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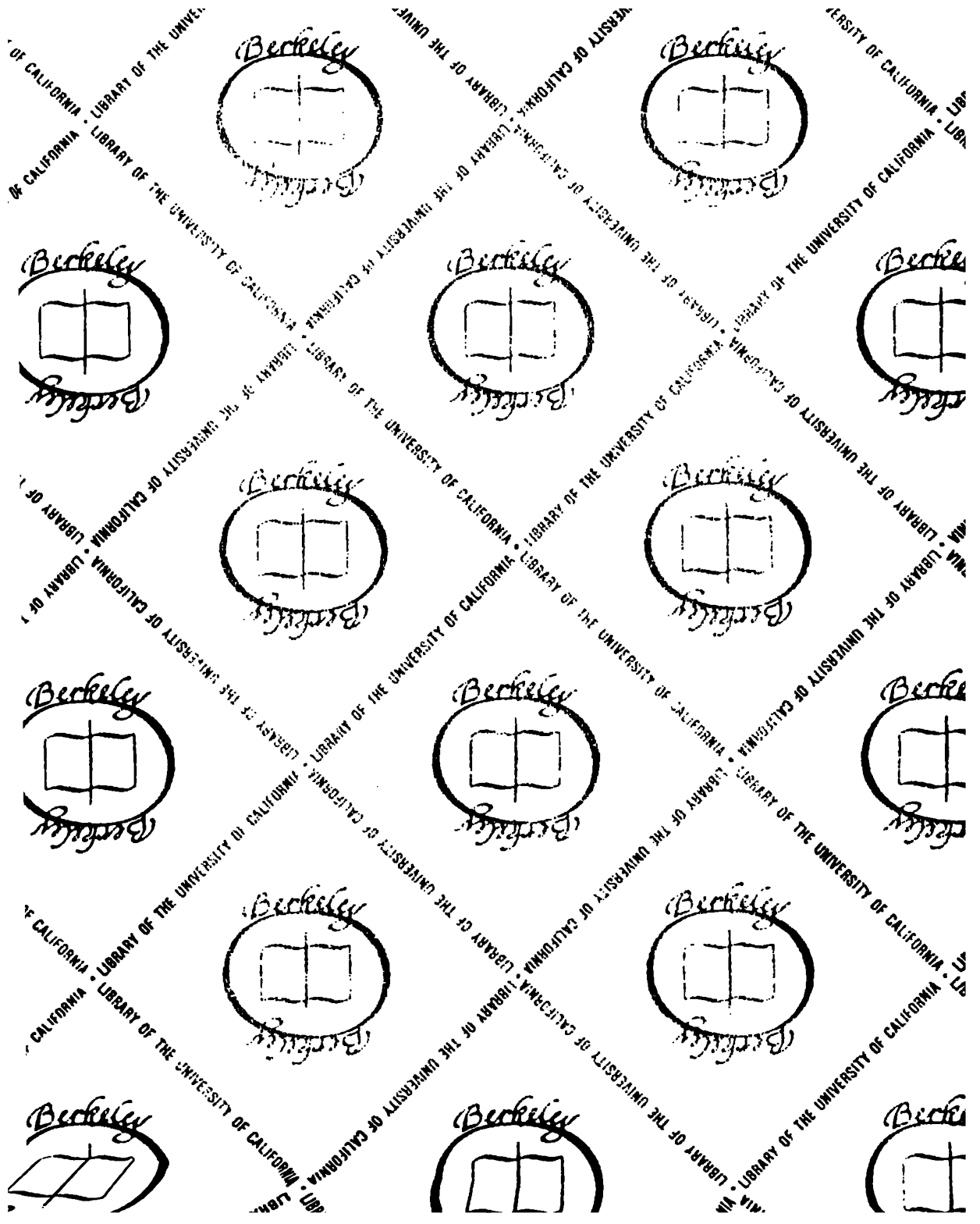
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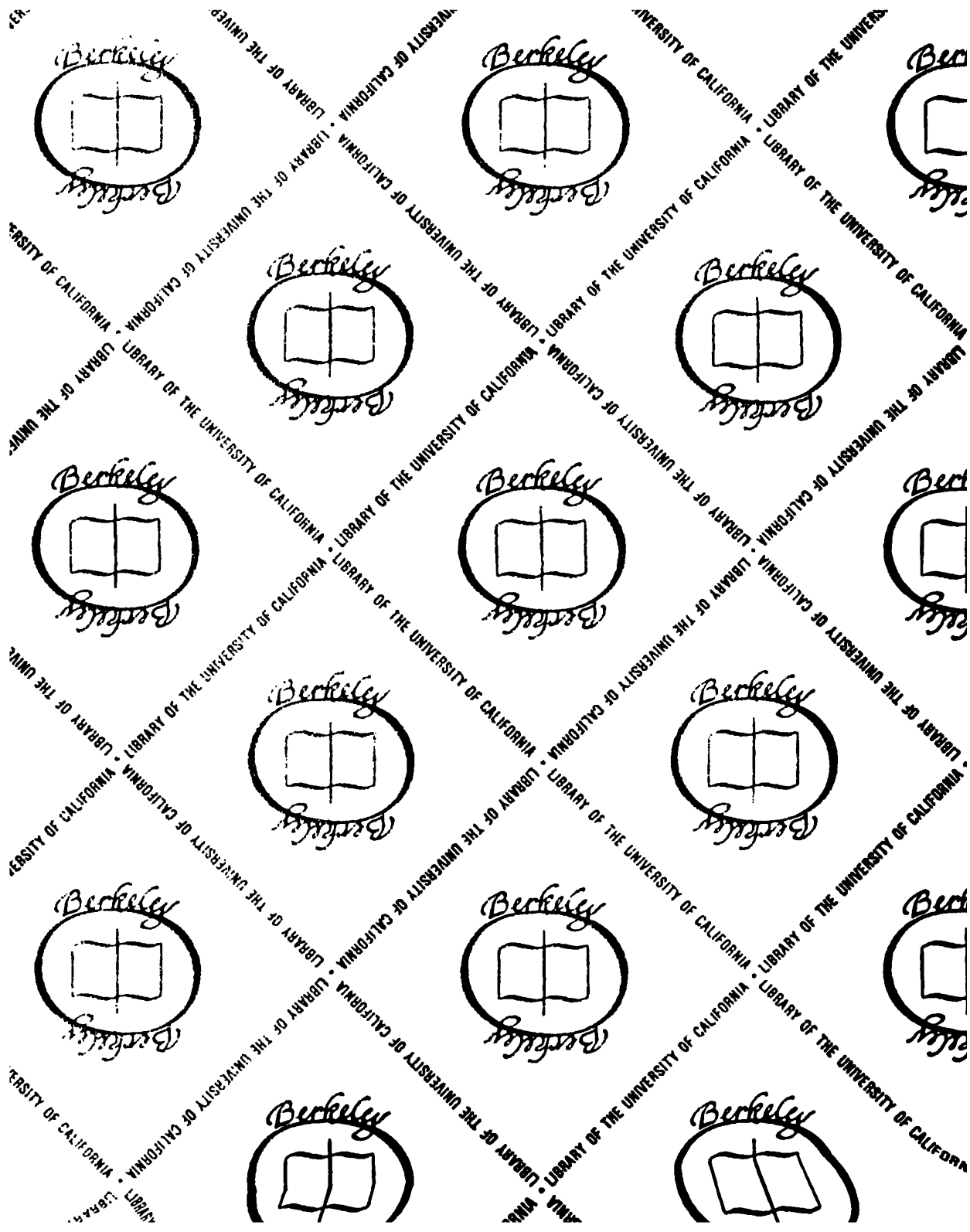
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# **The Spirit of Missions ;**

EDITED FOR

**THE BOARD OF MISSIONS**

OF THE

**PROTESTANT EPISCOPAL CHURCH**

**IN THE UNITED STATES OF AMERICA.**

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To the intent that now unto the principalities and powers in heavenly places, might be known,  
by the Church, the manifold wisdom of God.—ST. PAUL TO THE EPHESIANS.

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**IT BELONGS TO THE CALLING OF  
A CHURCH OF CHRIST, TO PREACH  
THE GOSPEL, NOT ONLY IN CHRIS-  
TENDOM, BUT TO ALL MANKIND,  
FOR THE PURPOSE OF LEADING  
MEN TO THEIR SAVIOUR.**

---

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1992



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# The Spirit of Missions ;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

Vol. X.]

JANUARY, 1845.

[No. 1.

## Diocesan Annals.

### Church in South Carolina.

COMMENCEMENT OF THE "SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY."

(Continued from vol. ix, page 432.)

A main object of the exertions of Bishop Dehon in behalf of the Church, was the establishment and endowment of the *Society for the Advancement of Christianity in South Carolina*. Were the history of this Society written in full by one who was familiar with its operations, and who had sympathized with its trials and difficulties from the beginning, and who should wield the pen of its eloquent, and now, we doubt not, sainted first president, (Dehon,) it would discover matters of no ordinary interest to the heart of every lover of the Church. Let us hear some of his own words, when all was yet anticipation, and when his ardent mind saw, through the dim vista of the future, the glories of the Church of his affectionate portrayed in brilliant, though indistinct colors.

"The 'pure and undefiled religion' of the Gospel," says the Address to the members of the Church, drawn up in 1810 by the gifted pen of Dr., afterwards Bishop Dehon, "is the most valuable gift which the Almighty has bestowed upon the inhabitants of the earth. This religion Episcopalians enjoy in all its perfection; and they cannot be too thankful to its adorable Author for the sound faith, the useful and happily combined orders of the Ministry, and the rational, decent, holy forms of worship with which their Church is distinguished. But it is a very important part of that beneficence, which every man owes to his fellow-men, and a highly becoming expression of that gratitude which every Christian owes peculiarly to his God, to extend, as far as he is able, the religious advantages with which he himself is blessed." And alluding to the political agitations of that period, he goes on: "Amidst the convulsions, strifes, and carnage, for which the

age is distinguished, it is the pleasantest relief which the mind of the Christian, and, may we not say, of the philanthropist, can find, to turn from the scenes of contending warriors, and confused noise, and behold the mild spirit of the religion of the Redeemer exciting his disciples to establish institutions, and amply endow them, for informing the minds, alleviating the miseries, increasing the virtues, and promoting the salvation of the children of men. Upon these institutions the eye rests with delight. They are as sunbeams, breaking here and there through the dark and portentous clouds which hang over the world. Around them will be found the softest light with which the future historian will relieve the shades of the pages on which he shall exhibit the events of our day. Shall the members of our Church be cold or inactive, when they have, in the increasing population of the State, the difficulty of procuring clergymen, and the melancholy decay of several once flourishing Churches, such powerful incitements to generous exertions?"

He proceeds: "If this Society shall be enabled, by its funds, to bring youthful genius forward from languishing in obscurity, and under the invigorating influences of a benign patronage, to train it up for the service of the temple and the altar—if it shall be successful by its Missionaries in conveying the knowledge of salvation, and the means of grace, and the consolations which spring from the hope of glory, into regions where they are not sufficiently understood—nay, if there shall be found by the throne of God, in the great day of the consummation, one individual, rejoicing in the possession of eternal life, who, through any of the means which the Society may use for the advancement of Christianity, shall have been brought to a knowledge of the overtures of mercy made to our sinful race in Christ Jesus, and induced to embrace them—if, under the blessing of Heaven, any of these happy effects shall result from the establishment of this Society, who will not rejoice to have been among its patrons at its formation and in its infancy; or to have added to its strength and usefulness in the years of its maturity?"

What Christian heart does not respond to these beautiful sentiments penned thirty-four years ago—in the day of small things—when, on every side, there was destitution and gloom; when the dilapidated walls, and broken roof, and forsaken altar of the time-hallowed Church, told of glory passed away; when the clergy were few and far between; when not a single congregation of our beloved Church was organized beyond the low country; and when, but for the holy zeal of this exemplary divine, and of a few kindred spirits, who shared some portion of his energy and faith, we might have remained to this time a poor and depressed band, struggling against opposing influences, and holding an inferior place among contending sects. Could the sainted spirit of that beloved man revisit now the temple of the Most High, in which he was accustomed to pour forth the words of truth and soberness—words burning with the fire of a holy eloquence,—how would he rejoice at the manifold good done by the Society which he so carefully cherished, so fondly watched over in its infancy! In 1810, the year in which this Society was founded, there were in the diocese twenty-five congregations, several of which were nearly extinct, and only eleven clergymen; and they without a Bishop. There are now forty-four congregations, many of them highly flourishing, several in parts

of the State where the services of our beloved Church had never then been performed. The number of our clergy, notwithstanding heavy losses by death, is fifty, forty-four of whom are actively engaged in the duties of the Ministry, two of them missionaries in foreign countries. There were then in Charleston three congregations, of which one was struggling with the feebleness of infancy and four parochial clergy. There are now, including the Mission Chapels, six congregations; the congregations then existing having, in the mean time, greatly increased in numbers; and eleven parochial clergy.

But to return to the doings of the Society. In 1811, only six months after its foundation, circular letters had been sent to all the Churches in the Diocese, agents had been appointed in several districts and parishes, books had been procured for distribution, some tracts had been published, an humble foundation had been laid for our now valuable library by the purchase of a few books for the use of candidates for holy orders, and a judicious plan adopted for the management of the funds, by which was secured not only "the present but the permanent utility of the institution, as far as human care could extend." A correspondence had also been instituted, which, it is to be regretted, has not been regularly kept up, with the ancient "Society in England for propagating the Gospel in Foreign Parts," "of which Society," say the Board of Trustees in their report, "as this institution is the first successor in this country, they cannot refrain from indulging the hope that it will not be less useful in the course of as long an existence, nor less happy in the claim which its deeds shall establish for it, upon the gratitude of posterity."

"In closing their report," again says Dr. Dehon, "the Board of Trustees have great pleasure in the reflection, that though the shortness of the time and the infancy of the institution have not allowed them to accomplish more than has now been stated, yet the work of the Society has been *auspiciously begun*. A foundation is laid, upon which they trust a superstructure will be raised by those who shall come after, which will be more durable than the wants, and as estimable as the principles of the excellent Church, to whose benefit it is to be entirely devoted. Accessary, however, to the accomplishment of all such works, especially in the first years of them, are *patient perseverance and active zeal*."

It is painful to observe, that in the list of twelve Trustees for that year, there remain alive but two clergymen, one of whom now presides over the Society, and one layman. But those who have labored faithfully and piously in so good a cause, have gone to their reward; and are enjoying a purer worship and a higher spiritual light, than those even which they so much loved and so earnestly endeavored to propagate, while here among us. Let us not vainly regret their loss, but imitate whatever was pure and pious and zealous in their example. But to proceed with our historical sketch of the Society.

"In 1812," again says Dr. Dehon in behalf of the Trustees, "by the inquiries which they have been led to make, and the steps which they have already taken, the Board have been rendered deeply sensible, that in the field which the Society have chosen for their benevolent purposes, there is very great scope for much good to be done; and they have also felt a gratification, of which they persuade them-

selves every member of the Society will participate, that, in this age of institutions for the diffusion of religious knowledge and virtue among men, the Church in Carolina has not been slow to indulge the excellent spirit of Christianity in which they all originate; but has laid the foundation of an institution, to which there is reason to expect posterity will look as the parent, under God, of great and lasting benefits to this part of the Redeemer's kingdom." Again, he says, "Among the most interesting and important questions which have occupied the attention of the Board, has been that of the *utility of employing Missionaries* to carry or revive the faith and worship of our excellent Church among the inhabitants of the interior parts of this State. It has been made evident to the Board, that in many districts,"—alas! that this should still be true—"there are families of Episcopalians, who would gladly unite to attend the services of the Church after the principles and customs of their fathers—and who may be considered both with respect to their strength and duration, as exposed to decay by the want of *those ministrations* among them, which are the appointed means of preserving the Church in health, and joy, and progressive holiness." "It appears on examination of the subject, that if a number of zealous and meritorious clergymen, adequate to the exigencies of the state of things, could be employed by the Society, the wilderness and the solitary place would, in many quarters, be glad for them; and some, which, with respect to the services and fruits of religion, are now as a desert, might rejoice and blossom as the rose."

Circumstances, however, seem to have prevented their doing any thing more up to this time than making an appropriation for the support of one or more Missionaries for the ensuing year. In the mean time they had distributed many prayer-books and tracts, had sent to Europe for some books for the library, and had increased the permanent fund to two thousand and fifty dollars.

At the third anniversary in 1813, the Board report, that "The institution continues to increase in strength and respectability; its means of doing good are proportionably enlarged; and a reasonable hope may be cherished that, under the Divine care, it will prosper yet more and more, the pride of its supporters, a happy instrument of spreading the knowledge of the Redeemer, to whose glory it is dedicated; and a blessing to all to whom its influence shall extend." They represent that the distribution of the Book of Common Prayer had been actively carried on, that numbers of tracts had been circulated, that the difficulties of the times (*viz.* the war with Great Britain then pending) had rendered it impossible to import books for the library; but that the blessed work of Missionary benevolence had been begun. The place selected for this purpose was the town of Columbia; the Missionary, that venerable octogenarian,\* who has been the means, under God, of founding some twenty churches in several dioceses, and who is now the oldest presbyter in our ranks.

That this point was judiciously chosen as the commencement of the Society's operations, might easily have then been seen, when it had been selected as the capital of the State and the seat of her College. We witness now the important results of this first effort in the influence exerted upon some hundreds of young

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\* The Rev. Andrew Fowler.

men, filling the first places in our State, and in one of the most flourishing and important congregations, out of the city, which our Diocese contains. Camden and Statesburg were also occasionally visited by the same Missionary, and an interest excited, which, when followed up by judicious efforts in after-years, have resulted in the establishment of regular and important congregations in both of those places.

(To be continued.)

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### Missions (GENERALLY) in the West.

The December number presented our readers with abundant intelligence from portions of our Missionary field. Aside, however, from any such information, and from the stirring appeal of the Bishops of Rhode Island and Georgia, so recently published, the least reflecting Christian must perceive, in the very nature of that field, the strongest inducement to labor in and for its cultivation. We, at the East and South, are constantly sending forth representatives from our fire-sides, to live or perhaps to die there. Who cannot claim some beloved relative or friend, whom the force of circumstances has carried to the Far West, and who sighs in vain for the altar around which the "common prayer" of faithful hearts may be breathed,—“the pillar and ground of the truth” round which the pilgrim's affections may be entwined? Is it possible that we can allow *Domestic Missions* (what magic in the word,) to languish?—for our “brethren and companions' sake,” we should “wish them prosperity,” and feel that the Baptismal vows in which we confided them to the training of Holy Mother Church are not kept, unless we do all that in us lies, to secure for them the heavenly ægis of her prayers and teachings. What do we with the children's bread? “If a son ask bread of any of you that is a father, will he give him a stone?”

But again, one must be blind to the leadings of Providence, not to see that He brings men from every clime under heaven to these happy shores, that we, with the blessings of our political institutions, may give them that, without which no civil polity can endure or bless. Do we forget that every day commits to the guardian care of the American Church, its hundreds of emigrants from every sky? Shall we send them into our wilderness, and grant them the boon of making it blossom as the rose, and by the developement of its hidden resources, pour wealth into our coffers on the Atlantic board, and yet allow them to die without the benefit of clergy? While the providence of God, since the census of 1840, has sent one hundred thousand emigrants into Wisconsin, how many clergymen have we sent there? If we thought the Church a voluntary society, we might tell them to group themselves together, and make for themselves priests. But, better instructed, we ask, how can they believe in him of whom they have not heard,—how hear without a preacher,—how preach except they be *sent*? And yet we send not!



How many Germans, how many Swedes, how many Norwegians, French, English,\* swell the tide of our population? We have heard of no effort for them save the all-embracing beneficence of our infant Nasbotah.

Shall nothing be attempted for the 60,000 Jews in our land? We feel some compassion for Turks and infidels,† and turn our eyes to them. Do we forget that the providence of the Most High has permitted nearly 300,000 Africans to be laid at our very feet? Legislation has attempted something for them. But, where is the money? Where the men?

Our forefathers, in directing their prowess to this land, felt animated by the thought, that they were bearing the pearl of great price to the Indian. Have we not forgotten these, or satisfied with "extending our *jurisdiction* over a vast extent of Indian country," left them to perish in their sins?

Turn our eyes where we may in the Domestic field, the providence of God seems to direct us to expend our strength on that, and yet the *contributions to our treasury decrease*.

What estimate do enlightened foreigners form of our position and duties. The excellent Mr. Jay, of Bath, England, so extensively and favorably known here, says:

"The object of your zeal must be your own country, to supply her rapidly increasing population with able, faithful ministers. Your religious policy must be a home policy. Compared with the claims of your own land, the claims of the heathen are but secondary. If you cannot attend to both, you must attend to your own destitute people. You must cultivate the waste places of your homestead.

"Think what your country is, and especially what she must become. Not only for the magnitude of her territory‡ and the multitude of her people, the vastness of her wealth, and the greatness of her power, but for the importance of her example. On your land hang, in a great measure, the future interests of the globe. Hence the unspeakable importance of your Churches concentrating, in a great measure, their religious efforts upon your country. If it were necessary, in order to supply your own people with pastors, one half of your male members should become ministers, while it should be the chief business of the other half to support them. These are my deliberate views of the duties of the Christians of America."

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\* A presbyter of our Church, whose attention had been directed to a body of three thousand Church of England miners, laboring not two hundred miles from here, and contributing to swell the wealth of New-York or Philadelphia, in despair of securing provision for their spiritual wants, in these parts, meditates, as a last resort, to apply to the mother Church. Suppose the venerable primate should congratulate him (and it is certainly a theme for congratulation,) upon our *expanded* missions to-China, Turkey, &c. how could the applicant justify our *contracted* regards to our own household of faith? "These ought ye to have done, and not leave the other undone."

† A Turk came into the office a few days since. We felt disposed to congratulate him on being in a Christian community; but checked the impulse, on reflecting that better provision had been made for him by us in his own land, where it had been as well for him perhaps to remain.

‡ When annexation is in question, it is a favorite argument with politicians, that we can extend the blessings of our civilization and religion. The present condition of our treasury admonishes us that the day of annexation will be a sore one for the missionaries who thereby are transferred to the Domestic field; and the effect may be, to break them up,—certainly, to *cut them down*.

## Negroes.

### Religious Instruction of the Negroes.

In discharging the duty assigned to him in the second of the following resolutions of the Domestic Committee, it will be sufficient for the Secretary to advert to Canon 6 of 1844, touching the calling, &c. of Deacons in certain cases, as the ground of the Committee's present action.

Whatever differences of opinion there may be among us respecting the civil condition of the race in question, there is none whatever that their religious interests call for the Church's intervention.

As the result of great unanimity on this point, we have Canon 6 of '44, which, though not exclusive in its application for their benefit, was framed and passed with a special regard to their necessities. No one who has paid attention to the subject is ignorant either of the deep solicitude of our Southern Bishops, that this class of their spiritual cure may have the offer of the common salvation, or of the exhausting ministrations of some of the clergy to their spiritual wants. Indeed, it is a fruit of this interest—a conviction founded upon an intimate knowledge of the facts—that something more must be done which has led to the introduction of Deacons with inferior qualifications—of men not shut out from secular avocations—nor prostrated by the effects of severe mental exertion in an exhausting climate, and therefore not necessarily absent for a portion of the year when their services are most needed.

It is now in the power of any Bishop, at the requisition of the Convention of his Diocese, to thrust into this field an important class of laborers. Prayer

will doubtless be offered and diligent search made for them. Many planters who have waited but for the action of the Church, will act up to their sense of responsibility and provide the means—but in some, in many cases, doubtless, as for all classes of the population, so for this, the Christian sensibilities of the household of faith will be put in requisition to supply them. We can conceive of no field where that sensibility can be more legitimately displayed, more effectually cherished, or more speedily and richly rewarded, by witnessing the Lord's blessing upon the poor indeed of earth, but often chosen of Heaven to be rich in faith.

The object of the resolutions is a simple one—to open a Treasury into which the glad offerings of the faithful may be poured. They interfere with no existing state of things—involve no action of the Committee beyond the simple notification of the Bishops concerned, of the monies which may be, if they desire it, appropriated to this object, leaving the selection, position, &c. of the Deacons, as in the case of other Missionaries, entirely to them.

The sum of \$150 per annum, it is thought, will suffice to sustain one of these Deacons in the field.

The resolutions will serve at least to shew the deep interest of the Committee in the religious instruction of this class of our population, and by being thus presented to the Church, may serve perhaps to awaken it to a deeper sense of the important interests involved in the field of Domestic Missions.

“The Southern Committee, to whom was submitted the Resolution proposed by Rev. Mr. Balch at the last meet-

ing, recommend for adoption the following:

Resolved, That the Treasurer be directed to open a separate account of contributions to be denominated "The Fund for the Religious Improvement of the Colored Population in our Country, and especially in the Southern and South-Western States."

2d. That the Secretary and General Agent cause the above resolution to be published in the Spirit of Missions, and

other Church periodicals, and invite the attention of the Bishops, Clergy and Laity, in the several Dioceses, to the same.

3d. That when, in the judgment of the Domestic Committee, there are sufficient funds or pledges contributed to justify a distribution of the same, the Bishops of the Southern and South-western Dioceses be informed of the sums which may be, if desired, appropriated for this special object."

### Marine.

#### The Floating Church of our Saviour, for Seamen.

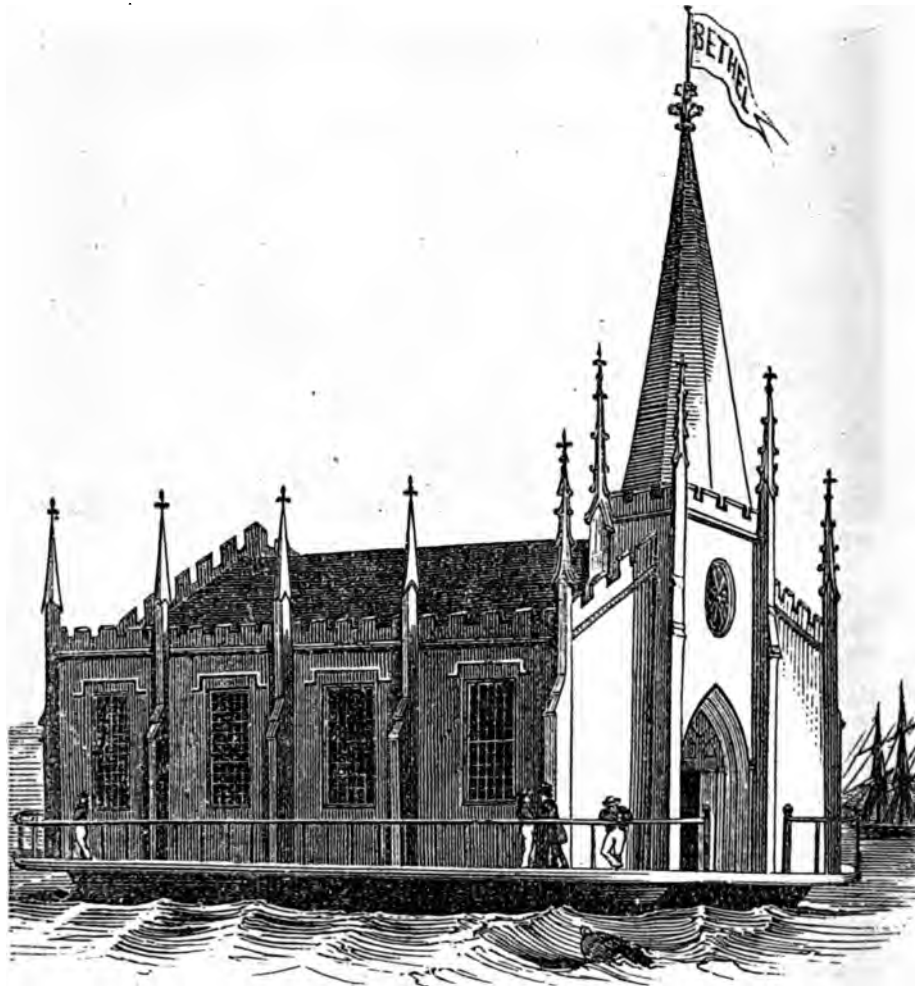
"The Floating Church of our Saviour for Seamen," in the Port of New-York, of which we present our readers with an engraving in this number, is one of the most novel and interesting buildings in our city. It is a tasteful gothic edifice, 76 by 36 feet, with turrets, a spire, buttresses, and pinnacles, all erected on the deck of a double boat, well coppered, and graceful in her motion on the water, when a large steam-boat passes near, or the winds and waves are high on the bosom of the deep. It is moored in the East River, at the foot of Pike street, a short distance from the wharf, securely protected from the influence of the tides, the currents, ice, and surrounding shipping, by large booms, extending in connection about it, and is entered by a wide platform, guarded on the sides, and lowered down so as to extend to the landing at the time of public worship. This is held twice every Sunday. The Chaplain, who began this interesting mission, under a Society composed of young gentlemen from every Episcopal Church in the city, and who regularly officiates, is the Rev. B. C. C. PARKER, a younger son of a former Bishop in Massachusetts. On Sunday mornings, from two to three hundred seamen, with as many more persons, of their families or friends, or individuals interested in them—are regularly assembled, making a congregation of from four to six

hundred; a more promiscuous congregation of ladies and gentlemen, mingle with the sons of the ocean, in the afternoon, as duties on board sometimes prevent attendance both parts of the day.

There is a fine-toned organ to lead them in their performance of the chaunts, and in singing in the Episcopal service. The perfect attention and decorum and devout appearance of the assemblage, (and from the short time sailors are on shore, it changes every Sabbath,) has often been remarked.

One of the most affecting circumstances in the course of the services, is the reading of the notes of sailors bound to sea, asking the prayers of the congregation present, that God would be pleased to preserve them from the dangers of the deep\*—of sailors who have just come on shore, desiring to return thanks to Almighty God for preservation in the perils through which they have passed—and also, occasionally, of one who has been in the hospital and, just discharged, comes into God's house

\* The last Saturday evening, Dec. 14, 1844, nineteen men, the crew of the ship *Alabamian*, which had sunk, in a gale, one hundred and fifty miles from the Capes of the Delaware, were picked up in a state of almost entire insensibility, in two open boats, and landed at the port of New-York. On the next day, Sunday, some of them were at the Floating Church, to return thanks to Almighty God, for the miraculous preservation of their lives. They, as well as the crew of the ship *Atlanta*, by which they had been rescued, were at the Chapel before sailing on the voyage just completed, and



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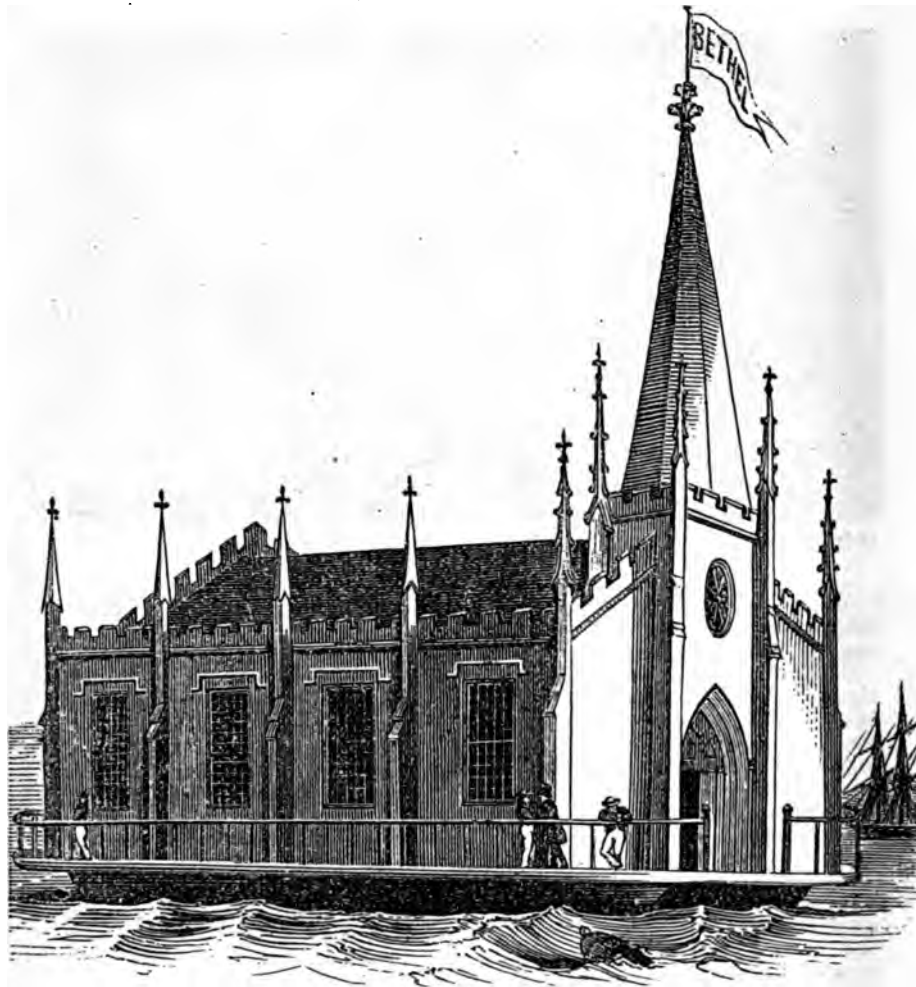
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INTERIOR VIEW OF THE FLOATING CHURCH OF OUR SAVIOUR, FOR SEAMEN

But it has been asked, why separate this interesting class of men from the rest of our congregations?

The sailor, seldom on shore, with all his recklessness, has some pride. His best suit of clothes is not always a good one. If in a fine church, with a well dressed fashionable congregation, he does not like to be an object of special observation. At any rate, he does not feel at home there. He feels so only when with his shipmates. In a floating church he knows he has a home. If land's-people are there, *they* are the strangers, not *he*. If they dislike his baize shirt, he knows *he* does not intrude it upon them. He feels, however, any thing but displeas'd, when he sees that respectable, well-dressed ladies are not ashamed to sit beside him in God's house, and come with the expectation of finding him there, knowing that they are sometimes likely to see him in his working-dress.

The wrongs of sailors have long been proverbial; few, however, understand what it means. A feeling has prevailed that the common sailor, reckless afloat, careless and licentious on shore, is a being upon whom sympathy is thrown away. He is so indissolubly wedded

to his vices and intemperance—that benevolence towards him, except in cases of shipwreck, has seemed misapplied. It is not so now. Whatever may have formerly been their habits of profanity and licentiousness, they are now, more than most men, accessible to the renovating influences of the gospel.

