

# PAPERS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS pdf

## 1: American Board Archives

*The American Board of Commissioners for Foreign Missions (ABCFM) was among the first American Christian missionary organizations. It was created in by recent graduates of Williams College.*

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# PAPERS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS pdf

## 2: American Board of Commissioners for Foreign Missions | The Online Books Page

*American Board Archives. The American Board of Commissioners for Foreign Missions (ABCFM) was a Protestant agency founded in and chartered by the state of Massachusetts in to send missionaries abroad, primarily for religious motives, but also to pursue general altruistic labor, including opening schools and hospitals.*

Letters to agencies ABC 8: Supplementary papers and correspondence, ABC Letters received from domestic correspondents ABC Alford Carleton official papers ABC Letters from agencies ABC Letters from government officials ABC Miscellaneous foreign letters ABC Letters from missionaries to Africa ABC Missions to Europe ABC Miscellaneous mostly personal papers ABC Papers concerning missionaries ABC Miscellaneous additional photographs ABC Map and plan collection ABC Minutes and reports of other committees and subcommittees ABC Newspaper clippings ABC Other special collections ABC Annual meeting papers ABC Additional files from the offices of the Board ABC Histories of the Board and individual missions ABC Records of the collection ABC Printed publications of the Board Note that for some items that are bound volumes, there is a number in square brackets at the end of the description in this finding aid. Additions were made to it occasionally until Additions to the archive after have Houghton accession numbers also shown in this finding aid e. The last official deposit was in , but additions from other sources are ongoing. For the contents of the rolls of film, download the reel listing , or see the printed edition Papers of the American Board of Commissioners for Foreign Missions: Guide to the microfilm collection , shelved in the Houghton Reading Room. The archives, are stored offsite and closed to researchers as of this note September It is expected that some materials will begin to be provided online this year by ARIT. General note A portion of this collection is shelved offsite at the Harvard Depository. See access restrictions below for additional information. Index to ABC 6: Rhea, Samuel Audley Vol.

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3: American Board of Commissioners for Foreign Missions | American organization | [www.enganchecuban.com](http://www.enganchecuban.com)

*Records of the American Board of Commissioners for Foreign Missions, including personal papers and photographs of individuals and organizations associated with it.*

At the turn of the nineteenth century a strong religious revival and movement called the Second Great Awakening profoundly affected Protestant Christians in the United States. The movement was strongest in New England, and several denominations headquartered there entered the evangelistic field, intending to go around the world and convert nonbelievers to Protestant Christianity. Respected Presbyterian leaders, including Rev. Timothy Dwight, also became members. The first mission was sent to China and the second to Ceylon. Their souls, members believed, could be saved by religious conversion and their futures by education. In the board sent out its third missionary, Cyrus Kingsbury, to the Cherokee to establish its first Indian mission, Brainerd Station, near Chattanooga, Tennessee. In he ventured to the Choctaw of Mississippi to set up a second, Eliot Mission. Both of these organizations believed that Christian education, church worship, farming, and domestic work would help American Indians become acculturated to Western civilization. Therefore, each mission established a school for Indian children as well as a church. Their union coincided with the beginning of mass removal of tribes west of the Mississippi by the federal government. The mission field in Indian Territory proved fertile. Although the early competition included the Baptists, Methodists, and Moravians, the American Board established more mission stations and branches in Indian Territory than the combined number established by those three denominations. On the other hand, the Baptists and Methodists traveled throughout the region, visiting homes, setting up churches, and converting individual Indians to be preachers. Dwight moved in to I. Under the direction of Dr. Marcus Palmer, Fairfield, also created for the Cherokees, moved to I. Worcester Congregational joined the mission at Park Hill in In the Dutch Reformed withdrew, and in the "New School" Presbyterians left also, leaving only the Congregationalists. Many of the American Board missionaries held abolitionist views, and virtually all of them were from New England. Indian agents, who were mostly southerners, deemed them suspicious. Under Wright, William C. Roe, and numerous others the Dutch Reformed mission remained at Seger Colony for several decades. Dianna Everett See also: Arlene Hirschfelder and Paulette Molin Rev. Facts on File, Inc. Yale University Press, Phillips, Protestant America and the Pagan World: Harvard University Press, Copyright and Terms of Use No part of this site may be construed as in the public domain. Copyright to all articles and other content in the online and print Encyclopedia of Oklahoma History is held by the Oklahoma Historical Society. Copyright to all of these materials is protected under United States and International law. Users agree not to download, copy, modify, sell, lease, rent, reprint, or otherwise distribute these materials, or to link to these materials on another web site, without authorization of the Oklahoma Historical Society. All photographs presented in the published and online versions of The Encyclopedia of Oklahoma History and Culture are the property of the Oklahoma Historical Society unless otherwise stated. Citation The following as per The Chicago Manual of Style, 16th edition is the preferred citation for articles:

