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1852

[1852] Proceedings of the American Christian Bible, Missionary and Publication Societies for the Year 1852, Together with Other Documents

George R. Hand

American Christian Missionary Society

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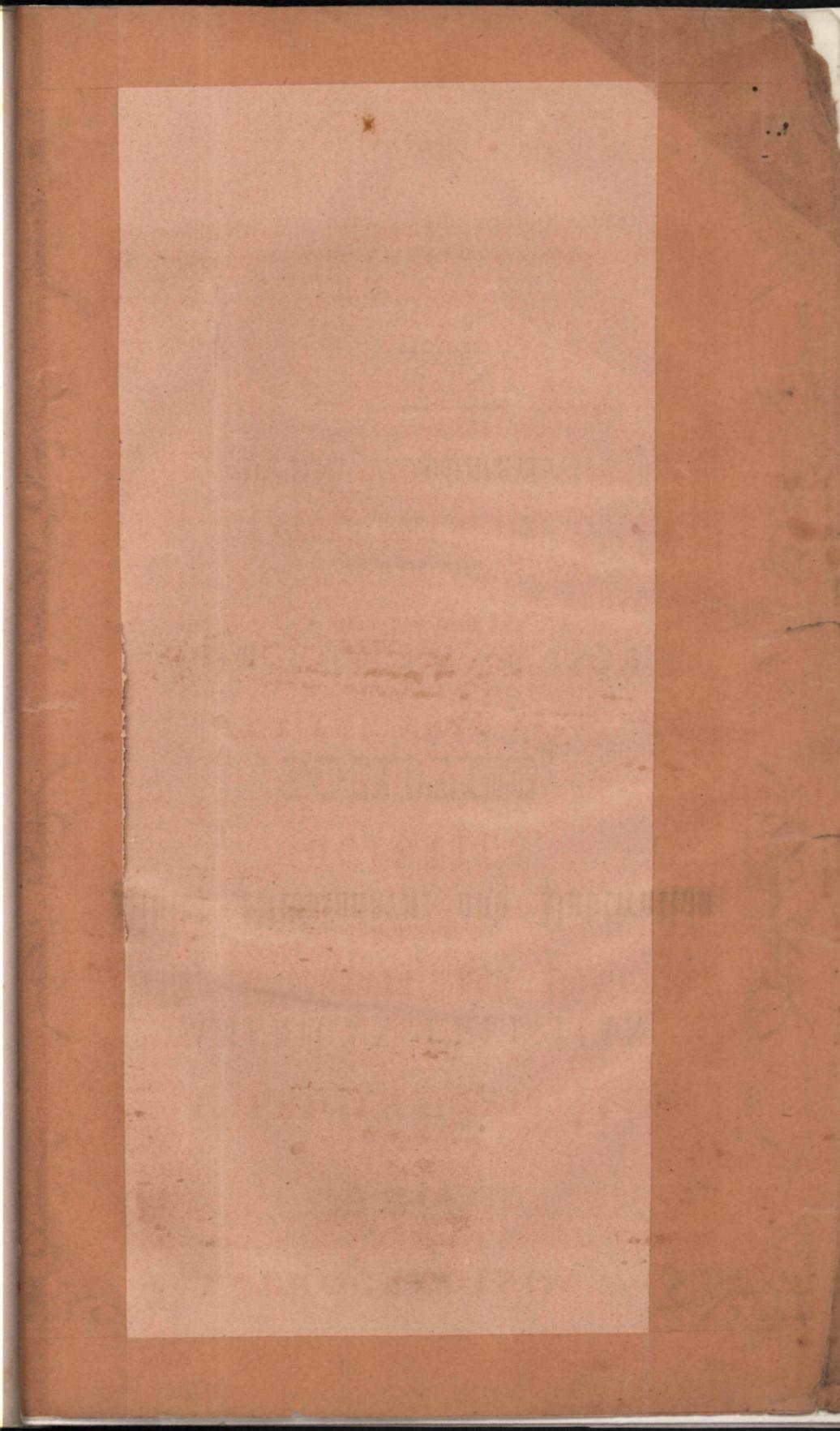
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PROCEEDINGS
OF THE
AMERICAN CHRISTIAN
Bible, Missionary, and Publication
SOCIETIES,
FOR THE YEAR 1852;
TOGETHER WITH
OTHER DOCUMENTS.

CINCINNATI:
PRINTED BY I. HART & CO., 41 SECOND STREET.
1852.



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PRINTED BY T. WHEELER & CO. AT THE SECOND PRINTING
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MINUTES

OF THE

American Christian Bible Society.

PRESIDENT'S ADDRESS.

CHILLINGWORTH attained a posthumous immortality by the utterance of his renowned maxim: "The Bible, the Bible, is the religion of Protestants." There is seeming truth in the proposition when Protestantism and Romanism are compared; but among Protestants the Sacred Scriptures are the high court of appeals, to which are carried up questions of difference between great communities, rather than matters of investigation between individuals, or parties of the same church. Do not Protestants settle questions of faith and manners rather by the creed than the Scriptures? Indeed, the precise modern use of the Bible with all religious parties, is to determine the scripturality or unscripturality of creeds as compared with each other. This is the only ecclesiastical field on which the Lord and his hosts are permitted to fight on their own account. In the pulpit, Moses and prophets, Christ and apostles, are made to do battle for the accepted form of religion, behind the intrenchments of the party. In the presbytery, synod, assembly, conference, and consistory, they are corps of reserve never seen upon the field. The war there is for orthodoxy, and the Confession, or the Discipline, is the umpire. In other denominational collisions it is that we find the inspired heroes doing any important service, and even there the Greek and Latin fathers frequently figure as largely as they. We, brethren, have found a more excellent way than these, or any of these methods. We have no human Confession of Faith—ours is divine. "Flesh and blood hath not revealed it to us," "but our Father which is in heaven." The primitive church was founded on it, and here we have built. The inspired Scriptures are our religion *canonical*; these Scriptures believed, are our religion *experimental*; and these Scriptures obeyed, are our religion *practical*.

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More than the Bible, is more than the truth : less than the Bible, is less than the truth. In taking it, and it alone, we embrace all truth, and reject all error. Then those, and those only who have taken our position, can appropriate the maxim of Chillingworth : "The Bible is our religion."

But what is the Bible ? It is ideas and thoughts, contained in the inspired Hebrew and Greek, which are called "the Bible." The words of any other language, so arranged as to contain these thoughts, are equally the word of God with the originals themselves. From this proposition we deduce two others, of equal certainty, and of great importance. 1st. We may now be in veritable possession of the word of God in our vernacular, by having the ideas contained in the original. 2d. No existing translation is any further the word of God than it contains the exact ideas and thoughts embraced in the sacred originals. Is then our common version the word of God ? To this question I reply, that admitting the excellence of the received version of the Sacred Scriptures, in comparison with others of the sixteenth and seventeenth centuries, its original defects, and defects arising from changes in the English language in two hundred and forty-one years which have succeeded its publication, demand a new version, or a revision of the old one, carefully made in conformity with the present standard of pure English.

Impressed with this conviction when we formed this society in 1845, as the initial of the societies since called into being, we drafted the preamble to the constitution so as to imply the duty of faithfully rendering the mind of the Spirit into all languages. Our society was the first to assume this ground, and when the Bible Union sprang into existence, we cordially welcomed her into the field, and resolved to aid her in the commendable work of making a pure English translation. It is already stated that King James' translation has original defects. These defects might have been anticipated from the circumstances under which it made its appearance.

1. It was sectarian. It was entirely the work of members of one sect. There was no concert of religious parties ; and the Episcopalians, charged with the translation, were forbidden to disturb the faith of the people in the establishment. If ever translators were liable to party bias, those who made the common version were sorely tempted ; and no one can contend that they passed entirely unscathed through the trial. The canonization of the New Testament writers as saints, and the foot notes of 2 Timothy and Titus, omitted even by the vulgate, are good evidences, among many others that might be cited. These foot notes are universally acknowledged to be uninspired, and their insertion can be accounted for only upon the supposition that they were intended to favor prelacy by superadding a statement nowhere found in the Scriptures, or sustained by them,

2. The translators, being forbidden to disturb the religious adhesion to the Church of England, or the political adhesion to the crown, the translation was committed to monarchism. Hence in 1 Samuel, x, 24; 2 Samuel, xvi, 16; Kings, xi, 12; 2 Chronicles, xxiii, 11; we have the imploration, "God save the king;" mainly because it is the national incense to royal vanity in England. "May the king live," is all that the original contains.

Indeed it was not to be expected that the son of the injudicious Catholic princess, Mary, Queen of Scots, himself raised a Catholic; afterward, to secure the Scottish throne, a Presbyterian; and at a later date, an Episcopalian, to succeed to the crown of the renowned virgin queen, in the British isles, and to be *Dei Gratia* "defender of the faith" to the Church of England; I say it is not to be expected that a weak, credulous, pedantic prince, taught duplicity by the circumstances of the times, of a convenient conscience in religion, and sworn to absolute power, should, in appointing the men and prescribing the rules for a translation, have a higher aim than to support the political and ecclesiastical policy which supported him. History has said—"His good qualities were unstatesmanlike, and his bad ones unmanly and puerile." The Puritans asked the translation, but he gave it into the hands of the prelatists to execute.

3. It is not a complete translation. That is complete which has all its parts. This needs more translating to make it complete. Many Hebrew and Greek words are merely naturalized foreigners in the community of biblical words; and as long as they are in the sacred canon, they stand in open rebellion to the law which the apostle Paul announced in Corinth concerning speaking and praying in an unknown tongue. Among these are, "hosanna," "hallelujah," "anathema maranatha," "mammon," "raca," "baptize," etc. In transferring, rather than translating such words, our translators have not followed the example of the inspired writers, who succeed any foreign word they introduce, with the expression—"which is interpreted." For instance: "Eloi, Eloi, lama sabachthani; *which is interpreted, My God, my God, why hast thou forsaken me?*" "Corban, *that is to say, a gift,*" etc. God's purpose is to be understood, and we should not mask his Gospel so as to make it unrecognizable by the world, "but by manifestation of the truth commend ourselves to every man's conscience in the sight of God; for God, who commanded light to shine out of darkness, has shined into our hearts, to give (to others) the light of the knowledge of the glory of God in the face of Jesus Christ."

4. The meaning of the original is indeterminate, in consequence of want of uniformity in the terms by which many words are represented. The exact idea of the original should be represented by vernacular equivalents and these equivalents never varied but by necessities of the context. But the dead languages in which God's word is embalmed, were not as well understood in the time of King

James as they are now; for the highest privilege of moral free agents is, that each succeeding generation may improve upon the errors of the last. The amount of diversity in meaning giving to some Hebrew words, is almost incredible. In one instance a Hebrew word of one form, has ninety-three different significations; and in another, an English word, (destruction,) is made the equivalent of thirty-two Hebrew words. Critics have pointed out similar faults during the entire existence of the version, and every Lord's day bears testimony to the universality of the complaint against its inaccuracy, in the corrections proposed from the pulpit. Most commentators and critics have recommended a revision of our version, and many of them have undertaken it on their own account. Wesley, Doddridge, Macknight, Campbell, of Mareschal College, Wakefield, Thompson, Stewart, with many others, have translated the Bible in whole or in part. The American Bible Society, on the authority of one man, has made near twenty-four thousand emendations, and yet the grossest mistranslations, and indeed nearly all the defects we complain of, remain untouched.

5. Our translation abounds in unnecessary indelicacies. Every pastor, every Christian preceptor, every Sunday school teacher, every father and mother knows the embarrassment of which this defect is a fruitful source, in popular and family Christian education. But this hesitation and the unwelcome blush are wholly unnecessary. A correct translation will remove the cause, and enable us to throw the word of God, without reservation into the bosom of our population, without fear of wounding delicacy or corrupting good taste. As a classic the word of God is remarkable for its purity and spirituality; and although it reveals humanity in the severe and naked simplicity of Grecian statuary, you may peruse its pages, when rightly translated, as one advances through the aisles of Parian marbles, or rather, through Eden bowers, and not be "ashamed."

6. Our translation abounds in numerous mistakes in grammar, and dullness of expression. Sometimes the meaning is wholly inappreciable. A few examples of this character are sufficient: 2 Corinthians, iv, 3, 4: "But if our Gospel is hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not," etc., This is neither grammatical nor logical. Take another: Romans vi, 17: "God he thanked that ye were the servants of sin." This is a singular subject of thanksgiving. Rightly rendered, the difficulty vanishes: "Though ye were the servants of sin, ye have obeyed." The remainder of the verse is susceptible of equal emendation. This list could be swelled to a volume.

But in the second place, a revision of our English Bible is demanded in consequence of errors arising from changes in our language during the two hundred and forty-one years which have succeeded its publication.

In one particular, few translations will ever resemble the sacred originals. They have not changed for two thousand years past. The Hebrew had attained its perfection before the captivity, which, for a time, denationalized the Jews, and destroyed their vernacular by mixing them with a people of another language. The Greeks shared a similar fate. Shortly after the revelation of Jesus Christ was committed to its keeping, it, too, ceased to be the living tongue of a living race. Both Jews and Greeks lost their spoken language, but they have a glorious revenge in the dominion obtained by their literature over the civilization of succeeding ages. It is a dominion which shall know no end nor change of dynasty. These languages shall live while time lasts, in unchangeable purity and beauty. The destiny of the English, however, bids fair to be different. It can only become universal by being universally spoken; and during this period of conquest, it must undergo, as it has already done, immeasurable changes by its wholesale appropriations from the tongues of the living and the dead, and by the consequent displacements of old words and phrases. These causes have led it to change exceedingly within the last three hundred years, and more especially since King James' translation was made.

Language, as the spoken and written thought of a people, grows with that people's arts, sciences, commerce, and general intelligence. The past ages have been pre-eminently progressive, and the English language has adorned itself with the utilities and beauties of every polished dialect, living or dead. Its capacities have been immeasurably increased, and its presents copiousness and accuracy are without parallel. It chiefly fails in its orthography.