Most of the seamen who now frequent our ports, (and there are one hundred and fifty thousand of them,) are in a transition state. They are fast acquiring regard to reputation and habits of temperance, and other kindred virtues; which, until these last are attained, are effectually excluded. Respectable boarding-houses (and what was once so low as a sailor boarding-house?) the temperance pledge, and the establishment of public worship exclusively for this class of men, have wrought changes of which we scarcely dreamed in former years.

The Bethel Flag is now unfurled every Sunday, in many parts of the United States. Four thousand sailors in the port of New-York alone joined the Marine Temperance Society last year.\* *Homes for Seamen*, which truly

\* Twelve hundred names were added in the

deserve the name, have been also multiplied, and are becoming popular among them. *The Sailor's Home in Cherry street*, in the city of New-York, an edifice costing our liberal-minded and benevolent merchants nearly fifty thousand dollars, probably the most perfect establishment of the kind in the world, is constantly filled with from two to three hundred seamen. It is strictly a temperance-house, in which family-worship is observed, night and morning. It receives weekly nearly one hundred new boarders, who are constantly reaching port, while as many, with comfortable clothing and well-stored chests, are leaving the house to be employed in our best ships. This, with other kindred institutions in our sea-ports, are the moral levers which move onward the great reformation now observable among this late neglected class of men. Seven rooms are appropriated in this excellent establishment for the safe-keeping of the baggage they wish to leave on shore while at sea. Letters are here addressed to them, and often to this house, those intended to reach their friends are directed and forwarded by the kind assiduity of the conductors. Here, the hardy son of the ocean wandering over the globe, is sure of one central home, where he can hear and be heard from, by anxious mothers and relatives—and where, in case he is lost at sea, his last will may probably be found, and his effects be honestly disposed of, according to his directions. From this port alone, fifty thousand dollars were last year deposited in the Savings' Bank, to gladden the hearts of decrepid parents, or sustain their owners in some future time of necessity.

There are doubtless many of our people in the Churches out of the city, who feel a deep interest in the sailor, and would be glad to contribute to his spiritual benefit. They have an admirable opportunity presented to them at the present time. Let them come forward and sustain the hands of these noble spiritual young men who commenced,

same period to the list of members of the Marine Temperance Society in the city of Charleston, S. C. There are sixteen thousand members connected with the New-York Society.

and now carry on the Christian enterprise of the Episcopal Mission to Seamen in the port of New-York. They are now an incorporated society, and are known by the name of "The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New-York." As yet, on two occasions only, have they received aid from abroad. A lady in Philadelphia recently sent them means to help them pay for the organ in their chapel; and it is hoped that others will feel a like interest. They have, the last year, wrought nobly in the cause. They have completed and paid for the Floating Church of Our Saviour for Seamen, and have zealously sustained the hands and the labors of their chaplain, by being personally present, by committees, in rotation, at divine services, and in visiting ships and boarding-houses, and have invited and drawn sailors to church. They have supplied the church with an organ, bell, furniture, and expensive necessaries connected with the mooring and dockage of their beautiful edifice, floating on the waters, and surrounded it by booms, to prevent the approach of and accidents from concussion with the surrounding shipping.

Their sexton, who is himself a zealous and pious sailor, was in the late Exploring Expedition of Capt. Wilkes' Squadron, and was shipwrecked, with Capt. Hudson, in the ship Peacock, off the mouth of the Columbia River, and lived with the crew three months on the shore, until a vessel was sent to bring them home. He is employed and placed permanently in charge of the church, and sleeps on board by night, and is constantly in attendance, to open it to visitors during the day. He is also a great help to the Mission, in distributing Tracts, Bibles, and Prayer-Books, to sailors; and the "Sailor's Manual of Devotion," five thousand of which latter work, prepared by the Rev. Dr. Berrian, Rector of Trinity Church, New-York, at the request of the Committee of the Army and Navy Convention, by the liberality of some few ladies and gentlemen of the city and Brooklyn, have, at an expense of five hundred dollars, been gratuitously put into the sea-chest of as many sailors, and are now



doing silent good in every latitude and longitude of the waters on the globe.

Besides these distributions, religious books, purchased every week by the Missionary, with the contributions of seamen, and others worshipping with them in the Floating Chapel, put into the box at the door, on Sundays and other days, over which is incised, "For books to be given to seamen leaving the port of New-York," to the amount of over one hundred dollars, have been given away. The sailor on long voyages at sea, or waiting for freights in foreign ports, is glad to read every book he can get. He will sit for hours, especially on the Sabbath, under the long boat or the bulwarks, in the shade, reading over and over again his scanty store of literature, which is usually a few newspapers, Joe Miller, Songs of the Sea, or the ribald Jest Book, with perhaps the Pirate's Own Book, and a few others of a like or worse moral influence. If he has good interesting books, he will read them in preference. And this department of the Episcopal Missionary's labor is doing a silent good, which will be revealed only at the great day.

The attendance at the church has been on the increase from the first services. It has become necessary to place planed planks or stools, in the middle aisle, for the accommodation of the worshippers. The last Sunday morning the house was crowded with the congregation, and two thirds of the seats were occupied by *seamen*. There were noticed on that day, four lieutenants of our navy, from vessels of the United States under repair in the vicinity, with a number of their crews, and

an officer in a foreign service. On Whit-Sunday, some officers of the U. S. ship Constitution, the day previously to their sailing, came in their gig and received the Communion. Had the Episcopalians of the city another chapel of the same description on the North River, where are nearly two miles of shipping and steamboats, from the Battery to 30th street, it would doubtless be well filled. Will not some liberal-minded persons take this matter in hand, and encourage, by donations to this Society, this much needed enterprise? It is questionable whether one in ten of the crews of all those vessels ever hear the invitations of the Gospel, while in our port.

The young men of the Protestant Episcopal Church Missionary Society for Seamen, just at this period, have exhausted their funds, and are four hundred dollars in debt, after having expended nearly six thousand dollars for their church, and other expenses of the Mission. A little sympathy in their work, in the form of aid from Churches of our Communion and others at a distance, could not but encourage their hearts. One of the most touching incidents connected with the operations of the superintending committee, was the *unsolicited* donation of three dollars from a member of a Church in Geneva, through the hands of the warden, at a time when they were building the present interesting and beautiful edifice. It spoke volumes of sympathy, and made them feel that when other sources failed, the Lord, in mercy, would raise up friends for the Mission, among members of our communion, away from the port, who would deeply sympathise with the sailor in his sufferings. C.

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### Miscellaneous.

*The Past and Prospective Extension of the Gospel by Missions to the Heathen—considered in Eight (Bampton) Lectures.* By ANTHONY GRANT, D. C. L. London, 1844.

These Lectures, presenting a view of the extension of the Gospel among

the Heathen, may appear to have little to do with Domestic Missions. Apart from the consideration that we have among us, the Heathen—African and Indian—some of the principles he elicits are applicable to all Missions, and, therefore, of interest to all. The Lec-

turer seems to have been no less attracted to his work by the advancing interest in the Missionary cause in England, and the conviction awakened in the minds of many that the voluntary system could not "compass the various forms and vast systems of Paganism which were to be displaced;" than urged to it by the oft-repeated taunt that "Since its separation from Rome, reformed Christendom had lost its expansive power."

The command *To preach the Gospel to every creature*, remains, he remarks, still unrepealed—still unfulfilled. Why does it remain so? What is the purpose of God respecting it? What means has He provided for its completion? What part is man to bear in evangelizing the world? What efforts have been made, and are making, and with what success? What are the causes of failure? What are our duties, our encouragements and prospects in the discharge of this pressing obligation as a branch of Christ's holy Church and as a nation? These questions, opening a wide field of deep and practical interest, and bringing under review the *past and prospective extension of the Gospel*, and the Missionary functions of the Church as the commissioned "converter of the Heathen," he brings before the reader.

A republication of these Lectures, presenting as they do so many questions of interest, may perhaps be demanded. A call for them has been made in many quarters already.

Some of the writer's positions would, no doubt, be earnestly combated, still his work bears the marks of learned research, and the questions he discusses are of great importance in this country, where the foundations only of the Missionary work are being laid; though the

main question was settled—the scope of the whole work was attained so far as our Church is concerned, by the action of 1835.

#### The True Agency for Missions.

*Messrs. Editors:*—Much has been said concerning the mode by which funds should be raised for the support of our Missions. Will you permit one who has the subject much at heart, to express the opinion that the ministers of the Church, each in his own parish, *should* be the only agents required for this important work? And that the greatest deficiency in our present system consists in the want of efficiency and responsibility on the part of our clergy, in making known the wants of our Missions, and their claim on our liberality, and in using their exertions and influence actively in their behalf. Let each clergyman feel it his duty to secure in each year at least as large an amount for the cause of Missions as in the preceding year; and he will doubtless be able to effect this object. And if clergymen fail to perform this duty, let their Bishops remind them of their deficiency, and urge the subject directly, if necessary, upon the deficient congregations. The annual statement of receipts, published in the "Spirit of Missions," would show our Bishops what clergymen or congregations had failed to do their duty; and if the system were once appreciated, the Bishops might be depended upon to enforce it. Under such a system, and graduating the expenditures thereby, there would be, to say the least, less danger of failures to meet engagements, and less need of extraordinary efforts or calls at special seasons, jeopardizing the character of the Church. Will not a glance at the receipts of the past year, summed up in the Spirit of Missions for August last, show that some of our large and wealthy congregations, including even some of those in our great cities, have fallen far short of their duty in this matter? And could not some arrangement as to the annual collections be made with the Churches, so as to distribute the receipts more equally through the year?

*A Presbyterian of Connecticut.*

## Intelligence.

### *Plan of Operations for the Government of the Domestic Committee in the Administration of their Work, with the Conditions of Appropriation.*

Sec. 1. Bishops having one or more Missionaries of the Board under their jurisdiction, are requested to transmit to the Domestic Committee's office, on the 1st day of June in each year, estimates for the year commencing October 1st, prox.; and on the 1st of April and October of each year, or more frequently, if deemed advisable, to communicate with the Committee on the condition and prospects of the Missions within their jurisdictions respectively.

Sec. 2. At the first stated meeting in July in each year, the Committee will proceed to appropriate (for the year commencing the 1st October following) to each diocese within which they aid in support of Missionaries, and to the State, and to each of the Territories included in the jurisdiction of the Missionary Bishops, severally, such sums as to the Committee may seem consistent with the estimated means at their disposal, and most expedient for carrying out the Missionary trust committed to them, of which appropriations the Bishops shall be immediately informed.

Sec. 3. Whenever any part of the sum appropriated to any diocese or missionary district, shall not at the first be applied, or whenever a vacancy or change shall occur in any station, other and further appointments may be made; provided that the aggregate expenditures shall not exceed the appropriation to each diocese, and provided the scale of expense in no one quarter of the year exceeds one-fourth the appropriations of that year; which aggregate appropriation shall remain unchanged throughout the year to the credit of the missionary operations in that diocese, but if any part is not used within the year, the same shall revert to the treasury, subject to re-appropriation.

#### CONDITIONS OF APPROPRIATION.

I. That the Committee receive from each diocese which is aided by them, the *Estimate* called for in Sec. 1, Plan of Operations.

II. That each Missionary forward, on the 1st of April and October of each year, for the preceding six months, *directly* to the Secretary of the Domestic Committee, a *statistical return*,\* embracing the following particulars:

*Name of Station, of the Missionary, and date (April or October).*

*Baptisms, (a) Infants, (b) Adults. (c) Confirmations. Communicants, (d) at last semi-annual report; added, (e) by removal, (f) new; lost, (g) by death, (h) by removal, (i) by discipline; (j) present number. S. School, (k) Teachers, (l)*

\* No blanks will be furnished. The report can be made out from the above with great ease—e. g.:

STATION.	MISSIONARY.		DATE.
a..... 1	d.....	g.....	j.....
b..... 6	e.....	h.....	k.....
c..... 12	f.....	i.....	l, &c. &c.

Both the Missionary and the Office having the key, it can be made out and deciphered without writing down the particulars in words. The Missionary is requested to say what disposition he wishes made of his salary, whether sent to himself or paid to others.

*Scholars.* (m) Prayers, No. of times. Sermons, (n) in the Parish, (o) elsewhere. (p) Holy Communion. (q) Catechising in Church. (r) Marriages. (s) Burials. (t) Miles travelled. (u) A.D. Station first occupied. (v) A.D. Station first aided. (w) Population. (x) No. of families. (y) No. of individuals not counted in (x). (z) Time spent at Station in its duties since last report.

On the receipt of this, or as soon thereafter as the state of the Treasury permits, the sum due the Missionary will be remitted to him *directly*, in the form of a check drawn to his order. In no case may drafts be drawn by the Missionary on the Treasurer. The salary of each Missionary to commence in every instance from the time of his entering on the duties of his station, under an appointment from the Bishop, and be computed only for the time in which he has been actually engaged at his station in the duties thereof, temporary sickness excepted.

The Missionaries will transmit to their respective Bishops such reports and returns as they may require of them.

Offerings for Domestic Missions from Missionary Stations can be sent to the Treasurer, or to the nearest Receiving Agent, not to the Secretary.

At a Meeting of the Domestic Committee of the Board of Missions, at their Room, No. 231 Broadway, on the 4th November, 1844, the Bishops of Tennessee, Missionary in the North-West, and of Maryland, being present, and the state of the Treasury under consideration, it was resolved:—

1. That it be respectfully suggested to the Rt. Rev. the Bishops of the several Dioceses, that the present very pressing urgencies of the Domestic Missions of the Church require such increased attention upon the part of the Church generally, as would seem to justify the frequent presentation of the subject; and that such presentation, as well by the parochial clergy generally, and more especially by the Rt. Rev. the Bishops themselves, is the main reliance of this Committee under God, for the present relief and future supply of the Treasury, now burdened with an oppressive debt.

2. That it be respectfully requested of the Rt. Rev. the Bishops having charge of the Missionaries of the Board, to preach as frequently as their convenience will allow, while at the East, on the importance of efficiently sustaining the Domestic Missions of the Church.

#### Changes, &c.

*Tennessee.*—\$1250; Bolivar \$300; Jackson \$350; Knoxville \$250; Williamsport \$200; St. Andrew's \$100. (Substitute the above for the appropriation, in No. 11, vol. ix. p. 426: to take effect from 1st October, '44.)

Rev. CHAS. TOMES has been appointed Missionary at Knoxville, from

1st October. Rev. JNO. NOBLE at Williamsport, same date.

*Kentucky.*—Rev. G. G. MOORE'S resignation of his parishes of Newport and Covington, has been accepted, and he has been succeeded therein by Rev. ED. LOUNSBURY—from 1st Oct. '44.

*New Hampshire.*—\$350; Manchester

\$200; Concord \$150. (Substitute the above for the appropriation in No. 11, vol. ix. p. 426.)

Rev. DARIUS R. BREWER has been appointed Missionary at Concord—to take effect Nov. 1st.

Outfits have been voted (to be paid when the state of the treasury admits) to Rev. Mr. Treadway, \$100; Rev. Mr. Murphy, \$100; Rev. Mr. Saunders, \$25; Rev. Mr. Guion, \$100; Rev. Mr. Benton, \$100.

In view of the present peculiar condition of their fields of labor, \$50 additional for this year has been voted to the stations of Little Rock and Van Buren, Arkansas.

In answer to the appeal of the Western Bishops, \$7,534 19 have been received (15th Dec.) from 150 parishes.

Let the friends of Domestic Missions but resolve henceforth to "lay aside" a little, after the apostolic precept, and we shall experience no difficulty in April, when our next semi-annual payment becomes due.

The undernamed gentlemen have been designated to prepare the Diocesan Annals for the "Spirit of Missions." Those of New York, Pennsylvania and South Carolina have already been given to its readers. Some interesting notices of the early Colonial Church in America, prepared by the Rev. Ernest Hawkins, Secretary of the Venerable Society for the Propagation of the Gospel, have recently appeared in the British Magazine, and are being republished in the "Banner of the Cross." It is not to be supposed that less interest on such topics exists on this side of the water. Indeed, we have reason to believe the labors of our Rev. Brethren in this department give increased character to the unpretending periodical they

are so kind as to enrich by their contributions. A few copies of the Annals beyond the circulation of the Spirit of Missions, are struck off with a view to their collection in one volume—a copy of which, when completed, will be sent to each of our Bishops, and the remainder exposed for sale at the publishing office, 20 John street. A map of the whole will be prefixed.

Maine.—Rev. James Pratt.

New Hampshire.—Rev. Chas. Burroughs, D.D.

Vermont.—

Massachusetts.—Rev. Isaac Boyle, D.D.

Connecticut.—Rev. Geo. Burgess.

Rhode Island.—Rev. A. D. Cole.

New York.—Rev. B. I. Haight.

Western New York.—Rev. Wm. E. Eigenbrodt.

New Jersey.—Rev. Jno. D. Ogilby, D.D.

Pennsylvania.—Rev. J. C. Clay, D.D.

Delaware.—Rev. W. E. Franklin and Judge Booth.

Maryland.—

Virginia.—Rev. Jno. Grammar.

N. Carolina.—Rev. F. W. Hubbard.

South Carolina.—Rev. C. Wallace.

Georgia.—Rev. Ed. Neufville and Rev. W. B. Stevens, M.D.

Ohio.—Rev. Ethan Allen.

Kentucky.—Rev. J. Ward.

Tennessee.—Rev. J. T. Wheat.

Mississippi.—Rev. D. C. Page, D.D.

Alabama.—Rt. Rev. N. H. Cobbs, D.D.

Florida.—Rev. D. Brown.

Missouri.—Rev. P. R. Minard.

Arkansas.—Rev. Jas. Young.

Michigan.—Rev. Chas. Fox.

Wisconsin.—Rev. J. L. Breck.

Iowa.—Rev. Z. H. Goldsmith.

Indiana.—Rev. S. R. Johnson.

Louisiana.—Journals of Convention.

## FOREIGN.

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### China.

At a meeting of the Foreign Committee of the Board of Missions, held December 5th, 1844, THE RT. REV. BISHOP MEADE in the Chair, it was—

Resolved, That the draft of the instructions now submitted be adopted; and that the instructions be publicly delivered to the Rt. Rev. the Missionary Bishop to China, and the other Missionaries appointed to that station.

#### INSTRUCTIONS.

*Right Rev. Father, Rev. Brethren, and Very Dear Friends, the Missionaries and Missionary Teachers now present.*

The Foreign Committee of the Board of Missions deem it a part of the duty with which they are charged by the Church, whose representatives they are, to appoint the various fields of Missionary labor and to exercise a general supervision of those who are engaged in her Missionary service.

In discharge of this responsibility, the Foreign Committee, after due deliberation and frequent consultation with the Missionary Bishop to China, have determined that the members of this Mission shall, Providence permitting, embark from this port, as soon as may be, in the ship *Horatio*, for Canton.

After their arrival at that place, the Missionary Bishop is requested to make arrangements for a passage to Amoy; or in case he shall find it practicable and expedient after his arrival in China,

it is recommended to him to make SHANGHAI, the most northern port in the Empire open to foreigners, the station for present Missionary operations.

Further directions than these they do not now deem necessary.

The conduct of this Mission is committed to no unknown or untried person; but to one long and intimately known to the members of the Foreign Committee: to one whose past agency has afforded them the most entire satisfaction: to one who has commended himself to the hearts of the members of our Church at home—as has been evinced, not only in the liberality and heartiness with which they have come forward to sustain his work, but in his recent advancement to the chief dignity in the sacred Ministry.

The Committee, Right Rev. Sir, glorify God in you, and bless the great head of the Church for all he has done in and by you. You have comforted our hearts; you have given a new impulse to the Missionary exertions of the Church: you have the confidence, the love, the prayers of the Committee and of multitudes whom you leave behind.

Full well do we appreciate the ministerial cares and responsibilities which you are now to meet: heavy enough to those who remain at home, how much more to one who seeks to plant the standard of the Cross in the very strong-

holds of the dominion of the Prince of this world. But it is to us an unspeakable consolation that your Saviour is a well tried Saviour. There is to us unaffected joy in the conviction that he who has long been your trust and support, will still be your defender; and, hereafter, your exceeding great reward.

Confiding in your judgment and experience, we leave it for you to make such arrangements with regard to the position for labor, and the employment of those who are now assigned to you as fellow workers, as may seem to you most expedient.

The canon providing for the appointment of Missionary Bishops, requires the transmission of annual reports to the Board of Missions. In addition to these, the Foreign Committee desire to be kept constantly advised of the state of the Mission; and particularly would we solicit the communication of any information which may tend to throw light upon its prospects, and increase the interest already felt by the members of the Church at home.

In the exercise of that general superintendence which is devolved upon them by the Church, the Foreign Committee would proceed to make some observations which seem called for by the unusually interesting circumstances under which this Mission is now undertaken.

The field to which you are destined is certainly one of the most striking which the Christian philanthropist can survey. The immense population of the Chinese Empire, numbering, as is well believed, one third of the whole human race:—the character of the people, so remarkable for its unity, resulting from the unvarying uniformity of their literature and government:—the antiquity of the Empire, reaching back, as authentic records shew, to a period long

anterior to the Christian era:—the freedom of its inhabitants from a bigoted attachment to idolatry as a system, so different in this respect from other Heathen nations of the earth:—the basis for sound moral instruction afforded by the philosophy of the great teacher Confucius:—the unexampled prevalence of education, and the profound respect for literary attainments exhibited throughout the Empire;—all these, together with recent extraordinary events in its history, give most singular interest to the field which you now propose to occupy.

We consider ourselves most happy, after all the trials to faith and patience which have been encountered, in being the instruments of sending out to this Empire "The Church of Christ in her integrity; to plant herself in China, and to grow and expand with a healthy increase till in the strength which Christ shall give, she shall be able to stand like her sister Church in India, a living illustration of the glorious, abiding results of Missionary zeal."

We feel that our present undertaking will form an important epoch in the Missionary history of the Church of Christ. We are sending out the first completely organized Mission to Heathen lands since the early ages of the Church—a Mission having in itself the means of perpetuation after what we deem the Apostolic pattern—the fruits of which we have faith to believe will be, through the blessing of God, a long line of bishops, presbyters, and deacons, ministering to the Gentiles the word, and sacraments, and discipline, as Christ hath commanded, and this Church hath received the same;—and multitudes of converts who shall be baptized into the Church: who shall ratify their solemn vows in the rite of con-

firmation and receive the apostolic laying on of hands: who shall strengthen their faith at the table of the Lord: and who, after a career of godly living, shall be gathered unto the assembly of God's departed saints, 'in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with the Lord our God, and in perfect charity with the world.'

The experience of the Missionary Bishop to China has proved that all the means which the pious and benevolent in this country can employ for the benefit of those about us, can be, and at this moment actually are, applied for the conversion and instruction of the Chinese. Into any detailed mention of these we do not now enter. But with regard to the Christian education of youth, we may observe, that the great opening for good which is offered in China, and the exceeding interest which has been manifested in this department of your work by the Church at home, leads us to expect much from your devotion to it.

So vast is the population of the Empire: so great the difficulty of acquiring its language: so small the number of Missionaries or teachers that we can send out from this country: and so heavy the expense at which they are to be maintained, that there is an evident and imperative necessity for taking immediate steps for rearing in the shortest space of time a band of Christian teachers for schools; a body of able translators; and, *above all*, an efficient native ministry.

The training of children will, therefore, form a very important part of your labors, and is an object well worthy the attention of all. We rejoice that we have it in our power to send out so

many females admirably qualified for this department, and who can relieve the ordained Missionaries from much care of this nature.

But while the business of schools must indeed be a favorite means of usefulness, yet we ought ever to remember that the instrument ordained of God for the conversion of the world is the *preaching of the Gospel*.

The adult generation of the Heathen must not be neglected for the sake of the rising race: they are nearer to their last account: and deserve, therefore, still greater anxiety; and besides, the conversion of one father of a family will often draw after it the conversion of children and extend to other families likewise. It was to adults almost exclusively that St. Paul addressed himself, and beginning from the very first to testify to them that Jesus was Christ, he found the reward of his labors in that important effect, that at length "the Chief Ruler of the Synagogue believed in the Lord, *with all his house*; and *many* of the Corinthians hearing, believed and were baptized."

And since the object of this Mission is nothing less than to lay the foundation of a branch of the Church of Christ in the most populous country of the world, of what immense importance is it, that those who are designated to this momentous work, should, at the beginning, preach the Gospel of Christ in its purity as a system, and exemplify its holy precepts in their lives.

There is a consideration which makes this subject one of the deepest solicitude to the Foreign Committee, and will excuse their laying great stress upon the importance of proclaiming, at the outset, in China, the *unadulterated* Gospel of Christ Jesus.

The Chinese have, centuries ago, en-



countered the zeal and enterprise of Christian Missionaries; but these missionaries were the emissaries of that fallen portion of Christ's Church whose corruptions are so singularly analogous to the superstitions of the Heathen; and which, themselves borrowed from Pagan practices, found an easy entrance among modern idolaters.

In order to avoid the offence of the Cross, the Romish Missionaries have altered every part of Christianity which might give offence to the carnal mind. For a time, they have succeeded, not in doing substantial good, but in making nominal Christians, yet real Heathens, both in sentiment and practice.

But, between the Church of Rome and our Church, there is a doctrinal difference of *vital importance*. This difference affecting the very fundamentals of the Christian scheme, is the doctrine of Justification; a doctrine, according as it is understood and received, constituting "the article of a standing or a falling Church." As original sin is the root, while any particular sin is nothing more than a branch, springing out of that root; so all the half Pagan theories of intercession of Saints, and prayers for the dead, and ascetic mortifications, and an undue magnifying of outward ordinances, are but the manifestations of aberration from that great doctrine of Justification which would make "Christ alone, in full-orbed glory and undivided meritoriousness, the Saviour of sinful men."

But God forbid that Missionaries of our Protestant Church should copy in any wise such an example, or deliver a mutilated, corrupt, or inefficacious kind of Christianity to the Chinese. Let the Gospel which you carry them be the pure Gospel, and not what an apostle calls 'another gospel,' which turns

God's greatest blessing into a curse. Let the great corner-stone of your system be Justification, "built not upon the ever-shifting sands of man's imperfect and inherent righteousness, but upon the immovable rock and absolute unity of the perfect and finished righteousness of Jesus Christ."

If you would ensure the presence and blessing of the Holy Spirit on your preaching, or gain any permanence to the Church which you would establish, *the Lord Jesus* must be ever on your lips, and the ground and basis of all your instructions. Jesus Christ, and him crucified, in all the relations of this mighty truth; the dignity of his person; the all-sufficiency of his sacrifice; the merits of his death; his ascended glory and continued exaltation; the efficacy of his perpetual intercession; "the punishment which he can inflict; the blessings which he can bestow; the commands which he has enjoined; the ordinances which he has instituted, *Jesus*, our judge, our law-giver, our king, our Saviour:" these, and all other the unsearchable riches of Christ, in their 'due season, their just order, and their right proportion,' must be brought forth; nothing held back; but the truth as it is in Jesus, plainly and fully and unequivocally declared.

It is this doctrine of the Cross which has ever been and ever will be, till the Church militant is merged in the Church triumphant, the doctrine which the Holy Spirit honors; the doctrine, the preaching whereof by the living Ministry, is to be the means of the conversion of the world.

How eminently necessary is it that you should have ever before your eyes this great truth of God's holy word: "Other foundation can no man lay than that is laid, which is Jesus Christ."

And if we have dwelt at this time upon the theme, it is from no apprehension that you do not appreciate its importance, (for it is our great encouragement in this enterprise, that herein we are truly of one mind,) but that we may place on record the principles by which we are governed, and our solemn conviction of their vast moment.

As to the manner in which these great truths should be made known, instruction may be derived from the observation of a wise servant of God, who says, in reference to a ministry among the Heathen, that "nothing which can be spoken by man, concerning the glory and grace of the Saviour, his power, his truth, and his love; the suitableness, preciousness, and sufficiency of his salvation, will ever bring a sinner to count all things but loss for the excellency of the knowledge of Christ, *until he is convinced of sin*, and *feels* his urgent, his perishing need of his great salvation. By the law is the knowledge of sin, and the Holy Commandments of our God must therefore be explained and enforced on the heart and conscience, for this as well as other purposes.

But as such a measure of acquaintance with the divine law, as opens the instructor a way to the sinner's conscience, cannot be communicated to the Gentiles except by degrees, the best way, perhaps, of proceeding, is to address them as granting that all men have failed in this obedience; that all have refused to do what they in their consciences knew they ought to do, and have done what they knew they ought not to do: that all being thus self-condemned, are also condemned by God, and will be condemned at the day of judgment, if left in their present state; that on this account, *all* need repentance, forgiveness, and salvation.

Then they should be instructed that God has, in rich mercy, provided salvation; has given his own Son to be the Saviour, and has sent to them the word of salvation. Doctrines and duties should not be discussed separately; but the ministration of truth and condemnation, held in *one* hand, and that of righteousness and of the Spirit in the *other*, in every sermon or conversation, so far as may be done."

With these observations on the importance of a faithful inculcation of the pure gospel, we turn to another subject, of which we only notice a few leading particulars.

Inseparably connected with purity of doctrine must be purity of life,—an exemplification in the conduct of the Missionaries of the holy doctrine which they preach. And here our remarks apply to every member of the Mission.

Whatever may be the difference of intellectual endowments bestowed upon you, qualifications of heart are what all can attain. With regard to mental endowments, we are what God has made us; nor have those who deem themselves but indifferently qualified reason to be cast down. Certain it is that "God has seldom accomplished his grand designs by such means as the world, or even the Church, admires and nearly idolizes." The homage almost universally paid to genius and talents in preference to holiness, is displeasing to God, and intercepts his blessing. 'He has resolved that our faith should not stand in the wisdom of men, but in the power of God; and therefore do we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of men.' Heavenly wisdom, however, which God has promised to the prayer of faith, will suffice

to render us competent to whatever service he may appoint us.

But an exhibition of the Gospel in the life, is what all who follow Christ *must* attain. For this all missionaries should especially labor, as well to promote the welfare of their own souls, as the extension of the Gospel among the Gentiles. Cultivate that firmness of spirit which actuated our blessed Lord, and carried him onward in his labor of love; that which also sustained an apostle, who called his converts to bear witness, that after he had suffered, and was shamefully entreated at Philippi, he was yet bold in his God, to speak unto them the Gospel of God with agonizing earnestness.

Yet with all this, it will be incumbent upon you to cultivate great gentleness of spirit;—and this is the point to which now we chiefly call your attention,—to watch against every tendency to irritability—and to endure the ignorance and unreasonableness and contempt of the Heathen without apparent emotion.

Especially do we pray you to cultivate this spirit of meekness towards *one another*. No words can express how much your success depends on this union of soul among *yourselves*. Take care, lest any root of bitterness spring up to trouble you. If *concord* be necessary to success in enterprises of a merely temporal nature, “*love* is especially the cement and grand combining principle of a Christian Mission.” You may meet with various difficulties, but, after all, your chief difficulties will lie within your own hearts. Neither your character as missionaries, nor another clime, can alter the nature of human circumstances, or the temper of your hearts. You must *expect* to meet with *causes* of jealousy and discontent, and

other evils of the natural heart. Your situation affords you no exemption from these irritating sins. While, therefore, you look for these things, prepare yourselves to encounter them. Cultivate a spirit of holy watchfulness and prayer, and hesitate not with the greatest readiness to yield your own opinions and designs, so far as you honestly can, for the sake of preserving peace.

Nor is it amiss, in this connexion, to speak of the influence upon your exertions among *the Heathen*, which, either for good or evil, must flow from the relations which you bear to other missionaries.

You will find in China those who, though sent out by Christians bearing other names, do yet preach *our common Christianity*. And while we yield to none in attachment to the Church at whose altars we have been reared; and have full confidence that you will ever remember that you are missionaries of the Protestant Episcopal Church,—that you will never violate any of her well-known principles;—that you will always, in your worship, adhere to the order of the Church by which you are sent out;—that you will most carefully train up all committed to your care or subjected to your influence, in an enlightened attachment to her doctrines, discipline, and worship:—*yet* we also have no hesitation, from warrant of holy writ, to add,—*wherever* you find the fruits of the spirit exhibited in the life, acknowledge them as the result of the operation of the blessed spirit of God,—*wherever* you find those who love the Lord Jesus Christ in sincerity, hesitate not to pray that grace be with them,—*wherever* you find Christ preached, refuse not to rejoice,—*wherever*, through such preaching, you find souls born anew to God, and the kingdom of his

dear Son enlarged, be not too ready to *forbid* the honored instruments of such divine blessings ; but remember, that in a similar case, the Lord hath said, that they who gather with Christ, scatter not abroad.

On this subject we desire to refer you to the pastoral letters of the House of Bishops of 1823, 1832, and 1838, which are the most authoritative declaration of the sentiments of this Church.

In the pastoral letter of 1823, while urging the observance of those things which distinguish us from other Christians, we are exhorted to "put the most favorable construction on their acts, to rejoice in any good resulting from them, and scrupulously to avoid whatsoever may have a tendency to excite angry passions, either in them or ourselves."

In the letter of 1832, it is declared that "it ought to be a sufficient motive for a tolerating and conciliating policy of religious denominations to one another, that they may see before them an enemy in that spirit of infidelity which levels its arts at the root of their common faith. In consideration of this common danger," continues the pastoral letter, "there is the more reason to be gratified by the good which may be achieved by our brethren of other denominations."

"Our late venerable brother, Bishop White," observes the letter of 1838, "in his charge on the past and the future, which he then considered as his last advice to the people under his pastoral care, has remarks on the feelings and conduct towards those of other denominations, which merit the regard of all our Churches. Our endeavor should be to win souls to Christ, by showing that his Spirit dwells in us. According as we treat others with forbearance, kind-

ness, and love, will his work prosper among us."

Such, dearly beloved friends, are the wise and charitable counsels of the House of Bishops of our Church, counsels put forth with great deliberation and with all authority. And, if deemed necessary to our Christian household at home, they are especially deserving the attention of missionaries abroad. We ought to remember that it is Satan's grand object to divide those whoseek the subversion of his kingdom. Our missionaries should be fully and constantly aware of this, and should resolutely and pertinaciously oppose this his grand object. The Heathen should see that all your things are done in love, and that nothing is done through strife or vain glory.

And, to produce this excellent fruit, the ground must be prepared by deep humility, by the complete mortification of self-wisdom, self-righteousness, and self-will ; of ambition, vain glory, love of pre-eminence, or human applause ; by genuine poverty of spirit, deep contrition before God, and unaffected modesty before men.