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## 4: Talk:American Board of Commissioners for Foreign Missions - Wikipedia

*Papers of the American Board of Commissioners for Foreign Missions: Missionary Index Author Index 1 Abbe, B.R., Mrs., Elizabeth. Appointed Missionaries.*

English, Hawaiian History notes: Organized ; incorporated ; consists of members of National Council of Congregational Churches in the U. From the description of Records, bulk From the description of Report, The Board operated missions in the Sandwich Islands and Oregon. From the description of Records, Oregon Historical Society Research Library. From the description of Letters received, From the description of Congregational Christian Service Committee records, A mission in Gabon in west Africa was added in , but was transferred to the Presbyterian Church in From the description of African missions records , The 61st annual meeting of the Board was held in Brooklyn, N. From the guide to the American Board of Commissioners of Foreign Missions annual meeting book, , Brooklyn Historical Society The American Board of Commissioners for Foreign Missions was founded in and, by the end of the 19th century, its mission work had spread all over the world. The missionaries provided medical service, education, agriculture and social services as a means of spreading the gospel. In the United States, the missionaries worked extensively with the American Indians. They spread an awareness of life in other countries in which they had worked. They initiated United States ties with China. From the description of Papers of the American Board of Commissioners for Foreign Missions, inclusive [microform]. Headquartered in Boston, it served as the missionary arm of several major church denominations, particularly the Congregational, Presbyterian, and Dutch Reformed Churches. From the guide to the American Board of Commissioners for Foreign Missions records, , Oregon Historical Society For a general note on the history of the Board and the importance of its archives, see the finding aid to the main collection. The Micronesian Mission began in and was worked in cooperation between the Board and the Hawaiian Evangelical Association. Mission stations were established in the Caroline Islands at Kusaie and Ponape , the Gilberts at Apaiang and Marshalls at Ebon , and were served by ships belonging to the Board. The Philippines mission began in after the islands became a U. By agreement with other missionary societies the Board was allocated the island of Mindanao. From the description of Pacific Islands missions records, Missions to American Indians began in with a mission station in Brainerd, Tennessee, to serve the Cherokees. From the description of North American Indian missions records, Its 61st annual meeting was held in Brooklyn in October From the description of Attendees at 61st annual meeting, Missions to American Indians had come and gone; likewise a mission to Hawaii, where the church had achieved independence from the Board. The Philippines were added in In particular, the voluminous letters of the missionaries from the field amounting to sheets per year already in are often fundamental sources for the history of the various places where the Board operated. After some secessions due to the slavery issue and the formation by the Presbyterian Church of its own foreign mission board, the ABCFM was left as a Congregationalist body after These continued as separate organizations until From the description of Archives,

## 5: American Board of Commissioners for Foreign Missions - Wikipedia

*The American Board of Commissioners for Foreign Missions was the first great American Protestant missionary society. In , it began sending missionaries to the Ottoman Empire. These new arrivals had much to learn about the many different peoples living under the sultan's rule.*