Now it is either right, or it is not right, to provide for these changes in language by translations or emendations of existing translations. Who can show that it is not right? Has not God always expressed his thoughts in the language of the people whom he addressed? Did not Ezra read the Hebrew, and then translated it to the Jews when they had lost the language in Babylon? Can any anti-revisionist expound to me the phenomenon of the living, fiery tongues of pentecost? On that day of wonders—that natal day of Christianity, God was the greatest of translators. He supplied twelve amanuenses with words in a score of languages, extorting from the multitude of nations the expression, "How hear we every man in our own tongue wherein we were born?" God vindicates translations and revision by a multitude of tongues, by the gift of tongues itself, the great demonstration with which he opened the reign of favor. The symbol of Christianity is the divided tongue rather than the cross.

To enumerate the defects of King James' version arising from a change in language, would be an Herculean labor. The book has been a depository of provincialisms and obsolete expressions. Though at the time of its origin, before the birth of criticism, it

was the standard of pure English, there is not now alive the teacher who would risk his reputation or his success upon the assumption of its continued paramount authority. From among the obsoletes may be selected a few as samples of the remainder. *Ravin*, for plunder—Exodus xlix, and in eight other places. *Carriage*, for the things carried, rather than vehicles. *An hungered*, for hungry. *Leasing*, for lying. *Wist*, for known. *Wax*, for become. *Twain*, for two. *Muffers*, for vails. *Trow*, for think. *Straitly*, for strictly. *List*, for please. *Seethe*, for boil. *Poll*, for dress the hair. *Sod*, for boil. *Quick*, for living. *Taches*, for hooks. *Habergeon*, for breast-plate. *Fray*, for frighten. *Bewray*, for betray. *Holpen*, for helped. *Worth*, for betide—Ezekiel xxx, 2. *Bruit*, for noise. The obsolete phrases are very numerous. "Hunger bitten," "Good man of the house," sound out of date with a people who employ "famished" and "householder" for the same purposes now-a-days. "Take no thought for the morrow," has long since been condemned by sound criticism as a very cumbrous method of condemning over-anxiety about the affairs of this life. Equally awkward is 2 Corinthians, viii, 1: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia. This is not the standard of pure English; nor is this better rendering than 1 Thessalonians, iv, 15: "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep." "Do you to wit," and "prevent," however well they expressed the meaning of the original two and a half centuries since, are poor equivalents for "make known" and "anticipate" now. Indeed, it is folly to talk of our antiquated literature being the standard of pure English, when it is a universally acknowledged truth, and the fundamental law of rhetoric, that the *present* use of good writers is the arbiter of correct speaking and writing in any tongue. Present reputable use is the law of language, and no writer, speaker or teacher, could find readers, hearers, or pupils, if, neglecting this maxim, he should clothe his thoughts with the dictum of the books written by King James, or that of his translators.

For the operations of the society, I must refer you to the report of the Corresponding Secretary, mentioning only that our board has contributed the proceeds of the agencies employed the past summer, amounting to \$445.58 in money, and about \$3,000 in pledges, and \$507 additional in cash from the general funds, to the Bible Union, for the specified purpose of aiding in the revision of the English Scriptures. It may be added that our colporteurs have done good service in their several fields of labor.

The word of God liveth and abideth forever. It is incorruptible. It wasted not in its descent from heaven. It has lost nothing in the lapse of time. Ages have not corroded nor depreciated it. It is yet pure and perfect, making wise the simple, and converting the soul;

sweeter than honey, and more precious than rubies. Nations rise and vanish ; for they are sectional, and the creations of temporary interests. The word of God, like his throne, ruleth over all, and will never change while there are sinners, and wants, and sorrows, and death. Ours, then, is an imperishable obligation; but the duty shall never be fully discharged till the pure word, and the whole word, shall be given to our nation and to the whole world. We (I mean all denominations) are sending abroad to the heathen the very best translation that can be procured, while we retain a version vastly inferior in accuracy. Certainly this is an egregious error, and one which shall be most apparent, when, by the rapid advance of our language, these differing translations shall meet on the same ground, carrying distrust and dismay into the field of missionary labor.

CORRESPONDING SECRETARY'S REPORT.

Report of the Corresponding Secretary of the American Christian Bible Society, for the year ending October 19th, 1852.

Bro. Thurston Crane, who was elected Corresponding Secretary at the last annual meeting of the society, resigned during the winter the office which he had so acceptably filled, and the undersigned was appointed in his place by the Board, and entered upon the performance of his duties about the middle of January last. By distributing the burden of the secretaryships of the three societies among three individuals, after the resignation of Bro. Crane, the payment of a salary, except for a depository agent, was dispensed with, and the expenses of this society considerably diminished. Three new appointments of colporteurs have been made by the Board during the year, one of whom, however, Brother Corbly Martin, in consequence of a change in his location, which he did not anticipate at the time of his appointment, has not acted for the society. The other two are Pardee Butler, of Spring Rock, Clinton county, Iowa, and Wm. M. Irvin, of Port William, Clinton county, Ohio. The former of these has undertaken to give gratuitously to the society such services as a due attention to his duties as a preacher of the word will permit. The latter is employed at the usual salary, and devotes his whole time to the work. The engagements of the colporteurs formerly employed by the society have recently expired, and they have not desired to renew them. Indeed, it has appeared to be a difficult matter to procure competent and faithful colporteurs among our brethren. A few applications have been made which the Board did

not think favorably of, but there are doubtless many who have not made application who might have been employed with advantage to themselves and to us.

The monthly reports of the colporteurs who have been engaged in the work indicate that their labors have not been unneeded, and what is better, have not been in vain. The word of life has been supplied to those who are destitute of it; its teachings have been explained to them, and they have been urged to its constant perusal. Those who have been found to possess the volume, but to have no acquaintance with its contents have also been earnestly commended to its perusal. Much good seed, we trust, has been sown, which shall ripen into a goodly harvest, hereafter to be reaped.

Brother Walter Scott has been employed as agent of the society, to solicit funds in Kentucky; and Brother D. S. Burnet has also, at the request of the Board, recently made collections in northern Ohio as agent for the society. Both of these brethren report the impracticability of making collections advantageously, unless the former provision of our constitution for annual and life memberships and life directorships shall be restored. The expectation that a generous donation will make the donor a member of the society, and identify him with its future interests, is found to be a powerful, and we think not an improper, incentive to liberality. The Board has accordingly, by a unanimous vote, recommended to the society, the proposed alteration of the constitution.

The receipts of the society, as will appear from the report of the Recording Secretary, have been small during the past year. Large amounts are still due upon former subscriptions for life membership. Our brethren, it is true, are awakening from their former lethargy, and beginning to contribute more freely to our societies, and to their State and district organizations. But they have not yet learned as fully as they ought, nor indeed has any other denomination of the followers of Jesus Christ, to practice a liberal and systematic beneficence. How long will it be before Christians learn how small, how inconceivably small a sacrifice it is, nay, how glorious a privilege it is, for the followers of him who gave even his own life for their redemption, to use in his service the bounties they have received from his hand!

The whole of the collections made by Brethren Walter Scott and D. S. Burnet, above referred to, after deducting their compensation, was appropriated by the Board to the American Bible Union, to be used in procuring a revised version of the English Scriptures. And in addition thereto the Board appropriated from its treasury the sum of \$500 for the same purpose. I have accordingly forwarded to the secretary of that institution \$952.59.

The Board have been anxious, in accordance with the expressed wish of the society, and their own individual feelings, to co-operate as cordially and as effectively as possible, with the American Bible

Union, in the glorious work of perfecting the English version of the Holy Scriptures. They have been forced to regret that the difficulty of procuring agents to solicit funds, and the backwardness of the brethren to contribute without solicitation, have kept the funds so low as to prevent a more efficient co-operation. Much more money, however, has been contributed to this purpose by our brethren than has passed through our treasury. For, while we have been inactive, the American Bible Union, and its western auxiliary association have had their agents in the field, and have received large donations and subscriptions from our people. This state of things we do not consider at all desirable. The same money if it had been intrusted to us would have been quite as faithfully appropriated to the object for which the donations were designed. Nay, more so, for the great object which our brethren have in view, is to procure a perfect translation in their vernacular tongue, whereas the object of the American Bible Union is to make translations in all languages. Now, if our brethren would contribute their means through our society, we would see that it should be used exclusively for that purpose.

There is another and a very cogent reason why our brethren should make their donations directly to us. Our numbers are very large, and we are unanimously in favor of the present movement for a new translation; and when the new version is finally produced, the enterprise will be very largely indebted to us for its success. Yet if we neglect our own society, which represents our whole brotherhood, and give our money directly to the agents of the other institutions, our strength will not be felt either by them or by us, nor can we, as a denomination, exert the same influence in securing a faultless translation. And the necessity for duly considering this matter is now the more apparent, since at the recent conciliation meeting in New York, where it was proposed to bring about a harmonious co-operation between the American Bible Union and the American and Foreign Bible Society, one of the most prominent friends of the latter society, who, we believe, expressed the feeling of a large proportion, if not of the majority of its friends, demanded as the basis of a harmonious union, that we should be excluded from a participation in the work of translation. We do not apprehend that this will be yielded by the Bible Union; but we cannot be otherwise than at a disadvantage if we neglect to sustain our own organization, and thereby preserve a harmony among ourselves, and manifest our real strength. Our society did wisely, therefore, when, at the last annual meeting, it called upon those of our brethren who wished to contribute toward Bible translation, to do so through our Board.

There are other reasons why our brethren should sustain our society and its kindred societies. From the nature of our church governments, each congregation is independent and isolated in its action. The societies, if properly upheld, will secure to us all the advantages, without any of the disadvantages, of an organized general church

government. The annual recurrence of their meetings will bring together our brethren from all parts of the country, to deliberate upon and co-operate in the accomplishment of those great enterprises by which God designs to subjugate the world to the kingdom of his grace. Union and harmony will be produced, vagaries and ill-considered speculations in doctrine will be checked, and a uniformity of practice be introduced, while the utmost liberty of thought and of action will still prevail,—for the influence which the societies will exert in producing uniformity, will be only that which necessarily flows from the constantly recurring intercourse and comparison of views of those who are called upon to act together for one common purpose.

This is the reflex influence of the societies upon themselves. But we all, doubtless, have too much confidence in the justness of our views of Christianity, to desire to confine them to this country, or to the sections of this country in which they now prevail. If we wish to propagate them, it will be necessary through the instrumentality of the societies, to send out the missionary, the colporteur, and the productions of our publication society. The colporteur, who goes from house to house with Bibles and tracts for distribution, is instructed to unfold the doctrines of the Bible, as well as to urge its perusal. But in order that our society or its sister societies shall accomplish anything like what will be worthy of them, it will be necessary that their funds be greatly increased. The restoration of life memberships and life directorships, and the constant employment of suitable agents, will do much to bring about such increase. But unless our brethren will adopt some systematic plan of Christian beneficence, their liberality will be constrained and fitful, and our meager treasuries will yield but faint support to our enterprises. May God open the hearts of our brethren, and as they abound in everything, in faith, in utterance, and in knowledge, and in all diligence and in love, may they see that they abound in this grace also.

J. BURNET, JR., *Cor. Sec'y.*

RECORDING SECRETARY'S REPORT.

Receipts since last Annual Report.

From Aaron Lane, Mount Healthy, O.,	\$3.67
“ Isaac Strickle, Wilmington, O.,	1 00
“ W. F. Patterson, Midway, Ky.,	10.00
“ Bethel Church, per J. H. Lockwood,	3.00
“ Marion church, per J. Grafton,	20.00
“ Mayville “ “ B. Franklin,	21.86

From Mogadore church, per J. J. Moss,	9.57
" Akron " " "	9.12
" Stowe " " "	4.33
" Franklin " " "	3.67
" Ravenna " " "	2.72
" Randolph and New Baltimore, J. J. Moss,	1.17
" William H. Lape,	1.00
" David Hill, by R. Garriott,	25
" Thomas Diekey, "	50
" David Jacobs, "	25
" Alexander Maloy, "	75
" John Jennings, "	25
" Joseph Frank, Maysville, Ky.,	5.00
" W. Morton, Ky., by J. Taffe,	25.00
" Caroline Strickle, on L. M.,	5.00
" A. Fenner,	1.00
" Spring Creek church, Cass co., Indiana, by L. Martin,	1.25
" Newberry and Goshen church, by J. McLaughlin,	2.17
" Mrs. M. L. Medary, Bedford, O.,	5.00
" C. H. Gould, Treasurer, interest account,	127.00
" Kentucky State Meeting, by John G. Allen,	30.00
" Enos Adamson, by T. Crane,	1.33
" Sarah Scudder, Jerusalem Mission,	6.00
" Depository, balance for books sold,	25.07
" Mary Gano, Cincinnati,	1.00
" Charles Farquhar,	1.75
" James Sanders, Greensburgh, Indiana,	1.00
" Church in Russell, Geauga co, O,	40.00
" William B. Flinn, Rushville,	5.00
" C. E. Vanvoorhees,	12.83
" Randolph church, Portage co., by J. J. Moss,	6.50
" New Baltimore church, by J. J. Moss,	6.56
" Williamsburg Bible and Missionary Society, by M. R. Milligan,	5.00
" Rachel Mills, Pa.,	2.00
" A sister in Hopkinsville, Ky.,	2.50
" Perry Layton, Mayslick, Ky., on life membership,	5.00
" E. P. Stannels, Frazeyburg, O.,	3.25
" Estate of George H. Caldwell, Rush co., Indiana,	169.00
" Church of Davenport, Iowa,	8.00
" George Sheilds, on L. M.,	5.00
" Mrs. M. R. Lamert,	1.50
" Margaret Dawson, Louisiana,	2.00
" Eliza Cummins,	1.00
" W. W. Bobo,	1.00
" Susan Bryant,	5.00
" Adam Conrad, Cambridge, Ind,	1.00
" Willis Peake, Warsaw, Ky.,	5.00
" Ephraim Fithian, Fairview, Indiana,	5.00
" A lady, by A. M. Leslie,	1.00
" Robert T. Jameston, Ala, for Bible revision,	25.00
" Elizabeth N. Crutcher, by T. J. Murdock,	1.00
" L. B. Crutcher,	1.00
" Rebecca Tomlinson, by A. Trowbridge,	50
" Corresponding Secretary, am't collections made by D. S. Burnet,	231.79
" C. Secretary, am't collections made by Walter Scott,	220.82
Amount paid Treasurer, and his receipt taken,	1123.95
Balance in Treasury per last annual report,	1464.05
	<hr/>
	\$2588.00

Disbursements.