It is thus that when you challenge the attention of the Heathen, saying to them, "Arise, shine, for thy light is come," they shall be compelled to exclaim, under the most sensible impression of the blessedness of your character, 'How beautiful upon the mountains are the feet of him that bringeth good tidings—that publisheth PEACE !'

While speaking of the necessity of exemplifying the faith which you profess, in your conduct, it may be permitted to us briefly to allude to the important part which is to be sustained by the female portion of this Mission.

It was the honor of the females of the

primitive Church, whose names are recorded by the Apostle, that they greatly aided the work of the Gospel. Of one, it is said that she was "a servant of the Church at Cenchrea and a succourer of many" and of the Apostle. Of another, with her husband, that they were "the helpers of the Apostle," and for his sake "laid down their own necks;" and of another, "that she labored much in the Lord." And not only the Apostles, but also the Churches of the Gentiles, gave thanks for them.

We fully believe that *you* are now going forth actuated by a similar spirit, and resolved, through the help of divine grace, to do all that in you lies, to extend the knowledge of God's dearly beloved Son. You are to exhibit to the Chinese the elevated position and blessed influence upon society which the Gospel of our Lord Jesus gives to *woman*.

It is yours, too, to soften the asperities of life: to conciliate by your mildness: to engage esteem by your affability: and to exercise those numberless and nameless charities and attractions which mitigate the rudeness of man: which gladden life and bless the domestic circle.

As your facilities for intercourse increase, your means of usefulness will be proportionately great, and gradually, but surely, you will convince the men and women of China, through your influence over their offspring, as well as by such direct efforts as God may enable you to make, that 'it is the religion of Christ alone, which makes the female character a blessing, as it elevates the female heart after the similitude of God.'

But we may not conclude without briefly referring to the *encouragements* which are abundantly sufficient to ani-

mate you in all your arduous work; and to enable you to meet that inquiry which must suggest itself to every conscientious mind in view of such a service, "Who is sufficient for these things."

You are all too well acquainted with the *general* and precious encouragements of the Gospel to render it needful for us now to enlarge upon them. But there are *peculiar* encouragements to Missionaries *as such*, which must not be passed over in this general manner.

*The very nature of your office*, as being precisely that exercised by the Apostles, is full of encouragement. We doubt whether there be an office filled by men that is higher in the estimation of God than that of a faithful Missionary. And whether we consider the dignity of the glorious Being from whom he is sent—or the nature of the trust reposed in him—or the effects of its faithful fulfilment,—we may well magnify the office of those who are "the messengers of the Churches," and apply to them the Scriptural appellation of "*The glory of Christ!*" To them belong in a peculiar manner the Divine promises, "Lo! I am with you alway, even unto the end of the world. I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist. I will not leave you comfortless. I will come unto you. Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee." In short, to them belong all the promises made to the Apostles as the Missionaries of Christ to the world at large, except those which related immediately to their high office.

Placed as the Missionary is, where every thing is new to him, and where all his former experience will afford him

no solid ground as to his future expectations, he must live in an especial manner on God: entreating the Lord to direct every step, and to fulfil in him, in the most literal sense, as it were, the promise, "Thou shalt hear a voice behind thee saying, this is the way, walk ye in it," when he would otherwise be turning to the right or to the left.

If the Missionary will only honor God in this manner, and acknowledge the Lord truly in all his ways, that Lord will assuredly, either by the directions of his word, or by the special leadings of his providence, so order the Missionary's going that though he shall not be infallible, yet he shall not greatly err!

And still another encouragement may be found in the intercessory prayers offered throughout the world in behalf of Missionaries. While we have reason to lament that professing Christians are so deficient in this precious duty and privilege of intercession, yet we believe that more prayers are offered for Missionaries than for any other class of men. And the recollection of this, to those who remember the high value and

the great efficacy which the Scriptures attach to intercession, will often be a cordial in the day of depression and of trial.

And such intercession do we now, in conclusion, offer in your behalf. May the Holy Spirit pour out every day upon you more and yet more of his enlightening and sanctifying influences. May he endue you *all* with wisdom, patience, humility, holy zeal, and a yearning compassion for perishing souls. May the Lord carry you safely over the mighty waters of the seas. May he open the way for your labors among the Heathen. May your life be a life of faith, working by love; and your death a death of assurance, full of immortality.

And thus we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified—humbly praying, that your names may be enrolled among the blessed company of those who, having turned many to righteousness, shall shine as the stars in the firmament for ever and ever!

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## India.

### MISSIONS OF THE CHURCH OF ENGLAND IN INDIA.

#### *Account of Tara Choron Banerjea, a Converted Hindoo Youth.*

The following account of the conversion of Tara Choron Banerjea was communicated to the Editor of the Calcutta Christian Intelligencer, by the Rev. J. F. Osborne, in a letter dated Calcutta, March 8, 1844:

"Tara Choron Banerjea, a well educated youth, about nineteen years of age, having renounced Hindooism, and

expressed a strong desire to be admitted into the Christian Church, was baptized in Trinity Church, in the Mission Compound, Mirzapore, on the 17th of February last. He was formerly a student in the General Assembly's Institution; afterward he was sent to the late Mr. Hare's school; then he became a Teacher in the English school at Burdwan; and after having suffered much from the opposition of his friends, he came to me as a Candidate for Baptism in January last. He has written a statement in English of his motives

for embracing Christianity, which I will here copy, merely making a few unimportant omissions and some verbal corrections. He says :

"I was sent to the General Assembly's Institution in the year 1836, where I began to learn the first principles of the Sacred Scriptures. I saw around me the most debasing rites. I observed that adoration was paid to Hindoo idols made of earth, and that the characters of most of my countrymen, even of the Priests themselves, were quite immoral, and inconsistent with their own tenets. I heard of a multitude of gods, and of numberless incarnations for no good end ; and finding no proof of the genuineness or authenticity of the Shasters, and that no two of them agreed together, I thought that Hindooism was nothing more than a cunning device, an imposition upon the credulous and spiritually-blinded multitudes on this side the Indus. I passed many months without thinking at all about Religion : but continued the study of the Scriptures in the Institution. Afterward, I inquired a little after Mahomedanism ; but found it a chaos, and as cunning a device as the Hindoo religion. There is no proof of its divine origin ; and the promulgator of it, more like a conqueror than a divine Teacher, spread his imposture with the sword, and tyrannized over the minds and bodies of tens of thousands of helpless and ignorant people. Being constrained by my parents and my eldest brother, whose words I then could not but submit to, I, after a continuance of four years, left the General Assembly's Institution, and with it all my Scriptural study. After I was admitted into the School-Society's School, I passed my days as a careless sinner : I thought nothing of Religion, and openly avowed myself an Atheist ; till I was made sensible of my gross error by my dear friend Gooroo Cooron Bhowe, who convinced me of the existence of a superintending Deity, the immortality of the soul, a future state of retribution, and many other things. He also satisfactorily showed me that men must have a rule of duty which derives its validity from the Supreme Creator, otherwise what a miserable state they must be in ; and so recommended

me to study the Bible with more attention and diligence than I did before. So admonished by him, I diligently read the Scriptures and treatises on the Evidences ; and now, by its harmony—its pure morality—the actual fulfilment of its prophecies—its unquestionable miracles—by its bringing peace to those who obey it—by its being propagated without human tyranny—and, above all, by its imparting a sure hope of immortality to its faithful receivers—I am quite convinced of the divine origin of Christianity, and am ready to embrace it and act according to it. But it is not only the undeniable truth of Christianity, but also the horrors of damnation—the terrors of everlasting misery, to which all careless sinners are exposed—that have forced me to cling to Christ as my only Saviour. I indispensably stand in need of a Saviour ; for I was conceived in sin, I grew to be a child in sin, I became a youth in sin, and my whole life has been tainted with sin. Every day, nay, every hour, I commit manifold sins against the ever-living God. I am, as it were, drowned in an ocean of sin. How can I expect pardon from my God without a due atonement for my numberless iniquities ? Who can pay the ransom for me ? Who can make a just propitiation for me, a lost sinner ? None in the whole world : no brother, no sister, no parent, no friend. No mortal can appease the wrath of God, for all are equally born in sin. None do I see save the Almighty Nazarene, the Immanuel, who was *made in the likeness of sinful flesh*, who groaned on the Cross under the weight of His Father's vengeance, and by so doing opened for sinners an inexhaustible fountain of grace and mercy ; and who, by His spotless life, taught the sons of men how to live after the Spirit, denying all the lusts of the flesh. Oh, then I shall cling to Christ as my only deliverer from eternal misery ; and falling prostrate at his feet, I will say, Lord save me, an undone sinner ! Lord, Thou who hast drunk the cup of wrath, and borne the Divine vengeance in my stead, shield me in Thine everlasting arms !

TARA CHORON BANERJEA,

A Young Disciple of the Lord Jesus Christ."

“ Such were the views and feelings with which Tara Choron entered the Christian Church ; and surely we must thank God on his behalf. Of his sincerity I cannot entertain a doubt. It is true that the Lord alone *knoweth them that are His*, and it becomes us to *rejoice with trembling* ; but so far as we can judge from men's actions, I feel persuaded that the writer of the above statement is what he professes to be. Part of his time will now be devoted to teaching in our English School for Native Heathen Boys, and he will also continue his studies with the view of qualifying himself for greater usefulness hereafter. I trust that the prayers of our friends for this young man will not be wanting ; and they will be encouraged, by his conversion, to persevere in their efforts to extend the knowledge of the Redeemer among all the nations of the earth.

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*Benares.—Visitation of the Bishop.*

We take the following passages from an Account of the Bishop of Calcutta's Visitation to several of the Society's Stations, by his Lordship's Chaplain, the Rev. J. H. Pratt, which appeared in the Calcutta Christian Intelligencer.

“ The Bishop reached Benares Dec. the 13th. On the 14th, the Government School was examined.

*Examination of Jay Narrain's School.*

On the 16th, the Free School in the city, belonging to the Church Missionary Society, and called, after its benevolent founder, Jay Narrain's School, was examined. The Examination was conducted in the new and spacious School-house lately erected at the expense of Rajah Sutte Churn Ghosaul and his brothers, grand-sons of the original founder, who, by this generous act, well sustain the character which the benevolence of their grandfather first earned for his family. This new building is much more commodious than the former one, and also far better situated. Its erection has been the first step toward a scheme which has been long in contemplation, of raising the scale of the School, and making it in some measure commensurate with the

vast importance of the city of Benares as a centre of the Missionary operations. A Clergyman is already on his way up the country\* to undertake the duties of Principal of this new College ; and he will, we trust, be in time joined by others in carrying out the enlarged and highly-important designs of the Institution. Bishop Heber speaks with high approbation of it in his Journal, after having conducted an Examination of the boys : and mentions, as a proof of the deep interest taken in the School by Archdeacon Corrie, who was with him, and who was partly instrumental in the School being founded, the heavenly smile that lit up the Archdeacon's countenance while he heard the boys answering the questions put to them, and the evident delight with which he seemed to be realizing the vast amount of good of which it would, with God's blessing, be productive.

The School is partly endowed : Government met the generous gift of Jay Narrain, the founder, which consisted of property vested in houses, by a grant worthy of the object ; and the consolidated income has hitherto been sufficient to meet the expenditure. But the enlarged plans require enlarged means ; and an additional Endowment Fund has been recently opened. The present funds are not very far short of meeting the expenses of one Professor, one English Schoolmaster, and Native Pundits and Molwees. It is the desire of the friends of this noble scheme to raise first a sum sufficient for carrying out their designs on this smaller scale, and then to proceed to the more extensive plan of two, or perhaps three Professors.

The School has hitherto been entrusted to the care of a Schoolmaster from England, under the general supervision of the Missionaries of the Church Missionary Society in Benares. Now, under the new plan, one or more Missionaries, desirous of being employed in native education, will, with the Schoolmaster, devote their whole energies to this important branch of Missionary labour. May the Lord grant them abundant success ! No scheme, if properly carried out, is more calcu-

\* This gentleman, the Rev. E. Johnson, B.A. Trinity College, Dublin, has since reached Benares



lated, under present circumstances, to effect the demolition of error, and to prepare the great mass of the people of this vast city for a reception of the Gospel. We know that *the wind bloweth where it listeth*, and that so it is with *every one that is born of the Spirit*. It is not education that will convert a man: the simple preaching of *the truth as it is in Jesus* has, in numerous known instances, been the Spirit's instrument of conversion; and the most illiterate have outstripped their acuter and more learned neighbours: but nevertheless, education, even in spite of the imperfect motives that too often actuate its advocates, has frequently been the mighty engine, in God's hands, of breaking down the barriers of error, and opening all the avenues of the mind and heart for the reception of the Truth. How much more is this to be expected where the system of education is based upon Religion, conducted, too, by Christian men, whose great aim and earnest prayer is, that it may be blessed to the conversion of their scholars.

The present master is Mr. Mackay. He enters with great spirit into his duties, and stands in much need of the relief which he will have when the Rev. E. Johnson shall arrive. There are at present two hundred and twenty-nine boys on the books; and the average of regular attendants is one hundred and eighty; of these about twenty only are Mahomedans, the rest being Hindoos.

English education has not made such rapid strides here as in Calcutta; but there is an increasing thirst for it, and I think there are few places in the Mofussil where such progress has been made as in Benares. Several boys of the first class much struck me; but most especially a young Brahmin, who

was particularly inquisitive, and paid marked attention when any explanation or new information was communicated. When the general Examination was over, some of us had the first class before us again; and the earnestness and seriousness of this young man quite delighted me. After questioning them on a variety of subjects, and interspersing our own remarks, we asked the boys whether they were not tired of the running examination we were giving them, for the fact was that their examiners were: they exclaimed, that they could go on all day; and the young Brahmin stepped forward, with his hands together in the attitude of respect, and said, with a most intelligent smile upon his face, "Our instructors must not be angry or surprised at our earnest desire to gain knowledge." This gave us fresh ardor; and we at last left so willing a class with no little reluctance.

On the 17th the Bishop preached St. Mary's in behalf of the Mission.

#### *Examination of the Orphan Schools at Sagra—Confirmation.*

On the 18th of December his Lordship spent the whole day at the Mission premises at Sagra. In the morning he examined the orphan boys and girls, and inspected their work. There are now one hundred and eight orphan boys and eighty-seven orphan girls, besides eleven boys and ten girls, the children of Christian families, settled on the Mission Compound. The boys are divided into five classes; four of them English, and one Hindee and Oordoo.

In the afternoon forty-six of the orphans were confirmed; they have long been under preparation; and several of them have given peculiar satisfaction to their Teachers.

### Intelligence.

MISSION TO CHINA.—On the evening of Sunday, December 8th, a farewell Missionary meeting was held at St. George's Church, New York, prior to the departure of the Rt. Rev. W. J.

Boone, Missionary Bishop to China. The Missionaries and Teachers, with their numerous friends and connexions, were present, and a very large congregation attended the services.

The meeting was opened with prayers by the Rt. Rev. Bishop Smith: after which an address was made by the Rt. Rev. Bishop Meade.

The instructions of the Foreign Committee were then read; after which, the Missionary Bishop made some observations on the nature of his Mission. The Rt. Rev. Bishop McIlvaine followed with some interesting remarks, and the meeting was closed with prayers by the senior Bishop present.

A collection was made in behalf of the Mission, amounting to three hundred and thirty dollars.

On Saturday, the 14th December, the Missionaries, consisting of the Rt. Rev. Bishop Boone, the Rev. Henry W. Woods, the Rev. Richardson Graham, Mrs. Boone, Mrs. Woods, Mrs. Graham, Misses Gillett, Jones and Morse, sailed from New York in the ship *Horatio*, for Canton. They were accompanied by a large number of friends (among whom were several of the clergy of this city) as far as the Quarantine ground, where, after religious services, conducted by the Rev. Dr. Milnor, an affecting parting took place.

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*To the Editors of the Spirit of Missions:*

Brethren:—In the November number of the "Spirit of Missions," page 407, I have met with the following statement in the Proceedings of the Board of Missions, viz:—

"The Rev. Dr. Anthon submitted the following resolution:—

"Resolved, That in the opinion of this Board, it is in every view desirable that the Mission of this Church to China should forthwith have placed over it a Bishop, to further with his fellow-laborers the work of spreading the Gospel."

As no motion in *this form* was made by me, permit me, very briefly, to state in what shape I did present it. A preamble and resolution were submitted, and seconded, as follows:—

"Whereas, it is of vital importance to the success of Missions of our Church in a land where her Episcopacy has no existence, that there should be placed a Bishop at the head of every such Mission, as soon as it may be practicable; and whereas, recent events in the Providence of God have greatly increased the interest felt in behalf of our China Mission in particular, and the hearts of Churchmen have been opened to pledge liberally, and in several instances permanently, of their means, for the sustaining of its enlarged operations: therefore—

"Resolved, That in the opinion of this Board, it is in every view desirable that the Mission of this Church to China should forthwith have placed over it a Bishop, to further with his fellow-laborers the glorious work of spreading the Gospel far and wide among the perishing millions of that Empire."

As soon as I discovered what struck me as a mistake in the record of the Proceedings, I applied to the Rev. Mr. Van Pelt, the Secretary of the Board, for information, and was referred to his assistant, the Rev. Mr. Carder, under whose supervision the minutes were printed. From him I have received a letter, dated November 21st, in which he states from "recollection" this "as the action of the Board:—"Your Resolution was not definitely acted upon the day you moved it. Amendments were proposed, and after much discussion, one at least was adopted; and finally, the resolution, as amended, was adopted. Then the preamble was taken up, and several attempts made to amend it so as to agree with the resolution as amended; in the midst of which it was proposed to omit it altogether, and to this the Board agreed; and so the alteration was made by them."

Presuming Mr. Carder to be correct in his recollection, it will be seen that to the resolution, as published in its present shape and severed from the preamble, I can lay no claim. At the *discussion* above referred to, I was not present, nor aware of the disposition which, it is stated, was made of the matter, before I read your last number. The preamble, in my judgment, threw some light upon my motion. I should

for these reasons, without adverting to others, I hope that this communication not have offered the one unaccompanied by the other. And as it serves also to explain in a measure a vote subsequently given by me (p. 414) in the negative;

may find a place in the December number of your periodical.

I remain, very truly and respectfully,  
your friend and brother,

HENRY ANTHON.

New York, Nov. 29, 1844.

### Acknowledgments.

#### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th Nov., to the 15th of Dec. 1844:

MAINE.	
Houlton—A Friend.....	\$1 00
NEW HAMPSHIRE.	
Concord—St. Paul's.....	13 33
Hopkinton—St. Andrew's.....	17 00
VERMONT.	
Brandon—St. Thomas.....	5 00
Dartington—St. Paul's.....	29 38
Highgate—St. John's.....	7 00
Middlebury—St. Stephen's.....	26 00
St. Albans—Union Ch.....	20 00
Sheldon—Grace Ch.....	12 00
MASSACHUSETTS.	
Andover—Christ Ch.....	63 60
Ashfield—St. John's.....	8 00
Hoston—Trinity Hall.....	25 10
Lanesborough—St. Luke's.....	10 00
Lencell—St. Ann's.....	55 00
Marblehead—St. Michael's.....	5 01
Newburyport—St. Paul's.....	6 61
Northampton—St. John's.....	13 00
Pittsfield—St. Luke's.....	42 88
So. Boston—St. Matthew's.....	15 00
RHODE ISLAND.	
Bristol—St. Michael's mo. col.....	6 29
Do. in answer to appeal.....	54 00
Providence—Grace Ch. S. S.....	3 00
St. Stephen's.....	7 00
Westerly—Christ Ch.....	25 00
Woonsocket—St. James.....	12 00
CONNECTICUT.	
Bridgeport—St. John's.....	30 67
" " S. S.....	14 24
Brookfield—St. Paul's.....	19 50
A Communicant.....	15 00
S. S. offerings.....	3 50
Essex—St. John's.....	15 00
Fairfield—Trinity.....	12 00
Hartford—Christ.....	106 67
New Haven—Trinity.....	36 80
New London—St. James.....	50 00
Northford—St. Andrew's.....	8 20
Norwich—Christ Ch.....	109 00
Meriden—St. Andrew's.....	19 00
Middle Haddam—Christ Ch.....	12 00
Milford—St. George's.....	5 00
Pomfret—Christ Ch.....	5 00
Portland—Trinity.....	15 00
Roxbury—Christ Ch.....	1 50
Sharon—Christ Ch.....	11 00
Stamford—Christ Ch.....	40 00
St. John's.....	50 00
Walcott—All Saints.....	2 50
Warehouse Point—St. John's.....	10 00
Washington—St. John's.....	1 00
Waterbury—St. John's.....	70 00
Woodbury.....	11 77

#### NEW YORK.

Albany—Trinity.....	8 00
Brooklyn—Calvary.....	73 40
Emmanuel, J.....	60 00
St. Luke's.....	32 68
Duaneburgh—Christ Ch. mo. col.....	15 00
J. D. F.....	10 00
Elmira—Trinity.....	15 00
Flushing—St. Paul's.....	25 00
Flushing—St. George's.....	60 75
Fort Hamilton—St. John's, special off'gs.....	24 50
Hempstead—St. George's.....	15 00
Harlem—St. Andrew's—a Memb.....	10 00
Jamaica—Grace Ch.....	12 25
Johnstown—St. John's.....	7 92
Little Falls—Emmanuel.....	16 00
Little Neck—Zion.....	6 44
Morrisania—St. Ann's.....	65 00
Newburgh—St. George's.....	27 00
New Rochelle—Trinity.....	65 00
New York—Ascension.....	409 84
St. Bartholomew's.....	250 81
Epiphany.....	26 26
A Widow's Mite.....	2 00
Calvary.....	42 75
" S. S.....	7 25
All Saints.....	141 68
Grace Ch.....	450 00
St. George's.....	118 00
St. Peter's.....	25 39
St. Thomas.....	289 14
Ch. of the Nativity.....	4 00
St. John's.....	260 26
St. Paul's.....	234 96
St. Mark's, part off'g.....	50 00
From Miss Jones.....	110 00
A Lady, by J. A. Sparks.....	7 10
Oakhill—St. Paul's.....	3 00
Oneego—St. Paul's.....	6 00
Oyster Bay—Christ Ch.....	6 81
Poughkeepsie—Christ Ch.....	35 75
Rossville—St. Luke's.....	4 55
Saugerties—Trinity.....	5 81
Seneca Falls—Trinity.....	3 00
Setauket—Caroline Ch.....	4 00
Tompkinsville—St. Paul's.....	31 16
Troy—St. Paul's.....	159 21
Christ Ch.....	9 10
Waterloo—St. Paul's.....	11 03
Waterford—Grace Ch.....	10 50
Westchester—St. Peter's.....	8 63
Williamburgh—St. Mark's.....	18 05
WESTERN NEW YORK.	
Genesee—Zion Ch.....	7 00
Rochester—St. Luke's.....	110 00
NEW JERSEY.	
Berkeley—St. Peter's.....	4 76
Chester Landing—St. John's.....	3 40
Elizabethtown—St. John's.....	40 47
Hoboken—St. Paul's.....	25 03
Hope—St. Luke's.....	2 40
Huntington—St. John's.....	5 00

<i>Jersey City</i> —St. Matthew's.....	32 19		
<i>Middletown</i> —Christ.....	1 60		
<i>Morristown</i> —St. Peter's.....	34 23		
<i>Mount Holly</i> —St. Andrew's.....	14 13		
<i>Newark</i> —Grace Ch.....	18 62		
<i>New Brunswick</i> —Christ Ch.....	26 00		
<i>Newton</i> —Christ Ch.....	7 60		
<i>Orange</i> —St. Mark's.....	32 00		
<i>Paterson</i> —St. Paul's.....	11 00		
<i>Perth Amboy</i> —St. Peter's.....	42 00		
<i>Rahway</i> —St. Paul's.....	28 00		
<i>Red Bank</i> —Chapel.....	3 60		
<i>Shrewsbury</i> —Christ Ch.....	10 16		
<i>Spotwood</i> —St. Peter's.....	6 00		
<i>Trenton</i> —St. Michael's.....	35 00	332 91	
<b>PENNSYLVANIA.</b>			
<i>Carbondale</i> —Trinity.....	3 00		
<i>Carlisle</i> —St. John's.....	30 00		
<i>Easton</i> —Trinity.....	7 60		
<i>Germanstown</i> —St. Luke's.....	177 00		
<i>Maestville</i> —Christ Ch.....	10 00		
<i>Philadelphia</i> —Ascension.....	146 16		
Evangelists.....	40 00		
St. Andrew's, §.....	63 60		
<i>Pottsville</i> —Zion Ch.....	15 22		
<i>Reading</i> —Christ Ch.....	25 00		
<i>West Chester</i> —Trinity.....	30 36	563 03	
<b>DELAWARE.</b>			
<i>Newcastle</i> —Emmanuel.....	50 00		
<i>Wilmington</i> —Trinity.....	35 00	85 00	
<b>MARYLAND.</b>			
<i>Alexandria, D. C.</i> —Christ Ch.....	50 00		
<i>Annapolis</i> —St. Anne's.....	70 00		
<i>Baltimore</i> —Mt. Calvary.....	20 00		
St. Peter's.....	131 00		
<i>Cumberland</i> —Emmanuel.....	50 25		
<i>Elkridge</i> —Christ Ch.....	15 00		
<i>Hagarstown</i> —St. John's.....	30 00		
<i>Springhill Pa.</i> .....	10 00		
<i>Talbot Co. and St. Peter's Parish</i> — Eastern Shore.....	15 00		
<i>Upper Marlboro'</i> —Trinity.....	15 00		
<i>Washington, D. C.</i> —Christ Ch.....	36 04		
<i>York</i> —Ch. of St. John the Baptist.....	10 00		
From "Baltimore," §.....	40 00	492 29	
<b>VIRGINIA.</b>			
<i>Fort Monroe</i> —U. S. Chapel.....	35 50		
<i>Fredericksburgh</i> —John Gray, Esq.....	60 00		
<i>Hampton</i> —St. John's.....	10 00		
<i>Lynchburg</i> —St. Paul's, §.....	61 00		
<i>Norfolk</i> —St. Paul's.....	13 00		
<i>Orange Co.</i> —St. Thomas' Ladies' Miss. Soc.....	26 00		
<i>Portsmouth</i> —Trinity.....	34 00		
Rev. George Adle, last instal- ment of Dr. Claggett's pledge, §.....	25 00	254 50	
<b>NORTH CAROLINA.</b>			
<i>Edenton</i> —St. Paul's.....	37 00		
<i>Fort Johnston</i> —Col. Childs and family, §.....	10 00		
<i>Hillsborough</i> —St. Matthew's.....	5 00		
<i>Raleigh</i> —Christ Ch.....	87 00		
<i>Washington</i> —St. Peter's.....	25 00		
<i>Wilmington</i> —St. James'.....	53 83	257 53	
<b>SOUTH CAROLINA.</b>			
<i>Crimden</i> —Grace Ch.....	21 00		
<i>Charleston</i> —St. Peter's, for support of a Miss. to Col. People.....	19 19		
Mr. W. Clarkson, for do.....	25 00		
St. Philip's.....	160 00		
" in answer to appeal.....	167 50		
St. Michael's.....	69 86		
<i>Charleston Neck</i> —St. John's.....	7 00		
<i>Cheraw</i> —St. David's.....	80 00		
<i>Columbia</i> —Trinity offerings.....	100 00		
in answer to appeal.....	100 00		
<i>Edisto</i> —Sundry Ladies and Gen- tlemen.....	138 25		
Rev. C. E. Leverett.....	60 00		
<i>James Island</i> —St. James'.....	7 00		
<i>Pendleton</i> —St. Paul's.....	61 16		
Fem. Miss. Asso.....	17 15		
Mrs. H. Willson.....	25 00		
<i>Radcliffboro'</i> —St. Paul's.....	103 00		
<i>Society Hill</i> —Trinity.....	23 00	1154 11	
<b>GEORGIA.</b>			
<i>Augusta</i> —St. Paul's.....	90 75		
<i>Macon</i> —Christ.....	68 00		
<i>Montpelier</i> —St. Luke's.....	10 00		
<i>Savannah</i> —Christ.....	131 73	300 48	
<b>FLORIDA.</b>			
<i>Pensacola</i> —Christ Ch.....	15 00		
<i>St. Augustine</i> —St. Paul's.....	10 50	25 50	
<b>MISSISSIPPI.</b>			
<i>Columbus</i> —St. Paul's.....	10 00	10 00	
<b>TENNESSEE.</b>			
<i>Jackson</i> —St. Luke's.....	35 29		
<i>Clarkeville</i> —Trinity.....	5 00	40 29	
<b>KENTUCKY.</b>			
<i>Bowling Green</i> .....	1 31		
<i>Elizabethtown</i> .....	4 50		
<i>Jefferson Co.</i> —St. Matthew's, §.....	6 13		
<i>Lexington</i> —Christ Ch.....	30 60		
A Miss. Box in S. S.....	1 26		
Mrs. Gratz.....	5 00		
<i>Louisville</i> —Ch. Ch.....	50 00	98 79	
<b>OHIO.</b>			
<i>Columbus</i> —St. Paul's.....	40 00		
Trinity.....	36 00		
<i>Hudson</i> —Christ Ch. §.....	2 50		
<i>Maumee City</i> —St. Paul's.....	8 25		
<i>Piqua</i> —St. James.....	37 88		
<i>Sandusky City</i> —Grace Ch. weekly offerings.....	20 00		
<i>Steubenville</i> —St. Paul's.....	30 00	174 63	
<b>INDIANA.</b>			
<i>Lawrenceburgh</i> —Trinity.....	12 25	12 25	
<b>ILLINOIS.</b>			
<i>Galena</i> —Grace Ch.....	10 00	10 00	
<b>MISCELLANEOUS.</b>			
Church at M. A.....	50 00	50 00	
<b>TOTAL,</b>		<b>\$8,426 97</b>	
(Total since 15th June, 1844, \$14,838 27.)			
<b>FOREIGN MISSIONS.</b>			
The Treasurer of the Foreign Committee ac- knowledges the receipt of the following sums from the 15th Nov. to the 15th of Dec., 1844:			
<b>NEW HAMPSHIRE.</b>			
<i>Hopkinton</i> —St. Andrew's Ch.....	\$12 00	12 00	
<b>MASSACHUSETTS.</b>			
<i>Bedford</i> —Ladies' Miss. Society, for Greece.....	30 00		
<i>Boston</i> —St. Paul's Ch.....	318 98		
Mrs. B. H. Pynchard, for ed. of a boy in Africa.....	20 00		
J. S. Copely Greene, for China.....	100 00		
Grace Ch. for parochial school, Galveston.....	43 25		
<i>Greenfield</i> —St. James' Ch.....	5 00		
<i>Nahant</i> —Episcopal S. S. §11 69; in- dividuals, for sup. of a child in Africa, §8 41.....	20 00		
<i>Newburyport</i> —St. Paul's Ch. §4 30; Africa, §2.....	6 30		
<i>Pittsfield</i> —St. Stephen's Ch.....	75 00	618 53	
<b>RHODE ISLAND.</b>			
<i>Bristol</i> —St. Michael's Ch. mo. col. Sep. §12 67; Nov. §12 51; " B." §4 c.....	26 02		
<i>Newport</i> —Zion Ch.....	20 00		
<i>Providence</i> —Grace Ch. for China,			

\$10 00; Africa, 25 c.; general, \$5 00.....	15 25		
Westerly—Christ Ch. \$25; S. S. for ed. of a child in Af. \$10.....	35 00	96 27	
<b>CONNECTICUT.</b>			
Branford—Trinity Ch.....	5 00		
Brookfield—St. Paul's Ch. a Communicant.....	5 00		
Hartford—St. John's Ch.....	13 00		
New Haven—Ladies, for sup. of beneficiary, Athens.....	62 00		
Pomfret—Christ Ch.....	1 00		
Roxbury—Christ Ch.....	1 50		
Warehouse Point—St. John's Ch.....	5 00		
Washington—St. John's Ch.....	1 00		
Waterbury—St. John's Ch. for Constantinople.....	41 00	133 50	
<b>NEW YORK.</b>			
Brooklyn—Emmanuel Ch. for ed. of Margaret Champlin, Af. \$20; general, \$40.....	60 00		
Christ Ch. ed. of child under Mrs. Hening, Africa.....	20 00		
Factoryville, S. I.—Trinity Chapel, for China.....	36 50		
Flushing, L. I.—St. George's Ch. \$11; a Communicant, \$20.....	31 00		
Fort Hamilton—St. John's, Moses Wanza, for ed. in China.....	25 00		
Jamaica—Mrs. W. Johnson, for China.....	5 00		
New York—Ch. of the Ascension, Miss Turner, for schools in China, \$25; for ed. of Stewart Henry Brown and Mary Anne Brown, China, \$50; Mrs. Bedell, from sundry persons, for ed. in China, \$100; Rector, Dr. Burrowe, Mr. Lord, and Mr. Mowat, \$100; S. S. for ed. of child in China, \$25; W. H. Aspliuwall, for China, \$50.....	350 00		
Anonymous.....	1 00		
M. R. for Africa.....	50 00		
Family Mite Box.....	3 00		
A Friend to China Mission.....	100 00		
H. for China.....	4 00		
J. F. Sheafe.....	100 00		
Mrs. J. Shatzel, for China.....	50 00		
—by Rev. Dr. Wainwright, to be added to collection at St. George's, Dec. 8.....	2 00		
E. W. L.....	10 00		
T. K. for Africa.....	5 00		
St. Bartholomew's Church S. S. Teacher, \$1; cash, \$2; Mrs. McCreary, \$1; Mrs. Fanny Wood, \$5.....	9 00		
St. Thomas' Ch. Mrs. S. Bebee, for ed. of child in China.....	25 00		
D. Haiden, do. do.....	25 00		
A Friend to Missions.....	25 00		
A Friend to Missions, for Constantinople.....	5 00		
St. Matthew's Ch. S. S. for sup. of "Charles Morgan," Africa.....	20 00		
St. Mark's Ch. in the Bowery, for China, \$70; a Family, for sup. of Nicholas Fish, China, \$2.....	95 00		
Young Ladies of Miss Hayne's school, for ed. of child in China.....	25 00		
Trinity Ch. a Member.....	10 00		
St. George's Ch. rol. at Missionary meeting, Dec. 8.....	330 30		
Do. for ed. of child in China.....	25 00		
—for China.....	50		
Mrs. Bedell, from Ladies of Philad. N. Y. and elsewhere, for Bread Fund, Athens.....	270 00	1717 30	
<b>WESTERN NEW YORK.</b>			
Geneva—Trinity Church, T. I., for China.....	5 00		
Rochester—St. Luke's Ch. Ladies, for support of beneficiary, Athens, \$80; Rev. T. C. Pitkin, for Constantinople, \$25.....	105 00	110 00	
<b>PENNSYLVANIA.</b>			
Philadelphia—Ch. of the Evangelists S. S. for support of T. H. Quinan, Africa.....	20 00		
St. Andrew's Ch.....	87 30		
Pottsville—Zion Ch. for Constantinople.....	13 00	120 30	
<b>MARYLAND.</b>			
Baltimore—	10 00		
F. W. Brune, Jr. for Constantinople.....	25 00		
Ch. of St. John Baptist, for Constantinople.....	5 00		
St. Peter's Ch. for parochial school, Galveston.....	20 00		
Hagerstown—St. James' College Chapel.....	24 88		
Washington, D. C.—Ch. of the Epiphany S. S. for parochial school, Galveston, \$4; for China, \$4; Constantinople, \$4.....	12 00	96 88	
<b>VIRGINIA.</b>			
Alexandria, D. C.—Fairfax Parish, the Misses Mandeville, for Greece, \$5; Mary Lee, of Arlington, for Africa and Greece, \$4 c.; W. T. Lee, for China, 63 c.; collections for Africa, \$2 50; China, \$25; for parochial school, Galveston, \$10; general, \$17 03.....	62 00		
Fort Monroe—A Friend to Missions.....	5 00		
Leesburg—Dr. T. H. Claggett, \$.....	25 00		
Lynchburg—St. Paul's Ch.....	61 00		
Norfolk—Christ Ch. \$.....	100 00		
Richmond—Mrs. Brooke, for parochial school, Galveston.....	1 00		
J. C. Shelton, do.....	5 00		
Wheeling—St. Matthew's Ch.....	20 00	279 00	
<b>NORTH CAROLINA.</b>			
Raleigh—Christ Ch. for Africa.....	20 00		
Wilmington—St. James' Ch. for parochial school, Galveston.....	50 40	70 40	
<b>SOUTH CAROLINA.</b>			
Charleston—St. Peter's Ch. Working Soc. for China, \$24; offerings for China, \$19 19; a Member, for the ed. of a boy in China, \$5; Mrs. W. Clark, for parochial school, Galveston.....	73 19		
St. Michael's Ch. \$45 66; for parochial school, Galveston, \$133; for Constantinople, \$3 181 66			
St. Philip's Ch. for Africa, \$5; China, \$32; Mesopotamia, \$6; Palestine, \$1; general, \$56.....	100 00		
Edisto—Ch. for China.....	10 00		
Radclyffeboro'—Ch. \$27; for China, \$7 00.....	34 00		
Sundry Individuals, for sup. of Rev. J. W. Miles, Constantinople.....	920 00	1319 00	
<b>MICHIGAN</b>			
Detroit—St. Paul's Ch.....	32 50		
<b>OHIO.</b>			
Hudson—Christ Ch.....	2 50	32 50	
Norwalk—St. Paul's Ch. \$.....	10 00	12 50	
<b>TOTAL, \$4,618 23</b>			
(Total since 15th June, 1811, \$13,980 83.)			