Recruitment efforts[ edit ] Orthodox, Trinitarian and evangelical in their theology, speakers to the annual meetings of the Board challenged their audiences to give of their time, talent and treasure in moving forward the global project of spreading Christianity. At first reflective of late colonial "occasional" sermons, the annual meeting addresses gradually took on the quality of "anniversary" sermons. The optimism and cooperation of post- millennialism held a major place in the scheme of the Board sermons. After having listened to such sermons and been influenced at colleges, college and seminary students prepared to proclaim the gospel in foreign cultures. Their short dissertations and pre-departure sermons reflected both the outlook of annual Board sermons and sensitivity to host cultures. Once the missionaries entered the field, optimism remained yet was tempered by the realities of pioneering mission work in a different milieu. Many of the Board agents soughtâ€™through eclectic dialogue and opportunities as they presented themselves, as well as itinerant preachingâ€™to bring the cultures they met, observed, and lived in to bear upon the message they shared. The missionaries found the audiences to be similar to Americans in their responses to the gospel message. Some rejected it outright, others accepted it, and a few became Christian proclaimers themselves. Missionaries of the Dakota mission experienced the explosion of Dakota violence in August at the start of the U. Some of them attended the imprisoned Dakota and accompanied the exiled Dakota when they were forced out of Minnesota in , especially those of the Williamson and Riggs families. The Dakota mission translated the Bible into Dakota and produced a dictionary and a schoolbook. The Ojibwe mission translated the New Testament into Ojibwe and produced a number of schoolbooks, but used a now-abandoned notation style to do so. Both were among the first to render these languages in print. Work with indigenous preachers[ edit ] Indigenous preachers associated with the Board proclaimed an orthodox message, but they further modified the presentation beyond how the missionaries had developed subtle differences with the home leaders. Drawing upon the positive and negative aspects of their own cultures, the native evangelists steeped their messages in Biblical texts and themes. At times, indigenous workers had spectacular or unexpected results. On many occasions, little fruit resulted from their labors. Whatever the response, the native preachers worked onâ€™even in the midst of persecutionâ€™until martyrdom or natural death took them. Native preachers and other indigenous people assisted Board missionaries in Bible translation efforts. The act of translating the Scriptures into a mother tongue reflected a sensitivity to culture and a desire to work within the host society. Second only to the verbal proclamation of the Gospel, Bible translation took place in all sorts of settings: Educational, social, and medical roles served by ABCFM missionaries[ edit ] Printing and literacy played crucial roles in the process of Bible translation. Similarly, the press runs and literacy presentations contributed significantly to the social involvement exhibited by the Board. To a greater or lesser extent, education, medicine, and social concerns supplemented the preaching efforts by missionaries. Schools provided ready-made audiences for preachers. Free, or Lancasterian , schools provided numerous students. Boarding students in missionary homes allowed them to witness Christian life in the intimacy of the family. Education empowered indigenous people. Mostly later than , it enabled them to develop their own church leaders and take a greater role in their communities. Board missionaries established some form of education at every station. A number of Board missionaries also received some medical training before leaving for the field. Some, like Ida Scudder , were trained as physicians but ordained as missionaries and concentrated on the task of preaching. Others, such as Peter Parker , sought to practice both the callings of missionary and medical practitioner. David Abeel and Elijah Coleman Bridgman in They were received in February by Dr. These men worked first among the Chinese and Malays of the Straits Settlements. From to his death in , Mr. Abeel

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devoted himself to establishing a mission in Amoy modern Xiamen. In the same year Revs. There were four great centers from which smaller stations were maintained. These were Fuzhou , in connection with which were fifteen churches; North China, embracing Beijing, Kalgan , Tianjin, Tengzhou , and Baoding , with smaller stations in the various districts of the center missions; Hong Kong; and Shanxi , with two stations in the midst of districts filled with opium cultivation and staffed by missionaries of the Oberlin Band of Oberlin College. At Tengzhou missionaries established a college, over which Dr. Tengzhou was one of the centers for Chinese literary competitive examinations. Mateer believed that the light of modern science shown in contrast with "superstition" would prove effective. He and his wife taught astronomy , mathematics , natural philosophy, and history. He trained young men to be teachers all over North China. The young men whom he had trained in Biblical instruction began native ministry. John Livingstone Nevius and Hunter Corbett " co-operated in this latter work, by giving a theological education to candidates for ministry during a portion of each year at Yantai. At its principal stations in China, the Society maintained large medical dispensaries and hospitals, boarding schools for boys and girls, colleges for native students, and other agencies for effecting the purposes of the mission. It also helped create the Canton Hospital. As of it had twenty-eight missionaries, sixteen lady agents, ten medical missionaries, four ordained native ministers, one hundred and five unordained native helpers, nearly one thousand communicants, and four hundred and fifty pupils in its schools.