Paid T. Crane, services as Corresponding Secretary and Depository Ag't.	66.66
" Depository expenses,	17.36
" J. A. & U. P. James, for books,	72.35
" E. Morgan & Co., for Bibles,	26.30
" Alteration and improvements in Depository rooms,	20.63
" Jethro Jackson, services as Depository agent,	83.33
" John Young, part traveling expenses to Memphis convention,	12.00
" James Challen, traveling expenses,	27.00
" Printing Minutes of Anniversary,	10.59
" James M. Henry, services as colporteur,	93.40
" One-third cost gas light in Depository, one year,	10.00
" D. S. Burnet, for postage,	1.00
" American Bible Union, for Bible revision,	952.61
" Moore & Anderson, for books, etc.,	50.18
	<hr/>
	\$1537.41
Balance in Treasury Oct. 19, 1852,	1050.59
	<hr/>
	\$2588.00

G. R. HAND, *Secretary.*

TREASURER'S REPORT.

C. H. Gould, Treasurer, in account with the American Christian Bible Society.

DR.

To cash on hand, as per annual report of year ending Oct. 21, 1851,	\$1519.05
Nov. 3d, To cash received from G. R. Hand,	122.38
Aug. 23, 1852, To cash received from G. R. Hand,	315.80
Oct. 19th, To cash received from G. R. Hand,	630.18
	<hr/>
	\$2588.00

CR.

Nov. 3d, 1851, By paid order, No. 87,	\$33.33
" " " " " 88,	17.36
Jan. 5th, 1852, " " " 89,	33.33
" " " " " 90,	72.35
" " " " " 91,	26.30
" " " " " 92,	20.63
" " " " " 93,	50.18
Feb. 3d, " " " 94,	25.00
June 17th, " " " 95,	12.00
" " " " " 96,	27.00
" " " " " 97,	104.59
Aug. 23d, " " " 98,	93.40

Oct. 4th. 1851, By paid order, No. 99,	\$10.00
“ “ “ “ 100,	1.00
“ “ “ “ 101,	500.00
Oct. 19th, “ “ 102,	231.79
“ “ “ “ 103,	220.82
“ “ “ “ 104,58.33
Balance on hand,	\$1050.59
	<hr/>
	\$2588.00

The above is respectfully submitted as my report for the year ending this date.

C. H. GOULD, *Treasurer.*

Cincinnati, Oct. 19th, 1852.

(For the Minutes of the Bible Society, see 49th page.)

CONSTITUTION

OF THE

AMERICAN CHRISTIAN BIBLE SOCIETY.

PREAMBLE.

WHEREAS, The Sacred Scriptures, the Hebrew of the Old Testament, and the Greek of the New, are the only authoritative divine standard, containing the only revelations of God to the human race, extant; and whereas, it is the duty of Christians, who are called “the light of the world,” to acquaint the human family with those revelations, by faithfully and thoroughly translating and circulating them:

We, therefore, to form an agency of the churches for Bible distribution, resolve to unite our labors under the following

CONSTITUTION.

ARTICLE I.—The name of this association shall be the AMERICAN CHRISTIAN BIBLE SOCIETY.

ART. II.—It shall be the object of this Society, to aid in the distribution of the Sacred Scriptures, without note or comment, among all nations.

ART. III.—Any church, Bible cooperation, or other Christian organization, placing its surplus funds in the treasury of this Society,

shall have the right to appoint one member, for each annual contribution, and for every fifty dollars contributed by it, it shall be entitled to another member, and all persons heretofore constituted life members, or life directors, shall continue in the enjoyment of their rights.

ART. IV.—Each contributor of twenty-five dollars shall be a life member, and each contributor of one hundred dollars shall be a life director.

ART. V.—All the officers of the Society shall be *ex officio* members of the Society, during their continuance in office.

ART. VI.—A Board, consisting of a President, nine Vice Presidents, Corresponding and Recording Secretaries, and Treasurer, together with twenty-five Managers, shall be appointed annually, to conduct the business of the Society. The President, two Vice Presidents, Secretaries, Treasurer, and sixteen of the Managers, shall reside in Cincinnati, or its vicinity. The members of the Board shall continue in office until suspended by a new election, and shall have power to fill such vacancies as may occur in their number.

ART. VII.—The Board of Managers, and their officers, shall meet monthly, or oftener if necessary, at such time and place as they shall adjourn to; seven of whom shall be a quorum.

ART. VIII.—The Board of Managers shall have power to appoint such persons as may have rendered essential services to the Society, members for life or life directors.

ART. IX.—At the meetings of the Society and of the Board of Managers, the President, or in his absence, the Vice President first upon the list, then present, and in the absence of all the Vice Presidents, the Treasurer, and in his absence, such member as shall be chosen for that purpose, shall preside.

ART. X.—The annual meetings of the Society shall be held in Cincinnati, on the Tuesday after the third Lord's day in October, in each year, or at any other time at the option of the Society; when the accounts of the Treasurer shall be presented, and a President, Vice Presidents, Secretaries, Treasurer, and such other officers as they may deem necessary, together with a Board of Managers, shall be chosen for the ensuing year.

ART. XI.—The President shall, at the written request of six members of the Board, call a special meeting of the Board of Managers, causing at least three day's notice of such meeting to be given.

ART. XII.—The whole of the minutes of every meeting shall be signed by the Chairman and Secretary.

ART. XIII.—No alteration shall be made in this Constitution, except by a vote of two-thirds of the members of the Society present at an annual meeting, nor unless the same shall have been proposed at a previous annual meeting, or recommended by the Board of Managers.

MINUTES

OF THE

American Christian Missionary Society.

CORRESPONDING SECRETARY'S REPORT.

CINCINNATI, October 20th, 1852.

Beloved Brethren :—Another year's labor has closed. To-day we open a new campaign against the powers of darkness and of death. The occasion furnishes an interesting point from which to contemplate the past and the future.

During the past year, our mission in Jerusalem and the Holy Land has flourished as well as could be expected. On many accounts, the field is one of the most barren on our planet, and nothing short of the most energetic and protracted, as well as expensive effort, can effect anything worth recording. All this was foreseen by those familiar with the subject. Our expectations were expressed by a very low figure; for other missions had fared badly there, and among Jews and Musselmen generally. The following picture of unrequited labor, taken from "The Historical Sketch of the Presbyterian Mission in Damascus," published in 1851, and from other sources, demonstrates the impracticable character of these races, and the difficulty of their conversion.

It was resolved, in July, 1841, by the General Assembly of the Presbyterian Church in Ireland, "to establish a mission to the seed of Abraham." They commenced the mission in Damascus in 1843, with strong forces.

Previous to that time, Damascus had been sometimes visited, but never permanently occupied, by Protestant missionaries. In 1824, it was included in a missionary tour by Messrs. Kink, Fish, and Cook. Ten years afterward, it was visited by the Rev. Eli Smith and Dr. Dodge. In 1837, Mr. Holmes, now of Constantinople, who came to Syria to devote a year to the study of Arabic, spent a few months in the city. During his stay, he had a few boys under his

instruction, and he is still gratefully mentioned by some of the natives. Damascus was again visited in May, 1841, by the Rev. Mr. Wolcott. All these persons were agents of the American Board of Commissioners for foreign missions. Several persons from the London Jewish Society, and perhaps also from other societies, have made passing visits; but no permanent occupation was attempted by any of them, nor were any abiding results produced.

The report embraces a period of eight years, and in different parts of it we have such statements as these :

“Soon after Doeb’s affair, Yusef Shatela, a member of the Greek Church, applied to be received as a Protestant. Applications of like nature have indeed often been made, but generally by ignorant persons, sometimes by immoral persons, and always for some object which they scarcely ever attempted to conceal.”

To this add :

“Sometimes Jews and sometimes Christians, came seeking to join us; but they went away as soon as they learned that they could not gain the particular worldly object they had in view.”

All this demonstrates that Brother Barclay has not fallen upon the worst population of the East. His success has also been greater than usual among the sons of Shem. Not to mention the first six years of fruitless labor by Judson, with similar cases in the South Sea, and those alluded to by Brother Barclay himself, this Presbyterian report of the Damascus mission, thus discourses of the first success, after more than seven years’ labor among the native Damascenes.

“At the afternoon service on the 9th of January, 1851, held in the house of Meshakah, for the occasion, Mr. Robson baptized Ibrahim, son of Mikhati Meshakah, born on the 29th of November preceding. This was the first administration of a sacrament to a native.”

There were but few other conversions of Greeks, etc. An infant of six weeks is the first fruits of Damascus, where they had been regular Hebrew and Arabic service for many years.

We have reason, then, to be much encouraged with the first year’s effort to plant the standard of the cross in the land where it was originally used to torture our Lord, and to crucify his cause.

Instead of this meager show, Brother Barclay, up to the last dates, had gathered a church of about twenty Christian Disciples, in less than two years, including his own family. These persons are generally of the more stable and reflective cast of character, in a society where interest seems generally to rule rather than principle. Among these may be mentioned, three Poles, who, though merely visiting Jerusalem, received the Gospel at the hands of our mission-

ary. They, as Romanist pilgrims to the Holy City, and inquirers after truth, exhibited a rare instance of sincere devotion to principle, in their conversion to a cause which had none of the usual incentives held out in Jerusalem by the officials of wealthy and powerful organizations. I will give Brother Barclay's account of the matter, in his own words :

“JERUSALEM, Jan. 30th, 1852.

“*My dear Brother Burnet* :—Providence permitting, this will either be handed to you in person by Capt. Tabaczynski and son, or else mailed for you in New York. In the former event, it will serve the purpose of an introductory note ; and in the latter, you must regard it as a mere familiar epistle. Should they conclude to stop at Cincinnati on their way to Iowa, you will find them accomplished gentlemen, of polished manners, and what will interest you far more, Christians of the primitive stamp.

“The captain and his son were brought to serious reflection by the unfortunate issue of the Hungarian struggle ; and they came to the resolution, during their long detention in Turkey, to visit Jerusalem as soon as liberated, in the hope of finding a religion that would afford them rather more solace than that of ‘The Beast.’ But vain were all their *Diogenes*-like investigations, for a length of time. Instead of finding that pure, soul-cheering religion which they expected could but be flowering around the tomb of our Saviour, the mummery and superstition which they found so rife in every chapel of the ‘Church of the Holy Sepulcher,’ led them to the conclusion of those who visited the sepulcher eighteen hundred years ago—‘they have taken away the Lord, and we know not where they have laid him.’ At length, however, they accidentally, (or I should rather say *providentially*) found one of our proselytes engaged in reading the Bible ; and, on learning that no man had a right to *forbid Scripture*, that they should not be privileged to read and judge for themselves, gladly accepted a copy of the Bible, and eagerly read it—particularly such portions as they were told would teach them the nature of true Christianity. When I inform you that these earnest inquirers twice attended our public services, and also received instruction informally some half a dozen times, according to the form of sound words, you may safely guess the result. They were so impressed by the simplicity of our services, contrasted with anything they had ever witnessed before, in the way of devotion and instruction, that they were literally ready to ‘fall down on their faces, and confess that God was in us of a truth.’ It would greatly rejoice your heart to witness their joy in the possession of the *truth*, and the earnestness with which they study the Bible. Brother Julius says his highest ambition is to become prepared to preach the Gospel. These brethren, not content with enjoying this great salvation themselves—like one of old, who, when he had found

the Messiah, made it his first business to tell others that he had found Him of whom Moses (in the law) and the Prophets did speak—embrace every opportunity of

‘ Telling to sinners all around
What a dear Saviour they have found.’

Accordingly they explained the nature of the kingdom to a Polander, with whom they met, who, like themselves, had come on a pilgrimage to Jerusalem from religious considerations; and so much of the truth had he already learned from them and another convert, that I felt fully assured, from his earnest countenance and suffused eyes, that the instruction thus conveyed was by no means in vain; and after only two interviews with him, I was fully persuaded that he was altogether a fit subject for baptism; and accordingly, (after spending much of the intermediate time in giving him further instruction,) I baptized him the next morning. After spending a few days with us, he will have to return to his business in Smyrna—a fact that I can but regret—though he is doing a good business there, and I have every confidence in his steadiness.”

For the information of the brotherhood, I would add, that the elder Tabaczynski, mentioned by Brother Barclay, brought the above letter to this city. His history possesses much of interest. As a Polander, he was involved in the struggle which issued in the downfall of his country. Before that event he was imprisoned for several years. His patriotic feelings implicated him in the defection of Hungary from Austria. He was a captain of Polish lancers under General Bem, who makes honorable mention of him in papers which I have seen. When he visited Jerusalem, he was but just released from prison at Aleppo. Then he thought himself a rich man. He went from Jerusalem to Egypt, thence by ship to London, where, instead of meeting his wife and the proceeds of his estate, he is informed by letter that he is a widower, without a farthing. His wife had been dead eleven months, and the Austrian government had confiscated his estate. He is now somewhere in the West, “one of the poor saints” from “Jerusalem.”

In Brother Barclay’s report of a year’s operations, dated February 9th, 1852, and herewith submitted, he suggested the founding of an asylum in the vicinity of Jerusalem, for the mechanical and agricultural employment of indigent converts. His reasons are given *in extenso* in his report. Though he had relieved about two thousand cases of sickness during the first year, he felt the necessity of meeting his competitors on something like equal terms; and as he could not and would not bribe his hearers, he assayed to enable the indigent and deserted convert to maintain himself in exemption from the tribe of want, to which his profession would otherwise subject him. The Board fully coinciding with their mis-

sionary, have directed me to authorize him to appropriate \$1,500 as a commencement of a rural asylum for needy converts. In his last communication he writes as follows :

“ MOUNT OLIVET, June 30th, 1852.

