—I subscribe myself yours in the faith and fellowship of the gospel,

JOEL HAWES.







