

Collected by Miss Sarah Phinney.

Jacob Miller, senr	48	1	0	0
Mrs F Miller	12	5	0	
Miss Eleanor DeLong	12	5	0	
Mrs Lawrence Phinney	6	2	6	
Jacob M Bowlby	6	2	6	
Miss S Phinney	12	5	0	

348 7 5 0

BRITISH & FOREIGN BIBLE SOCIETY,
London, 10, Earl Street, Blackfriars,
February 16th, 1854.

To S. L. SHANNON, Esq.,

MY DEAR SIR,—I have to acknowledge the receipt of your favor dated 1st February, enclosing the Bills of Exchange, value £471 0s. 3d. I cannot allow the mere official acknowledgment to pass into your hands, without availing myself of the opportunity of conveying to you and your colleagues the best thanks of our committee for the liberal manner in which you have responded to the Jubilee appeal, especially, too, as we are given to understand by Mr. Black, that we may expect some farther proof of your bounty. It is an additional satisfaction to find, that the Million Testament Scheme for China has also commended itself to your judgment, and secured the co-operation of your auxiliary. It has been very cheering and encouraging to our committee to perceive that their plans for carrying out the great work in which they are engaged are so readily and efficiently taken up by their supporters in distant parts of the world. We, representing the head, plan and devise; while our auxiliaries near and remote, the members, evince their sympathy and concurrence, and afford us their generous aid in fulfilling the mission which has been confided to our management. You will be glad to hear that our Jubilee effort promises to be more successful than the most sanguine had ventured to anticipate. Contributions are pouring in from all quarters, and it was but yesterday that, among other remittances for this object, one of £1000 came from Melbourne, Australia. In many of the West India Islands, lively interest has been felt in the movement; and collections have been made among the negro congregations in grateful remembrance of what was done by our Society on the abolition of slavery. The total amount we have received is nearly £52,000, and many additions are likely to come in before the close of the Jubilee year. The extra appeal which has thus been made to our friends is not likely to impair our regular income, which, according to present appearances, will exceed that of last year. We hope that the claims of the Society having been so widely presented to the public, by the Jubilee celebration, now impulse will be given to the cause, and permanent support secured in quarters from

which hitherto we have derived but little assistance.

The China Fund still progresses, and we hope ere long to report some actual work in part completion of the stupendous undertaking we have in hand. Our Corresponding committee in Shanghai, composed of the representatives of different bodies, are disposed to put forth all their energy, and have arranged to strike off a quarter of million of Testaments in 18 months from 1st January. They also propose that we should print in London an equal number in the same period. Whether this part of the plan will be ultimately carried into effect, I cannot say. Mr. Milne is on his way to this country, and our action will materially depend on the course which he deems most expedient. The remaining portions will be struck off with the same degree of despatch, and I have no doubt that the issues throughout will be as prompt and ample as the agency that can be prudently employed for distribution will require. We think things look auspiciously for the evangelization of China, and this Society will be ready at all times to devote a large amount of attention to that important part of the work. At a recent meeting of the committee, a vote was adopted for printing 50,000 entire Bibles in Chinese, with as little delay as possible.

Taking so deep an interest as you do in the Society, it will please you to hear that our work, in all its departments, proceeds most satisfactorily. We have manifold proofs of the blessing with which God is pleased to honor our instrumentality. Our issues are increasing. Both at home and abroad we are enlarging the sphere of our operations. But when we recollect the field is the world, and to how small an extent we have yet overtaken the world's wants, we feel what a stimulus there is to still more abundant labor and liberality. We ask, therefore, for your continued aid and prayer in circulating that word, the knowledge of which, according to the divine promise, will one day "cover the earth as the waters cover the sea".

Believe me,

my dear Sir,

Yours most truly,

S. B. BERGUE, Secretary.

From the News of the Churches.

HISTORICAL SKETCH OF THE ARMENIAN CHURCH IN TURKEY.*

The Protestant movement in the Armenian Church commenced about thirty years ago in the conversion of three ecclesiastics at Beyrout, two of whom were bishops. They were impressed through reading some tracts left

* For a full statement of the origin and progress of the Armenian Reformation, vide the interesting work of Rev. H. G. O. Dwight, Missionary at Constantinople, entitled, "Christianity Revived in the East." It is intended to print an English edition as soon as practicable.

by Mr Goodell, we believe, now at Constantinople. In 1825, the American missionary, Mr King, who has since been so much persecuted in Greece, wrote a farewell letter to the Roman Catholics on the occasion of his leaving Syria, stating the reasons why he could not be a Romanist. This pamphlet was translated into Armenian, and a copy was sent to an Arminian of distinction at Constantinople. There it produced an extraordinary effect, being considered of so much importance that it was read at a large meeting of the clergy in the Patriarchal church; and on the Scripture references in it being examined, it was agreed, as if by common consent, that the Church needs reform. The way had been prepared by the circulation of the Holy Scriptures during the preceding ten years.

In 1815, an edition of 5000 Bibles in the ancient Armenian character had been issued from St Petersburg, and in 1817 another of 2000 from Calcutta. New editions were printed by the British and American societies, and extensively circulated among the clergy, schoolmasters, and others conversant with the ancient tongue, and a partial reformation commenced among them. At length editions were issued in Turkish and Armeno-Turkish, for circulation among the people generally; the latest in modern Armenian was printed at Smyrna by Mr Riggs, only last March. It is a noble quarto, of 5000 copies, with copious marginal references. Nothing is more apparent in the history of the Armenian Reformation than the influence thus exerted by the circulation of the Holy Scriptures.

Among the more enlightened Armenians at Constantinople was a man named Pestimaljian, at the head of a seminary for the Church; it was his constant aim to make his pupils Bible students, and his influence was felt long after his death. In the summer of 1832, two American missionaries were stationed at Constantinople.

Fire, plague, cholera, together with the usual obstacles in man's corrupt and stubborn heart, prevented much being done for the first year. The good seed was, however, sown; men like Pestimaljian cultivated the acquaintance of the missionaries, and so did some of the priests. The result was an outward reformation in many quarters, pictures were removed from the churches, and the pure gospel was preached. Many Lancasterian schools were established. A high school carried on for some time at Pera by one of the evangelical Armenians, at length aroused the jealousy of the leading ecclesiastics, and through their influence and that of the bankers, at that time the ruling council of the nation, the school was broken up; but, to their utter dismay and chagrin, a rich Armenian, who had founded a large school in one of the suburbs of the capital (Haskeny,) appointed as chief teacher the very man whose evangelical views had led to the breaking up of the Pera school. This banker was no Protestant, but he was resolved to have the best possible teacher: the Bible was the avowed text-book; and thus, instead of the limited influence in a school of 40 pupils, Sahakian was at the head of the national school of 600. After a protracted struggle of two years, the school was closed, but the rival one at Scutari was never so prosperous; and, in the meantime, a seminary was formed at Bebek, in connection with the American Mission, which, though small, has been the means of training most of