“ *My dear Brother Burnet* :—Your very kind favor of April 20th, was received whilst I was recovering from a two weeks' attack of fever, and greatly did it cheer our hearts and encourage our hands. The wisdom of the measure adopted by the Board in reference to the establishment of the contemplated place of retreat for persecuted and needy converts, I am confident, will abundantly appear when it shall have been fairly tested. I have made inquiries at Lifta, Neby Samwil, Ain Yalo, and other places in the vicinity of the city, and find there will be no insuperable difficulty in the purchase of the land ; though great circumspection is necessary, to see that the title be good and properly transferred. I have, therefore, engaged Mr. Tannus, the Chancellor of the British Consulate, who has bought much land for Mr. Finn and other Franks, to assist me in the purchase. It may also be advisable to write to Mr. Marsh after the purchase shall have been made, and get him to procure a firman, by way of ‘making assurance doubly sure.’ The disposition of the Sublime Porte toward the United States is such at this time, that I anticipate little or no difficulty in obtaining it ; and I am sure, from the interest Mr. Marsh manifested toward us whilst here last summer, that he will cheerfully make application for it, and exert his influence to procure it. As to the brother of whom you speak as superintendent of the establishment, glad indeed shall we be to see him ; and I can assure him that he need entertain no fears about an abundant support after he shall have become acquainted with the proper time of sowing and mode of cultivating in this country ; and this, a very little inquiry and observation will soon enable him to do. High land near the city can be had for about \$50 per acre, but such as can be subjected to irrigation is considerably higher. I regret that I cannot now furnish the desired information about the agriculture of this country, but hope by the next mail to be enabled to give you definite and satisfactory information.”

At the date of this letter, the mission family had retreated to Mount Olivet as a place of safety, until the rainy season should commence.

One of the recent converts was baptized in the Jordan. Thus has this mission put to silence the ignorance of degenerated Protestantism, in the affirmation sometimes heard in this country, that Palestine does not afford waters for immersion. The real difficulty seems now to be, as formerly, to find willing subjects. This illusion of poor blind error would be speedily dissolved, if to some second John the Immerser, should go out, “Jerusalem and all Judea, and all the region round about Jordan, and be baptized of him in Jordan, con-

fessing their sins.' That such scenes may again be witnessed, at Gihon, Bethesda, Siloam, Siloam's Pools, Jordan, and Enon, is most devoutly to be wished.

During the past summer, the Board has been much interested in an effort to get up a New England mission. Much correspondence has taken place between Brother W. W. Eaton and other Eastern brethren, and myself, on the subject, and at one time we supposed the object was gained, and that a flourishing mission would soon be created, sustained by the Eastern churches and our Board, but at the present, nothing is being done. It is to be hoped that the subject will be revived by the new Board, and carried to a successful issue.

The weak churches of New Orleans, Louisiana, and New Lisbon, Ohio, and Buffalo, New York, have been constituted missionary stations, and aided this year. The recent organization of the Ohio State Convention has relieved the Board of the labors formerly projected, or undertaken in this State. This sister institution, commenced under favorable auspices, bids fair to do a good work in the upbuilding of the common cause.

Nothing has been done in regard to the much desired and important Liberia mission, in consequence of the want of suitable missionaries, though letters have been addressed to every quarter from which we could reasonably expect the desired information. Nearly equal difficulties have beset our path in regard to California and Oregon. There is, however, a prospect that our Oregon mission may be speedily commenced.

Last spring I addressed some queries to Brother J. J. Trott, of Tennessee, favorably known, first as a Methodist missionary to the Cherokees, in Georgia, in those perilous times when he and others suffered bonds and imprisonment for their labor of love, concerning the propriety and cost of a mission to the Cherokees. In reply, he gave me the following information, from which the Board has inferred the practicability of the mission—that properly conducted, it would possibly soon sustain itself, and that Brother Trott is peculiarly fitted for the work, by natural endowments, education, experience, and social habits. The probability is, that a mission will be commenced. You will indulge me in reading his letter, full of interest.

“FRANKLIN COLLEGE, TENN., May 29th, 1852.

“*Dear Brother Burnet*:—Grace to you, and peace from God our father and the Lord Jesus Christ.

“Yours of the 4th of May has been received, and I am happy to learn that you are disposed to entertain a proposition in reference to a mission among the Indians. I have had this subject under consideration for several years.

“But you wish me to ‘develop my views in full,’ and to answer certain questions, which I will proceed to do most joyfully, but re-

gret that I am not competent to do the subject that justice which its great importance demands.

"And first, I would advise the commencement of our missionary operations in the Indian country among the Cherokees. My reasons are the following:

"1. They occupy a *central* position among the Indian tribes west of the Mississippi.

"2. They are much further advanced in amalgamation with the white race, in civilization, and in Christianity than any other tribe, and

"3. Many more of them speak, read and write the English language.

"Some sixty years ago, the *Moravians* established missions among the Cherokees, and still continue with them.

"The *Presbyterians* and *Congregationalists* have had schools and churches among them about forty years.

"The *Baptists* have had missions among them about forty years, and the *Methodists* about thirty years.

"All these Protestant churches have done much, very much, towards civilizing and Christianizing the Cherokees. They have not only taught hundreds of them to read the Bible in the English language, but they have also translated many portions of it, with hymns and tracts, into the Cherokee language.

"On the 4th of July, 1827, the Cherokees East met in convention by their representatives, and established a regular republican form of government, which they have improved from time to time, and which they have re-established in the West in a more perfect form.

"The Executive department is composed of a principal chief and second chief, elected by the people, and an executive committee.

"The legislative department is composed of a general council divided into two parts, called the committee and council, elected by the people.

"The Judiciary department is composed of a supreme court, circuit courts and district courts.

"The whole nation is divided into civil and school districts, and a regular system of public justice and public schools is in full operation under the supervision of the general council of the nation. In addition to their district school system, they have two national colleges, one male and the other female, located at the seat of government. These colleges, as well as their public schools, are supported by the interest of an educational fund, reserved to them by treaty, and vested in stock by the United States.

"The Cherokees also have a national press, and publish a weekly paper called the "*Cherokee Advocate*." It is printed in English and Cherokee, for they have a Cherokee alphabet of 36 letters, invented some forty years since, by Guers, a native Cherokee.

"The improvement of the Cherokees was in some degree retarded

by the divisions and difficulties connected with their removal to the West, but they have nearly if not entirely recovered from their unfortunate and unhappy divisions, and we hope and pray that peace and prosperity may attend them in future.

"I have been thus particular in order that the Board of Missions may have the facts before them, from which I infer the propriety of beginning our missionary labor in the Indian country, among the Cherokees, and I doubt not but you will agree with me, in view of the above facts. I will now answer your questions.

"1. 'Can you be as effective in your labors among the red men as among the whites, labor for labor?'

"Suppose I could not, would that prove the impropriety of the mission? Is Bro. Barclay making as many converts in Jerusalem, as he could make in some city of the United States? I might not, for several years, make as many disciples in the Cherokee nation as in Tennessee, but ultimately, I might do much more good. I have no doubt but much good might be done by a faithful evangelist among the Cherokees, and if we go from home, we could not go to a more promising field. So, if we have men and means to operate abroad at all, we should send one or more to the Indian territory. I lived ten years with the Cherokees, am acquainted with nearly all the principal families, many of whom are relatives of my family, and a few are already disciples by my humble efforts. So that in process of time, I think it is probable I might do as much, if not more good among the red men as among the whites.

"2. 'What will be the probable cost of your enterprise, per annum?'

"ANSWER. My judgment is, that \$500 would be sufficient for a man with a family, and \$300 for one without a family.

"3. 'What is the line of conduct you propose?'

"ANSWER. Among other Indian tribes a missionary school might be necessary, but among the Cherokees that would be unnecessary, as they already have a regular system of public schools. I would, therefore, settle my family in Washington or Crawford county, Arkansas, near the line of the Cherokee nation, or in the nation, which perhaps would be preferable, and travel through the nation as a regular evangelist. In the second place, as we have churches convenient to the nation, I would seek to bring the churches planted among the Cherokees in co-operation with those in Arkansas, so that they, in process of time, might be attended by other preachers. This arrangement would enable the missionaries to extend their labors to more destitute regions, and to other Indian tribes.

"I hope this will be satisfactory, but would be happy to hear from you further on the subject, and to give any other information in my power.

"Yours, in the Lord,

"J. J. TROTT."

The only soliciting agent in the field the past season, has been Brother J. Murdock, employed in Kentucky. He has met with tolerable success, having in a few months collected \$1011.30. His experience, and the observation of those most interested in the success of the institution, renders more than doubtful the wisdom of withdrawing from the constitutions of our societies the provision for life membership and life directorship, and it is to be hoped that as the subject will come up according to notice given a year since, the present meeting will restore this feature of the old constitution, properly guarded, as it respects the persons admitted to these positions. Although our treasury has never yet been exhausted, the fact is owing to our failure to institute several projected missions, rather than to the amount received this year. A liberal policy, and the growing wants of the world, everywhere, crying aloud for help, will quickly reduce our present treasury, and demand a larger increase for the coming season. The cry will not be heard in vain. The zeal of the Lord of hosts, which dwells in the hearts of the brotherhood, will perform it. All that Christians want are the facilities, and a knowledge of the urgency of the demand; and consequently, these topics, should be dwelt upon by those who stand on Zion's walls. These enterprises can never prosper without much reflection and feeling, much prayer and labor. They are legitimate objects of the ministry of reconciliation, and any pastor and evangelist should consider himself a local or sectional agent of our Bible and Missionary Societies. He should be the patron of every good work, and an example to his flock, of earnest and constant support to these agencies.

The report, already of unusual length, would be incomplete without the report of our year's labor on the part of the Jerusalem missionaries.

“JERUSALEM, Feb. 9th, 1852.

“*Well Beloved Brethren* :—Had I the opportunity of meeting with the saints in the church gathered together, it would afford me great pleasure to ‘rehearse all that God hath done with us,’ and for us since we entered upon the work whereunto we have been called; but as the nature of existing circumstances necessarily precludes the enjoyment of such a privilege, I must be content merely to make, to those by whom I have been more especially ‘commended to the grace of God,’ a brief written statement of such matters only as may seem more particularly to claim attention—a duty which the expiration of the first year's existence of the mission naturally suggests—by way of a report; for it was on yesterday, twelve months ago, that we unfurled the banner of primeval Christianity within the precincts of the ‘Holy City.’

“The initiatory operations of a mission in a foreign field are necessarily attended with peculiar difficulties—hindrances of a temporal

as well as spiritual nature. Besides the difficulty and delay attendant upon the establishment of a household in a land so deficient in the most ordinary comforts of civilized life, the missionary has to become acquainted with the peculiar views and habits of the people, as well as their language, before he can reasonably expect to become useful. And these difficulties, necessarily incident, more or less, to all foreign missions, are greatly aggravated, where, as in the present case, there are rival religions, some of which are maintained by the purse and others defended by the sword. And when, in addition to these great obstacles, he finds that the cause he would present has been so perverted and degraded amongst them that the very name he wears is a standing term of reproach, and that while he is unable to *preach* Christianity to the people as he would wish, owing to his ignorance of their intricate language, he is also greatly hindered from commending its excellence to their contemplation as a living reality, owing to the very serious disabilities arising from his subjection to an unhealthy climate, it is evident that no little time must elapse before these obstacles can be surmounted; and hence our inexpressible gratitude to the Author and Giver of all good—temporal as well as spiritual—that notwithstanding these disadvantages, we are still in the enjoyment of such abounding mercies; and that during the short space of our sojourn here, twelve persons have already practically embraced the ‘truth as it is in Jesus,’ and seem determined, with full ‘purpose of heart, to cleave unto the Lord.’ It pains me, however, to add, (as I must in faithfulness do,) that one lately numbered with our little flock, (taken from amongst the lost sheep of the house of Israel,) who ran so well at first, and of whom we entertained such fair hopes—influenced by considerations of a carnal and pecuniary nature—placed before him for the express purpose of drawing him away, so frequently absented himself from the ordinances of the Lord’s house, that we were constrained to exclude him from the congregation. I ought to add, however, that owing to the shameful laxity of discipline that prevails here, even amongst some styling themselves Protestants, he was induced to believe that his remissness and obliquities of conduct would be tolerated. And although he deems himself rather harshly dealt with, I understand he has expressed himself willing to return provided no explanation or apology be required of him; but the spirit he still manifests renders a profession of repentance and amendment of life an indispensable prerequisite to his restoration. Owing to our protracted illness, and the indisposition and absence of Bro. Murad, the two Greek members of our congregation have doubtless suffered for instruction, and hence they evince rather too much partiality for some of the superstitious notions of the Greek Catholic Church, in the faith of which they have been raised. But so great was their ignorance, and so inveterate their prepossessions in favor of certain tenets which have grown with their growth and strengthened with their strength

that they have not only needed line upon line and precept upon precept, but no little forbearance with their waywardness. With these exceptions, (and possibly another,) our little flock may be said—if not in *all* things to adorn the doctrine of Christ, at least to be very orderly, and observant of the means of grace. Exclusive of the individual above alluded to, and two immersed persons regularly worshipping with us, and usually reckoned with us (one of whom has fallen asleep in Christ, and the other not being a permanent resident here), the names on our church list amount to seventeen. One, however, resides in Smyrna, and two are about to set sail for the remote West of your own favored land; so that the number now worshipping here, and constituting our church, is only fourteen.

“Had it been my intention merely to establish a church of numerical strength, the number might have been considerably increased. But I have been constrained by a sense of duty, either to reject some applicants outright, upon their own statement, or on detection of an improper motive, or else to urge upon them the necessity of a closer examination of the Bible and their own hearts, in such terms as have generally prevented a renewal of their application. This, of course, has been a most painful duty, and deeply do I feel the responsibility thus incurred. But that I have acted properly, (at least in most of these cases), I am happy in knowing that I have the entire approbation of my own conscience. And that I may enjoy the approval of your valued judgment also, I will briefly state such of the cases as will enable you to form a just estimate of the whole.

“A, brings testimonials highly commending him as a teacher, etc. He is already in the service of a mission, but tells me, in plain terms, that if I will give him a little more than his present allowance, he will join our church. The proposal of this Herodian is, of course, rejected without hesitation.

“B, a gentleman of very high literary and and scientific attainments, and possessing undoubted piety, wishes to know whether our society would employ him, were he to unite with us. Now, while I have great respect for the individual, I could but speak to him in language so discouraging as to deter him at least from the repetition of any such proposition.