# The Spirit of Missions ;

EDITED FOR

## THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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Vol. X.]

FEBRUARY, 1845.

[No. 2.

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### Diocesan Annals.

#### Church in South Carolina.

##### COMMENCEMENT OF THE "SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY."

(Continued from page 5.)

During the year ending January 6, 1814, little was effected by our Society. The uncertainty and danger of commercial intercourse by sea, arising out of the war with England, prevented the importation of books, either from Europe or from the Northern States: the general stagnation of business had materially diminished the revenue of the Society, and it is melancholy to observe, that they had then no Missionary in holy orders, and only one lay reader, (who was stationed at Columbia,) and that they had been forced by want of funds to refuse the only applicant for assistance as a candidate for the Ministry. At the fifth anniversary, the prospects of the Society were brighter than at any former period: all its purposes were in operation, its members increased, and its usefulness extended—still, however, were they confined to one Missionary, and that for six months only in the year, to a single candidate for holy orders, and to the distribution of a few prayer-books. In the next year, it is affecting to notice, that owing to the smallness of the funds of the Society, almost nothing had been done for its great purposes, except the procurement of a small library by the piety and zeal of individuals.

It was only with the reviving commercial prosperity of the country that the energies of our Society also revived. In 1817, we find the permanent fund suddenly increased to \$11,000. Fifty copies of the Bible and about two hundred and fifty of the Prayer-Book, and several hundred tracts, had been distributed; and a new fund instituted for rebuilding churches which had gone to decay, and erecting new places of worship in sundry parts of the State. Though the object

of this fund was laudable, it was found not to answer its purpose to a good extent, and was, therefore, by consent of the original subscribers, some years after absorbed into the general permanent fund. In the course of this year, however, as human events are always checkered with good and ill, the Society was called to suffer one of its heaviest losses. I quote the melancholy language of the Rev. Dr. Dalcho (since called also, after a longer period of labor and suffering in the cause of the Church, which he loved, to his own reward,) in the report of 1818. "It is with the most heartfelt sorrow that the Board of Trustees record the death of the late president of the Society, the Rt. Rev. Theo. Dehon." "In a season of more than usual mortality, he fell among the first victims of the fever which desolated our city." "To the Society, and to the Church in this Diocese, the death of this great man has been one of the most afflictive dispensations of the Divine will. Well may they say with the Prophet, 'The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head: woe unto us, that we have sinned.' From the earliest period of the Society, the name of this distinguished prelate has been identified with its prosperity. Moulded into its present form by his judgment, influenced by his wisdom, and supported greatly by his zeal, it has grown in strength, and has already attained to a prospect of usefulness, equal to the wishes and beyond the expectations of its most sanguine friends."

Up to this time the exertions of the Society had been restricted to a single Missionary at a time, and that for only a portion of the year. In 1819, however, we find the Missionaries increased to three, and two candidates for orders assisted by its bounty, both of whom were subsequently ordained, and are now filling important stations in this Diocese.

From this time it is quite unnecessary for me to detail the operations of our Society with the same particularity. Suffice it to say, that several old and decayed parishes have been resuscitated, dilapidated churches have been repaired, and new ones built, and that besides the Mission chapel in Charleston, the congregations at Columbia, Camden, Cheraw, Society Hill, Pendleton and Greenville, Edgefield and Winnsboro', Abbeville and Aiken, owe their existence, under God, to the assistance derived from this institution. Struggling onward with feeble steps for many years, obliged to clear from her path many obstructions and difficulties, the Society for the Advancement of Christianity in South Carolina, was, at last, through a blessing from on high upon her unwearied faith, enabled to proceed with a firm and vigorous step. Many a heart has been gladdened by her messengers of peace; many a temple has been reared to the worship of Almighty God, according to the beautiful usages of our venerable Church; and, it is to be hoped, many a lost sheep has been brought home to the fold of Christ.

If there was great need at the institution of this Society of zealous and unwearied exertions, to spread the doctrines and the worship of our venerable Church in many parts of South Carolina, it cannot be said, that that need has passed away. The field of Evangelical labor is partially, not wholly, cultivated. In some portions of this garden of the Lord, the original forest has been cleared away, the soil has been broken up by diligent labor of the husbandman, the seed has been sown, and is now springing up to an abundant harvest. In other parts,

a few spots only have been partially opened. In others, again, there prevails one unbroken forest. To speak without a figure, there remain but few points in the low country, in which the action of our Society is now called for. The middle country presents some spots of interest and promise ; and the upper country has yet but five organized Episcopal Churches. Fourteen districts within the State have no temple in which is offered the sacrifice of prayer and praise after the forms which we love. At most of the villages in the upper part of the State, congregations might be organized, had we suitable men to officiate in them, and the means of sustaining missions at these places, at first wholly, and afterwards partially. There exists among the more informed classes of society, less of prejudice and bitterness against the Church than is generally supposed. There is a willingness to hear, to examine, to be convinced. The rapid improvement of education, the more general diffusion of knowledge, the improved facilities of travelling, bringing with them more frequent and intimate intercourse of the inhabitants of the Atlantic and the mountainous sections of our State, the healthful influence exerted for some years past in the College, and the establishment of congregations of our beloved Church at several points where she was formerly unknown—these, and other causes, have led many of the more intelligent and influential men to look with more or less of favor to the Church.

Such are briefly the encouragements in the present state of things to decided and energetic action. Nor can it be said, that the need of such action is greatly less than it was 30 years ago. True, the Gospel is, after some sort, every where preached : but how and by whom ? There is indeed one denomination, and only one, of the multiplied, and continually multiplying sects in the interior, whose ministers are generally well educated. Of the others, there will be found very few who have passed through a course of liberal studies. Many are taken from the plough or the mechanic's trade, and advanced with little preparation, to the responsible office of guiding others in the way to heaven. I speak this not in exaggeration, nor wishing in the slightest degree to depreciate the merits and the zeal of these preachers. I speak from the certainty of extensive and personal knowledge. God forbid, that I should go one iota beyond the truth ; but credible information fully bears me out in saying, that there are now, or were in 1840, more than one or two preachers in South Carolina, followed, listened to, approved and praised, who can scarcely read the Bible, which they are to explain. True, this is an extreme case, and by no means the general character of the ministry in the interior. Yet there is every degree of approximation to this point, in which the intellectually blind presumptuously undertake, and are suffered to lead those far more enlightened than themselves. Let me not be understood to depreciate the self-denying labors of a class who subsist on the merest pittance, who labor in season and out of season, who fully understand the habits, the usages, and the characters of those to whom they preach, and who have unquestionably done incalculable good.

But the time has arrived when another class of preachers is needed,—men not only of sincerity, purity, zeal, and prayer, but men of science and literature, men of talent and information. Religion will not long be respected where the mass of the hearers are superior in intelligence to the preachers, where the pupils are bet-



ter taught than their teachers. Hence, in large sections, the preachers are looked upon with ill-concealed contempt. Hence religion itself comes in for a share of that low estimation which rightly belongs to its unfortunately half-educated or uneducated expounders. Hence the clergy of our Church, though not the only ones so regarded, are always looked up to with respect, as thoroughly educated men. Hence the progress of education is highly favorable to the extension of our Church; and hence there has probably never been a period when there existed encouragements to faithful and untiring exertion in the cause of the Church, equal to those now to be found at several of the more densely populated points of the upper country.

It remains then not only to assist those feeble congregations, yet unable to support their ministry, to strengthen the hands of those devoted men, who have been laboring on in faith, though oppressed by heavy burdens and trials, to keep together those now small congregations which are to be the germ of much larger ones, but to plant the Church, where she is yet unknown, to rear in many a village a temple consecrated to the worship of God, according to our venerable and scriptural forms, to send forth a ministry of apostolic succession, where none but one of human device has yet administered the holy sacraments.

(To be continued.)

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## Christian Missions.

### Resolution of the Domestic Committee.

“Resolved, That the Bishops present in the City of New-York be earnestly requested to unite in an address to be signed by them, and set forth with all convenient speed, presenting to the Clergy and Members of the Church the present wants of the Domestic field, and the permanent claims of *Christian Missions*, at home and abroad; and urging the establishment, as soon, and as extensively as possible, of the plan of systematic charity, by stated liberal contributions, on every Lord’s Day, or as nearly that as may be, to meet the case, and carry on the work.”

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### *Brethren of the Clergy and Laity!*

The Bishops present in the city of New-York, having received the request of their brethren of the *Domestic Committee*, as contained in the foregoing resolution, promptly and cheerfully comply with it. They have no readier impulse than that which an Apostle has suggested, that we “consider one another, to provoke unto love and to good works.” Nor are there any “words of the Lord Jesus,” which they more delight to urge, than those which he said, “It is more blessed to give than to receive.”

As chief Pastors of the flock, it becomes our duty often to “stir up, by way of remembrance, the pure minds” of those entrusted to our spiritual care, in reference not only to Christian duty in general, but especially that important branch of it which consists in carrying out the great design for which Christ instituted his

Church—to be the distributor of his light in a dark, and the almoner of his grace to a guilty world. While we would urge our brethren in the common faith to adorn the doctrine of God our Saviour by the cultivation of every devotional habit, and the performance of every moral duty, we must enforce upon them, as an essential proof of the sincerity of their profession, and one without which all others will be inadequate, the paramount obligation of exerting themselves, according to their several ability, to diffuse among their perishing fellow-men the influence of that precious Gospel to which they are indebted for all their own personal virtues, and for all the hopes and consolations by which their hearts are cheered amidst the sorrows of this life, and in prospect of the retributions of that which is to come.

While this duty is one which embraces the world in its wide scope, it is enforced by sanctions of peculiar force, and by motives of thrilling power, in reference to the spiritual wants of *our beloved country*, and the scattered *destitute members of our own household of faith*.

It is of this branch of the Missionary work, entrusted to the supervision of the *Committee of Domestic Missions*, and that of several members of our own Order, that your Bishops are requested to speak more particularly on the present occasion. We do it with great pleasure. All of us would use much earnestness of persuasion on this interesting theme; and those of us whose lot Providence has cast in the wide field west of the Alleghany mountains, have, from actual observation and experience, acquired a conviction of its importance, and a deep sensibility on its behalf, which no power of language would enable us to convey.

In that extensive region, equalling, in fertility of soil and richness of mineral productions, any part of the surface of the globe—offering, in facility of intercourse, the sure rewards of industry, and every thing which can incite the enterprise of man—temptations to cupidity and ambition, which are attracting to it not only multitudes of the active and needy from the older states of the Union, but thousands upon thousands of adventurers from other lands—so that the population is swelling almost beyond the power of calculation—we behold a spectacle equaling in grandeur and interest any upon which the eye of philanthropy ever rested. The patriot may gaze with pride upon the extending dominion, the developing resources, the augmenting population of his country. The philanthropist may rejoice that the wilderness is disappearing before the march of cultivation—that barbarism is succeeded by the arts of civilized life—and that educated men have taken possession of what was once the inheritance of savages. But the Christian recognises in the Gospel and the Church of Christ the only conservative power that can give perpetuity to our free institutions;—the only influence that can humanize our race, or render civilization a blessing;—the only agency which can secure the best interest and true happiness of immortal beings. He, therefore, can derive no pleasure from contemplating the animating scenes presented in our rapidly growing states and territories, unless he can be persuaded that the hallowing influences of the Gospel and the Church keep pace with their advancing prosperity.

Far be it from us to question or overlook the many influences for good exerted by our Christian brethren of other names. But we must not, on this account,

ter taught than their teachers. Hence, in large sections, the preachers are looked upon with ill-concealed contempt. Hence religion itself comes in for a share of that low estimation which rightly belongs to its unfortunately half-educated or uneducated expounders. Hence the clergy of our Church, though not the only ones so regarded, are always looked up to with respect, as thoroughly educated men. Hence the progress of education is highly favorable to the extension of our Church; and hence there has probably never been a period when there existed encouragements to faithful and untiring exertion in the cause of the Church, equal to those now to be found at several of the more densely populated points of the upper country.

It remains then not only to assist those feeble congregations, yet unable to support their ministry, to strengthen the hands of those devoted men, who have been laboring on in faith, though oppressed by heavy burdens and trials, to keep together those now small congregations which are to be the germ of much larger ones, but to plant the Church, where she is yet unknown, to rear in many a village a temple consecrated to the worship of God, according to our venerable and scriptural forms, to send forth a ministry of apostolic succession, where none but one of human device has yet administered the holy sacraments.

(To be continued.)

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## Christian Missions.

### Resolution of the Domestic Committee.

“*Resolved*, That the Bishops present in the City of New-York be earnestly requested to unite in an address to be signed by them, and set forth with all convenient speed, presenting to the Clergy and Members of the Church the present wants of the Domestic field, and the permanent claims of *Christian Missions*, at home and abroad; and urging the establishment, as soon, and as extensively as possible, of the plan of systematic charity, by stated liberal contributions, on every Lord’s Day, or as nearly that as may be, to meet the case, and carry on the work.”

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#### *Brethren of the Clergy and Laity!*

The Bishops present in the city of New-York, having received the request of their brethren of the *Domestic Committee*, as contained in the foregoing resolution, promptly and cheerfully comply with it. They have no readier impulse than that which an Apostle has suggested, that we “consider one another, to provoke unto love and to good works.” Nor are there any “words of the Lord Jesus,” which they more delight to urge, than those which he said, “It is more blessed to give than to receive.”

As chief Pastors of the flock, it becomes our duty often to “stir up, by way of remembrance, the pure minds” of those entrusted to our spiritual care, in reference not only to Christian duty in general, but especially that important branch of it which consists in carrying out the great design for which Christ instituted his

Church—to be the distributor of his light in a dark, and the almoner of his *grace* to a guilty world. While we would urge our brethren in the common faith to adorn the doctrine of God our Saviour by the cultivation of every devotional habit, and the performance of every moral duty, we must enforce upon them, as an essential proof of the sincerity of their profession, and one without which all others will be inadequate, the paramount obligation of exerting themselves, according to their several ability, to diffuse among their perishing fellow-men the influence of that precious Gospel to which they are indebted for all their own personal virtues, and for all the hopes and consolations by which their hearts are cheered amidst the sorrows of this life, and in prospect of the retributions of that which is to come.

While this duty is one which embraces the world in its wide scope, it is enforced by sanctions of peculiar force, and by motives of thrilling power, in reference to the spiritual wants of *our beloved country*, and the scattered *destitute members of our own household of faith*.

It is of this branch of the Missionary work, entrusted to the supervision of the *Committee of Domestic Missions*, and that of several members of our own Order, that your Bishops are requested to speak more particularly on the present occasion. We do it with great pleasure. All of us would use much earnestness of persuasion on this interesting theme; and those of us whose lot Providence has cast in the wide field west of the Alleghany mountains, have, from actual observation and experience, acquired a conviction of its importance, and a deep sensibility on its behalf, which no power of language would enable us to convey.

In that extensive region, equalling, in fertility of soil and richness of mineral productions, any part of the surface of the globe—offering, in facility of intercourse, the sure rewards of industry, and every thing which can incite the enterprise of man—temptations to cupidity and ambition, which are attracting to it not only multitudes of the active and needy from the older states of the Union, but thousands upon thousands of adventurers from other lands—so that the population is swelling almost beyond the power of calculation—we behold a spectacle equaling in grandeur and interest any upon which the eye of philanthropy ever rested. The patriot may gaze with pride upon the extending dominion, the developing resources, the augmenting population of his country. The philanthropist may rejoice that the wilderness is disappearing before the march of cultivation—that barbarism is succeeded by the arts of civilized life—and that educated men have taken possession of what was once the inheritance of savages. But the Christian recognises in the Gospel and the Church of Christ the only conservative power that can give perpetuity to our free institutions;—the only influence that can humanize our race, or render civilization a blessing;—the only agency which can secure the best interest and true happiness of immortal beings. He, therefore, can derive no pleasure from contemplating the animating scenes presented in our rapidly growing states and territories, unless he can be persuaded that the hallowing influences of the Gospel and the Church keep pace with their advancing prosperity.

Far be it from us to question or overlook the many influences for good exerted by our Christian brethren of other names. But we must not, on this account,

forget that Infidelity and Scepticism, Socialism and Mormonism, are widely diffusing their deadly poison—while in some extensive regions there is no counter-acting influence, but that dubious one which may be found in those forms of Christianity which are exceedingly corrupt, or fundamentally erroneous. Those who would escape the plague of entire unbelief, must be inoculated either with the virus of superstition, or with that of heresy and fanaticism. That miscalled Catholicism, against which the holy Reformers protested in defiance of imprisonment and fires, and to whose advancement our Mother Church in England has ever presented the most formidable barrier, is putting forth the utmost energies which wealth and tact can supply, and with a zeal and perseverance worthy of a better cause, laboring to recover in this New World the amount of influence and dominion of which it has been deprived in the Old. What obstacle can effectually impede its progress but that which is presented in the divinely-originated permanent institutions of our branch of the Church of Christ! Who can successfully resist the deceptious teachings of that corrupt system, boasting of its antiquity, but the well furnished and zealous propagators of those more ancient and truly Catholic doctrines, which have descended to us from the earliest ages of our religion, and are embodied in those creeds and formularies which do but echo the teachings of God's word!

While Romanism is to be held in check, on the one hand, the raging waves of Sectarianism, on the other, must be repressed by the sober influences of the Gospel in the Church, or move on without obstruction in their desolating course. Amidst all this strife of parties and grasping for power, to which we have adverted, there are many of our own fold—once favored with the instruction and watchful care of our pastors—"wandering as sheep having no shepherd," in danger of being enticed into other folds, and of being misled by the voice of strange shepherds.

By all these considerations, and many others which might be offered, arising out of the state of the field at home, and above all, by your love of Christ, and of the souls for whom he died, we entreat you, beloved brethren, to reflect upon the importance, and freely give your aid in support, of our Domestic Missions.

Whatever doubt some may entertain as to the propriety of our Church engaging extensively in the work of Foreign Missions, while there remains so extensive a portion of our own country where her services are unknown and her influences unfelt, we should suppose there could be no difference of opinion as to the imperative duty of subjecting our own territory to religious cultivation, and providing for the spiritual wants of the members of our own household. But alas! how few are the laborers in this field in comparison with the extent of the harvest! How often are the hearts of those few laborers,—borne down with the burden and heat of the day,—forced to sink within them on account of the inadequacy of their support! The history of our Domestic Missions records much of self-denial, privation, and suffering, on the part of many of God's ministers; would that we could add, it has been illustrated by corresponding perseverance in liberality and benevolence on the part of his people!

We mean not, however, to use the language of reproach and complaining. It is far more agreeable to our feelings to commend you for those acts which displayed the sincerity of your faith and the strength of your attachment to God's

Holy Church. Your Bishops are thankful to you, and to God's grace working in you, for the liberal response to the late special appeal of our Western Bishops, in the collection on the 25th Sunday after Trinity. In the extent to which it was made throughout our parishes, and in the aggregate amount of the contributions, we behold a gratifying demonstration of the fact, that when the wants of the Missionary treasury are disclosed, it will be replenished, and when the cause of Missions itself is in danger, Churchmen will come to the rescue. The salaries due the Missionaries on the 1st of October last, were unpaid, and the Church was in danger of being dishonored by the refusal of their drafts. That special collection was a fair and full answer to the special appeal that was then made. It extinguished the debt of \$10,000 then due. It enabled the treasurer to pay the salaries of the Missionaries. It conveyed comfort and joy to many a suffering and desolate family; and cheered on to fresh works of faith and labors of love the heart of many a servant of God, just ready to faint and become weary amidst his unrequited toils in the cause of Christ and his Church. It was adequate to the exigency that called it forth. But better, far better would it be, that it had never been made, if it prove like a spasmodic effort, to be followed by collapse; or if the soldiers of Christ, in the proud consciousness of having done well, are now to repose upon their laurels. The work of Missions goes steadily forward; and must, in the nature of things, be *gradually expanding*; and therefore, a generous effort, although it may remove the existing pressure of the moment, provides not for the constantly increasing demand. The Domestic Committee inform us, that on the present scale of appropriation, (and who would consent that the scanty allowance to our Missionaries should be diminished?) unless there be a *steady* contribution, on the part of the parishes, not only equalling but exceeding the average receipts during the winter months, the 1st of April, (when the salaries of the Missionaries again become due,) will find the treasury more embarrassed than ever, and burdened with a debt of from 15 to 20,000 dollars! Will the Church allow this? Surely there are warm hearts and willing hands amongst us, who will do their utmost to ward off so foul a disgrace. But this amount must be realized by the treasury of Domestic Missions within the brief space of the ensuing three months, or it will be again burdened with this amount of debt, and perhaps driven to the necessity of dishonoring the drafts of its almost starving Missionaries. The bare possibility of an event so startling, we flatter ourselves, needs only to be named in this transient manner, in order to protect the Church from the disgrace and injury of its occurrence.

We propose no special agency or fitful effort to provide the means of avoiding the danger referred to. This kind of operation, which has proved so unsatisfactory, not to say disastrous, in its results, that those who have tried it most extensively have been forced to abandon it for something more fixed and reliable, is inconsistent with the fixed principles and established character of our Church, no less than with her avowed purpose to act upon the plan of *systematic charity*. We must rely upon our Diocesan and parochial organization to excite the zeal and call forth the benevolent offerings of our members for the support of Missions and other charitable operations, or those operations must be abandoned, and our communion must sink down into a state of spiritual apathy and unfruitfulness. It is not, then

for the purpose of presenting another *special appeal* for a special collection on a given Lord's Day, but for the purpose of reminding you of the necessity of *steady, regular offerings on every Lord's Day*, or other periodical and stated times, that your Bishops have now directed your attention to the urgent wants of our Domestic Missionary field. In that field there are now two Missionary Bishops, and ninety-nine ordained Missionaries. It also comprises many tribes of our red brethren in the Indian territory, to whom we are anxious, at the earliest practicable period, to send a Bishop, accompanied with a sufficient band of clergymen, to break to them the bread of life, and proclaim the glad tidings of salvation.

But, in thus commending to your regard our Domestic Missions, and their pressing and constant recurring needs, we would by no means intimate that they have exclusive claims upon the munificence of our people. "The field is the world;" and our Church, as the Missionary Society, refuses to know any distinction in Missions, except those that are within, and those that are without, the limits of the United States. The cause is one. The spirit that sustains it is one. And we would press it upon your regard by one motive—the love of Christ; and as having one end in view—the making known the *one Saviour* of the world to all its inhabitants,—that they may be united in one Lord, one faith, one baptism, as worshippers of the one God and Father of all. This is the end for which Christ died when He gave himself a ransom for all. For this he instituted his Church, with all its means of grace and instruments of salvation. For this he commissioned the Ministry, and gave commandment to his Apostles and their successors to go into all the world and preach the Gospel to every creature, promising, "Lo! I am with you alway, even unto the end of the world."

The Church, like her Divine Head, embraces a perishing world, in the expanded arms of benevolence; and in the recent appointment of three holy men, bearing the Apostolic commission, and sent forth to do Apostolic work in dark regions of the globe, has evinced her purpose to strengthen and extend her Foreign operations. While she holds forth one hand to receive the pious gifts of her children, with the other she distributes the fruits of those gifts, in the form of spiritual blessings among the nations. And how is this great work of the Church, at home and abroad, to be maintained? Not by impulses of passion or sympathy, producing occasional and liberal gifts—but by *stated donations*, the *offerings of fixed faith* and *ever-acting charity*. As the streams and rivers, which fertilize our fields and sustain the operations of commerce, are formed by the drops and showers which descend gently from the clouds, so the small but frequent offerings of piety will swell the river which makes glad the city of God, and send forth refreshing streams to fertilize the moral wilderness of the world.

We rely not upon the princely gifts of the wealthy—which are rare and far between—but upon the stated offering of the rich and the poor together, each according to his several ability. It is the settled purpose and earnest desire of the Church that the charity of her children should be *systematic*. And although in some parishes it may be expedient to have collections only monthly, or even quarterly, yet your Bishops would rejoice to see the design of the Church in providing the *Offertory*, carried into effect by the reading of the sentences on every Sunday, and the collection of the charitable gifts of the Lord's people, on his own day, and

in his own house, to be presented as a thank-offering upon his own table. This would be in conformity with the Apostolic direction, "Let every one of you lay by in store, on the first day of the week, as the Lord hath prospered him." We should hail the universal adoption of the Sunday offerings, as an event most auspicious to the best interests of the Church. It would secure the stability and extension of all her benevolent operations. It would secure ample means to sustain them in a way least burdensome to the givers, and far exceeding the amount now gathered by different modes. It would present, in our weekly assemblies, the delightful spectacle of our "alms and our prayers, going up together for a memorial before God." It would be such an imitation of the unceasing benevolence of Him who causeth his rain to descend on the evil and on the good, as could hardly fail to bring down upon us his blessing. We exhort our brethren of the *Clergy*, who are put in charge of souls, as men that must give an account, often to present to their respective congregations the high claims of Christian Missions, and to press upon their consciences the great duty of systematic charity. And we exhort our brethren of the *Laitie*, to remember that they are but *stewards of God's gifts*, to use them in his "service, and for the promotion of his glory." "To do good and to distribute, forget not, for with such sacrifices God is well pleased." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "Be not deceived—God is not mocked; for whatsoever a man soweth, that shall he reap." "He that soweth sparingly, shall reap also sparingly: but he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart; not grudgingly or of necessity, for God loveth a cheerful giver." At this holy season, when we commemorate the birth of Him who came to visit us in great humility, and through whose name the "glad tidings" of salvation must be proclaimed "to all people," we are affectingly reminded, that it is our duty to know and imitate "the grace of our Lord Jesus Christ, who, although he was rich, yet for our sakes became poor, that we through his poverty might be rich."

*New York, December 24th, 1844.*

PHILANDER CHASE, Bishop of the Diocese of Illinois.

T. C. BROWNELL, Bishop of the Diocese of Connecticut.

B. T. ONDERDONK, Bishop of the Diocese of New York.

W. MEADE, Bishop of the Diocese of Virginia.

L. S. IVES, Bishop of the Diocese of North Carolina.

J. H. HOPKINS, Bishop of the Diocese of Vermont.

B. B. SMITH, Bishop of the Diocese of Kentucky.

C. P. McILVAINE, Bishop of the Diocese of Ohio.

G. W. DOANE, Bishop of the Diocese of New Jersey.

J. H. OTEY, Bishop of the Diocese of Tennessee and Mississippi.

J. KEMPER, Missionary Bishop of the North-West.

L. POLK, Bishop of the Diocese of Louisiana.

W. H. DELANCEY, Bishop of the Diocese of Western New York.

C. E. GADSDEN, Bishop of the Diocese of South Carolina.

W. R. WHITTINGHAM, Bishop of the Diocese of Maryland.

S. ELLIOTT, Bishop of the Diocese of Georgia.



A. LEE, Bishop of the Diocese of Delaware.  
 J. JOHNS, Assistant Bishop of the Diocese of Virginia.  
 M. EASTBURN, Bishop of the Diocese of Massachusetts.  
 J. P. K. HENSHAW, Bishop of the Diocese of Rhode Island.  
 G. W. FREEMAN, Bishop of the Diocese of Arkansas.

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**Resolutions of the Domestic Committee.**

"*Resolved*, on the part of this Committee, That the Bishops be requested to unite in recommending four stated collections in the year for General Missions, the 3d Sunday of January, July, April and October, the last two for Domestic Missions."

"*Resolved*, That the Bishops be requested to address the Churches of their respective Dioceses, enforcing the duty of systematic charity at such times as they deem expedient, and especially to call their attention to the duty of supporting the Missions at the four stated periods when it is proposed to make collections."

"*Resolved*, That at the time of the Quarterly Collections for Missions, the Minister of each Parish is requested to preach a Sermon setting forth the claims of Missions and the condition of the Missions of our Church; or, if he prefers, to read to his people a Discourse or Address on the same subject."

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**Indians.**

We are indebted to an attentive friend in the War Department for several valuable maps, and for the report of the Commissioner of Indian Affairs to the present Congress. We make the following extracts:

"The condition of the Indian race, as connected with the United States, is, in the general, one of improvement, and slow but sure approaches to civilization, very distinctly marked, in my judgment. It is proved, I think, conclusively, that it is in no respect inferior to our own race, except in being less fortunately circumstanced. As great an aptitude for learning the letters, the pursuits and arts of civilized life, is evident; if their progress is slow, so has it been with us, and with masses of men in all nations and ages. Their great drawback is want of employment—want of incentive to exertion, of which they are deprived by joint ownership of land and property. It never has happened, and it never will happen, not-

withstanding all that has been said to the contrary, that there can be much of civilization without separate and individual ownership of property; and this is practically enforced among the Indian tribes who have emerged most from savagism, where, although there are no individual titles to property, there are individual possession and cultivation."

The Commissioner thus expresses his judgment of the direction which present efforts for their improvement should take:

"The education of the Indian is a great work. It includes more than the term imports in its application to civilized communities. Letters and personal accomplishments are what we generally intend to speak of by using the word; though sometimes, even with us, it has a more comprehensive meaning. Applied to wild men, its scope should take in a much more extensive range, or you give them the shadow for the substance. They must at the least be

taught to read and write, and have some acquaintance with figures; but if they do not learn to build and live in houses, to sleep in beds, to eat at regular intervals, to plough, and sow, and reap, to rear and use domestic animals, to understand and practise the mechanic arts, and to enjoy, to their gratification and improvement, all the means of profit and rational pleasure that are so profusely spread around civilized life, their mere knowledge of what is learned in the school-room proper will be comparatively valueless. At a future day, more or less remote, when those who are now savage shall have happily become civilized, this important branch of Indian interest may be modified according to circumstances; but at present, when every thing is to be learned at the school, and nothing, as with us, by the child as it grows up, unconsciously and without knowing how or when, the manual labour school system is not only deserving of favour, but it seems to me indispensable to the civilization of the Indians; and their civilization, with a rare exception here and there, is as indispensable to real and true Christianity in them."

The great obstacle in the way of improvement, is noticed in terms of honest indignation. For its removal, he relies more upon the efforts made to induce the Indian to abstain, than upon the relentings of his Christian and civilized neighbors on the border. Still, as we now have resident Bishops in Missouri and Arkansas, an influence will be brought to bear there, of a very salutary kind. Surely enough moral firmness can be found in the legislative bodies of these States to crush this Hydra-headed monster:

"Worse for the red man, however, than the flood and army worm, is the traffic in whiskey, to which our own citizens lend themselves, from the most contemptible and sordid motives. Outraging every principle of morals, all law, and the dictates of humanity, they deliberately place the instrument of destruction in his hand, and persuade him

to use it, brutalizing him, and making victims of his wife and children, that they may fraudulently pick his pocket, and strip his back of the blanket that covers it. To this crime, among the greatest, in my opinion, a man can perpetrate, however it may escape punishment, or how inadequate soever the penalties of its commission, there seems to be, near the scenes of its occurrence, a lamentable indifference. It matters not that these misguided creatures kill each other, or that (a species of retributive justice,) they take the lives of those who, still more cruel, have stimulated them to their mutual destruction, the sale of whiskey has gone on; it has increased; but there is some reason to hope that it will be diminished."