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6: American Board of Commissioners for Foreign Missions Research Papers - [www.enganchecubano.com](http://www.enganchecubano.com)

*The Congregational Library also has a microfilm copy of the ABCFM archives; see Papers of the American Board of Commissioners for Foreign Missions: Documents Administered by the Houghton Library of Harvard University.*

It was created in by recent graduates of Williams College. In the 19th century it was the largest and most important of American missionary organizations and consisted of participants from Reformed traditions such as Presbyterians, Congregationalists, and German Reformed churches. As a part of the organizational merger associated with this new denomination, the ABCFM ceased independent existence and merged operations with other missions entities to form the United Church Board for World Ministries, an agency of the United Church of Christ. It elected a Corresponding Secretary to produce written documents, and a Treasurer to receive donations, and had board members. Corresponding Secretaries and other key leaders Samuel Worcester was the first corresponding secretary, starting in Joseph Lyman as Vice President. Wisner, Rufus Anderson and David Greene became "coequal" secretaries in Armstrong died in a shipwreck between Boston and New Jersey in Treat had been elected to the Office of Recording Secretary. It also listed Rufus Anderson, Rev. David Greene, and Rev. Armstrong as "Secretaries for Correspondence. Nathan George Clark and Rev G. Wood had joined Rufus Anderson and Selah Treat as corresponding secretaries. Clark assumed the position of Foreign Secretary when Anderson left in and remained Foreign Secretary until Clark died,[15] and he retired in Barton, Judson Smith, and Charles H. It also lists Charles M. In , five students from Williams College in western Massachusetts took shelter from a thunderstorm in a haystack. At the Haystack Prayer Meeting , they came to the common conviction that "the field is the world" and inspired the creation of the ABCFM four years later. Between and , they were followed by missionaries to the following people and places: The fight against Indian removal Jeremiah Evarts served as treasurer, and as corresponding secretary from until his death in Under his leadership, the board in expanded the role of women: They required couples to have been engaged at least two months prior to setting sail. To help the missionaries find wives, they maintained a list of women who were "missionary-minded": The secretary post was offered to Elias Cornelius in October , but he became ill and died in February His legacy included administrative gifts, setting of policy, visiting around the world, and chronicling the work of the ABCFM in books. At home and abroad, the Board and its supporters undertook every effort to exhort the evangelical community, to train a cadre of agents, and to send forth laborers into the mission field. As a leader in the United Front and early federal American voluntary associations, the Board influenced the nineteenth-century mission movement. Francis station Recruitment efforts Orthodox, Trinitarian and evangelical in their theology, speakers to the annual meetings of the Board challenged their audiences to give of their time, talent and treasure in moving forward the global project of spreading Christianity. At first reflective of late colonial "occasional" sermons, the annual meeting addresses gradually took on the quality of "anniversary" sermons. The optimism and cooperation of post- millennialism held a major place in the scheme of the Board sermons. After having listened to such sermons and been influenced at colleges, college and seminary students prepared to proclaim the gospel in foreign cultures. Their short dissertations and pre-departure sermons reflected both the outlook of annual Board sermons and sensitivity to host cultures. Once the missionaries entered the field, optimism remained yet was tempered by the realities of pioneering mission work in a different milieu. Many of the Board agents sought through eclectic dialogue and opportunities as they presented themselves, as well as itinerant preaching to bring the cultures they met, observed, and lived in to bear upon the message they shared. The missionaries found the audiences to be similar to Americans in their responses to the gospel message. Some rejected it outright, others accepted it, and a few became Christian proclaimers themselves. Missionaries of the Dakota mission experienced the explosion of Dakota violence in August at the start of the U. Some of them attended the imprisoned Dakota and accompanied the exiled Dakota when they were forced out of Minnesota in , especially those of the Williamson and Riggs families. The Dakota mission translated the