“C, who has long been a sub-officer in a Protestant church, asks the appointment of an hour for a special interview; and comes in very respectable company to make a formal proposition to unite with us himself, and also bring along a number of others with him. These persons, he alleges, are compelled from conscientious considerations to withdraw from their church; and they propose to form an ‘independent church,’ upon principles of ‘toleration and union,’ under my direction. Now this seemed quite laudable in some respects; but upon explaining to him the nature of the Christian Institution, he is found to be not only ignorant of its very first principles, but in direct opposition to some of them. Upon further con-

versation, it is discovered that they propose sending agents abroad to solicit funds for their maintenance in the Holy City, after the manner of Jews, Christians, and Heathens here. And so the proposition being clearly ascribable to carnal motives rather than principle, it is entirely discountenanced; the divinely-appointed plan of contributing toward the support of the saints when unavoidably poor, is explained; the sin of supporting a church in willful idleness is exposed, and the good old way of Christian union, according to sound words and sound principles, is urged upon their consideration.

“D, a youth of some promise, whose history may be found in the Jewish Intelligence, Vol. 15, No. 174, as detailed at an annual meeting of the London Jews’ Society, states that he has heard that we discard all human forms and ceremonies, and have a plain religion, which he thinks must be the religion of the Bible; and beseeches me to receive him into our congregation. But it is discovered, on conversing with him, during this and subsequent interviews, that he is entirely ignorant of the difference between us and the church of which he is a member; and it plainly appears, from all the circumstances of the case, that he is influenced more by a desire to obtain *personal* protection, than by love for the truth. But although it is evident that his proposed change is too much the dictate of worldly policy, the ‘good old way’ is plainly set before him; he is exhorted to search the Scriptures, to see whether the things I tell him are so, and to scrutinize his motives more closely.

“E, a member of a popular Christian community, who, though at first much opposed to us, yet, on attending our meetings, and hearing the Christian system explained, was convinced of the Truth; but on avowing his dissatisfaction with his creed, was forced—strange as it may seem—to make choice between a removal to a distant station, and a continuance here (should he remain in his church) under restrictions most galling to a sensitive conscience; or in the event of dissolving his ecclesiastical connection, and becoming obedient to the faith once delivered to the saints—severe persecution. After long halting between two opinions, he adopted the alternative of a removal to a distant post. Notwithstanding his distrust of Providence, and his dread of persecution, he seemed, in the main, to be under the influence of proper principles; and I could but lament that one so nigh the Kingdom, should feel himself constrained to go away so sorrowful. He compounded matters with his conscience, by resolving to return and obey the Lord fully, after he shall have secured the means of living here independently of others.

“F, was acquainted with Messrs. Whiting, Lanneau, etc.—likes them very much, and wishes to become an *American* Christian! But upon familiarly conversing with him, and dwelling upon the evil of being actuated by sinister motives in professing religion, so much ignorance of the Scriptures, and such superstition and carnal-

ity of motive are developed, that I am compelled to content myself with advising him to probe his heart, and imitate the example of the noble Bereans. But after a few more visits, during which I instruct him how to become a *Bible* Christian, and to continue one—and dwell upon the necessity of rigid discipline, I see him no more.

“G and wife, Jews, lately returned from Egypt, seem to be sincere inquirers after truth. They are poor—scarcely able even now to maintain themselves, and know full well that they will not only be deprived of their portion of the general fund for the support of the Jews residing here, but will be dreadfully persecuted as soon as it becomes known that they profess faith in Jesus of Nazareth. In this predicament, they inquire whether we can afford them any shelter and assistance if they are baptized. Now, although this circumstance is apparently much against them, yet, after making due allowance for their ignorance, there seems, upon further inquiry, to be no sufficient ground to challenge the sincerity of their motive, however much we may pity their indecision and distrust.

“I might mention the case of a Copt, and several other persons, professing faith and repentance, and yet unfit subjects for baptism, in my estimation, for various reasons; but to multiply cases would only be consuming time uselessly. The state of society in the ‘Holy’ City (the city of three ‘*Sabbath*’ days per week), is deplorable in the extreme; and it would seem that there are few places on all the earth where the propagation of Christianity (even when somewhat accommodated to the taste of the age, by a liberal admixture of philosophy, Judaism, and Paganism,) is attended with greater difficulties than at this same Jerusalem, where it succeeded so triumphantly at first. In proof of this, I need only refer to the vast expenditure of treasure and effort here on the part of several powerful missionary societies. The American Board of Commissioners for Foreign Missions sent two missionaries here as long ago as 1821; and their mission was well sustained (with occasional interruptions) by a strong band of most excellent, devoted, and talented men, till about four or five years ago, during all which time three converts were all the fruits of this great outlay. The persevering efforts of the Lutherans have been still more barren of good results. The London Jews’ Society have had missionaries here, more or less constantly, for more than a quarter of a century; and in 1834, they established a regular mission on a very extensive scale, which has been lavishly supplied with chaplains, missionaries, colporteurs, helps, governments, etc., etc., under its learned ‘Lord Bishops.’ A splendid church edifice has been erected, at a total cost, as I am informed by the architect, of £70,000; an extensive and well-conducted Hospital established; well endowed literary and manual-labor institutions founded, and money funded for the purpose of ‘aiding inquiring Jews,’ ‘assisting to establish converts in business,’ etc., etc. Besides the money already so extensively invested in real

estate by the society, thirty or forty thousand dollars are annually expended in support of this mission, which is not only under the auspices of that powerful and wealthy society (one of whose patrons alone has recently given it \$300,000), but is under the special care and patronage of two of the most enlightened and potent monarchs in Europe, (Victoria and Frederick William), both of whom maintain able Consuls in the city, for the special protection of its members. And yet, during the thirty years' labors of its various well-sustained and energetic agents, the number of converts made in this city, even with all the worldly inducements set before them, amounts to only a score or two, more than three-fourths of whom are retained in the service of the society, at salaries far more than adequate to their support.

“Not a single convert from Mahometanism has been made by either of these denominations, nor by the combined efforts of the dozen different Christian sects of Jerusalem; but on the contrary, several Christians have actually gone over to the Moslems and Jews!!

“And yet, notwithstanding all these great discouragements, I can but regard Jerusalem as one of the most important missionary stations on earth; and can not help believing that the ‘faith once delivered to the saints’ would soon number its converts here by hundreds, but for one main difficulty, which, although we have not the power to remove entirely, can yet be counteracted to a considerable extent. The site originally selected by Divine Providence as the grand radiating point of the light of salvation, possesses all the advantages now that it ever did, for enlightening the greatest possible number of the benighted sons and daughters of Adam; for hither, as to no other place on earth, the tribes, not only of Jews, but of Gentiles of every nation, still resort for religious purposes. With Africa, the dwelling place of the children of Ham, on one side, and Asia, the hive-like abode of Shem’s descendants, on the other, and in front the Mediterranean—that great highway to the everywhere-dwelling sons of Japhet—dividing, yet uniting, the lands of Shem and Ham, and the Isles of the Gentiles—what spot could be more admirably situated for the wide and speedy diffusion of Truth! Be it, then, that ‘the city is walled up to heaven,’ and the children of Anak dwell here—drawing our resources alone from the armory of Heaven, are we not able to fully rescue ‘the city of the Great King’ from its Cananitish oppressors, by whom it is trodden under foot—whether open enemies or pretended friends? The great obstacle to which I alluded, as so formidably opposed to the revival of pure religion in this city, and upon which I wish to say a few words, is confessedly one of some delicacy; but the importance of the subject, I trust, will sufficiently plead my apology for using so much plainness of speech only as will enable me to make myself understood by you. I allude to the practice of *supporting converts*, which

prevails here, to a greater or less extent, amongst all professions of religion—Christian, Jewish, and Mahometan! But as this assertion may sound rather strangely and uncharitably, if unsustained by evidence, I beg leave to adduce the testimony of several persons (at least so far as Christian converts are concerned), whose character and position constitute them unimpeachable witnesses. Mr. Spencer, an Episcopal minister, who spent some time here in 1849, remarks, (page 275—‘Sketches of Travel in Palestine,’ etc.), when speaking of the Luthero-Episcopal mission here, that ‘the mission to the Jews has not only got to convince them of their guilt and perversity in rejecting the Messiah, but on their professing Christianity, is obliged to undertake their temporal support also, as a necessary consequence.’

“Mr. Williams, chaplain to this same Prussio-Anglican mission, observes, (page 570, vol. 2, of his ‘Holy City,’) when speaking of the proselytes made by the missionaries of the Am. Brd. Com. For. Missions, that ‘there were three of these men—I believe not more. The missionaries have taken charge of their families, as they were bound to do.’ Dr. Zischendorf, in his ‘Travels in the East,’ page 159, goes so far as to say that ‘conversions in Jerusalem are framed to an accommodation with the most modern Judaism, and six thousand Piasters, (about £50,) with other advantages, are offered to the converts as a premium.’ Now, while I can not believe that the gravest item of this charge is literally true, yet I lament to say, there is far too much of truth in it; for it is undeniably true that worldly inducements of a very tempting character are held forth, the effect of which (not to say design), is both to make proselytes and to retain them in ecclesiastical connection, upon principles not countenanced by the Word of God. It is a matter deeply to be regretted, that gentlemen so worthy as I know some of the members of this mission to be, should have fallen into a practice so unfavorable to the interests of pure religion. The existence of a custom so fraught with evil tendencies, renders great circumspection necessary on the part of the evangelist, who would have his converts influenced alone by moral principle, apart from all worldly motives. And in this time-serving latitude, nothing seems better calculated to render his efforts abortive, than the necessity (imposed upon him by such a state of things) of frequently and solemnly protesting against a practice so congenial to the vitiated taste of a crooked and perverse generation; and especially when, as in the present instance, his meaning is perverted, and undue advantage of his protestation is taken, to create the impression that the opposite course argues not only a want of interest in the temporal, but spiritual welfare of the convert!

“But while this practice of placing before the *sinner* any worldly motive to embrace Christianity, or *retain* him in the church, is so much to be deprecated, yet, situated as matters are *here*, it may

nevertheless be both proper and expedient to provide a kind of asylum, to which the poor persecuted convert might retreat, should it be necessary, and keep himself from violence and starvation, on becoming obedient to the faith; but by no means *before* he yields obedience. For surely it is not the dictate of sound philosophy, to be deterred from the proper *use* of a good principle, on account of its *abuse* by others; and that poor suffering saints should receive the sympathy and aid of their brethren is a truth, that none professing a regard for the Bible will deny. I venture, therefore, to suggest the propriety of having such an asylum, for reasons which will fully appear, when we consider the consequences attendant upon a change of religion in the East generally, but especially in this city.

“When a Jew or Mussulman becomes a Christian, (and the same may be said of a member of any of the Oriental sects of Christians who turn Protestant,) he is immediately regarded as an outcast; and if he is so fortunate as to escape stripes and imprisonment, he is at least anathematized and outlawed. His former brethren will neither buy from him nor sell to him, nor indeed have any dealings whatever, except to maltreat him. And in many instances, not only is his portion of the public fund withheld, but his wife and children are forcibly taken away from him; or, if he happens to have influence enough to retain them, they must share his persecution. Nor is the ill-treatment confined even to himself and family, but extends far beyond the sphere of his own immediate household. Let his avocation be what it may, he can no longer derive a support from it, if at all dependant upon the patronage of the community of which he was a member. And few indeed are the occupations in which he can compete successfully and honorably with the mendacious Arab, the circumventing Turk, the wily Jew, and the tricking *Christian!* or which he can pursue profitably enough to gain the most scanty livelihood, so general is overreaching among tradesmen, mechanics, and persons of all classes! Truly fortunate it is for our converts here, that such as are dependent happen to derive their support from travelers and other Franks.

“Under existing circumstances, the conviction has forced itself upon my mind that if we had a small piece of land, near the city, with a few cheaply-constructed houses, or an establishment within the city, with a few rooms for workshops, tools, etc., where persecuted converts might retire in case of necessity, and escape starvation by cultivating the earth, or laboring at some trade,—such an asylum, presenting, as it would, no worldly motive to embrace religion, and yet affording to such as might need it a safe temporary retreat from persecution, would be a great desideratum; for, while it would accomplish all that would be desirable in the way of assistance, it would be entirely exempt from the objections that apply with so much force to those arrangements by which carnal consid-

erations are placed before the sinner, which, whether designed or not, can not fail to operate as inducements to embrace Christianity from mere secular considerations. Nor would it be any slight proof of his sincerity, if the convert is willing to embrace Christianity in Jerusalem, with the understanding that beyond this temporary shelter he is to expect no temporal relief whatever, except what all helpless saints are entitled to from the weekly contribution, should he become unavoidably poor and disabled.

“It may be said, however, that if a person is not willing to bear the brunt of persecution, and even endure the pangs of starvation, he is unworthy of admission into the kingdom, and that we ought, therefore, to rejoice in having his faith subjected to such a test: and this is readily conceded, provided his opportunities and means of information are such as to enable him to discriminate properly on these subjects. But to suppose the ability to do this, at least between the Christianity of the Bible and Protestantism as taught in some of the less exceptionable creeds, would be conceding far too much to the great majority of persons in this anti-Bible reading part of the world. So superior to all the religions of the East, is Protestantism, in its very worst garb, that a person in forsaking any of these corrupt communities, may be expected naturally to embrace the views of any of the Protestant sects, with their “loaves and fishes,” in preference to primitive Christianity with disfranchisements and persecutions. Some little allowance must undoubtedly be made for the defective optics of those from whose eyes the scales of rabbinical cabalism have not yet entirely fallen, or, who being, as yet, on the outskirts of Babylon, still view the matter through a misty medium. There are now in the city a Jew and a Greek priest, who, from all I can discover, are proper subjects for baptism; but they are both rather poor, and would no doubt be dreadfully persecuted—particularly the latter. The Jew having an independent trade, could easily make a living were he sheltered a while; but the priest being unaccustomed to do anything save swing a censer, hear confessions, etc., could do but little till he could be instructed in some handicraft which he earnestly desires. Such facilities, with ample protection, are afforded by all the denominations here; and it is highly probable that they will, therefore, become members of the ‘Hebrew Christian Church,’ which has, in addition to these facilities, so many lay benefices at its disposal.

“What is to be done? Should such an asylum as that suggested be provided or not? But the question is submitted entirely to the decision of your better judgment, assured as I am that you can best determine whether the time has arrived that the disciples should grant the proposed relief to the brethren who dwell in Judea, and should again ‘send their liberality to Jerusalem.’