While every effort should be made, both among the Indians themselves and the legislators of the States adjacent to their country, to remove the obstacle, still success must be partial until Congress itself can be induced to alter the present system of trade and intercourse. Some thoughts on this subject were hazarded in the Extra June No. for 1844, p. 73. Governor Chambers, of Iowa, holds the following language in relation to it:

"This is probably the last report I shall have the honor to submit in relation to Indian affairs; and in submitting it I feel it to be a duty to warn the Government, that the existing system of trade and intercourse with the Indians in this region of country is destroying them. They are victims of fraud and intemperance, superinduced by the large sums of money paid to them annually, and the want of proper guards to protect them against the superior cunning and avarice of unprincipled white men. The relation in which we stand, as a nation, towards this interesting race—the principles of our holy religion, and the dictates of humanity—demand at the hands of Congress, a thorough investigation of the existing state of our trade and intercourse with them, and, as I humbly conceive, a radical change in it. But it is due to the subject to say, that the investigation

will be met by a strong and influential opposition from without—an opposition deeply interested in the perpetuation of the system, but which, when understood, and its motives properly appreciated, will tend forcibly to show the necessity of change. I am perfectly aware of the difficulty of effecting a legislative change in long-established systems; but feel great confidence that a proper investigation, which must ultimately be made, will manifest the necessity of meeting and overcoming all

the difficulties that may present themselves in effecting a change in the laws which now govern the subject."

The operations of various christian bodies among the tribes are spoken of in high terms. Our only missions are one to the Oneidas at Duck Creek, Wisconsin, another in Michigan: the reports from these are given in the December No., 1844, p. 483.

### Jews.

The following petition from a few converted Israelites was presented to the House of Bishops during the session of the recent General Convention, and, we are happy to find, received the favorable action of the Spiritual Fathers of our Zion. Truly the time to gather in the lost sheep of the House of Israel seems to have come when her own sons begin to knock at the door of the Church, and desire her to grant them Gospel privileges and the word of life:—

#### MEMORIAL FROM CHRISTIAN JEWS

*To the Right Reverend the Bishops of the Protestant Episcopal Church of the United States of America:*

The undersigned, children of the stock of Abraham, (who have, as they humbly hope, in their dispersion, been brought to a saving knowledge of Jesus Christ as the Messiah promised to their fathers,) beg leave to represent to you, Right Reverend Fathers, that they are extremely desirous to enjoy the privilege of divine worship according to the order of the Episcopal Church; and for this purpose, desire the appointment of a missionary in the city of New-York, whose whole time may be devoted to the work of gathering together and instructing in the principles of the Christian religion, our brethren still in unbelief. We rejoice to hear that God is adding his richest blessing to the la-

hours of the Established Church of Great Britain among our people; and that not only in England, but on the Continent, where missionary stations have been established, numbers have been brought to acknowledge Jesus as the true Messiah, and been received by baptism into the Christian church. In London, it has been found expedient on many accounts, to constitute the converts from Judaism into a separate congregation. In this highly favored land, but little effort has ever been made to convince the thousands of the children of Israel who have been inhabitants in it, that the Messiah has already come: and consequently very few have made open profession of Christianity.

Some, however, have been brought to the knowledge of Christ; and having tasted of the riches of divine love, desire that these blessings of redemption, through God's only begotten son, may be proclaimed to all of Abraham's seed. We know of no way to secure this favour, but by applying to those who are enjoying the root and fatness of the good olive, from which our nation, through unbelief, were broken off; and ask for a portion of the blessing which God has so kindly bestowed upon them. We look with veneration upon that branch of the Church of Christ which you govern, built, as we believe, on the foundation of the apostles and prophets (all Jews,) with its three orders of the ministry, conformed to the Levitical model,

as well as to the admirable liturgy by which the devotions of her members are directed to the Father of all Mercies, as those features of ecclesiastical order which are peculiarly well calculated to conciliate the Jewish people, bearing a closer analogy with their own sacred things than the forms of any other body of professing Christians.

We present, therefore, our petition to you, Right Reverend Fathers, in the humble hope that you will find it both expedient and agreeable, to make some provision for our spiritual edification, and the salvation of our unbelieving brethren.

With great respect, we are

Your fellow servants in the gospel  
of the blessed Saviour,

JOSEPH LEVIN, and others.

*New-York, April 27th, 1844.*

An appeal from such a quarter is not only novel and interesting, but irresistible, and forms a new era in the history of Christianity. We know from the highest evidence that salvation is of the Jews, and that from them, first, the joyful sound went out into all the earth, and the word of life unto the end of the world. Sometimes, while they were preaching to their own brethren, the Gentiles would entreat "That these things might be spoken to them likewise," Acts xiii., 42; and the request was always cheerfully and gratuitously complied with. Eighteen hundred years ago, a cry from Macedonia reached the ears of a Hebrew, of the Hebrews, saying, "Come over and help us," Acts xvi., 9; and he, who never conferred with flesh and blood when duty called or God could be glorified, promptly obeyed the summons and rendered the desired aid, "assuredly gathering," as he informs us, "That the Lord had called him to preach the Gospel unto them," v. 10. Nor was he mistaken, for as he spake first unto the women which resorted thither, the heart of Lydia was opened, and she was bap-

tized, v. 14. Next, a certain damsel, a soothsayer, was cured of an evil spirit, which brought upon Paul and Silas the wrath of her employers, who procured their imprisonment, v. 16-23. In which condition they still testified to the truth of the Gospel in prayer and praise, in the midnight hour, v. 25. And God accompanied their testimony with such tokens of his power, v. 26; that the jailor was brought to the knowledge of the truth, and made a member of Christ's body by holy Baptism, vs. 30-40.

How changed are circumstances! The Jews, for centuries enemies of the Cross, and for ages broken off from the good olive, in these last days are beginning to return to the Shepherd and Bishop of their souls, and to send forth to the Gentiles the same cry which they at the first received from them, "Come over and help us."

Within the present century more have been gathered into the Christian Church in various lands than have been for ages before. Dr. Tholuck, an eminent Professor in the Prussian University of Halle, makes the following assertion:—

"It is an undoubted matter of fact that more proselytes have been made during the last twenty years than since the first ages of the Church. No one can deny it on the continent, and no one I am sure will deny it. Not only in Germany, but also in Poland, there has been the most astonishing success, and I can bear testimony to what has come under my own observation in the capital of Silesia, my native place, where there have been many conversions. In this capital I shall speak only of such individuals as I am acquainted with myself in the profession to which I belong. In the University of Breslau there are three professors who were formerly Israelites—a professor of philology, a professor of chemistry, and a

professor of philosophy ; there is besides a clergyman who professes the Gospel who was a Jew. In my present station at Halle, there are no less than five professors formerly Jews ; one of medicine, one of mathematics, one of law, and two of philology. I might show, he adds, that some of the Jewish conversions have taken place amongst men of the highest literary attainment ; and amongst others I might mention Dr. Neander, of Berlin, Dr. Branis, of Breslau, and Dr. Stahl, of Erlangen. These are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ."

The London Society for promoting Christianity among the Jews, reports :

"That numerous conversions among the Jews attest that the Gospel is not preached nor the word of God distributed in vain. The Baptismal Register of the Episcopal Jews' Chapel contains a list of 352 of the Jewish nation received into the Church by baptism. Of the whole number 131 were baptised as adults and the rest as children. Besides these, many Israelites have been baptized in different parts of the kingdom, of whom we have no accurate account. Is it no evidence of the Divine blessing on the work in general, that there are now a Bishop and at least ten clergymen of the Church of England who are of the Hebrew nation, or that forty of the Missionaries and Agents of the Society are converts from Judaism ?"

In the city of Berlin, the Rev. W. Ayerst baptized forty-two Israelites in less than three years. The Rev. E. Kuntze, who has long taken a lively interest in the cause of Israel, states that in the course of a few years he has baptized 127 Jews. The total number of baptisms at this place alone during the last few years considerably exceeds 1,000.

The Royal Consistory of Silesia states that, from 1820 to 1834, no fewer than 347 individuals of the Jewish nation were baptized in the Protestant

Communion, and 107 in that of the Roman Catholics, making a total of 355 baptisms in 15 years. In 1835 thirty Israelites were baptized, and twenty-seven in 1836. In 1837 the number of baptisms was 43. During the last four years 77 Israelites have been baptized in the Protestant Church. A similar official statement from Koningsburgh gives a total of 227 persons of the Jewish nation admitted into the Christian Church by baptism in that Province during ten years. In the whole Prussian dominions 2200 Israelites were baptised from 1822 to 1840. The Committee of the London Society says : "All these encouraging circumstances are so many loud calls to increased exertions ;" and they "appeal to the friends of Israel, to the Church of England, to all who honor the word of God, to come forward with increasing contributions in the furtherance of this work, and thus to give consistency to that inspired prayer which the word of God teaches all who read it to offer up." Oh that the salvation of Israel were come out of Zion ; when the Lord bringeth back the captivity of his people Jacob shall rejoice and Israel shall be glad."

In the United States of America, where there is believed to be at least 60,000 Jews, but few attempts, and these of a very desultory nature, have ever been made to place the evidences of Christianity distinctly before the children of Abraham. Those among that people who have tasted that the Lord is gracious, are scattered abroad and scarcely known to each other ; their influence among their own people is thus lost or their testimony hid. Not being known in a corporate capacity, or as a Church of believing Israelites worshipping God through Christ,

they cannot hold up a standard to their brethren or invite them to join with them.

In London the Episcopal Chapel at Bethnal Green is opened for Divine service under the license and sanction of the Bishop of the Diocese, and the prayers of the Church are read in the Hebrew language. The Jews are earnestly and affectionately invited to attend. Sermons are preached with a special view to the objections and difficulties of the Jews; and here may be seen a band of Hebrew Christians worshipping the Redeemer of Israel in the language and words of their forefathers. This service, which has constantly increased in interest, has been regularly continued ever since Sunday the 5th of February, 1837, at 3 P. M., when it was first established; and worshippers from the Synagogue, whether from motives of curiosity or of inquiry, are frequently present during the service, and hear the Gospel preached; and converts are multiplied.

The petition to the House of Bishops from converted Israelites in this city aims at the establishment of a similar

agency for doing good:—a Missionary to preach and gather in the Jews and form them into a congregation, that they may worship Him who was born King of the Jews, in the sacred language of Canaan, and invite their unbelieving brethren to join with them. The importance of such a measure was long felt in London before it was finally adopted, and its beneficial effects have fully demonstrated its wisdom and necessity.

Our Spiritual Fathers, in warmly commending this object to the clergy and people of the Church in this land, have answered the Macedonian cry, "Come over and help us," in the spirit of their predecessors the Apostles.

If the Apostles *gathered assuredly* that this "cry" contained a call from God to preach the Gospel to them, (which was amply borne out by the result,) the Church has the highest authority to regard the above petition of the converted Israelites in the same light, and prepare to grant it, not doubting that similar results will follow.

J. P. L.

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### Intelligence.

It will gratify the Church to learn that the appeal of the Western Bishops resulted (Dec. 23,) in contributions of \$10,032 85, from 230 congregations. Drafts for their October salaries were sent to the Missionaries on or before the 5th Dec.

The Bishops, in their address on Christian Missions, (page 36,) recommend that semi-annual collections for the Domestic department be taken up on the third Sundays of April and October. At these seasons, our payments

become due. Two months are now before us, in which the friends of Domestic Missions may "*lay by them in store,*" as God hath prospered them," to be poured into our Treasury (139 Broadway, T. N. Stanford, Esq., Treasurer,) in April. Let it not *then* be said, when we have \$15,000 to pay, "You are always in debt: we dislike these spasmodic efforts; they will ruin the cause at last." If we will not make regular and stated effort to meet just claims upon us, resort must be had to irregular, if you

please, and spasmodic action. But the Bishops, desirous of giving stability and more certainty to our Missionary operations, have united in the address, which we venture to hope, may be brought by our Rev. Brethren to the ear of every congregation in the land, and its recommendations carried out.

The Committee having expressed its judgment, that the Secretary and General Agent should devote himself to personal intercourse with the parochial clergy on the subject of stated contributions, &c., he will be absent for some time from the office. Communications sent to it will, however, be attended to: *drafts should not be made payable to his order, but to that of the Treasurer.*

The prospects of our Missions in Missouri are brightening. One hundred acres of land have been presented to Bishop Hawks for a Church Mission. The tract is in Montgomery Co., 100 miles above the mouth of the Missouri, and on its banks; the gift of one of the descendants of the late Gen. Clarke. The Bishop will endeavor to blend the itinerating, home, and educational system in this enterprise, which he hopes to enter upon in the spring.

#### CHANGES.

*Delaware.*—The Rev. Walter E. Franklin resigns the station at Georgetown, to take effect Jan. 1, 1845.

*Wisconsin.*—The Bishop appoints the Rev. B. Akerley to Milwaukie.

*To the Editors of the Spirit of Missions:*

Rev. and Dear Sirs,—A letter from the Rev. Dr. Anthon having appeared in your last number, from which the inference may be drawn,—though, I am sure, with no such intention on the part of the writer,—that in “publishing” the Proceedings of the Board of Missions “in their present shape,” I was

governed by “recollection,” rather than the letter of the record, you will oblige me by inserting the whole of the following letter, an extract from which has already been published in the one alluded to:

“Fort Hamilton, New York Harbour,  
Nov. 21, 1844.

Rev. and Dear Sir,—I have this moment received a letter, dated the 15th instant, from the Rev. Mr. Van Pelt, informing me of the contents of your letter to him respecting the published minutes of the Board of Missions: and requesting me to call upon you and make any explanation in my power.

As it is uncertain when I shall be in town, I take the liberty, at once, to say that the minutes, in the matter to which you allude, were printed precisely as they were furnished by him, and approved by the Board. The original minutes were handed to the Rev. Mr. Harris, and have not been seen by me, except during the hour spent in reading the proof. They were returned with the proof by the messenger who brought them; but whether he came from the Missionary office or the printer, I cannot say.

Though Mr. Van Pelt's letter relates only to a supposed alteration in the minutes, perhaps it will not be amiss for me to state my recollection of the action of the Board. Your resolution was not definitely acted upon the day you moved it. Amendments were proposed, and, after much discussion, one at least was adopted; and finally, the resolution, as amended, was adopted. Then the preamble was taken up, and several attempts made to amend it, so as to agree with the resolution as amended; in the midst of which, it was proposed, I think, by the Rev. Dr. ———,\* to omit it altogether. And to this the Board agreed; and so the alteration was made by them. I have not the printed copy before me, but think the action was several days after your motion.

I remain, Rev. and Dear Sir,

Very truly yours,

J. DIXON CARDER.

The Rev. Henry Anthon, D. D.”

\* In the letter, the name of a member of the Board was freely used; which, for an obvious reason, is here omitted.

## FOREIGN.

**Our Foreign Missions.**

The action of the General Convention, at its late triennial meeting, in the election of Foreign Missionary Bishops, is a solemn renewal of a pledge given in 1835, that the united energies of the whole Church are to be brought to bear upon its appropriate duties, throughout the spiritual desolation of the world.

The propriety of supporting *Foreign Missions* is no more an open question, to which the Church is not formally committed. In the most positive manner possible, has she assumed that work which had formerly been sustained by individual and voluntary effort. Nor are we without encouraging signs that a Missionary spirit is becoming more widely diffused throughout her borders. The number of contributing parishes has increased: and the amount of annual receipts is considerably more than double what it was ten years ago.

The increase of interest in the *Foreign Missionary* operations of the Church has been especially marked. The establishment of a separate agency for this department has given it prominence: has fixed the eyes of the Church upon it: has given it new importance in the eyes of religious men: has encouraged old friends, and made many new: while the fair measure of success with which these efforts have been crowned, and the good hope entertained that upon the principles on which they are conducted the divine blessing will rest, are considerations which will lead to their support and enlargement.

The hope is cherished that an interest in this glorious work will be more and more widely extended throughout the remoter parishes of our Church; and that there will be every year less of that narrow and short-sighted policy which would restrict our benevolent efforts to our own neighborhood until every soul were enlightened, and every case of distress relieved.

All experience has proved that an interest in Foreign Missions has not lessened a concern for the wants of our own land; as a proof of this, we need go no further back than the recent collection in answer to the appeal of the Western Bishops. A glance at the list of contributing parishes will shew, that amongst the most liberal donors on that occasion to Domestic Missions, are to be found those who are reckoned among the firm and generous friends of the Foreign Department.

We trust that no attempt will be made anywhere to place these two branches of our Missionary field in an antagonistic position to each other. So far as we are concerned, it never has been done: and we shall carefully avoid it. We believe most firmly that there is in the Church room enough for both. Nay, that one of the best means to excite attention to the wants of those at home, is to arrest the indifference of men in regard to the perishing souls of the millions of



heathen abroad. We go even further, and state our conviction that the very best means, under God, of rousing the Church from the state of spiritual lethargy in which it is now confessedly involved, would be to lead its members off from the consideration of questions relating to controversy and strife, to the noble work of promoting the salvation of men through the preaching of Christ's pure Gospel.

Oh! if the clergy of the Church would but hearken to the suggestion of the writer, presented with all diffidence and respect, and resolve speedily by sermons, addresses, and missionary meetings, to excite among their flocks more zeal for God's glory, more love for perishing souls; we cannot but believe that the Lord would smile upon the effort, heal our disorders, revive his work among us, and give manifest tokens of his forgiveness and his love.

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VIEWES OF THE GREAT ERASMUS ON FOREIGN MISSIONS.

In these days of Missionary exertion, and particularly at a time when the Church has so solemnly pledged herself and bound all her members, to the support of Foreign Missions, it seems not inappropriate to exhibit the sentiments entertained in the sixteenth century, respecting the duty and necessity of Missions, by that elegant and illustrious scholar, ERASMUS. Whatever were the defects of this remarkable man, he certainly exhibited a zeal for the extension of Christianity which does honor to his name, and tacitly rebukes the supine unconcern with which too many regard that precept of the Lord, "Go ye and teach all nations."

We therefore insert the following translation of an important passage in the "Ecclesiastes sive Concionator Evangelicus," of that eminent writer, praying that his earnest appeal may be instrumental in exciting a greater feeling of compassion for a perishing world among the members of our Church, and more particularly among candidates for holy orders.

If the length of the passage seem to need an apology, it will, we think, be found not only in its intrinsic value, but also in its literary merit, and the force and spirit of the composition.

"We are daily hearing the complaints of those who lament the depressed state of Christianity, and the circumscribed limits of a power which once embraced the world. If, then, their sorrow is genuine, their duty is plainly this, to wrestle with their Lord in fervent and continual prayer, that he would send forth laborers into his harvest: or rather that he would commission the sower to go forth into his field, to scatter the precious seed of the word. Eternal God! what boundless regions are there where the Gospel seed has never fallen: or at most, so sparingly that they are now overrun with tares! Christian Europe is the smallest division of the globe. Greece and Asia Minor, countries to which, in early times, the word of the Lord sounded out with power from Judea, are they not now groaning beneath the yoke of Mohammedan superstition, or sunk in the errors of a Church which has apostatized from the Catholic Faith? And in that immeasurable tract of country, peopled by different tongues and nations, from the shores of the Mediterranean eastward to the North Pacific Ocean, where do we see the banner of the Cross unfurled? Alas! is not Palestine itself, whence the light of the Gospel first shone out on a benighted world, trodden under foot of strangers, and oppressed by those who hate the name of Christ, and deny the Lord that bought them? What converts have been made among the swarthy tribes of Africa? Surely, in a world of such extent as this, there must be many a

simple-hearted, though rude and uncivilized, people, among whom it would not be difficult to win souls to Christ, if Missionaries would come forward and sow bountifully among them the incorruptible seed of the word of God! What shall we say, when daily discoveries are making of lands before unknown, and others are reported to exist, untrdden as yet by the foot of our countrymen?—*Not to mention those multitudes of the children of Abraham, whom the Lord has scattered among all people, from the one end of the earth even unto the other:*—Not to mention the vast numbers of those who name the name of Christ, but depart not from iniquity; and the scarcely less numerous hosts of schismatics, infidels, and heretics. Oh! what a full accomplishment would attend that prophecy, "He must increase," if wise and faithful master-builders would go forth to raise new temples for the living God, and to cast down every one that has not its foundation on the rock of ages; if "workmen who need not to be ashamed," would go forth to sow the good seed, and to plant the tree of life, plucking up the tares, and rooting out every plant which their heavenly Father hath not planted. Doubtless, a glorious harvest would ultimately follow; a harvest, not their own, but Christ's; a harvest, not of wealth to themselves, but of souls to their Lord!

When our Saviour directed his followers to pray the Lord of the Harvest that he would send forth laborers into his harvest, the harvest truly was plenteous, but the laborers were few. Nor is this prayer less needful in the present day, while the fields of Missionary exertion are so ample in their extent, and yet so little occupied. But when the commandment is given, "Go ye also into the vineyard," all with one consent begin to make excuse. Alas! are there none from among the great body of a Christian clergy and a Christian laity, endued with the spirits of cherubim and seraphim, delighting to do the will of their Father who is in Heaven? From these, then, let men come forward, and be chosen to the Missionary office; men, dead to the world, but alive unto God, who may faithfully proclaim among the Gentiles the blessed word of truth.

The difficulty of acquiring foreign languages is made by some, a plea for inactivity. What! could Themistocles of Athens gain in one year sufficient knowledge of a barbarous tongue to converse, without an interpreter, with the Persian monarch:—are earthly princes never at a loss for men well versed in the languages of various nations, to undertake their embassies; and shall we, the servants of the King of Kings, the ambassadors of Christ, shrink from the toils of study, in a service so exalted and sublime?

Do any fear lest such a service should leave them exposed to want, or destitute of the absolute necessaries of life? The Apostles of Christ, those first great Missionaries of the Cross, who traversed countries barbarous and unknown, were always supplied with food and raiment. They remembered and depended on the promise of their Lord, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." But were it possible that our Missionaries should meet with a people so poor, or so ungrateful, as either to be incapable of affording, or wilfully to refuse them support and habitations, let them imitate the disinterested conduct of St. Paul, who wrought with labor and travail, night and day, that he might not be chargeable unto any; who ministered to his own necessities, and to the necessities of his companions, with those very hands which he laid on the faithful, that they might receive the Holy Ghost, and with which he consecrated the body and blood of Christ, in the holy sacrament of his supper.

Even miracles should not be wanting for the confirmation of the truth, if miracles were needed. Affections set on things above, and not on things on the earth; a holy life and conversation; that spirit of love which seeks the good of all; which can bless, when reviled, and when persecuted, suffer; a rejoicing in hope, and patience in tribulation; a moderation known unto all men; let *these* be the miracles which shall convince the astonished heathen, that the doctrines which our Missionaries preach, are doctrines according to godliness, and that their commission is sealed by Him whose name alone is Jehovah, the most High over all

the earth. By these holy dispositions, the Apostles, though able to work mighty signs and wonders, gained more converts to the faith of Christ than they did by miracles. The latter might be, and often were, attributed to magic, or to the aid of Beelzebub; the former proved that the Spirit of God was with them of a truth.

There may, perhaps, be some who are backward to assume the Missionary office, because they count their lives dear unto them. But if it is appointed unto men once to die, what end can be more honorable, what death more happy, than that which is endured for the sake of Christ and of his Gospel? Pilgrims to Jerusalem, from the farthest corners of the earth, fearlessly risk their safety, and many pay the forfeit of their lives: yet, for the sake of seeing I know not what, thousands yearly make the pilgrimage, regardless of the dangers to which they are exposed. To behold the ruins of Jerusalem is an object of no high importance; but to build the walls of the spiritual Zion, to set up the kingdom of Christ in the hearts of men, this is truly a great and noble undertaking. In the armies which are marshalled by the potentates of the earth, what numbers of brave spirits are there, who will boldly rush into the hottest of the battle, to gain the approbation of their prince or general, which they value more than their existence! And shall the Lord of Hosts, who holds out as the reward of his service an eternal crown of glory,—shall he find none who are willing to give up all for Him, and esteem his favor better than life! Death, it is true, will come, but not till the hour which is appointed of God; and though, in the times of the Apostles, the whole world was in a state of furious uproar, all of them lived to a full, and some to a very advanced, age. With Christ for our guardian and our shield, the fear of death should not disturb us: since his word is engaged that not a hair of our heads can fall to the ground without the knowledge and permission of our heavenly Father. But is it possible that the fear of death can raise a barrier against Missionary exertion, or that the love of life can seduce those from the duties of an Apostle, who have voluntarily stipulated to be instant in season and out of season, and to spend and be spent for Christ! To despise *wealth* is but a small attainment; heathen philosophers, unacquainted with our Lord or with his followers, have learned it; but to be ready and willing to sacrifice our *life* for the Gospel, forms a distinguishing feature in the character and spirit of the Apostle.

Go forth, then, I beseech you, in the strength of the Lord, and in the power of his might, ye champions of the Church militant, conquering and to conquer! Take unto you the whole armor of God: having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of Peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the spirit, which is the word of God. Thus completely furnished, advance with Christian courage to the holy warfare. Cast down, slay, and utterly destroy, not your fellow creatures, but ignorance, superstition, and vice: for thus to kill is to save alive.\* Go forth, not to return laden with the spoils of those whom you may visit, but to enrich them with imperishable treasures. Think it more than an abundant recompense for your labors, if you shall be made the honored instruments of rescuing souls from the hand of the destroyer, and of recovering them to Christ, their lawful owner; if, through your means, the gates of heaven shall at length stand opened to millions, *now* groaning under the yoke of bondage, and carried away captive by Satan at his will.

The service to which we are exhorting you, is confessedly most arduous; but it is also most honorable in itself, and, if discharged with fidelity, will receive the amplest reward. The post of glory is the post of danger; and he who fears the one, is undeserving of the other. That man indeed is equally unfit for the

\* The climax in the original is very beautiful: "Dejicite, jugulate, mactate, non homines, sed ignorantiam, impietatem, cæteraque vitia; sic enim occidere servare est."

office of a Missionary and of a Minister, who does not hold in contempt the pleasures and the wealth of this world, or who cannot say with the Apostle, "For to me to live is Christ, and to die is gain!" The offence of the Cross has not yet ceased: and they who will faithfully preach its doctrines, and live godly in Christ Jesus, (whether they be Missionaries or not,) must suffer persecution. But under every trial, let that Cross be our boast and consolation. To wrestle with principalities and powers, is neither inglorious nor unrewarded: and he who calls us to the combat, gives us also strength for the victory.

Where then shall we find men endued with the spirit and the zeal of the Apostles? Will none be provoked to this labor of love, by the example of St. Paul and of his brethren, who, "for his name's sake, went forth, taking nothing of the Gentiles?" Who that has respect unto the recompense of the reward, or beholds with the eye of faith the prize of his high calling—who that longs for an exceeding and eternal weight of glory, that pants after an inheritance incorruptible, undefiled, and that fadeth not away—would not cheerfully submit to labor, privation, and fatigue, to scorn, and persecution, and the cross,—light afflictions which are but for a moment? The profane may hate, oppose, traduce, the character and conduct of a Missionary: but the countenance, the approbation, and the prayers of the pious shall cheer his heart, and send him on his way rejoicing. Worldlings may view him with contempt; but those who love the Lord Jesus Christ will honor and admire him. In these things, however, he glories not, but only in the Lord. He must expect, and may meet with, his full share of suffering and trial; yet even here he gains a higher reward than all earthly pleasures could afford. In the present possession of his Heavenly Father's love, and in the prospects of the crown which awaits him, he enjoys a peace of mind the Gospel only can bestow;—a peace which is unspeakable, and full of glory;—a peace which to himself and to others, passeth all understanding; but which is secretly and sensibly experienced by all who have tasted that the Lord is gracious.

Let our prayers ascend up before God, that he would send into his long-wasted vineyard, men like-minded with the Apostles; who, both by their preaching and living, will magnify their office; not that they themselves may be had in honor, but that souls may be won to Christ, and God be glorified in them that fear him. But it is to our Bishops that we more especially look; for on them chiefly does the salvation or the destruction of the people rest. It is theirs to give us a clergy of unblameable life and conversation; priests adorned with the spirit and the virtues of the Gospel; men of piety and talent, skilled to form the minds of youth, and ready to be the instructors of babes in the first principles and duties of Christianity; and on the character and exertions of our ministers it in a great measure depends, whether in this our land pure and undefiled religion shall again flourish and abound."

By such affecting arguments and appeals does the great Erasmus urge upon Christians in general, and upon the clergy in particular, the duty of undertaking and supporting Christian Missions.

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#### HINTS ON THE MODE OF PROMOTING A MISSIONARY SPIRIT.

As we have no recent intelligence from any of our Stations abroad, we present to our readers some observations on the duty of clergymen and congregations in respect to Missions, for which we are indebted to one who has devoted his best energies to the advancement of this glorious work.

AN INTEREST IN MISSIONS A BLESSING TO A PARISH. fort, is its reacting influence—the strengthening of faith by use and exercise—the increased intensity at home

by expansion abroad—the vigorous out-branchings of the tree increasing the strength at the root—in other words, the growth of piety promoted by doing the will of God in extending his Gospel, or in the sentiment of Scripture, strengthening the stakes of the tabernacle of the Church on earth, by lengthening its cords. Often as this may be questioned, and little as it may be appreciated, it will never be denied when tested by experience. The faithful pastor sees it in the interest of his flock as he leads them on to some vigorous effort, as the legitimate fruit of faithful preaching. The Christian feels it in that donation which has been consecrated to the spread of the Gospel intelligently and prayerfully. Ask the believer who has thus given to the cause of Christ, if he would diminish or increase his gift, and let the answer testify. The humblest disciple of Christ, who has sought in prayer or effort within his means, to promote the spiritual interests of another—in other words, to extend the blessings of the Gospel to another's heart, can testify to the quickening influence of such an effort upon his own soul. "He that watereth shall be watered. Give and it shall be given unto you."

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THE ALLEGED "ROMANTIC CHARACTER OF FOREIGN MISSIONS."

It is sometimes alleged that an interest in Foreign Missions is but an indulgence of a romantic spirit, fitted only to mislead that calm christian judgment, which should first supply all the necessities of our own land. That this is erroneous will be seen on the slightest reflection. It proves too much: for there is not a city or town in our own land, that does not require far more than is now doing in the cause of Christ: and

by this rule, the missionary spirit of the christian world would be narrowed down to a limit too small to sustain its life. There may be in effort a division of labor, but the spirit—the prayer is one "thy kingdom come," and the command is "go ye into all the world." True, no one part of the Church of Christ can perform entire obedience, but the command is addressed to all his followers in a body. They are bound to press forward in faith, till the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Again, the work of Missions abroad is a work of faith, just as the work of the parochial ministry is a work of faith. Without the grace of God, not the slightest measure of real success can be gained in either, and that grace is sufficient for both. It can erect light after light over the face of the earth, making each in its turn the centre of fresh illuminating points, until the whole earth shall be full of the knowledge of the Lord. And from what we know of the history of the christian church, from the day of Pentecost until now, we may presume, that God is ready to pour out his blessing upon the faithful efforts of the people. Let such Missions abroad be once seen to be in accordance with the simple command of Christ, and disproportioned as the means may seem to the end, romantic even, if viewed only in a worldly light, yet being in obedience to a Divine command, it becomes a reasonable object of faith and loses the features of romance. The same Gospel which tarried not in Judea, until that land was converted to Christ, still lives in its unchanging principles. The same Saviour who, passing beyond the immediate wants of that land, said to Paul, "depart, for I will send thee *far hence* to the Gentiles,"

is now by promise present to his faithful ambassadors, whether laboring in his stead at home or abroad. Surely it is not yet time to startle with fear at the enthusiasm of our own Church in the cause of Missions. Whenever she passes the bound of christian judgment, and thinks and acts only for the world abroad, while forgetful of the claims of her own land, she has all the principle of a scriptural faith to bring her back to a due proportion of christian effort. But the truth is, that the more her members are aroused to a solemn sense of christian obligation in sending the Gospel abroad, the more will common consistency elevate in position the pressing calls of a more immediate sphere of duty. *The history of the Christian Church has been but a history of Christian Missions,\** and Protestant Churches are but slowly recovering the ground left by them almost wholly unoccupied, until the commencement of the present century. Romantic as it then appeared, after a few short years we find 800 Protestant Missionaries now in the field, accomplishing a proportionate amount of good. That then which appears in some eyes romantic, may in another generation appear as an ordinary work.

In practice, we may compare the relative diffusion of the Gospel, with that of the commerce of our own country. Half a century since it was little else than romance to pass beyond the Cape of Good Hope. There were many who would elicit first the whole resources of our own country, by pushing its domes-

tic commerce. There were other minds who could watch the bearings of foreign traffic, and who, resisting at the outset all charge of a romantic speculation, have led to commercial relations, which carrying our commerce into all the important ports of the world, have brought out those internal resources which otherwise would never have seen the light. Such is commercial faith, and such are its fruits. But "the children of this world are wiser in their generation than the children of light."

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#### MISSIONS A PRIVILEGE.

In regarding the missionary work in the light of *duty* alone, its true nature has been seriously misapprehended. Whatever is *duty* is also *privilege*. When giving is a duty, giving is a privilege. When prayer is a duty, prayer is a privilege. Now, by many friends of Missions this is not appreciated. Their co-operation, therefore, is dwelt upon simply as duty, and brings with it the natural bondage of mere duty. But viewed as a privilege, as co-operating with God—with the Redeemer, in the great work of good will toward man—a work to which angels might well aspire, and the whole spirit is changed. To enter upon this privilege with full and consecrated purpose, is to taste of the glorious liberty of the children of God. Even in giving, God loveth a cheerful giver. And has he no good in store for those whom he loveth? To urge on the Christian to growing holiness and love, and yet to propose no scope for their exercise, or at all events but a very limited one, leads only to a morbid sensibility and eventually to indifference. Every faithful pastor can testify more or less to this. Those of his flock engaged with the most enlarged motive in the service of Christ,

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\* What were the Apostles when travelling to the remotest corners of the earth, but Foreign Missionaries, leaving behind them thousands of the ignorant and unconverted? To whom are thousands of converted heathens at the present day of India, and the Islands of the sea, indebted for the blessings of Christianity but to Foreign Missionaries, who left at home many set in darkness?

will be evidently enjoying the higher degrees of christian privilege, while that piety which feeds upon itself is but suicidal. Yet how many pastors are satisfied with proclaiming duty on Sunday, and provide no fuel to feed the awakening desire, or to lead out its principles into practice. This thought is especially commended to the young and timid pastor, who, listening to the advice of influential but cold members of his flock, fears to do more than state the *duty* of giving; who would urge his people to be liberal in general, but fears to tell them of Missions. Christians who enjoy the privilege, will have no fear of the duty.

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WHAT CAN POOR PARISHES DO FOR MISSIONS?