Bible into Dakota and produced a dictionary and a schoolbook. The Ojibwe mission translated the New Testament into Ojibwe and produced a number of schoolbooks, but used a now-abandoned notation style to do so. Both were among the first to render these languages in print. Work with indigenous preachers Indigenous preachers associated with the Board proclaimed an orthodox message, but they further modified the presentation beyond how the missionaries had developed subtle differences with the home leaders. Drawing upon the positive and negative aspects of their own cultures, the native evangelists steeped their messages in Biblical texts and themes. At times, indigenous workers had spectacular or unexpected results. On many occasions, little fruit resulted from their labors. Whatever the response, the native preachers worked onâ€”even in the midst of persecutionâ€”until martyrdom or natural death took them. Native preachers and other indigenous people assisted Board missionaries in Bible translation efforts. The act of translating the Scriptures into a mother tongue reflected a sensitivity to culture and a desire to work within the host society. Second only to the verbal proclamation of the Gospel, Bible translation took place in all sorts of settings: Educational, social, and medical roles served by ABCFM missionaries Printing and literacy played crucial roles in the process of Bible translation. Similarly, the press runs and literacy presentations contributed significantly to the social involvement exhibited by the Board. To a greater or lesser extent, education, medicine, and social concerns supplemented the preaching efforts by missionaries. Schools provided ready-made audiences for preachers. Free, or Lancasterian , schools provided numerous students. Boarding students in missionary homes allowed them to witness Christian life in the intimacy of the family. Education empowered indigenous people. Mostly later than , it enabled them to develop their own church leaders and take a greater role in their communities. Board missionaries established some form of education at every station. A number of Board missionaries also received some medical training before leaving for the field. Some, like Ida Scudder , were trained as physicians but ordained as missionaries and concentrated on the task of preaching. Others, such as Peter Parker , sought to practice both the callings of missionary and medical practitioner. David Abeel and Elijah Coleman Bridgman in They were received in February by Dr. These men worked first among the Chinese and Malays of the Straits Settlements. From to his death in , Mr. Abeel devoted himself to establishing a mission in Amoy modern Xiamen. In the same year Revs. There were four great centers from which smaller stations were maintained. These were Fuzhou , in connection with which were fifteen churches; North China, embracing Beijing, Kalgan , Tianjin, Tengzhou , and Baoding , with smaller stations in the various districts of the center missions; Hong Kong; and Shanxi , with two stations in the midst of districts filled with opium cultivation and staffed by missionaries of the Oberlin Band of Oberlin College. At Tengzhou missionaries established a college, over which Dr. Tengzhou was one of the centers for Chinese literary competitive examinations. Mateer believed that the light of modern science shown in contrast with "superstition" would prove effective. He and his wife taught astronomy , mathematics , natural philosophy, and history. He trained young men to be teachers all over North China. The young men whom he had trained in Biblical instruction began native ministry. John Livingstone Nevius and Hunter Corbett â€” co-operated in this latter work, by giving a theological education to candidates for ministry during a portion of each year at Yantai. At its principal stations in China, the Society maintained large medical dispensaries and hospitals, boarding schools for boys and girls, colleges for native students, and other agencies for effecting the purposes of the mission. It also helped create the Canton Hospital. As of it had twenty-eight missionaries, sixteen lady agents, ten medical missionaries, four ordained native ministers, one hundred and five unordained native helpers, nearly one thousand communicants, and four hundred and fifty pupils in its schools.

**7: American Board of Commissioners for Foreign Missions - Social Networks and Archival Context**

*The American Board of Commissioners for Foreign Missions was founded in , the first organized missionary society in the United States. By the time of its centenary in , the Board was responsible for mission stations and a missionary staff of in India, Ceylon, West Central Africa (Angola), South Africa and Rhodesia, Turkey, China, Japan, Micronesia, Hawaii, the Philippines.*