“Notwithstanding the almost total suspension of my usual medical practice, for several months, on account of my own illness, and that

of my family, I have had the pleasure of relieving about two thousand cases of sickness during the past year. And the conclusion to which my experience brings me is, that the practice of medicine is a most important auxiliary to missionary operations, and should, by no means, be discontinued. I know of no means whatever by which access can be had, (and so cheaply and favorably, too,) as by the gratuitous administration of medicine to the poor, of the city and its dependencies.

"We had hoped to enjoy entire exemption from fever during the winter, and become well fortified for the next sickly season; but we are still subject to frequent slight attacks, of a few days' continuance, notwithstanding all our precautionary measures, as to exercise, diet, etc. Had we such a place, however, as that proposed, where we might occasionally retire and recuperate, beyond the reach of the miasm of the city, I think we would soon and safely become acclimated.

"So greatly have our studies of language been interrupted by sickness, the absence of our Dragoman, and other unavoidable circumstances, that our progress has not corresponded with our desires or expectations. That the Arabic, however, is very difficult of acquisition, even on the part of one who devotes most of his time to it, you will readily infer, from the fact related to me by a missionary from Gafit, that a missionary from Lebanon, who had been assiduously studying it for six years, was requested by some Arabs, at the conclusion of his *Arabic discourse*, not to speak to them any more in the *Turkish* language, but in the *Arabic*, so that they might understand him!!

Another consequence of our sickness has been the dismissal of the few scholars we had, till recently, when we gave notice of our readiness to resume our little operations in the way of teaching; but as yet we have only one regular and two irregular scholars. As there is no express apostolic precept or precedent in relation to schools, and it is by no means proposed to plead the example of others as a rule of practice for us, yet I may be allowed to mention that the English and Germans have large and flourishing schools in various parts of this city, and in some of the neighboring towns, upon which they mainly base their hopes of success.

"A Jewish Rabbi, with whom I have lately had several interesting conversations, wished me, some time ago, to teach two of his children, if I would open a school on Mount Zion: but it was impracticable to attend to it at the time, and his children are now in the Episcopal schools. I entertain some hope that the fulminations of the synagogue, and the withholding of his stipend, consequent upon his resistance to the authority of the chief Rabbi, may so open his eyes that he will heartily confess and gladly obey the Messiah, which I am persuaded he would already have done but 'for fear of the Jews.'

"Invoking a continuance of your highly-valued counsel, prayers, and co-operation, I remain, dear brethren, most sincerely and affectionately,
"Yours in the Lord,

"T. J. BARCLAY."

That the Great Head of the church may guide your deliberations, and through your agency, rouse the churches to a sense of their obligation to the world, is my fervent prayer.

All of which is affectionately and respectfully submitted,

D. S. BURNET, *Cor. Sec'y A. M. S.*

Cincinnati, Oct. 18th, 1852.

MINUTES.

WEDNESDAY MORNING, Oct. 20, 1852.

THE Society was called to order at half past ten o'clock, by James Challen, who, in the absence of the President, took the chair, and delivered an appropriate address. The meeting was opened by reading the Scriptures and singing a hymn, and prayer by Colby Martin.

The report of the Corresponding Secretary was read, accepted, and adopted.

The reports of the Recording Secretary and Treasurer were read and accepted; and on motion, they were referred to an auditing committee, composed of R. M. Bishop, Wm. B. Flynn, and L. L. Pinkerton.

Thomas J. Murdock was appointed Assistant Secretary.

On motion, a committee of three was appointed to report on order of business. John Young, L. L. Pinkerton, and J. J. Moss, were appointed that committee.

Archibald Trowbridge, Corbly Martin, and J. J. Moss, were appointed a committee to nominate officers for the ensuing year.

The society now proceeded to the enrollment of members, and reception of funds; and a communication from the convention of the Church of Christ of the north-western district of Ohio, approving of the three societies, was read, when the society adjourned to meet in the afternoon, at half-past two o'clock.

WEDNESDAY AFTERNOON, Oct. 20.

The meeting was opened at half-past two o'clock by reading the Scriptures, and prayer by J. J. Moss.

The Business Committee reported the following

Order of Business :

1. Enrollment of members.
2. Amendments to the constitution.
3. Election of officers.
4. Missionary stations at home.
5. Missionary stations abroad.
6. Agents.
7. Miscellaneous business.

JOHN YOUNG,
L. L. PINKERTON, } *Committee.*
J. J. MOSS,

The Auditing Committee made the following report :

The committee to whom the Treasurer and Recording Secretary's report were referred, to audit the same, beg leave to report that they have examined them, and find they are correct.

R. M. BISHOP,
WM. B. FLYNN, } *Committee.*
L. L. PINKERTON,

The report was, on motion, accepted and adopted.

J. J. Moss offered the following amendments to the constitution :

1. To strike out all after the words, "at the annual meetings," in article 3d.
2. To add as article 4th, the following :

Article 4th. Every person paying twenty-five dollars, shall be a life member ; and every person paying one hundred dollars, shall be a life director.

The amendments were discussed by George Campbell, M. B. Hopkins, D. S. Burnet, John Young, Walter Scott, James Challen, Benjamin Franklin, J. J. Moss, and L. L. Pinkerton, and were then carried with but one dissenting vote.

John Young then moved the following amendment to the constitution :

"That only well accredited members of the churches of Jesus Christ shall enjoy the privilege of voting as life members, or life directors, in the society ;" which was laid on the table till the next annual meeting, with notice that it would then be called up.

The following report of the Nominating Committee was presented, accepted, and adopted :

The committee on nominations report the following list of officers for the ensuing year :

President—Alexander Campbell, of Virginia.

Vice Presidents—James Challen, of Cincinnati ; Benj. Franklin, do. ; S. W. Reeder, do. ; Isaac Errett, Ohio ; Francis Dungan, Maryland ; W. K. Pendleton, Virginia ; Walter Scott, Kentucky ; John T. Johnston, do. ; L. L. Pinkerton, do. ; John Young, do. ;

Thomas M. Allen, Missouri; John T. Jones, Illinois; C. Kendrick, Texas; E. C. Payne, Louisiana; M. Mobley, Iowa; Wm. Rowzee, Pennsylvania; Alexander Graham, Alabama; John O'Kane, Indiana; Geo. Campbell, do.; Corbly Martin, do.

Corresponding Secretary—D. S. Burnet, of Cincinnati.

Recording Secretary—Chas. H. Gould, of Cincinnati.

Treasurer—Archibald Trowbridge, of Cincinnati.

Board of Managers—George Tait, of Cincinnati; S. S. Clark, do.; Thos. J. Murdock, do.; Andrew M. Leslie, do.; Harvey Hamilton, do.; R. M. Bishop, do.; Staats G. Burnet, do.; W. A. Trowbridge, do.; N. T. Marshall, do.; Dr. Russell, do.; Henry Hathaway, do.; Jethro Jackson, do.; Hiram O. Clark, do.; Wm. C. Irwin, do.; J. H. Haven, do.; Samuel Church, Pennsylvania; R. L. Coleman, Virginia; Elijah Goodwin, Indiana; S. S. Church, Missouri; Thos. J. Melish, Ohio; A. S. Hayden, do.; A. B. Green, do.; Wm. Morton, Kentucky; R. J. Latimer, do.; D. Hook, Georgia.

A. TROWBRIDGE,	} <i>Nominating Committee.</i>
COLBY MARTIN,	
J. J. MOSS,	

L. L. Pinkerton offered the following resolution :

Resolved, That it is inexpedient to establish a missionary station in the Eastern States.

The resolution was discussed by D. S. Burnet, John Young, Thos. J. Murdock, Walter Scott, Geo. Campbell, John Young, L. L. Pinkerton, and James Challen, and then withdrawn by the mover.

On motion of J. J. Moss, it was unanimously

Resolved, That the Board be requested to use still further diligence and perseverance to find a missionary and mission family to go to Liberia.

Adjourned to meet in business session at the close of the popular exercises in the evening.

WEDNESDAY EVENING, Oct. 20.

James Challen and R. C. Ricketts delivered addresses on the subject of the missionary enterprises of the society, and at the close of these popular exercises, the meeting was called to order for business.

D. S. Burnet offered the following resolution :

Resolved, That the Board be requested to employ suitable agents to solicit funds for this society, and, if possible, to keep agents constantly in the field.

The resolution was discussed by J. J. Moss, Walter Scott, D. S. Burnet, John Young, George Campbell, Thos. J. Melish, J. H. Haven, and M. B. Hopkins, and then adopted.

The minutes were then read and approved, and the society adjourned without day.

J. BURNET, Jr., *Rec. Sec'y A. C. U. Soc.*

RECORDING SECRETARY'S REPORT.

Receipts for the year ending Oct. 20th, 1852.

From church at Wilmington, O., by T. J. Melish,	\$15.00
“ Bedford meeting, bal. of \$100, by S. Church,	45.00
“ Sister Gordon,	10
“ Joseph H. Sands, by R. Garriott,	35
“ Sister Sands, “ “	25
“ James Jennings, “ “	1.00
“ Alex. McCray, “ “	25
“ John Jennings, “ “	25
“ James Buntin, “ “	50
“ Sister Bakeman, “ “	25
“ Sister Johann, “ “	25
“ Sister Jackson, “ “	15
“ Brother Feuner, by self,	1.00
“ A. G. Hayden, Jerusalem mission,	3.00
“ Mary Phillips, “ “	1.00
“ Caroline Strickle, by D. S. Burnet,	5.00
“ Newberry and Goshen churches,	2.17
“ Little Flat Rock church, by G. Campbell,	10.00
“ Covington, (Ky.,) church, by Jas. Challen,	10.00
“ South District, (Ia.,) by E. Goodwin,	23.00
“ Cowan's Creek church, O., by J. Vail,	6.00
“ Midway, (Ky.,) church, by W. F. Patterson,	20.00
“ Sixth street church, Cincinnati, by J. H. Haven,	10.00
“ Rushville church, Ind., by J. R. Flynn,	5.00
“ Wm. H. Lape, for Jerusalem mission,	5.00
“ A. Cassad, Bellefontaine, O.,	2.50
“ Covington Sunday School, for Jerusalem mission,	4.00
“ Mrs. M. L. Medary, Bedford, O.,	5.00
“ S. S. Church, Mo., by J. Jackson, for Jerusalem mission,	5.00
“ Sister Arnold, “ “	3.00
“ Wm. B. Mooklar,	100.00
“ Robert McBriar, Brooklyn, N. Y., for Jerusalem mission,	20.00
“ Aaron Sane, Mt. Healthy, O.,	3.67
“ Sister Magill, Covington, Ky.,	1.00
“ Mill Creek church, Union, co., O., for Jerusalem mission,	10.00
“ State Meeting, Ky., by J. G. Allen, “ “	533.20
“ A. A. McConnell, Le Clair, Scott co.,	567.87
“ Iowa, in behalf of the church at that place, for Jer. mission, ...	6.00
“ Diana J. Phipps, Ga.,	5.00
“ Two sisters, per Jno. Benedict, Wis.,	2.00
“ Sally McKinsey, Ky., for Jerusalem mission,	2.50
“ Fuller Hess, Bloomingsburgh, Fayette co., O., for Jer. mission, ...	3.00
“ H. B. Goe, Tippecanoe, Fayette co., Pa., for Jer. mission,	2.50
“ C. E. Van Voorhes, collected in central Ohio, “ “	26.66
“ Samuel Robbins, “ “	2.00
“ Lydia Robbins, “ “	2.00
“ An aged sister, “ “	2.00
“ Indiana Christian Home Mission Society, by Ovid Butler, Treas., ..	4.00
“ Mr. Lockridge, Russelville, Ia., for Jerusalem mission,	3.00
“ East Branch church, Athens, O., by H. C. Ashley,	12.25
“ Chauncey Church, “ “	9.75

From Melinda Wright, Pleasantville, Mo.,	\$20.00
" Chas Robinson, Southport, Ia., for Jerusalem mission,	1.00
" Melissa Dayton, South Thompson, O., "	1.00
" Eastern Virginia and South-Western Corporation, by Thos. D. Quarles, for Jerusalem mission,	540.89
" Premium on check from do.,	4.05
" John M. January, Ky., for Jerusalem mission,	1.00
" Randolph church, per J. J. Moss,	2.50
" New Baltimore church, per "	4.51
" Williamsburgh Bible and Missionary Society, for foreign field,	12.50
" Racel Mills, Braddock's field,	2.00
" Williamsburgh Bible and Miss. Society, for domestic field,	12.50
" A sister in Hopkinsville, Ky.,	2.50
" Geo. Shortridge, Southport, Ia., for Jerusalem mission,	5.00
" " " for home missions,	2.50
" Daniel Orange, for Jerusalem mission,	1.50
" Jos. Applegate, " "	2.00
" Sister, Merriweather, " "	20.00
" Mary Hanna, Waynesburgh, O., for Jer. miss.,	1.00
" Estate of Geo. H. Caldwell, legacy,	169.00
" David Van Winkle,	1.50
" A. R. Kenner, Gregstown, Ill., for foreign missions,	10.00
" A sister at Georgetown, Ohio,	1.50
" R. J. Latimer,	20.00
" Church at Davenport,	12.00
" Union church, Morgan co., O., for Jerusalem mission,	3.87
" Forks church, Athens co., O., Jer. mis , by J. C. Ashley,	6.12
" Rachel Mills, Pa.,	4.00
" Mahlon Martin, O., for Jer. mission,	1.00
" Bro. Mavity, New Marion, Ia., by R. Garriott,	1.00
" E. Regal, Detroit,	5.00
" New Orleans church, for Jer. mission,	10.00
" W. R. Lamert,	1.50
" Lexington church, Mo., for Jer. mission,	32.00
" James Noah, Long Bottom; O.,	1.00
" Iowa Wallace, Jer. mission,	1.00
" Wm. Wallace, " "	1.00
" Lydia Knowles, " "	50
" B. Knowles, " "	50
" Mason Talbot, Ky., by T. J. Murdock,	2.00
" Bro. Jno. Young, collections in St. Louis and Illinois, less \$10, part of his expenses,	36.70
" Port Gibson church, Jer. mission, per Baxter,	8.00
" Willis Peake, Warsaw, Ky.,	5.00
" Sister H. Frost, Marseilles, O., for home missions,	1.00
" Sophronia Watkins,	1.00
" J. B. McCullough,, Montgomery, Ia., Jer. mission,	5.00
" Jno. P. Sledge, Davidson co., Tenn., " "	5.00
" Miss Sarah Black, " "	1.00
" Coleman Graves, Ky.,	5.00
" Sunday School 1st Christian church, Cincinnati, per A. M. Leslie, for Jerusalem mission school,	20.00
" Church at Fulton, Hamilton co., O., per A. T. Temple,	10.90
" Church on Clinton street, Cincinnati,	28.75
" Murdock receipt,	\$1011.30

 \$2992.59

Disbursements.