We take it for granted that every parish is under obligation to do something in extending the kingdom of Christ. We are met, however, at once by hundreds of cases like the following. A young and zealous minister has taken charge of a parish feeble in numbers and pecuniary means, having struggled through a severe effort to build a church. It is still in debt for a portion of its cost. The promises for a scanty salary are but imperfectly met. Now what can be done for Missions? We answer, Much. Although the parish may be in debt, it does not follow that the parishioners are so. The fact undoubtedly is, that all the interest possible has not been awakened, and the whole ability by no means elicited. A man who refuses more than a trifle to his minister, and gives nothing for Missions, can yet when needed, build a house, purchase a farm, renew his dress, or find the means for some favorite object, or gratify some unnecessary want of himself or family. It is a

mistake to suppose that the scanty treasury of such a parish is to be drawn upon, if Missions are presented. Not so. A new instrumentality is brought to bear upon the hearts of the people, a new interest is to be awakened, and new gifts to the Lord to be drawn forth, not from the parish treasury, but from that larger fund hitherto lavished upon worldly objects. The minister, however unwillingly, has stood in this peculiar attitude before his parish. "I preach to you the Gospel of Christ, and as the fruit of your faith and piety have no greater object to present to you than your minister's support. Pay his salary faithfully, maintain the decencies of worship among you; and you have performed your duty, I ask no richer fruit from all my ministry, no higher visible result from all my preaching." Though not the language, such is in fact the limited demand of that pastor who asks from his people nothing for Missions. So cold a motive—a scheme of benevolent action so barren—such inconsistency between the Gospel preached and the Gospel practised, must shut out from the parish efforts, the highest and best energies of the people. Its own piety will rust. With abundant materials perhaps around for its increase, there will be little disposition to unite with a cold and lifeless community, and soon the too timid, though perhaps excellent pastor is starved away, reaping only that which he sowed.

Now, on the other hand, let the great work of the Gospel be brought forward judiciously, but in all the boldness of faith, whatever be the means or ability of the parish—let the purpose of interesting such a parish in such a work be steadily and vigorously pursued—let means be taken to inform the congre-

gation upon the subject—let the potent element of piety be fully enlisted in its behalf, and be the gifts that result from such a course more or less, this length and breadth of christian obligation will not be presented in vain. The new motive animates the pastor in his daily and weekly ministry. He labors no longer for his salary but for Christ. The fulness of this new motive is felt in his hour of prayer. It flows out in Christian sympathy; it ennobles, enlarges, and elevates the affections of his people. The object is sufficient to enlist their interest, and the life-giving stream communicates to the elements around the persuasive argument of a warming zeal. As the work strengthens, parochial objects receive their full share of the growing interest. Cheerful ability is found where least expected. There is enough and to spare. The parish realizes new ties to the Church at large, a vital union to the great body of Christ as it moves on in the great and glorious work. An instance that stands not alone, may best illustrate the truth of these remarks. In a country parish there existed a debt of less than one hundred dollars. The pastor was duly commissioned by the wardens and vestry to proceed to a neighboring city, and apply for aid to remove the long-standing embarrassment. On conferring with a clerical friend who knew something of the circumstances of the parish, it appeared that two members of the vestry applying through their pastor, for this trivial aid, were themselves supposed to possess property worth half a million. The pastor was advised to make no further application, but try other means at home. Previous to that, we presume, if a missionary contribution had been proposed, the answer would have

been, we are too poor and in debt. In another small country parish, as stated to the writer, the pastor, though a friend to Missions, feared to present the subject, as his Church was in debt. But a goodly sum was on one occasion forwarded to Foreign Missions, anonymously, with the remark that a few members of the parish, not having an opportunity at home, had been accustomed to contribute on public occasions abroad, then added the above further contribution direct. The well known instance of the disheartened rector applying for advice to a lay friend, cannot be too often quoted in such a connection. "Have you," said he, "a Bible or Missionary Society in your parish?" The answer was, "no." "Go, then," said the friend, "and establish one, and at the end of the year, if your salary is not paid, come to me and I will help you." The experiment proved successful.

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INFORMATION ESSENTIAL TO INTEREST IN MISSIONS.

There is many a pastor who, after some abstract declarations on the duty of aiding in General Missions, expects his people to give freely for their support. It is well, however, to bear in mind, that in most Christian and well-ordered minds, there is something needed, when an object is presented for its favorable consideration, as means to interest in that object. Such an interest, to be intelligent, must be based upon truth and information. Without the truths of the Gospel lodged in the heart, as the basis of all, mere information will avail but little. But if a pastor would draw out the pure affections of his people, and fix them upon the cause of Missions, let him remember that to this end he must present largely and



fully those topics of interest which relate to the work itself. There are abundant materials for this, but they are not accessible generally to the congregation. In various ways, and by persevering effort, the pastor may accomplish much, and though it may cost him no little labor and perseverance, yet he will find himself amply repaid, not only in his own heart, but in the fruitful interest of his people. He will find, as a delightful testimony to the fidelity of his work, that the pious part of his flock, on whose prayers he most relies for sympathy and aid in his own ministry, will soon become also most engaged in the work of Missions. And without such continued effort to extend an acquaintance with the facts connected with the advancement of Christ's kingdom, but little will be understood

or felt in the prayer, "Thy kingdom come."

The information thus communicated should be general enough to bring the whole field in turn before the attention, and particular enough to fix that attention from time to time upon particular points in the survey. Let such intelligence gradually extend through the parishes of our Church by promoting the circulation of "THE SPIRIT OF MISSIONS," by missionary meetings, tracts and addresses, and by impressing upon teachers and pupils in the Sunday school the duty and leading facts connected with it, and in due time the heart of the benevolent pastor will be made glad, and every department of christian benevolence find a ready response and a continued support.

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### Intelligence.

DEATH OF THE REV. JOSIAH PRATT, B. D., SECRETARY OF THE CHURCH MISSIONARY SOCIETY, ENGLAND. admirable adaptation to his peculiar work.

We deem it fairly within the scope of this journal to record the death, on the 10th October last, of this most excellent man, for a quarter of a century the Chief Secretary of the Church Missionary Society of the Church of England and the originator of those wise measures which have led to the wide and distinguished usefulness of that noble institution.

The vast extent to which the operations of this Society were advanced under his direction, and the sound practical wisdom evinced in all its departments, affords a standing proof of his

Mr. Pratt, observes a writer in a British journal, seems to have discerned most accurately that precise line of labor which constituted the ability which God had given to him; and convinced that herein he was following the call of God, he pursued it with constancy and perseverance, and never deviated from it to grasp any other distinction. That precise line was, to take a practical view of all questions connected with the Evangelization of the World. It was his part to mature measures, devised by himself or others, for the accomplishment of this end; to carry them out in detail; to combine the va-

ried efforts of zealous friends at home ; and to preserve a consistency in all the operations of the Society abroad. For this work a man was needed possessing a mind comprehensive in its views, sound in its judgment, candid towards objectors, practical in its character, prompt and patient in execution. Such was Josiah Pratt. He had the rare faculty of taking a wide and comprehensive, but at the same time a thorough practical view of questions. There was nothing minute about the character of his mind ; yet it was most admirable in following out his plans in detail.

The views and feelings of the Committee of the Church Missionary Society on the receipt of the melancholy intelligence of the death of this distinguished servant of Christ, were embodied in the following minute :

It is with mingled feelings of sorrow and thankfulness that the Committee record the death of the Rev. Josiah Pratt, Secretary of this Society during twenty-one of its earliest years. While the Committee cannot but sorrow at the removal from the Church below of this eminent servant of Christ, and while they deeply sympathize with his afflicted family on their irreparable loss, they would with thankfulness *give glory to God for the abundant grace* vouchsafed to him, and for his consequent extensive usefulness in the great cause of Protestant Missions to the Heathen.

Called, in the providence of God, to the Secretaryship of this Society at the close of the year 1802—the third year of its existence—and holding that office till the beginning of 1824, he devoted himself unsparingly, throughout this extended period, to the advancement of its interests and objects at home and abroad. It was especially through his instrumentality, under the Divine blessing, that the friends of evangelical truth, lay and clerical, were cordially and effectively combined in promoting *the furtherance of the Gospel* among

the Heathen, in accordance with the doctrines, constitution, and rites, of the Church of which they were attached and zealous members.

At the period at which this Institution was formed, so much had the obligation of every Christian Church to send the Gospel to the Heathen been lost sight of, and such was the apathy and misapprehension which, in consequence, very generally prevailed, that it demanded, in no small degree, the union of the wisdom of the serpent with the harmlessness of the dove to place the claims of the new Society on a proper footing, and to guide its early course aright. For this arduous duty the late Mr. Pratt was eminently qualified. He was endowed by nature with a comprehensive mind, solid judgment, and largeness of heart. To these were added, through grace, clear and realizing views of the Gospel of Christ, as a dispensation of free grace and mercy to a world lying in *wickedness*, through the atonement and righteousness of *God's dear Son*, and a powerful sense of the obligation to impart the blessing to those who were *without Christ in the world*. No less was Mr. Pratt distinguished by genuine catholicity of spirit, loving all that loved *the Lord Jesus Christ in sincerity*, and by a warm love for souls, which rendered sacrifices and labor to bring them to Christ light and easy. He was also a man of humility and peace ; willing himself to be nothing that Christ might be exalted, and, for the very love of peace, following *peace with all men*. Yet was Mr. Pratt no temporizer where he believed the *truth of God* to be at stake. His firmness and decision, where the interests of the Gospel of Christ and of the souls of men were concerned, were not less characteristic than his humility, candor, and charity, on all other occasions. To these qualifications were added habits of business peculiarly suited to his office ; and in *labors* he was *abundant* and indefatigable. He enjoyed, withal, a cheerfulness of mind and buoyancy of spirits, which, while they lightened his toils, rendered his intercourse peculiarly attractive and instructive to those with whom he was associated in labor.

To the Missionaries and Students of the Society he endeared himself by his wise counsels, his quickening exhortations, and his edifying discourse.

His watchfulness of the movements of Divine Providence, and his faith in following them, were conspicuously displayed in his plans of Missionary operation; while his largeness of view and soundness of judgment enabled him convincingly to develop them in the Committee, and to recommend their adoption with almost invariable success.

Under adverse occurrences, especially with regard to the death of Missionaries and partial failure of undertakings, though he felt deeply, the firmness of his faith and the strength of his natural character sustained him in the steadfast prosecution of plans which had been carefully matured, and committed in humble prayer to the favor and blessing of the Great Head of the Church.

Having thus honored the Lord by his consistent walk and abundant labors, he was highly honored of Him in being permitted to witness the Church Missionary Society, under his guidance, steadily advancing in friends, in pecuniary means, and in varied usefulness. When he entered upon the office of Secretary, no Missionary had been engaged, and no Mission had been commenced. When he retired from his official connexion with the Society, its Missions had become widely spread over the Heathen World—its Teach-

ers of all classes had exceeded four hundred—its Scholars had amounted to upward of 13,000—and its income had reached nearly £40,000. So signally had it pleased God to bless the labors of His servant in surmounting the early difficulties of the Society—in conciliating or disarming those who viewed its formation with jealousy and mistrust—in exciting a Missionary spirit in our Church—and in drawing forth the means of diffusing *the glorious Gospel of the blessed God* throughout the world.

SUNDAY SCHOOL OF ST. JOHN'S CHURCH,  
PROVIDENCE, R. I.

The liberal contributions forwarded to the Treasurers of the Domestic and Foreign Committees from the children of this school ought not to pass unnoticed. For each department of our Missions they have recently sent \$24—of which sum \$5 was from colored children, in number about 70. In addition to this amount \$24 have also been contributed to the African Mission in the course of the last year.

Will not the bare mention of this liberality on the part of those from whom little could be expected, incite the children of other schools to engage in the interesting work of aiding the cause of Missions?

We beg leave to call the attention of the Church to the following statement. When we remark that the remittances which should have been made on the first day of January, have not gone forward, and that our Missionaries who have gone abroad in reliance upon the pledged support of the Church, are in danger of being left destitute in a Foreign land, can we present a stronger case?

STATEMENT OF THE FOREIGN COMMITTEE.

The Foreign Committee of the Board of Missions beg leave to submit to the Clergy and Laity of the Church:

1st. That the recent consecration of Foreign Missionary Bishops has solemnly ratified and confirmed the Pledge given by the Church in 1835, that it would thenceforth assume the Missionary work, previously sustained by individual and voluntary effort; and bring its united energies to bear upon its appropriate duties through the vast spiritual desolation of the world.

2nd. That the increase of contributions to the Foreign treasury during the

three years last past, amounting to above \$20,000 more than the receipts of the previous three years, gives evidence of a steadily advancing interest on the part of the Church in this department of her Missions.

3d. That there are now about 60 persons connected, as Missionaries and Teachers, with the Foreign Missionary operations of the Church.

4th. That the estimated annual expenditure is \$36,200 ; in addition to which, the Board of Missions have directed a further expenditure of \$2,000 per annum at Constantinople, which will be appropriated as soon as this amount shall be specially contributed.

5th. That all the Missionary Stations heretofore occupied, hold out encouragements to the diligent prosecution of the work ; and that from the mission to China, which has just been commenced on a liberal scale and under advantageous circumstances, there is good reason, through the blessing of God, to anticipate most favourable results.

6th. That the Foreign Committee, having spread before the Church the principles which govern them in their executive agency, now appeal confidently to its members for support.

7th. That the recent enlargement of the Mission to Africa, and the very great expense attending the outfit of the large Mission to China, have exhausted the finances of the Committee ; and together with the ordinary payments, have left them without the means to meet the demands now made upon them, or to forward the remittances required to be made on the 1st day of January.

8th. That funds are immediately needed, to cover the drafts of Missionaries now abroad ; and, that since the wants of the Domestic field have been so liberally and promptly met, the Foreign Committee, in their turn, respectfully and confidently appeal to the Church, and ask for liberal and instant help to save them from embarrassment, their Missionaries from distress, and the Church from discredit.

9th. That they solicit aid from *all* the Parishes of the Church, however feeble their ability, from whom the smallest contributions will be gladly welcomed.

10th. That they affectionately beg, that the Foreign Missions of the Church may be constantly remembered : and that they who conduct them may be cheered by frequent transmission of aid to their treasury.

11th. That where no other plan for contributions has been established, they earnestly beg that collections may be made semi-annually for the Foreign Committee, viz : on the 3d Sunday of March, being one month before the first proposed collection for the Domestic Committee ; and on the 3d Sunday in November, being one month after the second collection for the Domestic Committee.

Finally. That they purpose, with the help of the Lord, to go on as they have begun, so long as the Church may see fit to entrust them with this holy work : seeking always the salvation of perishing souls by the promulgation, in all its heavenly and powerful simplicity, of the glorious Gospel of the blessed God :—To which end they earnestly beg the prayers of their constituents.

In behalf of the Foreign Committee,

PIERRE P. IRVING, Secretary.

*Mission Rooms, New York,  
Foreign Office, Jan'y 15th, 1845.*

## Acknowledgments.

## DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th Dec. 1844, to 15th Jan. 1845:

## NEW HAMPSHIRE.

Cornish—Trinity ..... \$1 85  
Plainfield—Grace ..... 2 41  
Portsmouth—St. John's ..... 40 00 44 26

## VERMONT.

Bellows' Falls—Ladies' Circle of Industry ..... 30 00  
Burlington—St. Paul's Xmas off's ..... 19 27  
Rutland—Trinity, † ..... 10 00 59 27

## MASSACHUSETTS.

Greenfield—St. James ..... 15 00 15 00

## RHODE ISLAND.

Newport—Zion Ch. .... 30 00  
North Providence—St. Paul's ..... 22 00  
Providence—Grace Ch. S. S. .... 60 00  
St. John's, Morning S. S. Xmas offerings ..... 19 00  
Do. Col'd. School, † ..... 5 15  
Woonsocket—St. James, ..... 5 00  
S. S. .... 75 151 91

## CONNECTICUT.

Branford—Trinity ..... 15 00  
Cheshire—Christ Ch. .... 25 60  
Derby—St. James, ..... 26 24  
Xmas offerings, S. S. † ..... 1 03  
East Greenwich—St. Luke's ..... 6 00  
East Plymouth—St. Matthews ..... 4 00  
Guilford—Christ Ch. † ..... 7 00  
Hartford—St. John's ..... 22 00  
Kent—St. Andrews ..... 2 00  
New Canaan—St. Marks ..... 3 75  
New Preston—St. Andrews, † ..... 3 50  
Newton—Trinity Ladies Miss. Ass. Xmas offerings ..... 22 00  
Poquitanock—St. James ..... 1 00  
Ridgefield—St. Stephen's ..... 9 00  
So. Glastonbury—'A widow's mite' ..... 5 00  
Stamford—St. John's, † ..... 7 18  
Wallingford—St. Paul's ..... 7 00  
Watertown—Christ Ch. † ..... 30 62  
Special contribution ..... 5 50 221 82

## NEW YORK.

Albany—St. Paul's ..... 26 91  
Ballston Spa—Christ Ch. .... 8 00  
Bedford—St. Matthews ..... 3 25  
Goshen—St. James, 3 children ..... 1 00  
Jersey—Per E. Munson, Esq. .... 2 00  
Newburgh—St. George's Xmas offerings, S. S. .... 5 00  
Newtown—St. James ..... 15 00  
New York—All Saints' Xmas offerings, S. S. .... 5 15  
Christ Ch. .... 23 00  
" Mite Society ..... 20 00  
Ch. of the Ascension } ..... 8 00  
Bp. Chase Miss. Ass'n. }  
St. Bartholomew's Xmas offerings, S. S. .... 5 25  
St. Michael's ..... 15 64  
St. Paul's Xmas off'gs. S. S. .... 3 25  
Zion Ch ..... 20 00  
Peekskill—St. Peter's ..... 10 00  
Poughkeepsie—St. Paul's ..... 13 57  
Rockaway—Trinity ..... 14 13  
Seneca Falls—A Lady ..... 3 00  
Troy—Legacy of Mrs. Ann Sheldon ..... 300 00  
Whitehall—St. Paul's ..... 6 00 498 15

## WESTERN NEW-YORK.

Auburn—St. Peter's ..... 17 69  
Batavia—St. James ..... 8 00  
" Sun. Sch. .... 1 74  
Brounville—St. Paul's ..... 1 37  
Buffalo—St. Paul's ..... 68 70  
Trinity ..... 63 71  
Canandaigua—St. John's ..... 36 00  
Clyde—St. John's ..... 7 27  
Dexter—All Saint's ..... 1 00  
Geneva—Trinity ..... 82 82  
Homer—Calvary Ch. .... 2 50  
Honeoye Falls—St. John's ..... 2 50  
Ithaca—St. John's ..... 12 55  
Leroy—St. Mark's ..... 14 00  
Lewiston—St. Paul's ..... 2 00  
Lockport—Grace ..... 10 00  
McLean—Zion Ch. .... 3 50  
Manlius—Christ ..... 8 00  
New Berlin—St. Andrews ..... 25 25  
Oxford—St. Paul's ..... 23 00  
Palmyra—Zion Ch. .... 9 00  
Perryville—St. Stephen's ..... 3 00  
Rochester—St. Paul's ..... 21 75  
Sackett's Harbor—Christ Ch. .... 13 00  
Sherburne—Christ Ch. .... 4 00  
Syracuse—St. Paul's ..... 17 00  
Utica—Grace Ch. .... 41 50 501 05

## NEW JERSEY.

Belleville—Christ Ch. .... 7 90  
Burlington—St. Mary's ..... 125 00  
Freehold—St. Peter's ..... 2 75  
Newark—Trinity Xmas off'gs. .... 47 00  
" S. S. " ..... 5 04  
Princeton—Trinity ..... 20 00  
Salem—St. John's ..... 24 00  
Swedesborough—Trinity ..... 20 00 252 69

## PENNSYLVANIA.

Bellefonte—St. John's ..... 11 75  
Brownsville—Christ Ch. a member ..... 1 00  
Carbon Co.—St. Mark's ..... 10 00  
Carlisle—St. John's ..... 25 00  
Churchtown—Bangor Ch. .... 18 30  
Erie—St. Paul's, † ..... 10 00  
Xmas off'gs. S. S. † ..... 1 25  
Hamiltonville—St. Mary's ..... 31 55  
Harrisburgh—St. Stephen's ..... 40 00  
Holmesburgh—Emmanuel ..... 59 27  
" Miss. Soc. .... 11 50  
Honey Brook—St. Mark's ..... 3 00  
Kingsessing—St. James ..... 35 50  
Lancaster—St. James ..... 75 00  
Leverich—Christ Ch. .... 6 00  
Lewistown—St. Mark's ..... 3 75  
" S. S. .... 1 00  
Lower Dublin—All Saints' ..... 21 10  
Newtown—St. Luke's ..... 3 53  
Oxford—Trinity, † ..... 17 74  
Perkiowen—St. James ..... 15 00  
" S. S. .... 5 00  
Philadelphia—St. James, † ..... 143 96  
St. Andrews ..... 5 33  
Gloria Del. .... 20 00  
Trinity, free-will offering of a member ..... 108 92  
Phillipsburgh—Trinity ..... 3 00  
Piqua—St. John's ..... 7 00  
Pittsburgh—Trinity ..... 150 00  
Pottstown—Christ Ch. .... 5 00  
Schuylkill Haven—St. John's ..... 3 25  
West Vincent—St. Andrew's ..... 4 50  
West Whiteland—St. Paul's ..... 3 42  
St. Peter's ..... 5 77  
Wilkesbarre—St. Stephen's ..... 9 00 581 49

DELAWARE.		
<i>New Castle</i> —A young lady for Ark.	10 00	10 00
MARYLAND.		
<i>Annapolis</i> —St. Anne's.....	5 00	
<i>Baltimore</i> —St. Paul's.....	300 00	
St. Peter's.....	20 00	
<i>Cambridge</i> —Christ Ch.....	100 00	
Chapel of St. James College.....	42 06	
<i>Kent Co</i> —Chester Pa.....	9 33	
A Friend to all Missions.....	67	
<i>Nottingham</i> —B. Skinner.....	7 50	
<i>St. Mary's Co</i> —St. Andrew's pa..	10 00	
<i>Somerset Co</i> —Somerset pa.....	17 00	
<i>Washington, D. C.</i> —Trinity Fem.		
Miss. Soc.....	30 00	
St. John's.....	190 00	
Epiphany.....	31 33	
<i>Worcester</i> —All Hallows.....	8 00	690 94
VIRGINIA.		
<i>Albemarle Co.</i> —St. Anne's pa. Christ		
Ch.....	13 00	
St. Anne's pa. Walker's Ch.....	17 00	
<i>Augusta Co.</i> —J. Churchman, Esq.,	7 50	
<i>Charles City Co.</i> —Western pa.....	35 00	
<i>Clarke Co.</i> —Wickliffe pa. §.....	25 00	
<i>Fauquier Co</i> —Leeda pa. Mrs. Mar-		
shall, and other ladies and		
gentlemen.....	20 00	
<i>Fredericksburgh</i> —St. George's.....	15 00	
<i>Gloucester Co.</i> —Abingdon and Ware		
pa. §.....	13 50	
Mrs. John Tabb, annual, §.....	5 00	
<i>Goochland Co.</i> —Pemberton pa.....	44 00	
<i>Halltown</i> —John Yates, in conform-		
ity with the dying request of		
his daughter, Miss Elizabeth, §	10 00	
<i>Hanover Co.</i> —St. Martin's.....	25 00	
<i>Leesburgh</i> —St. James.....	33 46	
<i>Nelson Co.</i> —Nelson pa.....	15 50	
" 2 ladies.....	7 50	
<i>Norfolk</i> —Christ Ch. §.....	100 00	
<i>Richmond</i> —Monumental Ch.....	110 06	
St. James.....	46 05	
St. John's, §.....	16 63	
<i>Suffolk</i> —St. Paul's.....	10 00	
<i>Wheeling</i> —St. Matthew's.....	42 25	
<i>Williamsburgh</i> —Bruten pa.....	30 00	654 46
NORTH CAROLINA.		
<i>Hillsboro'</i> —St. Matthew's Xmas of-		
ferings, §.....	5 50	
<i>Newbern</i> —Christ Ch.....	18 50	24 00
SOUTH CAROLINA.		
<i>Berkely</i> —St. John's.....	25 00	
<i>Charleston</i> —Miss. Lecture.....	34 91	
St. Peter's, a lady.....	10 00	
St. Phillip's.....	18 27	
<i>Grahamville</i> —Trinity.....	23 00	
<i>John's Island</i> —St. John's.....	30 20	
<i>North Santee</i> —Ch of the Messiah.....	6 32	
<i>St. Helena Island</i> —St. Helena.....	20 00	
<i>St. Stephen's</i> —Chapel off'gs.....	32 53	
<i>Waccamaw</i> —All Saints'.....	50 00	
<i>Winnsboro'</i> —St. John's.....	6 00	
<i>Winyaw</i> —Prince George's.....	12 50	266 73
GEORGIA.		
<i>Augusta</i> —St. Paul's S. S. §.....	3 65	3 65
ALABAMA.		
<i>Dallas Co.</i> —St. David's.....	6 00	6 00
MISSISSIPPI.		
<i>Vicksburgh</i> —Christ Ch.....	42 00	42 00
TENNESSEE.		
<i>Bohler</i> —St. James.....	10 00	
<i>Keasville</i> —St. John's.....	10 00	20 00
KENTUCKY.		
<i>Louisville</i> —Christ Ch. off'gs.....	33 38	
St. Paul's.....	120 00	153 38
OHIO.		
<i>Chillicothe</i> —St. Paul's.....	50 00	

<i>Cleveland</i> —Trinity.....	60 00	
<i>Granville</i> —St. Luke's.....	5 00	
<i>Norwalk</i> —St. Paul's, §.....	10 00	
<i>Ohio City</i> —St. John's.....	11 00	
<i>Painesville</i> —St. James.....	5 00	
<i>Portsmouth</i> —All Saints'.....	26 00	
" S. S.....	3 00	174 00
ILLINOIS.		
<i>Albion</i> —St. John's.....	10 00	
<i>Chicago</i> —St. James.....	20 00	
Trinity.....	10 00	40 00
MICHIGAN.		
<i>Detroit</i> —St. Paul's.....	30 00	
<i>Munroe</i> —Trinity.....	6 00	
<i>Waterford</i> —St. Paul's.....	7 00	43 00
MISCELLANEOUS.		
Missions at the West, per T. K.....	10 00	
G. T. Fox, Esq. Trinity College,		
Cambridge, per Mr. Van Rensse-		
laer.....	25 00	
Church at M. A. Xmas off'gs.....	65 17	
Domestic Missions, from D. H.....	41 00	141 17
TOTAL,		<u>\$4,884 96</u>

(Total since June 15th, 1844, \$19,723 25.)

#### ERRATUM.

In the Acknowledgments for the month ending Dec. 15th, 1844, Spirit of Missions for January, page 31, under the head of "South Carolina," the amount from Columbia, in answer to the appeal, is incorrectly stated as \$100—it should be \$146. We deeply regret the error, which was made by the copyist.

#### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th Dec. 1844, to 15th Jan. 1845:

MAINE.		
<i>Bangor</i> —St. John's Ch. family mite		
box.....	\$2 00	
<i>Portland</i> —St. Stephen's Ch. for		
Constantinople, \$12 50; par-		
ishioner for do. \$5 00.....	17 50	19 50
NEW HAMPSHIRE.		
<i>Portsmouth</i> —J. Rider, for Africa,		
\$10 00; China, \$10 00.....	20 00	20 00
VERMONT.		
<i>Rutland</i> —Trinity Ch.....	13 00	13 00
RHODE ISLAND.		
<i>Newport</i> —Zion Ch. Juvenile Sewing		
Circle, for ed. of Benj. Frank-		
lin Watson, Af.....	10 00	
<i>Providence</i> —St. John's Ch. S. S. §,		
\$19 00; Col'd. \$5 16.....	24 16	
<i>Warren</i> —St. Mark's Ch. for China,		
\$10 00; for ed. of "G. W.		
Hathaway" and Julia Ann		
Brown, Af. \$40 00.....	50 00	
<i>Wickford</i> —St. Paul's Ch. \$5 25; S.		
S. \$1 75.....	7 00	
<i>Woonsocket</i> —St. James Ch. for Con-		
stantinople, \$20 00; gen'l		
\$1 50; S. S. for Af. 75 c.....	22 25	113 41
CONNECTICUT.		
<i>Cheshire</i> —St. Peter's Ch.....	10 00	
<i>Derby</i> —St. James Ch. S. S. Xmas		
off'g. §.....	1 03	
<i>Guilford</i> —Christ Ch. §.....	7 00	

<i>Hartford</i> —Christ Ch. monthly col.	52	10	<i>Wilkesbarre</i> —St. Stephen's Ch. for China, \$5 00; Africa, \$2 00; general, \$9 00.....	16	00	295	45
<i>New London</i> —St. James Ch. month- ly coll. \$41 05; S. S. \$8 95; \$20 being fm deceased com- municant.....	50	00	VIRGINIA.				
<i>New Preston</i> —St. Andrew's Ch. ½.	3	50	<i>Augusta Co.</i> —Boyden Chapel.....	4	00		
<i>Norwalk</i> —St. Paul's monthly off'g.	21	85	<i>Clark Co.</i> —Wickliffe parish, ½.....	25	00		
<i>Norwich</i> —Christ Ch. \$37 00; two communicants, \$10 00.....	47	00	<i>Chapel Hill</i> —J. Churchman.....	7	50		
<i>Poquetanock</i> —St. James Ch.....	1	00	<i>Fairquier Co.</i> —Leeds parish child- ren, Xmas off'g. for ed. of a boy in China.....	13	00		
<i>Stamford</i> —St. John's Ch. ½.....	7	18	<i>Fredericksburg</i> —St. George's Ch. \$28 75; Infant Sch. \$1 25; for China and Africa.....	30	00		
<i>Watertown</i> —Christ Ch.....	33	87	234	53			
NEW YORK.			<i>Gloucester Co.</i> —Ware and Abing- don Ch. ½.....	18	50		
<i>Astoria</i> —St. George Ch. S. S. for ed. of J. W. Brown, Af.....	20	00	<i>Mrs. J. Tabb</i> .....	5	00		
<i>Brooklyn</i> —Emmanuel Ch. Ladies' Miss. Soc. for Miss Ruther- ford, Af.....	30	00	<i>Goodland Co.</i> —Pemberton parish \$28 50; col'd. members for Af. \$7 00.....	35	50		
<i>Glenn Falls</i> —Ch. of the Messiah, ½	3	50	<i>Halltown</i> —J. Yates, by request of daughter, lately deceased, ½.	10	00		
<i>New Rochelle</i> —Trinity Ch. Epipha- ny off'gs.....	35	00	<i>Hedgeville</i> —Mt. Zion Ch. for Af. \$2 50; China, \$2 50.....	5	00		
<i>New York</i> —St. John's Chapel, Mrs. J. Shatzel, for China.....	50	00	<i>Lexington</i> —Grace Ch.....	5	41		
All Saints' Ch. S. S. Xmas of- ferings, ½.....	5	15	<i>Martinsburg</i> —Trinity Ch. for Af. \$7 50; China, \$7 50.....	15	00		
Ch. of the Ascension, B. K. Winthrop, for China, in com- pletion of pledge for \$750, for 30 scholarships.....	50	00	<i>Nelson</i> —Parish, ½.....	8	00		
Mrs. Dan'l. Remsen, 2d annual payment for ed. in China.....	200	00	<i>Mrs. J. A. Cabell</i> .....	5	00		
Ch. of Ascension S. S. for Af. \$20 00; for Greece \$10 00; China \$10 00; Texas \$15 00.	55	00	<i>Richmond</i> —St. John's Ch. ½.....	16	62		
Mrs. Banyer and Miss Jay, for China.....	200	00	<i>Williamsburg</i> —Parish.....	11	00	214	53
S. M. for Africa, \$10 00; Con- stantinople, \$8 00; gen'l \$7 90	25	00	NORTH CAROLINA.				
St. Bartholomew's Ch. S. S. Xmas off'gs.....	5	25	<i>Hillsboro'</i> —St. Matthew's Co. Xmas off'g. ½.....	5	50	5	50
G. T. Fox.....	25	00	SOUTH CAROLINA.				
W. H. Elphinstone.....	5	00	<i>Charleston</i> —Mrs. H. Wilson.....	25	00		
<i>Sandy Hill</i> —Zion Ch.....	3	50	712	40			
WESTERN NEW YORK.			Monthly Y. Soc. meeting, \$8 06 and \$3 57.....	11	63		
<i>Batavia</i> —W. A. Beaver, for China..	50		St. Stephen's Chapel for Con- stantinople, \$5 00; general, \$3 00; White Cong. for ed. of Dan'l. Coble, Af. \$11 20; S. S. for ed. of Paul Trapier, Af. \$17 37; S. S. for ed. of Nathaniel Bowen, Af. \$5 00; Bible class for do. \$15 00; Col'd. Cong. for ed. of Theo- dore Dehon, Af. \$ 59.....	65	16		
<i>Geneva</i> —Trinity Ch. for Church at Houston, \$20 00; individual, for do. \$6 00.....	25	00	St. Phillip's Ch.....	4	89		
<i>Le Roy</i> —St. Mark's Ch. for Af. \$2 95; for Ch. at Houston \$19 25; S. S. for Af. \$8 c.....	23	05	Mrs. Ann Warley, for Rev. J. W. Miles, Const.....	25	00		
<i>Lockport</i> —Grace Ch. \$2 00; a com- municant, for Af. \$1 00; Greece, \$1 00.....	4	00	<i>Society Hill</i> —Trinity Ch.....	2	00	133	63
<i>Syracuse</i> —St. Paul's Ch.....	14	25	GEORGIA.				
<i>Utica</i> —Trinity Ch.....	71		<i>Augusta</i> —St. Paul's Ch. S. S. ½....	3	65	3	65
Grace Ch. for Ch. at Houston..	2	00	70	51			
NEW JERSEY.			ALABAMA.				
<i>Jersey City</i> —St. Matthew's Ch... 25	49		<i>Dallas Co.</i> —St. David's, Rector's daughter.....	2	00	2	00
<i>Morristown</i> —St. Peter's Ch..... 12	50		OHIO.				
<i>Rahway</i> —St. Paul's Ch..... 3	00		<i>Chillicothe</i> —St. Paul's Ch. for China \$19 50; from children \$10 50	20	00		
<i>Spotswood</i> —St. Peter's..... 3	50	44	49				
PENNSYLVANIA.			<i>Cincinnati</i> —St. Paul's Ch. S. S....	5	00		
<i>Bellefonte</i> —St. John's Ch. \$5 25; S. S. for Af. \$20 00.....	25	25	<i>Dayton</i> —Christ Ch. for China.....	18	00		
<i>Burnsville</i> —Christ Ch. a member, for Af. \$1 00; China, \$1 00;	2	00	<i>Gambier</i> —Harcourt parish, \$22 00; for Texas, \$5 60.....	27	50		
<i>Erie</i> —St. Paul's Ch. ½, \$10 00; S. S. ½, \$1 25.....	11	25	<i>Portsmouth</i> —A friend.....	10	00		
<i>Harrisburg</i> —St. Stephen's Ch. S. S. for ed. of Joseph Howland Colt in Af.....	20	00	<i>Troy</i> —Trinity Ch. for China.....	8	25	93	75
<i>Oxford</i> —Trinity Ch. ½.....	17	74	KENTUCKY.				
<i>Norristown</i> —St. John's Ch. for Con- stantinople.....	24	00	<i>Louisville</i> —St. Paul's Ch. part... 90	00			
<i>Philadelphia</i> —St. James Ch. ½.....	148	96	Christ Ch S.S. for Constantinople	12	50	102	50
St. Andrew's Ch. male col. S. S. for Af.....	21	75	MISSOURI.				
<i>Pottstown</i> —Christ Ch. Xmas col. ½,	5	00	<i>St. Louis</i> —R. P. Williams.....	5	00	5	00
<i>West Whiteland</i> —St. Paul's Ch. S. S. for Af.....	3	50	TOTAL.....	\$2,068	90		

(Total since June 15th, \$16,069 78.)