Introduction This collection was created from several different accessions and several different sources. Please obtain that permission in writing before asking to use these collections. Processed April by archive staff  
Copyright: The result was to follow a method commonly used in Massachusetts at the time, to appoint commissioners to look into the matter. Samuel Spring, William Bartlett, Esq. Samuel Worcester and Deacon Samuel A. Walley were the nine commissioners appointed in 3. At the first annual meeting in Farmington, Mass. At the second annual meeting in Worcester, Mass. The Prudential Committee also called attention to home mission needs amongst Native American populations. In February , the first missionaries sailed for Calcutta, India 4. The act of incorporation stated that any "suitable persons" would be elected at the annual meeting and that at least one third of the Board would consist of "respectable laymen" and that not less than one third of the Board would consist of "respectable clergymen;" the other one third would be "composed of characters of the same description, whether clergymen or laymen" 5. Four fields of missionary activity were identified: Missions were started under these four headings. Note that colonial names have not changed to contemporary names, since this is how the names appear in the records. Peoples of Ancient Civilizations Marathi , India. A mission among the Marathi-speaking people of western India, headquarters in Bombay. A mission to the Tamil people of Jaffna at the northern tip of Ceylon. Canton , China. A mission begun to response to a request of British missionary Robert Morrison, maintained until when it was transferred to the Presbyterians, reopened in and discontinued in Transferred to the American Missionary Association in Jews in Constantinople Madura , India. A mission among the Tamil-speaking Indians in South India, centered around the great city of Mathurai formerly spelled Madura. Singapore , Malaya. A temporary mission, opened by personnel from Canton during the Opium War of Madras , India. Work in this southeastern India city was left to other boards with the death of Rev. Amoy , China. Foochow , China. Closed in , one year after the Communist occupation of China. Arcot , India. Shanghai , China. American Board personnel resident in Shanghai aided union enterprises in Shanghai. Closed in , one year after the coming of the Communists to power. A major mission of the American Board, with headquarters at Peking. Closed one year after the Communist occupation when all missionary personnel withdrew. Shansi , China. Incorporated into the North China Mission in later years, headquarters at Fenchow. The reopened Canton mission see above. Shaowu , China. A mission in the city of Shaowu, upriver from Foochow, for many years a special interest of the Christian churches. Closed in , one year after the rise of the Communists to power in China. During the period missions were conducted among Indians, especially the Cherokees, Chickasaws, Choctaws and the Dakotas. The Board sent many missionaries to Hawaii, earlier called the Sandwich Islands, turning responsibility over to the indigenous Hawaiian Evangelical Association in Assistance from the American Board in finance and personnel continued to a very limited and decreasing extent until When they withdrew in , some of the work was transferred to the American Protestant Episcopal Board. Sumatra and Bornea The first missionaries to Sumatra were struck down by cannibals. The Netherlands Government gave their successors permission to pioneer to Northwest Borneo. In the survivors transferred to Amoy, China. A mission was established among the Zulus; later on other points were occupied in what became the Union of South Africa and Portuguese East Africa Inhambane. In this was transferred to the Presbyterian Board. A mission to the Polynesians in the Marshall and Caroline Islands. For some time the Gilbert Islands were occupied but that mission was transferred to the London Missionary Society in After pioneering, a mission was established among the Ovimbundu, a major tribe of the Colony. A mission to the Ndaou people in the Rhodesian Highlands. Missions

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among the Armenians, Greeks, Bulgarians, Syrians, Assyrians and other Christian minorities in the Ottoman Empire, all of whom belonged to one or the other of the Christian Churches, were begun in Work continues among Armenians and Greeks. Mission directed especially to Mexican citizens alienated from Roman Catholicism. The American Board field is in northwestern states with institutional cooperation in Mexico City. Mission directed especially to Spanish elements alienated from Roman Catholicism. American Board fields were in northern and northeastern states with institutional work in Madrid. In responsibilities were transferred to an interdenominational committee. Mission begun as an experiment which was terminated after two years, leaving field to other agencies already at work. Czechoslovakia part of Austria Mission directed to Czech people alienated from Roman Catholicism. Work transferred to local Protestant body in The large southern island of Mindanao was assigned to the American Board as its special field by Protestant Council. Mission directed to all peoples of the Near East, including large Arab, Persian and Turkish populations. The Mission among Turkish Muslims continues, and since the American Board has undertaken some responsibilities in Syria and Lebanon, in most cases in cooperation with the Presbyterian Board. Mission to all people on the large southern island in Mindanao, including large Moro Muslim population. Endnotes 1 Goodsell, Fred Field. You Shall be my Witnesses Boston: American Board of Commissioners for Foreign Missions, , p.

### 8: American Board of Commissioners for Foreign Missions | Revolv

*Papers of the American Board of Commissioners for Foreign Missions, Title: Papers of the American Board of Commissioners for Foreign Missions, ID: CN/*

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