Nov. 10, 1851,	To T. Crane, for services,	\$33.33
" " "	" " for depository expenses,	17.36
Dec. 8, "	" A. Trowbridge, for church at Steubenville, O.,	25.00
Jan. 12, 1852,	" T. Crane, for services,	33.33
" " "	" J. Jackson, bill for improving depository,	20.75
" 29, "	" D. S. Burnet, for Jerusalem mission,	1200.00
Feb. 9, "	" J. Jackson, for salary,	25.00
" 19, "	" D. S. Burnet, cost of circulars,	6.00
Mar. 8, "	" A. Trowbridge, for church at Steubenville,	25.00
Apl. 12, "	" D. S. Burnet, postage on Minutes, etc.,	7.00
" " "	" " for cost of copying press,	13.50
" 19, "	" " on ac't of minutes,	90.00
June 15, "	" " for Jno. D. Ferguson, of N. O.,	200.00
" 24, "	" " for Jerusalem mission,	800.00
" " "	" " bal. on minutes,	14.00
Oct. 19, "	" " for S eubenville church,	50.00
" " "	" " for Jubas Stevens, missionary in and near Buffalo, N. Y.,	50.00
" 18, "	" J. Jackson, on ac't of salary,	53.33
" 20, "	" T. J. Murdock, for services as agent,	262.50
" 11, "	" 1st Christian church, for gas for depository, etc.,	10.00
Total expenditures,		\$2941.10
Receipts,		\$2992.59
Balance of receipts over expenditures,		\$51.59

TREASURER'S REPORT.

Archibald Trowbridge, Treasurer, in account with American Christian Missionary Society.

DR.

Oct. 22, 1851,	To balance on hand this date,	\$2728.49
Nov. 14, "	Amount from Secretary as per receipt,	285.02
Dec. 15, "	" " " "	573.87
Feb. 10, 1852,	" " " "	678.61
Apl. 5, "	" " " "	34.50
" 12, "	" " " "	227.55
Oct. 4, "	" " " "	157.00
" 18, "	" " " "	557.00
" 18, "	" " " "	28.75
" 20, "	Treasurer's donation by interest,	107.29
		<u>\$5377.23</u>

Cr.

Nov. 14, 1851	By order No. 37, paid,			\$33.33
" 14, "	do.	38,	"	17.36
Dec. 9, "	do.	39,	"	25.00
Jan. 12, 1852,	do.	40,	"	33.33
" 15, "	do.	41,	"	20.75
" 29, "	do.	42,	"	1200.00
Feb. 9, "	do.	43,	"	25.00
" 9, "	do.	44,	"	6.00
Mar. 8, "	do.	45,	"	25.00
Apl. 12, "	do.	46,	"	7.00
" 19, "	do.	47,	"	13.50
" 19, "	do.	48,	"	90.00
June 24, "	do.	50,	"	800.00
" 24, "	do.	51,	"	14.00
" 15, "	do.	49,	"	200.00
Oct. 11, "	do.	52,	"	50.00
" 11, "	do.	53,	"	50.00
" 4, "	do.	54,	"	10.00
" 20, "	Balance in Treasurer's hands this date,			2756.96

\$5377.23

CONSTITUTION

OF THE

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

ARTICLE I.—This society shall be called the AMERICAN CHRISTIAN MISSIONARY SOCIETY.

ART. II.—The object of this society shall be to promote the preaching of the Gospel in destitute places of this and other lands.

ART. III.—Every Christian Church in North America co-operating with this society, and all associations of churches, shall be entitled to representation equally at the annual meetings.

ART. IV.—Every person paying twenty-five dollars shall be a life member, and every person paying one hundred dollars shall be a life director.

ART. V.—The officers shall consist of a President, twenty Vice Presidents, a Treasurer, a Corresponding Secretary, and a Recording Secretary, who shall be elected by the members of the society, at the annual meeting, and who shall be *ex officio* members of the society.

ART. VI.—The society shall also annually elect twenty-five Managers, who, together with the officers of this society, shall constitute

an Executive Board, to conduct the business of the society, and shall continue in office until their successors are elected, seven of whom shall constitute a quorum for the transaction of business.

ART. VII.—Two of the Vice Presidents, the Treasurer, the Secretaries, and at least fifteen of the Managers, shall reside in Cincinnati or its vicinity.

ART. VIII.—The Executive Board shall have power to appoint its own meetings, elect its own chairman, enact its own by-laws and rules of order, provided always that they be not inconsistent with the constitution, fill any vacancies which may occur in their own body, or in the officers of the society during the year, and if deemed necessary by two-thirds of the members present, at a regular meeting, convene special meetings of the society. They shall establish such agencies as the interests of the society may require, appoint agents and missionaries, fix their compensation, direct and instruct them concerning their particular fields of labors, make all appropriations to be paid out of the treasury, and present to the society, at each annual meeting, a full report of their proceedings during the past year.

ART. IX.—All moneys or other property contributed and designated for any particular missionary field, shall be so appropriated or returned to the donors, or their lawful agents.

ART. X.—The Treasurer shall give bonds to such an amount as the Executive Board shall think proper.

ART. XI.—All the officers, managers, missionaries, and agents of the society shall be members in good standing in the churches of God.

ART. XII.—The annual meeting shall be held in Cincinnati, on the Wednesday after the third Lord's day in October, or at such other time and place as shall have been designated by a previous annual meeting.

ART. XIII.—No person shall receive an appointment from the Executive Board unless he shall give satisfactory evidence of his Christian character and qualification.

ART. XIV.—No alteration in this constitution shall be made without a vote of two-thirds of the members present at an annual meeting, nor unless the same shall have been proposed at a previous annual meeting, or recommended by the Executive Board.

MINUTES

OF THE

American Christian Publication Society.

CORRESPONDING SECRETARY'S REPORT.

The Institution known as the American Christian Publication Society, was ushered into existence a few years since, without any resources of its own; and as time has developed, without any friends. Thus, helpless and almost friendless, it would long since have been numbered with the "things that were," but for timely aid from the funds of the Bible and Missionary Societies.

The society has never yet done a business sufficiently profitable to meet its annual expenses; and under existing arrangements, it is a doubtful question whether it ever will. With a capital so small, it is impossible to keep on hand a stock of books sufficiently large to attract the attention of country dealers; and even if we were to keep all the standard works of the day, the publishers' prices are so extensively known, that we would be compelled to sell at cost, if at all. Our only chances, then, of doing business at present are, by retailing in the city, by means of agents in the country, and voluntary orders.

The retail business of the city is comparatively nothing. Other establishments hold out greater inducements, and, with the exception of very few, receive the patronage of our brethren.

The policy of employing agents throughout the country to sell books has been condemned by the Board as impracticable.

Our business, then, is confined principally to that of voluntary orders from brethren at a distance, and these have been mostly for Sunday school books. To fill these orders we have been compelled to purchase the publications of other societies; though the orders called almost invariably for "our publications."

The increasing interest in our churches in favor of Sunday schools, and the almost unanimous condemnation of the books now in use, present the subject of a Sunday school library as one of primary

importance. Our brethren everywhere are calling for it, and expect it at our hands. The demand is so great that it is confidently believed that in one year after the library is completed a sufficient number may be sold to pay the original cost. To accomplish this object, however, some plan must be adopted by which the resources of the society will be largely increased. During the past year donations have been received to the amount of \$26.19. Judging from the past, we may anticipate a similar amount during the forthcoming year. At this rate it will require an age before this society will be able to accomplish the objects of its organization. The patience of our brethren will become exhausted by our tardy movements, and they will turn their attention in some other direction. Even now some are looking about for some plan by which the objects we have in view may be more speedily accomplished.

The necessity of a publishing house in the Current Reformation, that will concentrate and aid in creating a literature for the Sunday school, the family, and the general reader, is now most apparent to our most thoughtful brethren: indeed, so urgent is the necessity, and so flattering are the prospects, if we do not very much mistake the signs of the times, that something of the kind will soon be started upon individual responsibility, if more active measures are not speedily adopted by this society. It is not to be expected that a helpless organization like this will be allowed to monopolize so promising a field. That our brethren have it within their power to establish a Christian Book Concern in this city, that will in every way meet the expectations of our brotherhood, and the demands of the times, does not admit of a single doubt. And that they will do it, and do immediately, if properly presented, is but little less certain.

While, therefore, we are able to report a small advance in the business of the society, and consequently a trifling increase in the profits, we are not prepared to encourage the hope that a Sunday School library will soon or ever be undertaken by the Board, under present arrangements.

The conclusion of the whole matter is, that nothing more, in the way of publishing, can be done, until, in some way or other, the funds of the society are greatly increased.

MINUTES.

The society held its meeting at the Chapel, corner of Eighth and Walnut streets, Cincinnati, Ohio.

The meeting was opened by Brother Lawson reading the Scriptures, and Brother G. Campbell engaging in prayer.

On motion,

Resolved, That the minutes of the last annual meeting be read.
Motion withdrawn.

On motion,

Resolved, That the latter portion of the minutes, which were not acted upon, be approved. Passed.

The Corresponding Secretary read his annual report; and on motion, it was accepted and adopted.

The Treasurer read his annual report, which was accepted and adopted.

On motion,

Resolved, That the Reports of the Corresponding Secretary and Treasurer be referred to an auditing committee of three.

Brethren Moss, Campbell and Murdock were appointed that committee.

On motion,

Resolved, That a committee of three be appointed to prepare business for the society.

Brethren J. J. Moss, L. L. Pinkerton, and D. S. Burnet were appointed that committee.

The committee appointed to prepare business reported the following,

1. Enrollment of members, and reception of funds.
2. Amendments of the constitution.
3. Election of officers.
4. Miscellaneous business.

Report accepted and adopted.

Brother Moss reported himself as the delegate of the churches meeting at Mogadore, Franklin, and Ghent, Ohio.

Brother Enos Adamson and Abner Dunlap, delegates from Eaton, Ohio.

Brother George Campbell, from the church at Fairview, Ind.

Brethren D. S. Burnet, J. Ray, S. S. Clark, R. M. Bishop, and A. M. Leslie, from the First Church, Cincinnati, Ohio.

Brethren Rice, Trowbridge, Reeder, and B. Franklin, from the Third Church, Cincinnati, Ohio.

On motion of Brother Burnet,

Resolved, That any person paying twenty-five dollars into the treasury of this society, shall be constituted a life member, and shall be entitled to annual contribution in books at the rate of six per cent. per annum.

Brother Moss offered the following amendment :

Resolved, That every person paying to this society twenty-five dollars shall be a life member; and every person paying one hundred dollars shall be a life director.

On motion of Brother Moss,

Resolved, That the resolution and amendment be laid on the table; and that the order of business be suspended, to consider the resolution which Brother Challen wished to present. Lost.

On motion,

Resolved, That the whole subject be referred to a committee of five, who shall report at the next session. Carried.

Brethren L. L. Pinkerton, D. S. Burnet, G. Campbell, and J. Challen were appointed that committee.

On motion, Brethren Flynn and R. J. Latimer were added to the above committee.

On motion,

Resolved, That a nominating committee be appointed, to nominate officers for the ensuing year.

Brethren R. M. Bishop, J. Burnet, Jr., and J. Leslie were appointed that committee.

On motion, adjourned till 2 o'clock. Dismissed by prayer.

2 O'CLOCK, P. M.

The society met, pursuant to adjournment, Brother Lawson presiding. Meeting opened by prayer. Minutes of previous meeting read and accepted.

The Auditing Committee, appointed to examine the account books of the Treasurer and Secretaries, reported that they were correct. Reported accepted and adopted.

The committee to whom was referred Brother Burnet's resolution and Brother Moss's amendment, reported as follows:

Resolved, That the committee to whom was referred the report of the Committee on Business, beg leave to report that it is the unanimous opinion of the committee that the privilege of life membership and life directorship be restored to the constitution of the American Christian Publication Society, on the conditions of said privileges in the American Christian Bible Society. Passed.

The Nominating Committee reported the following persons, who were duly elected to fill the offices for the ensuing year:

President, B. S. Lawson, Cincinnati. Vice Presidents, B. Franklin, Cincinnati; D. S. Burnet, Cincinnati; A. Campbell, Va.; M. B. Hopkins, Ind.; George Campbell, Ind.; Wm. Davenport, Ill.; Jas. Shannon, Mo.; C. A. Smith, Ky.; Pardee Butler, Iowa; J. J. Moss, Ohio; Dr. D. Hook, Geo.; Dr. Shepard, N. Y.; Samuel Church, Pa.; R. J. Latimer, Ky. Corresponding Secretary, T. J. Melish. Recording Secretary, James Leslie. Treasurer, R. M. Bishop.

Directors, H. Hamilton, D. S. Burnet, C. H. Gould, A. M. Leslie, A. Trowbridge, Geo. Tait, J. Jackson, W. C. Irwin, J. H. Haven, J. Burnet, Jr., G. W. Bishop, James Clark, of Cincinnati; J. S. Robertson, Ark.; J. Young, L. L. Pinkerton, J. Y. Parish, Kentucky; J. B. Ferguson, Tenn.; B. F. Hall, Ky.; W. P. Flinn, Ind.

Money contributed by J. J. Moss, for which he received tracts,.....	\$8.92
George Campbell, Ind.,.....	1.00
Sister Ann Herman, Dayton,.....	1.66
Brother Pendleton, from a friend,.....	10.00
Brother Powell,.....	1.00
	<hr/>
	\$22.58

Minutes read and approved.

Adjourned. Dismissed by prayer.

JAMES LESLIE, *Rec. Sec'y.*

TREASURER'S REPORT.

R. M. Bishop, Treasurer, in account with Christian Publication Society.

DR.

Oct. 24, 1851. To cash,.....	\$125.52
“ “ “ “	32.50
Nov. 18, “ “	100.00
Dec. 16, “ “	175.00
	<hr/>
	\$432.02

CR.