N. B.—Also received, through Miss H. P. Bradley, a small parcel of articles of clothing, bequeathed by Mrs. Sarah A. Elton, of Providence, R. I., to the African Mission.

# **The Spirit of Missions ;**

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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Vol. X.]

MARCH, 1845.

[No. 3.

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## **Diocesan Annals.**

### **Church in South Carolina.**

URGENT NEED OF MORE LABORERS IN THE VINEYARD.

(Concluded from page 36.)

It is almost superfluous to say, that the same means should be employed as heretofore : that we should go on to distribute Bibles, Prayer-Books and Tracts; that we should continue the missionary stations which still need assistance, and, from time to time, add others to the number. These means have been used with some degree of success. But they have been insufficient to supply the spiritual wants of the interior. The progress of the Church by them has been so slow as to discourage many a heart anxiously looking for her beautiful services. Hundreds of families in the Upper Country, despairing of ever being supplied with the ministry of their choice, and feeling the necessity of connecting themselves with some body of Christians, have reluctantly, and under what they considered an imperative sense of duty, joined themselves to one or other of the societies around them. Their children grow up with all the sympathies, views and feelings of those with whom they associate; and thus are, perhaps for many generations, lost to the Church of their fathers. The desire of having the stated services of the Church among them is known now to exist at several interesting points. The question has been frequently asked by the residents in those places, "If we organize ourselves into a congregation, will a minister be sent us?" The question unfortunately cannot be answered in the affirmative. Where are the men to fill these new and promising locations? They are not to be found. We have not a sufficient number of clergymen to supply our old congregations. The chief want,



therefore, is that of pious, zealous, laborious clergymen. How shall they be obtained?

It is melancholy to yield to the persuasion, that we must wait for the slow process of raising them up one by one, as pious young men finish their education and enter upon the active duties of life. But ought not some special effort to be made for this purpose? Ought not clergymen to look out in their respective flocks, young men and middle-aged men of fervent piety and of suitable talents and education, and laying before them the wants of the Church, and the crying need of more laborers in the harvest fields of our Master, to persuade them by their love of souls perishing in their sins, to lay aside their present occupations, and to enter the more immediate service of Christ? Cannot our Sunday School and other teachers select lads of intellectual promise and of early piety, and cause them to be prepared for this high and holy work? Will not parents more frequently than heretofore dedicate their sons to the service of the temple of the Most High? Above all, ought we not, all of the clergy and of the laity, to send up fervent, incessant, importunate prayer to the Lord of the harvest, that He would send forth more laborers—that He would multiply them tenfold—that He would endue them with zeal, with perseverance, with discretion, with a hearty love of their work—and that He would through their means cause the desert to blossom as the rose? If these means are used—used by the members, as well as the ministers of the Church—used in unwavering faith—used with energy and steady perseverance, then will, in a few years, the Church put on her beautiful garments—then will she go forth as an army with banners—then will her march be ever onward, conquering and to conquer, till her enemies are overthrown, till the forces of sin and Satan are subdued, till Jesus shall reign in all hearts.

In 1810, it became necessary to provide accommodation for a third congregation in the city. This congregation was collected, (as were afterwards two others, St. Stephen's and St. Peter's,) in the building belonging to the French Protestants, then vacant, and placed under the pastoral care of the Rev. Dr. Percy. A spacious and handsome edifice was erected in the suburbs of the city, and called *St. Paul's*. It is built of brick and rough cast. Its founder, Dr. Percy, was an Englishman, an associate of Whitefield, and one of the preachers employed and sent out by Lady Huntingdon. In 1772, he was sent by her to Georgia, whence he came in the following year to Charleston. In 1781 he went to England, and returned to Charleston in 1804. Here he became temporary assistant minister in St. Michael's and St. Philip's Churches, in which capacity he officiated till he took charge of the new congregation of St. Paul's, Radcliffeborough.

In 1818, the Rev. Dr. Bowen\* was elected, as successor to the lamented Dehon, in the double capacity of Rector of St. Michael's Church and Bishop of the Diocese. His father, the Rev. Penuel Bowen, had been a minister among the Congregationalists, but had sought and obtained Holy Orders in the Church. He removed from New England, and took charge of St. John's Parish, Colleton, in 1787, where he resided about a year, and fell a victim to the climate. Nathaniel, his second son, was born in Boston in 1779. Deprived thus early of paternal care, he found in Bishop Smith a true friend and patron, to whom, under God,

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\* See a sermon on his death by Bishop Gadsden.

it was his delight in after-life to express his gratitude. He was educated almost entirely under Dr. Smith's direction, and received from him his degree of A. B. in the Charleston College at the early age of fifteen. To this institution much of his time was afterwards given in the capacity of tutor, of Principal for a time, and of Trustee for many years. Indeed, he was always deeply interested in the subject of education, and was the warm advocate of schools in connection with the Church long before he had any efficient supporters in so good a cause.

His theological studies were prosecuted chiefly under the direction of the Rev. Dr. Parker, then Rector of Trinity Church, Boston, and with the use of his library. He was there admitted to Deacon's Orders in 1800, by Bishop Barr, and to Priest's Orders in 1802. His first employment in South Carolina was as Chaplain of the Charleston Orphan House. As this, however, is not a Church institution, but under the control of the city government, the jealousy of the sects was soon excited, and he retired. The expedient was then adopted of inviting all the Protestant ministers in the city to officiate in their turn, and thus the children are without any pastoral care.

Mr. Bowen was, for a time, the minister of St. John's Church, Providence, Rhode Island, and thence in 1802, was transferred to the assistancy of St. Michael's, Charleston. Here his characteristic reverence for Church order, and freedom from selfish considerations, were illustrated by his refusal to be placed on an equality with the Rector, under the anomalous title of Co-Rector. Subsequently, the Rev. Dr. Jenkins, the Rector of St. Michael's, having been elected to the same office in St. Philip's Church, Dr. Bowen was unanimously elected his successor.

"In 1804," says Dr. Gadsden, "the diocese was reduced, we may say, to its original elements. The Bishop was gone to his rest, no Convention had been held for five years, and there was no Standing Committee existing or acting. The Rev. Mr. Bowen, the youngest minister in it, was one of the principal leaders in the measures for its reorganization. A Convention of the Churches was held in February, 1804; rules for its governance, chiefly prepared by him, were adopted, and he was elected Secretary of the Convention and of the Standing Committee. \* \* \* Having thus provided for the stability of the diocese, he looked to its increase; and, by holding services in vacant parishes, by counselling and assisting their leading men in measures for repairing or building churches and rectories, and for procuring the services of clergymen, he was the means of reviving several old congregations."

In 1809, he accepted the Rectorship of Grace Church, New York, which he held till 1818. To show that his services were highly appreciated there, it may be mentioned that several gentlemen were ready, in order to secure his continuance, to pledge for his family, in the event of their surviving him, the income of a fund of \$10,000.

He was consecrated in 1818, in Philadelphia, by Bishop White, of whom he always spoke in terms of the profoundest veneration and warmest love. In the office of Bishop, he presided over the diocese for more than twenty years, commanding the respect of all by his gravity and sincerity, his profound learning and singular insight into human character, and the affection of many by his kindness

and urbanity. His manners were those of the finished Christian gentleman, grave, natural, dignified, and self-possessed.

“ From boy-hood, his health was often interrupted. Change of climate, long voyages and journeys, the skill of several eminent physicians, and remarkable carefulness as to diet and exposure, afforded him temporary relief, but he, for no very long time, had vigorous health, and his sufferings were various; now protracted, now acute. But his studies, his labors, his services, were never relaxed. He has been known to climb a flight of stairs on his hands and feet, when he was too infirm to walk erect, in order to administer the consolations of religion to the sick of his congregation. He was to the last a close student, a wide and various reader, not only in theology, but in the general literature of the day, and an acute and discriminating thinker. Ecclesiastical history was a branch of theological knowledge, in which he particularly excelled. In it his attainments were remarkably extensive and accurate. His knowledge of the classics was extremely accurate, and his skill in Latin composition above mediocrity. His piety was silent, reserved, retiring, but humble and earnest. Of his physical sufferings he had an extreme aversion to speak, except in the confidence of intimate friendship. Often, the writer is satisfied, by opportunities of confidential converse, not accorded to many, when he seemed to be harsh in manner, it was but the involuntary distortion produced by sudden and acute pain. With peculiarities, which were never concealed, he was a good man, a faithful pastor, and an excellent Bishop. The writer, with many others, can remember him only with the affectionate veneration due to a father in Christ. He expired, after a short illness, in 1839, almost with his dying breath saying, “ I know in whom I have trusted, and am at peace.”

*Succession of Bishops in South Carolina.*

1. The Rt. Rev. Robert Smith, D. D., was consecrated in Christ Church, Philadelphia, on Sunday, Sept. 13, 1795. Died Oct. 28, 1801.
2. The Rt. Rev. Theodore Dehon, D. D., was consecrated in Christ Church, Philadelphia, on Tuesday, Oct. 15, 1812. Died Aug. 6, 1817.
3. The Rt. Rev. Nathaniel Bowen was consecrated in Christ Church, Philadelphia, on Thursday, Oct. 8, 1818. Died Aug. 25, 1839.
4. The Rt. Rev. Christopher Edward Gadsden was consecrated in Trinity Church, Boston, on the first Sunday after Trinity, (Jan. 21,) 1840.

*List of Parishes and Churches in the Diocese of South Carolina, with the dates of their foundation annexed, and notitia of their present state.*

1. *St. Philip's* (original church built 1681,) parish, Charleston city, 1704.—A large and wealthy congregation. Communicants, 289 white, 140 colored—total 429.
2. *St. James's*, parish, Santee, Charleston district, 1706.—Without a minister. Has a church at Wambaw, and another at Echaw.
3. *St. Andrew's*, parish, Colleton district, 1706.—A winter congregation only. Communicants, 26 white, 16 colored—total 42.
4. *St. Bartholomew's*, parish, Colleton district, 1706.—Has two places of worship, the summer retreat being at the large village of Walterborough.

5. *Christ Church*, parish, Charleston district, 1706.—An old but feeble parish, at present supplied with stated services by a lay-reader. Two places of worship, the summer retreat being opposite Charleston.

6. *St. James's*, parish, Goose Creek, Charleston district, 1706.—Congregation nearly extinct. Church, of brick, built before the Revolution, and about to be repaired.

7. *St. John's*, parish, Berkley, Charleston district, 1706.—Two churches, of brick, both built before the Revolution, viz: *St. John's Church*, near Biggin creek, (the parish church, and the second erected on that spot,) and a chapel near Strawberry ferry. Also, a chapel of wood at Whiteville, a summer retreat. Communicants, 41 white, 149 colored—total 190. Has a rectory, with a small farm attached, glebe lands, which yield nearly the whole support of the rector, and some other funds.

8. *St. Thomas's and St. Dennis's*, parish, Charleston district, 1706.—Has very large funds, chiefly for the support of a free school. Is only a winter congregation. Communicants, 15 white, 50 colored—total 65.

9. *St. Paul's*, parish, Stono, Colleton district, 1706.—Has a large parish church, in which there is service during the winter and spring. In the summer, the rector and most of the flock attend at *St. Paul's Church*, Sumnerville, (see 46.) Communicants, 17 white.

10. *St. Helena's*, parish, Beaufort, Beaufort district, 1712.—A large and respectable congregation, liberal to all objects of public benevolence. Communicants, 121 white, 50 colored—total 171.

11. *Prince George's*, parish, Winyaw, Georgetown district, 1721.—Has considerable funds, but not sufficient for the salary of the rector. Communicants, 50 white, 20 colored—total 70.

12. *St. John's*, parish, Colleton, Charleston district, 1734.—Congregation respectable for numbers and wealth. Communicants, 62 white, 319 colored—total 381. The rector has been blessed by the addition of numbers of blacks to the Church.

13. *Prince Frederick's*, parish, 1734, Chapel Peedee, Georgetown district, 1838.—An old congregation, lately revived. Numbers small, but the field of labor among blacks inviting.

14. *Prince William's*, parish, Beaufort district, 1745.—Communicants, 33. Two places of worship, Sheldon, and the chapel at McPhersonville.

15. *St. Michael's*, parish, 1751, Charleston city, (church built 1761.)—One of the most important congregations in the diocese. A rector and assistant minister. Communicants, 285 white, 33 colored—total 318.

16. *St. Mark's*, parish, Clarendon, Sumter district, 1757.—Communicants, 40 white, 5 colored—total 45.

17. *All-Saints'*, parish, Waccamaw, Georgetown district, 1767.—A new church now in progress. The rector has been particularly successful in the religious instruction of the blacks. Communicants, 38 white, 142 colored—total 180. Has a church, chapel, and a place for worship at the summer retreat.

18. *St. Luke's*, parish, Beaufort district, 1767.—Has two churches, one at Bluffton, a summer retreat. Communicants, 20 white, 24 colored—total 44.

19. *St. Matthew's*, parish, Orangeburgh district, 1768.—Congregation small. A parish church, and one at the summer retreat, at Totness.

20. *St. David's*, parish, 1768, Church Cheraw, Chesterfield district, 1820.—An old parish, organized before the Revolution. Becoming extinct, it was revived in 1820, and is now in a flourishing state.

21. *Church on Edisto Island*, parish, Colleton district, 1774.—Congregation consisting of planters and their families. Has a healthy summer retreat, with a chapel, besides the church used in winter. Communicants, 39 white, 50 colored—total 89.

22. *Claremont Church*, Stateburg, Sumter district, 1788.—A healthy residence. Communicants, 30 white, 63 colored—total, 93.

23. *St. Helena Church*, St. Helena Island, Beaufort district, —.—Has a summer retreat and two churches.

24. *Pineville and Upper St. John's*, Charleston district, 1807.—Has three churches and a large village, Pineville, formerly very healthy, but not so considered now. Communicants, 42.

25. *St. Paul's Church*, Radcliffeboro', Charleston Neck, 1810.—A large and handsome church in the suburbs of the city. Has a rector and assistant minister. Communicants, 232 white, 57 colored—total 289.

26. *Trinity Church*, Columbia, Richland district, 1812.—A very important station on account of its being at the capital of the State, and seat of the College. Congregation flourishing. Communicants, 85 white, 7 colored—total 92.

27. *North Santee Church*, Georgetown district, about 1817.—Congregation nearly extinct.

28. *Grace Church*, Sullivan's Island, Charleston district, 1817.—Chiefly a summer residence.

29. *St. Paul's Church*, Pendleton, Anderson district, about 1821.—Frequented by low-country planters in summer, but service held nearly or quite the whole year.

30. *Christ Church*, Greenville, Greenville district, 1825.—Frequented by low-country planters and others in summer, but service held the whole year.

31. *Grace Church*, Camden, Kershaw district, 1830.—Situated in a town of considerable trade.

32. *St. James's Church*, James' Island, Charleston district, 1831.—Congregation small, there being many Presbyterians, or Congregationalists, on the Island. Has a healthy summer residence and two churches.

33. *St. Peter's Church*, Charleston city, 1833.—A zealous and increasing congregation. Has a lecture room and a parochial school. Communicants, 188 white, 30 colored—total 218.

34. *Trinity Church*, Society Hill, Darlington district, 1833.—Congregation small. A prospect of organizing another in the neighborhood.

35. *Christ Church*, Wilton, Colleton district, 1834.—Congregation not large, but a wide field for labor in the religious instruction of negroes.

36. *Holy Trinity Church*, Grahamville, Beaufort district, 1834.—Communicants, 24 white, 26 colored—total 50.

37. *Trinity Church*, Edgefield, Edgefield C. H., 1835.—Has a temporary minister.

38. *St. John's Church*, Fairfield, Winnsborough, 1839.—Congregation new, but promising. Service held at two or three other places in the district.

39. *Trinity Church*, Abbeville, Abbeville C. H., 1842.—But just supplied with a rector. Church used in its unfinished state.

40. *Church of the Messiah*, North Santee, Georgetown district, 1842.—A winter congregation only.

41. *Church of St. Thaddeus*, Siken, Barnwell district, 1842.—Has a beautiful church, but as yet no stated minister.

42. *Emmanuel Church*, Landsford, Chester district, 1843.—No church building, and yet entirely Missionary ground.

43.\* *St. Stephen's Chapel*, Charleston city, 1822.—A free chapel, highly useful to the poor. Congregation overflowing.

44.\* *St. John's Chapel*, Hampstead, Charleston Neck, 1839.—Congregation not large, but increasing.

45. *St. Philip's Church*, Bradford Springs, Sumter district.—A summer retreat. No minister. It has not yet applied to be received into union with the Convention.

46. *St. Paul's Church*, Sumnerville, in St. George's parish.

Those two marked with an *asterisk* (\*) are not entitled to a representation in the Convention, being Mission congregations.

### Indians.

It must prove a source of gratification to our communion generally, that the very first recommendation of the Board of Missions to the General Convention in its Third Triennial Report, is the provision of the Episcopate for the native tribes in the Indian Territory.

The canonical action necessary to carry the *recommendation*\* into effect, taken in other cases was withheld in this, but the judgment of the Church's Missionary organ on the question remains; to be followed up, we trust, by the necessary enactments when the *expediency* of the measure becomes more generally manifest. To illustrate and enforce this, is the object of the brief remarks which follow.

1. For whom does the Church aim to make provision? We answer, for a RACE of men within the jurisdiction of the United States, and without the limits of existing dioceses.

Not for any one tribe in particular, nor for all the tribes within the "Indian Territory," distinctively so called, though that is proposed as the theatre of the Church's

\* It was resolved by the same, that the proposition for endowing the Episcopate to the Indians with the capital sum of \$20,000 be kept before the Church, and also that subscriptions be solicited for the present support of the Indian Episcopate until the endowment of the same is completed.

† Ninety thousand souls in all.

operations, but for all without the dioceses and within our limits, by the extension of which the number may be swelled from 300,000 to more than a million.\*

An aim less comprehensive will not meet the demands of justice, of charity or we may say charity winged by justice. Our commission from the Head of the Church embraces them all, to the extent of our ability.

This view sufficiently answers the objection drawn from the light in which this tribe basks, or the darkness which shrouds another. Where the Church finds a degree of civilization, she presses it into her service for further advances; where special difficulties oppose, she modifies her agency or bides her time. Were any tribe in the "territory" particularly Christianized, which is not the fact, she would rejoice that materials were somewhat prepared for her further aggressions.

2. Our aim then being to Christianize a race—that race broken up into tribes, some agricultural, others in the hunter state, not unfrequently inimical to each other, speaking different languages, occupying positions more or less accessible, differing too in resources—our own resources limited—what plan, simple, efficient, economical, comprehensive, *feasible*, shall we adopt?

Send out a sufficient number of presbyters and deacons to effect the object; or at least send out some to make a commencement? We have neither the means nor the men. Had we both, the jealousies on the part of those we would benefit, of a resident white ministry, would render it inexpedient for us to act in that way.

But *partial* results would follow the mission of one, two, or more. As an experiment it is not needed, for were success the measure of duty, and the motive to it, we might point to our Mission at Duck Creek as conclusive. *Native agency* must be relied on. How shall this be secured and prepared? The foundation should be laid in a system of female schools, the entering wedge of civilization and religion; to be followed up by a central school for boys.

This requires us to fix upon some readily accessible territory, in which facilities may be enjoyed for commencing operations. "The Indian Territory" satisfies all the conditions.

By whom shall the schools be conducted?

The *managing* objects sought determine this: the farm, the dairy, mechanical operations, as well as construction in letters—lay agency then, a layman's family, with female assistant for each, female school, and a sufficient number of families for the central boys' school.

Can such be obtained? We venture to say, Yes.

3. But to begin, sustain and advance this system, and secure its main object, the gift of the Church and its blessings to the race, what further agency is necessary?

The confidence of the Indians must be gained, and their own resources drawn out and applied. These resources have been derived from the forecast and humanity of the Government in granting annuities† or lands for purposes of education,

\* The number in North America has been estimated at four millions. England will care for those in the North-West, but America must "send" to the South-West.

† That annuities have often proved a curse rather than a blessing, is to be attributed to the mode of distribution, and evil agencies attending it—not to benefaction itself.

or for their benefit generally, which they may be, as they have been, induced to apply specifically to this object.

The co-operation of agents of the Government, civil or military, resident in their midst, should be secured. This agency is incidental to the relation in which the Government stands to the Indian, who are its wards, and in some shape or other will be continued until they assume the entire management of their own concerns, and will always be found efficient in its influence for good or evil, as it falls in or not with the efforts of Christian bodies in their behalf.

The sanction and co-operation of the authorities at Washington must be enjoyed. Government has invited Christian bodies to enter with it on this good work, and distributes among them the funds it holds applicable thereto, in what it deems a just proportion. Through the Indian Bureau are dispensed the various facilities Government can extend for carrying on education and civilization.

The Church, acting in concert with Government, its agents on the spot, and the Indians themselves, must have its resources unlocked and applied. Its ear, if not opened, must be opened by one who is familiar with the workings of the whole system, and can state its progress—one who will be listened to with deference, and who can see to it, that amid the often conflicting claims of other objects, *this* is not overlaid, and secure for it, when once entered upon, a just share of the Church's nurture.

But, finally, when the fruits of the system develop themselves, there must be one who can gather them for the Church and the Church's extension, commission catechists, deacons, presbyters, consecrate churches, administer discipline, &c.

Is it not evident from this hasty and cursory glance, that a *Bishop of the Church*, having no other cure—enough this surely—must be the Church's agent. A layman, deacon, presbyter, might perform some of the necessary functions, but on no one less than a Bishop should or can the burden of them all be laid, and he should have an Assistant Bishop so soon as a native helper could be consecrated.

4. Can this aim, sought through this plan, by the proposed agencies, (*Deo juvante*,) be realized?

No doubt it will require time. Men impatient for results may say this is a slow process. It will be so truly; but will it not be in advance of all plans heretofore tried, none of which have yet resulted in the gift of an Indian Church to the Indian Race!

Let us trace the successive steps in the developement of the plan.

The Bishopric is endowed, or his present support, till the endowment is effected, secured. He first possesses himself fully of Indian history—the treaties they have made with Government—the past and present efforts of various Christian and benevolent societies in their behalf—explores the country with the sanction of Government, even to the Pacific, visiting particularly every tribe within the "Indian Territory," every agent, every garrison—examines closely the best sites for schools, and for the central school. Where the ground is not preoccupied, calls councils to interest the tribes, in the appropriation of treaty or other funds for female schools, in the selection of trustees, in incipient measures for the erection of



school-houses, visits the seat of Government, reports the results of his exploration, obtains the sanction for the proposed schools, the appropriation of such funds as it may see fit to entrust to the Church for purposes of civilization and education. He then, in connection and consultation with the Board of Missions, or its Committee, digests a minute plan of operations, which, if he should be cut off, his successor could take up at the point he left it, and carry it on to completion, embracing the whole field, and settling our policy for at least thirty years, including the preparation of books, course of instruction, &c. After which he visits the Churches (as many of them as possible), and unfolds the plans of the Mission—secures from them and their Sunday Schools the necessary families and funds—returns to the Indian Territory—establishes the female schools, and, when they are in successful operation, (by which time he will have sufficiently acquired the confidence of the Indians and an acquaintance with their families,) he can select proper youth for his central boys' school,\* and to it devote his energies (assisted by the requisite number of Christian families) and prepare the pupils for positions of influence, for agriculture, for the mechanical arts, for teachers, catechists, and holy orders.

And thus, on the spot, by excursions through the Indian country, by visits to the seat of Government, and to the Churches at the East, the work would be advanced to such a point that the CHURCH IN THE WILDERNESS could sustain and perpetuate itself.

We never could understand why the claim of North American Indians (Heathen,) to receive the Gospel from North American Christians, should be considered secondary to that of Heathens thousands of miles off. The providence of God led our fathers to these shores, doubtless to confer as well as to receive good—as much to teach the untutored Indian the way to Heaven as to secure a Christian home for themselves, and lay the foundation of a Christian state, for the benefit of the world. His providence, too, has permitted (or they would not have been here) hundreds and thousands of Heathen Africans, and their descendants, to dwell in our midst; and we, their sons, enjoying the labour of the one class and the land of the other, without any apparent compunction turn our backs upon them, to hunt up "Turks and Infidels" thousands and thousands of miles from us. We respectfully urge that there is a *first* duty to the Heathen in America, and appeal to the common sense of every man if it be not so.

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### Miscellaneous.

(From a Sermon preached Nov. 10th, in St. Michael's Church, Charleston, S. C.  
by the Rector.)

"Lastly, let me speak of the measures for the *extension* of the Church. Of

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\* The pupils for *this* school would be drawn from the various tribes of the continent,—a sort of propaganda.

these the two most effective are the provisions for carrying the order of Deacons back again to its primitive place,—and for sending Bishops to the borders of, and far beyond, our own land.

It would have gladdened your hearts to witness the enthusiasm with which the first of these measures was greeted. It had been before the Church ever since the previous Session of the General Convention,—and was early under consideration in the House of Bishops, who, we were told, had its adoption much at heart. It soon came down to the lower House in the shape of a canon, but was set aside at first for other business of a more urgent nature. Meanwhile, at a meeting held in public, the Western Bishops, in representing the wants of their dioceses, pleaded earnestly for just such a set of men as are contemplated by this canon—men not illiterate or uneducated, but who with lesser qualifications in these respects, and particularly without classical attainment, would yet be “apt to teach,” and being experienced in the habits of the persons dwelling in the more secluded portions of our country, could go in and out familiarly among them, bringing “the Gospel in the Church” more closely to the homes and hearts of “plain people.”

Quickened by this representation, the Southern deputations were urgent for the measure, which we saw would supply us also with precisely the class of persons that we need for the instruction of our slaves—persons born or bred among us, inured comparatively to our summer climate, possessing the confidence of our planters, and acquainted with the very peculiar modes of speech, and thought, and feeling among our negroes. We saw clearly that under judicious restrictions such persons might be of eminent advantage in imparting the sound knowledge, and giving a relish for the spiritual worship, which, as Churchmen, we must desire should be participated in—by our dependants.

And delightful was it to hear, next, a response from the Northern Clergy, especially of the cities, who hailed the proposal as the best of means for furnishing them with suitable assistants, who might “search for the poor” of their respective congregations, “visit the sick, and intimate their estates, names, and places unto the curate, that by his exhortation they might be relieved with the alms of the parishioners.” It is the very thing, they said, designed by our ordinal for deacons, and that too, which, above all others, we have been wanting in our Churches; some mode of getting at the poor, who, to our shame and sorrow, have been hitherto almost excluded from our places of worship; partly because the rectors of large congregations, from the multiplicity of duties devolved upon them, have had neither time nor strength to go forth in search of the humbler sheep of the flock of Christ. But give us each a deacon, one or more, to help us in the *details* of this work, and we count on gathering-in the “halt, and the lame, and the blind,” to the marriage supper of the Lamb. We are confident that the Gospel will again be “preached to the poor,” as of old, by the Church—and the reproach be done away from us, that ours is not the spiritual abode of those whom the Saviour hath chosen as “heirs of His kingdom,” but of the worldly and the fashionable, of whom He has warned us that “it is easier for a camel to go through the eye of a needle,” than for such to be saved. In bright prospect of so glorious a change in the character of our Church, there was scarcely any other feeling than of joy at the proposal. It was agreed to, almost unanimously, amid congratulations on all sides:—and wherever since we have heard expressions of opinion, they have been of warm approval.

For ourselves, we avow that of all the doings of the Convention, not one came home so touchingly to our heart as this.”

#### Responsibility of the Clergy.

*Messrs. Editors.*—The communication from “A Presbyterian of Connecticut,” which appeared in your last num-

ber, is both true and timely, both definite and comprehensive. It is not so much with a view to add anything thereto, as to fix the attention of your

readers once more upon the suggestions therein contained, that I take the liberty of addressing you.

I take it upon me to reply without hesitation to the questions of your Connecticut correspondent.

The Ministers of the Church, each in his own parish, *should* be the only agents required for the work ; that is, in consistency with the position our Church has assumed.

The greatest deficiency in our present system *does* consist in the want of efficiency on the part of our clergy in regard to the whole subject. As to their *responsibility*, that rests upon them—they cannot shake it off. It has been laid upon them by the General Convention of 1835 ; and one of two things they must do—either neglect it, and so cause their own people and the whole Church, and the poor unconscious Heathen, to suffer because of *them* ; or discharge their duty in the matter, and so refresh and benefit themselves and their people, and the Church at large, and all the countless multitudes to whom God, in his good providence, now gives them the *opportunity of doing good*. And yet a large proportion, (*how large* we will not say, lest we should seem to be willing “accusers of the brethren,”) yet a *very large* proportion of our congregations do nothing—literally and absolutely nothing—towards discharging the responsibility which rests, and must rest, upon them in the relation they sustain to our Board of Missions. The question, then, immediately occurs, “How are these brethren and congregations, seemingly so *unaware* of what may rightly be expected from them,—how are they to be reached and influenced ?” Certainly in the manner your correspondent suggests—through their Bishops. Further remarks on this point would appear unseemly, if coming from any but one who himself fills the Episcopal office.

Of one thing all may feel confident : that if the system of making our clergy *the* agents for this work were only *acted upon*, it would be appreciated and persevered in. The liberty of appropri-

ating their offerings to any specific object, gives to each individual member of our Church all the freedom of choice he can reasonably desire, and affords full opportunity for the cultivation of expression of that special attachment to any particular branch of the work which is not only allowable, but highly desirable.

As to the proportion in which each congregation should be expected to contribute, our own view is, that an average proportion, estimated according to the number of communicant members in each Church, should be—we will not say assessed upon them, but—furnished by them. This is not a matter in which it is well to talk of *taking* the Churches ; though we have heard many suggestions to that effect. Offerings to the treasury of the Lord must be *free-will* offerings, not *exactions* ; else that greater blessing which our Lord himself has declared to rest on the giver than on the receiver, is lost. It is a sad and weary task, and withal of little profit, to reprove and rebuke, and complain of those who come short of their duty—their acknowledged duty—in this matter. Perhaps, in addition to the Episcopal exhortations to which reference has been made, a kind, paternal letter of remonstrance to some delinquent brother, a well-timed word of remark in our occasional intercourse, the publication from time to time of such a letter as that with which your Connecticut correspondent has favored us, an address now and then to the scholars and teachers of our Sunday Schools on the subject—these and similar means, diligently and affectionately employed by those who have the subject much at heart, would tend greatly to remove the unconcern and apathy which so unhappily exists.

It is from a conviction, Messrs. Editors, that our pastors and people would show themselves to be far more willing than now appears to be the case, if only their responsibility to the Board were conscientiously considered, that we have thus endeavored, through your columns, to draw their attention once more to this most important subject. D. V.

### Intelligence.

The Right Rev. G. W. FREEMAN, D.D., has left Newcastle, Del., for New Orleans, *en route* to Texas; in which country he intends to make a hasty visitation before proceeding to Arkansas. He hopes to be in New Orleans by the first of March, and to return there again early in April, till which time all letters to him may be directed to that place; after that to Little Rock, Arkansas, until further notice.

We would also inform the friends of that Mission, that any packages of books, &c., intended for distribution by the Bishop in that region, may be addressed to the care of Messrs. Kennett & Dix, New Orleans, to be forwarded thence to Little Rock, to Mr. L. Reardon.

The Treasurer has thought it advisable to send the Missionaries a check for their salaries, for the quarter ending January, 1845. Although this has almost exhausted the Treasury, it is confidently believed that the friends of Domestic Missions will enable the Committee to meet, as promptly, the salaries of the ensuing three months, which become due on the first of April.

In connection with this subject, we publish a letter, which will give some idea of the difficulty that many of the Missionaries must experience, by the long interval between the payment of their stipends, in many instances but small, and especially in the winter months.

Rev. and Dr. Brother: Your draught reached me in safety, notwithstanding its being directed to ———. The tear of the Missionary, dropped in the sight of God, will be to you a reward. The uniform kindness of ——— sometimes almost distresses me; my

situation is a peculiar one; as an itinerant, my services being necessarily limited to each congregation, I appear to be shut out from all claim upon the people to whom I minister,—at the same time my expenses are heavy. To give you one instance: I have been ten times, this year, to ———; with the greatest economy, it costs me \$2 a trip, even though I ride upon my own horse; and whether there or elsewhere, my pittance is taxed every week. As respects myself, I can say, I have learned to suffer need; but, blessed with health and strength, I have little cause of complaint.

You say that a note, stating the necessity of the case, will probably procure for me a quarterly remittance; but surely, my dear brother, the case will plead for itself! Can it be that actual distress alone must be exhibited to awaken—what? sympathy? The Church, in furtherance of her Lord's prayer, sends us to enlarge his kingdom,—to gather his dispersed sheep:—can the mother expect her infant children to support themselves? and will nothing but their cries for bread call her to her parental duty? Oh, my brother, there is a dividing line between worldly sense and spiritual being. The sorrows and privations of the poor Missionary will sometimes stretch themselves across that line, and teach him that did he hope only in this world, he is of all men the most miserable; but the Spirit of Him who has sent him forth throws back obtruding cares! We dare not expose our sufferings;—we have entered upon them voluntarily;—and as they pass, they seem but as clouds veiling a summer's sun. If the rough truth of my own situation be required. I can assure you that had ——— retained what is his due, I should not have possessed wherewith to buy bread. My last draught was absorbed in necessities gone by—and this is my present position. I have just received a supply of books, &c., and paid nearly \$15 for the freight.