Nov. 22, 1851, By cash, order No. 11,.....	\$244.98
Jan. 21, 1852, “ “ “ 12,.....	1.50
“ “ “ “ “ 13,.....	86.70
“ 23, “ “ “ 14,.....	33.34
May 24, “ “ “ 15,.....	33.50
Oct. 19, “ “ “ 16,.....	10.00
	<hr/>
	\$410.02

Amount due C. Publication Society,.....\$22.00

Cincinnati, Oct. 19th, 1852.

CONSTITUTION

OF THE

AMERICAN CHRISTIAN PUBLICATION SOCIETY.

ARTICLE I.—This Society shall be denominated the AMERICAN CHRISTIAN PUBLICATION SOCIETY; the object of which shall be, to diffuse the knowledge of the Christian religion, by the publication and circulation of religious tracts, Sunday school books, and other religious works.

ART. II.—The churches of Christ in North America, co-operating in this work, shall be the constituent members of this body, and entitled to representation in it annually, and all churches not individually represented may associate for that purpose.

ART. III.—Each contributor of twenty-five dollars shall be a life member; and each contributor of one hundred dollars shall be a life director.

ART. IV.—The annual meeting of the society shall be held on the first Thursday after the third Lord's day in October, when the officers shall be elected, and the proceedings of the previous year reported.

ART. V.—The officers of this society shall consist of a President, fifteen Vice Presidents, of whom two shall reside in Cincinnati, a Corresponding and Recording Secretary, a Treasurer, and twenty Directors, of whom twelve shall reside in Cincinnati, or its vicinity.

ART. VI.—The Board of Directors shall annually elect a publishing, distributing, and finance committee, each consisting of not less than three, nor more than five members; which three committees shall constitute an executive committee, to conduct the affairs of the society.

ART. VII.—The Board, five of whom shall constitute a quorum, shall have power to enact by-laws for the regulation of the society.

ART. VIII.—That the benefits of this society may be enjoyed no less in distant places, than near the seat of its operations, the prices of its publications shall be, as nearly as practicable, the same in all parts of the United States.

ART. IX.—The President, or executive committee, may call special meetings of the Board, and the Board shall have power to call special meetings of the society.

ART. X.—All persons who have been made heretofore life members and life directors and continue in the enjoyment of their acquired rights.

ART. XI.—No change shall be made in this constitution, except by a vote of two-thirds of the members present at an annual meeting.

MINUTES OF THE BIBLE SOCIETY.

Cincinnati, Oct. 19th, 1852.

The American Christian Bible Society held its sixth annual meeting in the Christian Chapel, corner of Eighth and Walnut streets.

The meeting was opened at 10 o'clock, A. M., with appropriate exercises in singing, reading the Scriptures by the President, and prayer by L. L. Pinkerton. The Report of the Corresponding Secretary was read, accepted and adopted.

The Report of the Treasurer was read, accepted, and referred to an auditing committee. R. M. Bishop, L. L. Pinkerton, A. Trowbridge, committee.

The meeting then proceeded to the enrollment of delegates, life members, and life directors, when the following reported themselves: D. S. Burnet, life director; Jacob Burnet, Jr., life member; James Challen, life director; J. J. Moss, life director; Benjamin Franklin, life member.

Churches, etc., represented by delegates,—Church at Maysville, Ky., John Young—Church at New Baltimore, Ohio, J. J. Moss—Church at Hudson, Ohio, J. J. Moss; Church at Mogadore, Ohio, J. J. Moss—Church at Franklin, Ohio, J. J. Moss—Church at Ghent, Ohio, J. J. Moss—Church at Mt. Healthy, Ohio, Corbly Martin, John T. Snodgrass—First Church, Cincinnati, R. M. Bishop, A. M. Leslie, S. S. Clark—Sixth Street Church, Cincinnati, J. H. Haven—Church at Dayton, Ohio, James M. Henry—Western District Meeting, Ohio, Thos. Wiley—Bedford, Ohio, Almond B. Greene—Norton, Ohio, Almond B. Green—Ohio State Convention, D. S. Burnet—District Meeting of Mason and other counties, John Young.

On motion, it was

Resolved, That a committee of three be appointed to prepare business for the society this afternoon. R. M. Bishop, James Challen, John Young, committee.

Adjourned to half-past 2 o'clock, P. M. Prayer by T. J. Melish.

TUESDAY, Oct. 19th, 2¹/₂, P. M.

The society met pursuant to adjournment, the President, D. S. Burnet, presiding.

The meeting was opened with reading the Scriptures by the President, and prayer by Bro. B. Franklin.

The minutes of the morning session were read and approved.

The committee on business reported the following order, which was adopted,—

1. Enrollment of members.
2. Reception of Funds.
3. Amendments to the constitution.
4. Resolution offered last year to restore the 4th and 5th articles of the old constitution.
5. Bible translation.
6. Our relation to the American Bible Union.
7. Agencies.
8. Election of officers.
9. President's address, followed by Brethren J. Young and L. L. Pinkerton.

The Report of the Recording Secretary was read and accepted, and referred to the auditing committee already appointed.

On motion of Brother Corbly Martin,

Resolved, That a committee of three be appointed to nominate officers for the ensuing year. B. Franklin, R. M. Bishop, Corbly Martin, committee.

Amendments to the constitution being in order, Brother Jacob Burnet, Jr., moved to add the following article to the constitution,—

“ART. 4. Each contributor of twenty-five dollars shall be a life member, and each contributor of one hundred dollars shall be a life director.”

The motion having been seconded by Brother Moss, was discussed by Brethren John Young and Corbly Martin, and adopted.

Brother John Young offered the following as an addition to the article just adopted, viz,—“Provided always that only accredited members of Christian churches can vote and act in the annual meetings of the society.”

Discussed by Brethren J. Burnet, Jr., J. J. Moss, Corbly Martin, and L. L. Pinkerton, and laid on the table.

On motion of Brother Moss, the eleventh article of the constitution was amended by adding the following words,—“Nor unless the same shall have been proposed at a previous annual meeting, or recommended by the Board of Managers.”

Brother G. R. Hand moved to restore the ninth article of the old constitution, viz :
 "The Board of Managers shall have power to appoint such persons as may have rendered
 essential services to the society, members for life, or life directors. Motion adopted."

Bible translation being in order, by request of Brother Moss, Brother D. S. Burnet made
 some remarks relative to the progress of Bible translation by the American Bible Union.

Brother James Challen offered the following :
Resolved, That we still sympathize with the American Bible Union in the work of Bible
 revision, and that we will continue to co-operate with them in the work in which they are
 engaged.

Discussed by Brethren L. L. Pinkerton, Jacob Burnet, Jr., J. J. Moss, J. Young, and adopted.
 The committee on nomination of officers made a report, which, after substituting the name
 of Dr. James Hopple for that of Dr. A. M. Leslie, who declined serving, was adopted as fol-
 lows, viz :

President, D. S. Burnet, Cincinnati.
Vice Presidents, B. Franklin, Cincinnati; Walter Scott, Kentucky; John O'Kane, Indiana;
 John Young, Kentucky; R. R. Richardson, Virginia; H. D. Palmer, Illinois; Elijah Goodwin,
 Indiana; J. J. Moss, Ohio; J. M. Allen, Missouri.

Corresponding Secretary, Jacob Burnet, Jr.

Recording Secretary, G. R. Hand.

Treasurer, C. H. Gould.

Board of Managers, James Challen, Cincinnati; T. J. Melish, do.; S. S. Clark, do.; A.
 Trowbridge, do.; George Tait, do.; R. M. Bishop, do.; T. J. Murdock, do.; Dr. H. O. Clark,
 do.; J. H. Haven, do.; Wm. C. Irwin, do.; Dr. J. L. Russell, do.; Dr. James Hopple, do.; S.
 W. Reeder, do.; J. B. Darst, do.; W. A. Trowbridge, do.; Wm. Rowzee, Pa.; R. T. Rickets,
 Ky.; L. L. Pinkerton, do.; S. S. Church, Mo.; L. B. Jimeson, Ia.; Geo. Campbell, do.; A.
 S. Hayden, do.; Jas. Clark, do.; Corbly Martin, do.

Adjourned till half-past 7, this evening. Prayer by Brother D. S. Burnet.

HALF-PAST 7 O'CLOCK P. M.

The society convened, pursuant to adjournment. The meeting was opened with reading
 the Scriptures and prayer, by Bro. B. Franklin.

The President, Brother D. S. Burnet, then delivered his annual address—subject, Bible Re-
 vision—and was followed by Brother J. Young on the same subject.

The society then organized for business, Brother D. S. Burnet presiding.

Brother Challen then offered the following, which was discussed by Brethren L. L. Pinker-
 ton, J. J. Moss, Jas. Challen, Walter Scott, T. J. Melish, Jacob Burnet, Jr., and adopted, viz :
Resolved, That our agents be instructed to send all the funds contributed for Bible revision to
 the Board of the American Christian Bible Society, and that they specially be required to
 solicit funds in the name and behalf of this society, to be used for the distribution of the new
 version when it shall be published, and that whatever funds may be raised from our churches
 by agents of the American Bible Union, and the Bible revision, shall pass through our Board
 for the objects specified.

The auditing committee presented the following report, which was adopted, viz :
 The committee appointed to audit the Treasurer's Report, state that they have examined it,
 and find it correct. They would further state that they have examined the Recording Sec-
 retary's Report, and find it correct. Signed,

R. M. BISHOP,
 A. TROWBRIDGE, } Committee.
 L. L. PINKERTON,

On motion of Brother Moss,
Resolved, That the address of the President be published in the Christian Age.
 Adjourned. Prayer by Bro. Moss.

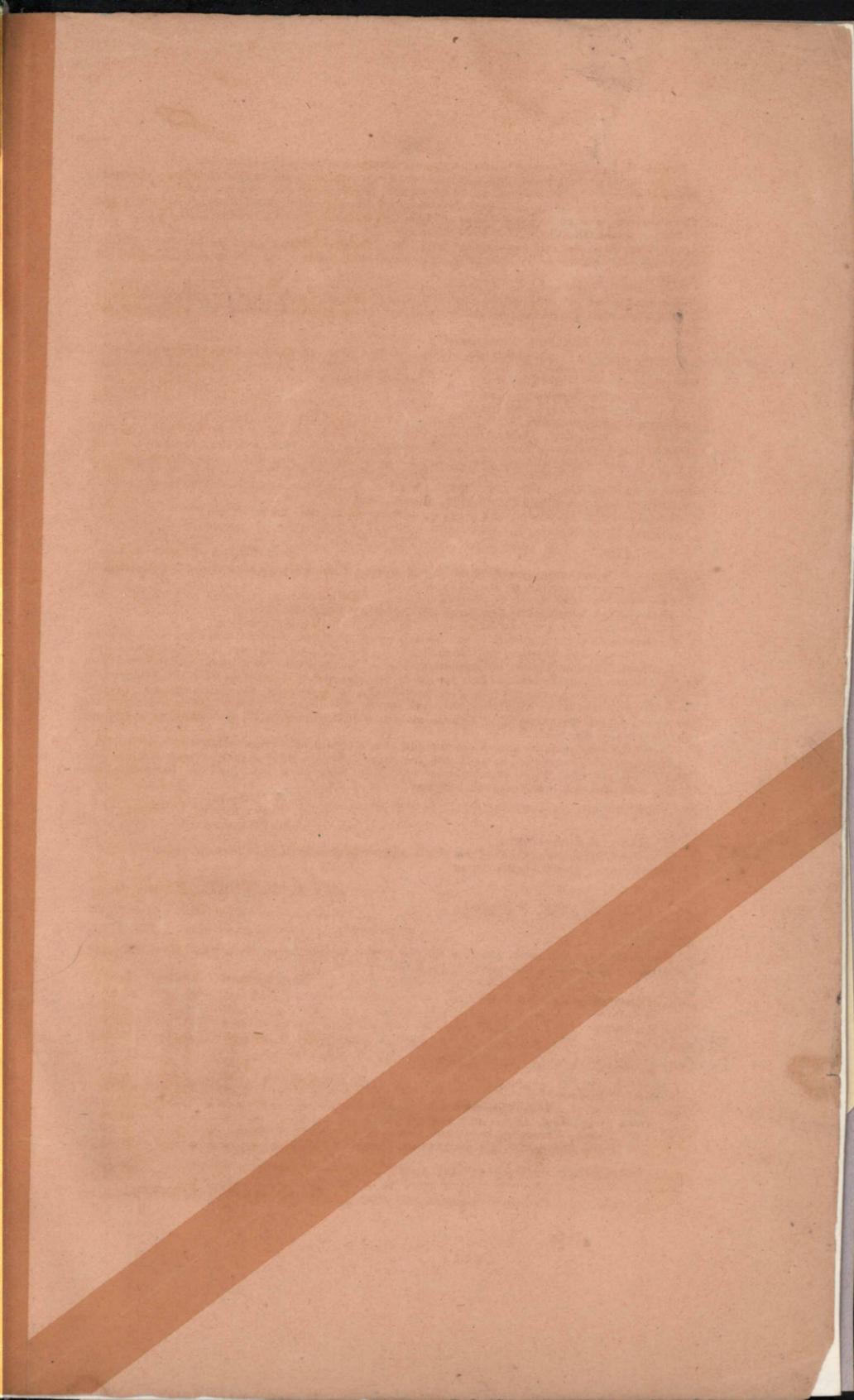
G. R. HAND, *Secretary*.

D. S. BURNET, *President*.

The following sums were received for the Bible Society, after the annual report was made
 out, from the following churches, by J. J. Moss :

	Gen. purposes.	Trans.	Total.
Hudson church,	\$3.92	\$3.50	\$7.42
Moradore "	1.50	2.79	4.29
Randolph "		5.75	5.75
Akron "	3.00	6.25	9.25
Franklin "	50	5.00	5.50
Ravenna "	7.50	5.50	13.00
Ghent "	50	4.00	4.20
New Baltimore "	1.73	2.00	3.73
Wm. Hatther's life membership,			5.00
From J. J. Moss, on his life directorship,			10.00
George Shorridge, Southport, Indiana, by James Challen,			4.00
Sally Steele, for life membership, by D. S. Burnet,			25.00
			\$97.40

G. R. HAND, *Secretary*.



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