I remain, Rev. and Dr. Brother, your servant in Christ, ———.

Rev. N. S. Harris.

**Changes.**

*Delaware.*—The Bishop has appointed the Rev. J. A. CHILDS to the stations of Lewes, St. George's Chapel, and Dagsboro', from January 1st, 1845.

*Kentucky.*—The Bishop has appointed the Rev. W. D. HARLOW to the vacant station of Elizabethtown, from February 1st, 1845.

*Illinois.*—The station of Springfield having become self-supporting, the Rev. Mr. DRESSER's name is withdrawn from the list of Missionaries in that diocese.

*Michigan.*—The Rev. R. G. COX has resigned the station at Battle Creek since November last.

*Missouri.*—The Bishop has appointed the Rev. C. S. HEDGES to the station of Jefferson City, the Rev. W. BERTON having been unavoidably detained in this city. Mr. H. entered upon his duties there in Dec., 1844.

*Liberal Donation.*—We have much pleasure in laying before our readers the accompanying note, addressed to the Treasurer of this Committee:

MOUNT HOBART,

Jan. 22, 1845.

My dear Sir: The above was received this morning and I hasten to forward it. It was enclosed in a note with these words: "Dear and Rev. Sir,—Having noticed in the 'Banner' an appeal of the Bishops assembled in New York, in behalf of Domestic Missions, and being desirous to contribute my mite, herewith enclose you one hundred dollars, to be applied to that purpose, hoping to be able to aid each semi-annual payment to the Missionaries with a similar amount, as long as I am spared in health.

"Remain very respectfully and affectionately yours,

"A Friend to Domestic Missions."

I trust you will receive this safe, and am very truly and respectfully yours,

GEORGE UPFOLD.

Thos. N. Stanford, Esq.

**Acknowledgments.****TRUST FUNDS.**

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

1844	
Dec. 6—St. Paul's, Cincinnati, for the Jews,	\$2 25
10—Jubilee College, from Zion Church, Little Neck, L. I. ....	18 13
Madison, Indiana, Church building, from T. ....	1 00
Donation of Mrs. J. Rider, of Portsmouth, N. H. for Indians, \$10;	
Jews, \$10; Jubilee College, \$10.	30 00
Jan. 3—A Lady of St. Mark's, Lewiston, Pa. per Bishop Chase. ....	2 50
11—For the Jews, from Mrs L. Longworth, Cincinnati, Ohio. ....	10 00
15—S. S. of the Church of the Ascension, for Racine, \$10; Nashotah, \$10. ....	20 00

27—Ladies' Missionary and Charitable Society of Trinity Ch. Portland, Ct. for Nashotah. ....	34 00
Feb. 3—St. Luke's, Germantown, Pa. for do. ....	25 00
Do. for Columbia Institute. ....	25 00
St. Peter's, Philadelphia, for do. ....	2 50
Do. for Jubilee College. ....	10 00
Do. for Nashotah. ....	69 06
10—Part offerings of St. Mark's Ch., N.Y., for Mr. Drummond's horse, ....	10 00
	<u>\$249 44</u>

**DOMESTIC MISSIONS.**

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th January to 15th February, 1845:

MAINE.	
Gardiner—Christ Ch. . . . .	\$42 12 542 1
NEW HAMPSHIRE.	
Claremont—Trinity S. S. ....	5 60 5 60
MASSACHUSETTS.	
Andover.—Christ Ch. X. off'gs S. S. ....	7 81

<i>Boston</i> —Christ Ch.....	2 00		<i>Mount Savage</i> —Christ Ch.....	2 62	
Do. X. off'gs S. S. . . . .	2 50		<i>Prince Geo. Co.</i> —Queen Ann's pa. ½	31 99	
St. Paul's.....	13 50		St. Matthew's and St. Marks..	69 31	
<i>Chelsea</i> —St. Luke's.....	7 00		St. John's.....	7 00	
<i>Gt. Barrington</i> —St. James.....	12 00		St. Paul's, ½.....	12 27	
<i>Hanover</i> —St. Andrew's.....	6 00		<i>Do. and Charles Co.</i> —St. Johns, ½..	34 85	
<i>Roxbury</i> —St. James', X. off'gs S. S.	10 41		<i>Somerset Co.</i> —Spring Hill pa. ½....	5 00	
<i>Taunton</i> —St. Thomas'.....	36 00	97 22	<i>Talbot Co.</i> —St. Michael's, ½.....	30 00	
			Severn Ch. ½.....	3 92	
			<i>Washington, D. C.</i> —St. John's, ½..	16 78	
<b>RHODE ISLAND.</b>			<i>Washington Co.</i> —Christ Ch. ½.....	20 00	
<i>Bristol</i> —St. Michael's.....	11 14		<i>Worcester pa.</i> —St. Paul's.....	6 55 446 27	
<i>Wickford</i> —St. Paul's, ½.....	5 25				
Do. S. S. ½.....	1 75		<b>VIRGINIA.</b>		
A Lady, for the West.....	1 00	19 14	<i>Charlottesville</i> —Rev. R. K. Mead, ½.	15 00	
			<i>Cumberland pa.</i> —St. John's.....	8 00	
<b>CONNECTICUT.</b>			<i>Fredericksburgh</i> —Fem. S. S.....	2 57	
<i>Branford</i> —Trinity S. S. ½.....	0 74		<i>Meads pa.</i> .....	20 00	
<i>Bridgewater</i> —St. Mark's.....	8 20		<i>Mecklenburgh</i> —Mrs. M. Neal.....	4 00	
<i>New Haven</i> —Trinity, a Lady.....	6 00		<i>Northampton Co.</i> —Hungars pa.....	30 00	
Do. X. off'gs S. S. . . . .	19 50		<i>Raleigh and Dale pa.</i> —½.....	18 50	
<i>North Haven</i> —St. John's.....	2 50		<i>Russell pa.</i> —½.....	10 00	
<i>Reading</i> —Christ Ch.....	12 37		<i>St. Ann's and So. Farnham pa's.</i>	19 50	
<i>Saybrook</i> —Grace Ch.....	5 00	54 31	<i>Staunton</i> —Trinity.....	50 00	
			W. S. Richardson.....	5 00	
<b>NEW YORK.</b>			A Lady.....	50 183 07	
<i>Brooklyn</i> —Mrs. Dows.....	3 00		<b>NORTH CAROLINA.</b>		
<i>Cooperstown</i> —Christ Ch.....	12 18		Rev. M. A. Curtis, per J. A. Sparks.	1 00 1 00	
<i>Glens Falls</i> —Ch. of the Messiah. }	7 00		<b>SOUTH CAROLINA.</b>		
<i>Sandy Hill</i> —Zion Ch.....	7 00		<i>Beaufort</i> —St. Helena pa. for Ga.....	68 62	
<i>Goshen</i> —St. James'.....	23 54		<i>Canden</i> —Grace Ch.....	15 75	
<i>Hobart</i> —St. Peter's.....	2 50		<i>Charleston</i> —St. Michael's.....	46 62	
<i>Hudson</i> —Christ Ch.....	12 00		Some Members of do. for		
<i>Islip</i> —St. John's.....	14 53		Richmond, Ind.....	100 00	
<i>New York</i> —St. John's S. S.....	1 29		Rev. Mr. Dehon, do.....	20 00	
Ch. of the Ascension.....	435 65		Mrs. Parker, do.....	10 00	
Do. do. S. S. of which			St. Philip's, of which \$11 is		
\$20 is for slaves.....	60 00		for Indian Missions.....	75 00	
St. Bartholomew's S. S.....	3 00		Society of Colored Persons.....	16 00	
St. ark's, of which \$32 25 is			<i>St. Stephen's and St. John's.....</i>	155 00	
for Ark. \$20 for Mo. \$12 for			<i>Winyato</i> —Prince George's.....	6 50 514 69	
Ill.....	64 25		<b>GEORGIA.</b>		
<i>Norwich</i> —Emmanuel.....	3 00		<i>Savannah</i> —Christ Ch. for support		
<i>Walden</i> —A Miss'y Box.....	1 00	642 94	of an Indian child.....	13 00 13 00	
			<b>FLORIDA.</b>		
<b>NEW JERSEY.</b>			<i>Tallahassee</i> —St. John's.....	62 50 62 50	
<i>Salem</i> —St. John's.....	5 00	5 00	<b>MISSISSIPPI.</b>		
			From R. H. R.....	10 00 10 00	
<b>PENNSYLVANIA.</b>			<b>LOUISIANA.</b>		
<i>Bellefonte</i> —St. John's S. S. ½.....	1 00		<i>St. Francisville</i> —Grace Ch.....	70 00 70 00	
<i>Chester</i> —St. Paul's.....	7 00		<b>KENTUCKY.</b>		
<i>Chester Co.</i> —An Episcopalian.....	100 00		<i>Danville</i> —Trinity.....	12 00	
<i>Greenburgh</i> —Christ Ch.....	3 00		<i>Henderson</i> —St. Paul's, ½.....	5 00	
<i>Harrisburgh</i> —St. Stephen's S. S.....	5 00		<i>Louisville</i> —St. Paul's.....	3 00 20 00	
<i>Holmesburgh</i> —Emmanuel S. S.....	2 45		<b>OHIO.</b>		
Pennepeck branch do.....	2 62		<i>Circleville</i> —A Lady.....	1 75	
<i>Honesdale</i> —Grace Ch.....	5 00		<i>Cincinnati</i> —St. Paul's S. S. ½.....	5 00	
<i>Marcus Hook</i> —St. Martin's.....	34 50		<i>Lower Sandusky</i> —St. Paul's.....	2 25	
<i>Philadelphia</i> —Christ Ch.....	100 00		<i>Medina</i> —St. Paul's.....	10 00 19 00	
St. Luke's, fam. offering.....	10 00		<b>INDIANA.</b>		
St. Peter's.....	200 00		<i>Jeffersonville</i> —St. Paul's.....	5 00	
Trinity S. S. ½.....	13 10		<i>Lafayette</i> —St. John's.....	21 10 26 10	
Per Rev. N. S. Harris, from 2			<b>ILLINOIS.</b>		
children.....	44		<i>Springfield</i> —St. Paul's, Xmas col.....	14 63	
From S. B. B., ½.....	25 00		<i>Waverly</i> —Mr. Alis.....	1 00 15 83	
<i>Pittsburgh</i> —A Friend to Dom. Miss.	100 00	609 11	<b>MICHIGAN.</b>		
			<i>Detroit</i> —St. Paul's S. S. ½.....	11 00 11 00	
<b>MARYLAND.</b>			<b>MISSOURI.</b>		
<i>Alleghny Co.</i> —Emmanuel pa. ½....	9 79		<i>St. Louis</i> —Christ Ch.....	155 77	
All Hallows' pa. ½.....	5 00		St. John's.....	15 00	
<i>Baltimore</i> —During Convention, St.			Sunday Schools of Christ, St.		
Paul's, ½.....	17 25		Paul's, and St. John's Chs..	18 00 188 77	
St. Stephen's.....	5 31		<b>MISCELLANEOUS.</b>		
<i>Baltimore Co.</i> —St. Timothy.....	9 62		A Friend to Miss. per D. Dana Jr... 5 00 5 00		
St. James'.....	10 00				
<i>Carroll Co.</i> —Ascension Ch.....	10 00		<b>TOTAL,</b>	<u>\$3,061 67</u>	
Holy Trinity pa.....	10 00				
<i>Clear Spring</i> —St. Andrew's, ½.....	5 00				
<i>Cumberland</i> —Emmanuel, ½.....	4 69				
<i>Dorchester pa.</i> —½.....	2 30				
<i>Ellicott's Mills</i> —St. John's.....	19 00				
<i>Frederick</i> —All Saints'.....	33 00				
St. Mark's.....	10 00				
<i>Hancock Co.</i> —St. Thomas'.....	21 65				
All Hallows.....	5 00				
<i>Havre de Grace</i> —St. John's, ½.....	4 67				
<i>Montgomery Co.</i> —St. Bartholomew's	23 66				

(Total since June 15th, 1844, \$22,784 82.)

## FOREIGN.

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### Athens.

Intelligence has been received from the Mission at Athens up to 12th December last; at which time all were well, and prosecuting their labors with great cheerfulness and flattering prospects of success.

"We are," writes Mr. Hill, "thanks to our Heavenly Father, all in good health, and our work is most prosperous. We never have at any time enjoyed more tranquillity, or had greater proofs of the confidence and good will of all classes in the community; and the clergy approach us more nearly and in a more friendly manner than ever."

Of this friendly spirit Mr. Hill mentions several instances exhibited by men high in station and influence. It is indeed matter for devout thankfulness, that God, in whose hand are the hearts of all men, should have given his servants this measure of favor in the sight of the people of that country.

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We beg to call the attention of the friends of the Athens Mission, and especially of the contributors to the scholarships connected with that Mission, to the subjoined letter from Mrs. Hill.

We are sure that the work in which she is engaged is eminently "a good work," and rejoice in the evidences already granted to her that her efforts have been not without much success. And we trust that the appeal she makes to the friends who have hitherto supported this particular object, will find them ready to continue their aid, and to encourage to new exertions:

*Letter from Mrs. F. M. Hill, addressed to the Subscribers to the Scholarships in the School at Athens.*

"My Dear Christian Friends,—

"It is with much satisfaction I acknowledge the receipt of your subscription for the support of young female teachers in the Mission family. The assurance we now have that this Mission will be sustained by the Church, renders it more than ever necessary that those engaged in instructing so large a number of immortal souls as yearly come within our influence, should themselves possess spiritual knowledge, and also desire to impart it to others. I am most happy to be able to say that this is certainly the case with all now engaged in instructing in the Mission school, and we feel grateful to the Author of all good, that in the various ways by which He has led us in the commencement of our work, this plan should have been suggested, which has been attended with so much spiritual good to those who come under our immediate influence, and which is extending itself through their instrumentality, to thousands of others. I would affectionately urge our friends 'not to be weary in well-doing,' but to continue their liberality towards this department. Many who have been the recipients of their former benefactions, have taken their place in society, and are to be found in every grade, from the highest to the lowest, each one acting in her sphere, upon the principles imbibed while under instruction; others are now most usefully engaged in the very schools where the elements of their own education were commenced; and there are others who must be prepared to take the places of these, and this will require a continuation of your interest and your liberality. Our friends must be aware that during the past year, we have laboured under the greatest disadvantage, not being en-

abled to make any arrangements that required a continuance of effort. This uncertainty has happily been removed, and we hope to see the young beneficiaries, whom we are now selecting, one day occupying the places of their present instructresses. I have thus, my dear Christian friends, endeavoured 'to stir up your pure minds by way of remembrance,' and beg, with your benedictions, prayer will also be added, that the Lord will grant His blessing upon our united efforts, and that all who partake of the peculiar privileges which your liberality affords them, may be indeed 'children of God, and inheritors of the kingdom of Heaven.'

"With much Christian love, I subscribe myself yours, in the bonds of the Gospel.

"Athens, Nov. 19th, 1844."

The subjoined letter from Mrs. Hill was written for private circulation merely, but it contains facts which will be interesting to the many friends of the Athens Mission, who could not otherwise obtain a knowledge of them than by their publication. We have, therefore, sought and obtained permission to insert the communication in the Spirit of Missions.

ATHENS, Nov. 23, 1844.

Agreeably to the promise I made in my last, I sit down to transmit to you some account of those who have been educated in the Mission family from the funds sent by individual friends for that purpose. It may perhaps not be amiss to bring to your remembrance the origin of this plan, which we were induced to undertake in order to supply the great want of female teachers which we so much felt at the commencement of our work. The difficulties under which we then laboured, and the superior advantages of having the teachers of our schools under our constant supervision, were fully detailed in our early correspondence; and Mrs. B. and Miss I. were the first who sent out money for this object. When their remittance arrived, E. K., D. P., and K. B. were already members of the Mission family. This

subject was then taken up by the ladies of Troy, and we received the benefit of their contributions until 1839. (The number of our beneficiaries at this period amounted to twenty.) The supply of funds ceased from this source when that society was broken up, but as we could not send the poor girls home *half educated* they were retained. When you wrote me in 1841 respecting the efforts you were making personally for these, I then appropriated to each subscriber their *respective beneficiary*, but the change which took place in 1842 again put a check to any settled plan, and it is only now that I can with any degree of certainty make such arrangements for the future. It was my wish when in America that a society of ladies should be formed, *within the Church*, for this particular object, with which I might keep up a constant correspondence, and make it the channel of my communication with the subscribers, and thus keep up their interest. I have caught at a suggestion that you mention as coming from Mrs. W., and with the hope that some plan of the kind may be adopted, I send you a concise report of what has been done in times past, and some extracts from memoranda made respecting those who have from the year 1832 been under our roof. I find on referring to these memoranda, that in the department for the education of teachers, (commenced in 1833 on the *single* donation of Mrs. B. and Miss I., enlarged in 1834 by the assistance rendered by the Troy Society, under the direction of Mrs. E. W.) 39 females have entered—16 of whom are, or have been, engaged in teaching in the Government or in private schools—5 of these married, and are examples to all around them for the good order of their families, and their strict regard to all the duties of domestic life. One died shortly after her marriage, and her latest breath was spent in grateful acknowledgments to those who sent her spiritual teachers.

The Mission School is now entirely conducted by those who were educated in it, and it would be impossible without the aid of these faithful teachers to bring so many within the influence of scriptural teaching. The funds formerly expended on their education in the



general branches have enabled us to maintain the reputation of our schools, so that even *respectable parents* are desirous of placing their children in it. The conscientious manner in which teachers educated by us discharge their duties is often contrasted with that of others: and I was told a short time since, that "our enemies," themselves being judges, have been known to say that there was a marked difference in this respect between those who had been educated in our institution and those who had not. Count B., a gentleman of Zante, remarked to Mrs. B., when she was on her voyage home this summer, that he could not understand what caused it, but he had never known any system of education, where the principles of the instructions seemed so *indubitably* to effect the characters of the taught. These remarks are certainly very gratifying to hear, as they bear strong testimony to the *power of truth*, which is the great secret of education.

"The entrance of thy word giveth light." "Is not my word like a fire!" saith the Lord "and like a hammer that breaketh the rock in pieces." The system which works with these instruments will abide all others, and the characters thus formed are lasting as eternity.

I subjoin some memoranda respecting those who have been educated under our roof, for you to make use of as you think proper. Should they lead to a *systematic* appropriation for this object I should greatly rejoice.

*Memoranda respecting the young Females who have been educated in the Mission family at Athens.*

1.—E. K. aged 12 years, came to us in September, 1831, as teacher, and took up her entire residence in the family May, 1832; was in our employ from September, 1831.

2.—D. P. was received into our family January, 1832; became one of the principal teachers in the Mission school, and was married May, 1836.

3.—E. P., a young under-teacher in Mr. H.'s school, came to live with us in July, 1832; lived 2 years in the Mission family; was appointed in 1834 by the Government as teacher in the

first female school established at Napoli, and has now the charge of a very important school at the Piræus.

4.—K. B. came to us in the autumn of 1832; her mother made it her dying request that I would take her and bring her up. Educated as a teacher; was three years engaged in the infant school; was married in 1841; is now the mother of two children. She is most warmly attached to her benefactors, and is an example to those around her as a most exemplary wife, devoted mother, and clean and orderly housekeeper.

5.—V. B. entered September, 1834; educated as a teacher; in February, 1837, accompanied Mr. and Mrs. Beuton to Crete; remained there as teacher in their school until 1840; she then returned to Athens, at the earnest request of her parents; was again received into the Mission family as teacher in the infant school for respectable families, which duties she discharged in a most exemplary manner until this school was given up in 1842. She was then employed by the persons who continued this school until her marriage, which took place in May, 1844.

6.—S. K. entered in 1834, and remains until the present time connected with the Mission. Too much cannot be said in favour of this devoted child of God—her devotion to her duties—the unbounded gratitude she evinces towards her benefactors—her desire for the spiritual improvement of those around her—mark her as one who has "passed from death unto life," and who at the judgment of the great day will receive the commendation of "well done, good and faithful servant, enter thou into the joy of thy Lord."

7.—M. K. entered 1834; a very superior girl; educated as a teacher; received her diploma from, and was appointed by, the Government, to open a school in the Island of Hydra, where she is still engaged, commanding the love and esteem of all who know her.

8.—P. S. the daughter of a respectable Athenian, entered 1836; received her education, and is now engaged in the school; a most worthy girl, and one who gives good hope that the spiritual instruction she has received has not been in vain.

9.—A. R. the daughter of a widow; entered in 1837, very young; remained in the institution till it was broken up in 1842, when she returned to her mother.

10.—E. S., an Athenian and orphan, one of the first pupils that entered at the commencement of our labours. After the death of her mother, her only remaining parent, I was requested to receive her; has been educated as a teacher, and is now employed in the Mission school. Her conduct has given great satisfaction.

11.—A. S. was about one year with us; also—

12.—A. the sister of a Priest. As there were some doubts whether these would eventually answer our expectations, we preferred dismissing them. The former married about 18 months afterwards, and died shortly after her marriage. Her last words were a message to her benefactors, thanking them for the spiritual instruction given her.

13.—M. H. entered in 1837; received her education, and was appointed by the Government to open a school at the Piræus, where she continued, remarked for her modest and correct deportment, four years.

14.—A. S. of a respectable Scioto family, entered in 1839; received her diploma in 1842, which gave equal privileges with the Government teachers. She remains in the Mission family, and is among the first teachers in the Mission school.

15.—P. B. entered in 1839; a promising girl, now occupying the place of a teacher in the Second Class; is very useful in the Mission school, and has made great advances in the knowledge of religious truth.

16.—E. P. entered in 1839, about seven years old. When a change took place in our Missionary operations she returned home.

17.—P. E. a most interesting girl; profited greatly by religious instruction; entered in 1839. When our old establishment was broken up, remained in the institute at the expense of a relation who wished to educate her as a private instructress to her grand-children; her conduct has been most exemplary, and we have good hope that the good seed has taken root.

18.—P. B. a Cretan, remained in the institute at the expense of the Government.

19.—J. the Pilot's daughter; and 20 and 21.—Two daughters of C. of Constantinople.

You may remember how these three last became members, but the little J. and one of C.'s children, which was to have been supported by *his friends* in Constantinople, remain unprovided for.

There have also been educated by us in our Mission school, several young females who are now occupied in conducting Government schools, the expense of whose education was *in part* provided for by Government. One of these, K. S., has been engaged *five years* in the Government school in Tenos. We have often heard of her as one of those who, by her exemplary conduct, did honour to those who had educated her. During the last summer she visited Athens; her sentiments as expressed by herself have been detailed to you in a letter of M.'s.

The triumphant death of another, to which you were an eye-witness, will be found contained in the Spirit of Missions, 1837.

Six others of these have received their diplomas and taken their situation as teachers.

A. P. J. whose firm attachment to us was so much tried, has met her reward. She is now again under our roof, conducting her school of 150 girls, with a view to their spiritual, as well as intellectual, improvement.

M. A. received her diploma, and has gone to Napoli, where she intends opening a private school for the support of herself and widowed mother.

H. is retained in Mrs. M.'s school, and teaches the girls to sing hymns, the music of which we supply.

I have entered into these details to you, my dear ———, knowing how immediately the forms of each will be brought to your recollection; and when you remember the first audible sound that you heard A. utter after she came under our roof, when she undertook to drive *the Kara donkey*, and contrast her *brutish ignorance* with what she now is, it is hardly to be wondered if we *doubt her identity*.

In making out this statement you will find that I have confined myself to those who came under the denomination of *beneficiaries*. There were others, who, from peculiar circumstances, received the benefit of this fund, whose names I have omitted—such as P. M., Mrs. L., C. M., E., and besides, the *thirty-six* sent from all parts of Greece and the regions round about who, we know, received impressions that will *never be effaced*, and whose parents were willing to purchase, at *almost any price*, a place beneath our roof. When these severally pass before your mind's eye you cannot fail to remember the death-bed scene of the dear little Penelope, who so beautifully "*put her house in order*" before she took her departure for that inheritance which was purchased for her by Him who she said "*loved little children.*"

In addition to the foregoing, the following references to some who had profited by the discipline of the Mission school, have been gleaned from the private letters of one connected with the Mission :

"We have lately enjoyed a visit from K. L., and I think she does great credit to her education; indeed, her polished manners, modest deportment, and sensible conversation, astonished us all, for you know what a deplorable place Tenos is, where she has lived ever since she left us, six years ago, at the early age of 15 or 16 years. I asked her if she had a Sunday school; she replied she had not—that from the first she had tried to get up one, but the difficulties were greater than she could overcome, but she endeavoured to make up the deficiency by religious instruction during the week. Nothing but a sense of duty has kept her at Tenos so long. She thought it would not appear well to the world to give up her first situation very soon, and she has suffered great privations, and the pain of seeing the women, as well as the men, do nothing but play cards. I learnt from various casual remarks she made, how industrious she was at home, often working until 12 at night, long after her

mother had retired, and always up at 5 in the morning. She has taken a little niece to live with her, that she may bring her up properly. She spoke of her difficulties in the most cheerful manner, showing they were just causes of complaint, but nothing arising out of idle discontent."

*Further extract from Miss B.'s last letter.*

"Little Christina continues to improve very much. I think she strives to overcome her naturally quick temper. Last Sunday the lesson was on the 6th Acts. I asked her why those of the Synagogue were not able to resist the wisdom of Stephen. She replied, because he was full of the Holy Ghost. I then asked her what we might learn from that. She replied promptly, "Why, that if we have the Holy Spirit in us, the Devil will not be able to overcome us with his temptations." I was much pleased with her ready answer, and continued to remark on the power of the evil one, and his continued efforts to keep those who desire to serve God away from the throne of Grace. "Yes," she said, with much animation and feeling, "often when I try to say my prayers, bad thoughts come into my mind, such as I never thought of in my life." I of course then drew her attention to the temptations our Saviour suffered, that He might succour them that are tempted, and to his example when He said, "get thee behind me, Satan." I told her at such times she must never give place to the Devil, but persevere and say her prayers before she slept, for she said when such thoughts came into her mind she could not pray, and so left off."

We have had the opportunity of perusing other private letters, containing many interesting statements, and affecting incidents, which, however, from their reference to respectable and well known individuals, we are not at liberty to publish. They all, however, tend to confirm the impression that our Missionaries at Athens had gained a strong hold upon the respect and confidence of the

most respectable portion of the Greek community; and that they have diligently and successfully availed themselves of this influence to minister to troubled souls the blessed consolations of the pure gospel of Christ.

At the close of an account of the last days of one who had sought instruction

and comfort at the hand of our Missionaries, Mrs. Hill remarks :

"Here is another instance in which we have been sought as the only persons in this place who can direct the sin-sick soul where to find true consolation; and it proves how our principles are esteemed in those circles where we are only known by the hearing of the ear."

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### Constantinople.

#### THE ORIENTAL CHURCHES.

The following extracts from various periodicals, English and American, will be read with interest by those whose hearts are moved to compassionate and pray for our oppressed, though erring, brethren of the Oriental communions. May the day be not far distant when their Churches, now trodden in the dust, beset by foes without, and darkened by ignorance within, shall once more "arise and shine, their light having come, and the glory of the Lord having risen upon them."

The first extract is taken from the proceedings of the Society for Promoting Christian Knowledge, at their General Meeting, July 2, 1844 :

"The Secretaries laid before the meeting a portion of the Armenian translation of Nelson's Companion to the Festivals and Fasts, printed at Constantinople under the care of the Rev. H. Southgate; this portion being the 'Preliminary Instructions concerning Festivals.'

"Further assistance being required towards the publication of such other parts as have been translated, it was agreed that £25 be placed at the disposal of the Foreign Translation Committee, for that purpose, in addition to the £50 previously voted.

"The Rev. H. Southgate solicited a grant of books for the use of English children requiring instruction at Con-

stantinople. It appeared from his communication, that efforts are making by the friends of religious education to establish schools in that place, and that books are greatly needed.

"The books applied for were granted, to the value of £6 10s."

With regard to the "grant of books for the use of English children at Constantinople," alluded to in the above-given extract, it may be added that our Missionary, in addition to his other labors, had been officiating in the Chapel of the British Embassy at Constantinople. There are some 70 or 80 children of English residents in the city, and it had been deemed important to establish a school for their instruction. A Sunday school, in connection with the Chapel, had been begun before Mr. S. left Constantinople, (May, 1844,) and numbered at that time about 30 pupils.

The following is from the Annual Report of the Foreign Translation Committee, presented at the General Meeting of the Christian Knowledge Society, above referred to. We have taken the liberty to italicize certain passages, to which we wish to invite particular attention.

"Events of a deeply-interesting and melancholy character have, within the last year, forcibly drawn the attention of

the Committee to the critical state of the independent Christians in the mountains of Kurdistan. Assailed at once by the cruel persecutions of Mahomedan fanaticism, and by the insidious artifices of the emissaries of Rome, these ancient Christians have been in imminent danger of annihilation, on the one hand, from the Turks; and of the forfeiture of their independence, on the other, by falling under the grasp of papal usurpation. Among other communications on this subject, the Bishop of Gibraltar wrote, on the 27th of February last:— ‘The cruel treatment of the Chaldean Christians by their oppressors, and the door which seems now to be opened for their instruction, and for the eradication of their ancient errors, afford two very strong motives for exertions in their behalf. But there is also another point of view in which I think this subject ought to be looked at. *There is now every probability that the Turks will be compelled to abandon their system of persecution, and that Mahomedanism will soon cease to be upheld by the power of the sword. The door will speedily, I feel assured, be opened for much more extensive operations in the East than have hitherto been undertaken.* It appears to me that Kurdistan may eventually be made the starting point for Central Asia, and that *the Chaldean Christians, when well instructed, will form the best missionaries for the evangelization of those regions. We know that, in very early times, they carried their religion, separated as they were from the Church, and involved in the errors of Nestorius, even to the very heart of China.*’ Thus much the Bishop of Gibraltar wrote in February last. His hopes, with regard to the cessation of Mahomedan persecution, would seem now to be realized, through the peremptory demands of the English ambassador at Constantinople.”

[The reference here, is to the abrogation of the Mahomedan law by which apostacy was punished with death. That law no longer exists.]

“The Committee have reason to believe that those Eastern Christians are beginning to regard the Church of Eng-

land with respect, as a true and Apostolical Church of Christ, possessing all those characteristics which they themselves have ever been accustomed to consider as essential to a Church, and, on these grounds, to look somewhat hopefully towards us for sympathy and assistance. Under these circumstances, and desirous of following in the course entered upon by the Society in its earlier days, when, in the year 1720, it rendered assistance to the Greek Church in Palestine, Syria, Mesopotamia, Arabia, and Egypt, by printing large editions of the New Testament, the Psalter, and the Catechism, in Arabic, for their use; the Committee have determined *to undertake a translation of our Liturgy into Chaldaic, as well as to print an edition of the whole or parts of the Holy Scriptures in that language,* for the use, principally, of the Christians of Kurdistan. The translation of the Liturgy has been already nearly completed at Mosul, under the direction of an English clergyman, by a Syrian priest, who is now on his way to superintend the printing of it at Malta; where he is also to assist in carrying through the press the proposed edition of the Holy Scriptures, from valuable manuscripts collected, at the cost of the Society, in Mesopotamia.

“With regard to the *translation of the Prayer-Book into Turkish*, of which a considerable number of copies was sent last summer to Constantinople, the Committee have had the gratification of receiving from the Rev. Horatio Southgate the following notices. On first obtaining this version, after it had been detained for a long time at the Customhouse, he writes, in Nov. 1843: ‘It is indeed a beautiful book, and from the cursory examination which I have been able to give it, I feel still more proud of the matter. The translation appears to be excellent. It is pure Constantinople Turkish (the best in the world), and is not, as I feared it might prove to be, too Arabic in its style.’ Again, in March, 1844, he writes: ‘The Turkish Prayer-book is certainly one of your best translations. I have the opinions of several very competent judges, which fully confirm my own formerly given. I hope also its sphere of usefulness will ere

long be enlarged; for, if things go on as they are now tending, Mussulmans must soon become free to examine and embrace Christianity. I refer to the noble efforts of the English and French governments to abolish persecution on account of religion.' In reference, again, to this important subject, the Bishop of Gibraltar writes: 'Within my own jurisdiction we shall find a most ample field, in the western part of the Turkish empire. *And we ought to be ready to make a good use of our Turkish and other Oriental versions, both of the Bible and of the Prayer-book, as soon as ever the terrors of the sword are removed.* Here,' the Bishop continues, 'we stand upon far better ground than any other branch of the Church, and are more likely, humanly speaking, than any other, to speed the progress of Divine truth among the Mahomedan as well as the Christian population of Turkey. *The basis of our operations must be fixed at Constantinople;* and we shall find willing coadjutors in the Armenians, whilst, at the same time, we shall be able to render essential service to that ancient Church, by affording them the means of instruction and self-improvement.'

"Of the Armenian Prayer-book, the Committee have to report, that, after some further delays of rather a vexatious nature, the translation was at length completed in the month of October last. But, wishing to take every means of securing the greatest possible accuracy in this work, they determined on sending it for revision to Constantinople. With this object in view, they were glad to avail themselves of the valuable services of Mr. Southgate, who, with the assistance of a native Armenian scholar, well acquainted with the English language, has been revising the whole book with great care; and while the Committee lament the untoward circumstances which have so long retarded the publication of this very important work, they cannot but hope that, after all the pains which have been bestowed upon it, this Liturgy will exhibit both correctness of translation and propriety of style.

"That it will prove also an useful work there is every reason to hope.

Among other encouraging intimations to this effect, the Committee may be allowed to quote the following passage, from a letter from the Rev. Horace Winbolt, an English clergyman at Beyrout, dated March 9, 1844, 'I should be very thankful if you could inform me where I could obtain some Armenian Bibles and Prayer-books. *They would be a blessing to many; there being about 200 Armenians in Beyrout who have neither church nor priest; and many have expressed to me their wish to attend my service, if they had the means of understanding it.*'

"The importance of providing, and distributing in the East, good translations of our Liturgy, is indeed felt and acknowledged, by thoughtful and attentive observers of the signs of the times in those quarters. A highly respected correspondent of the Society states it as his opinion, that 'one of the leading objects' in the East, 'for a long time, must be to bring our Church into a right position.' '*The first requisite of our usefulness,*' he says, '*is that we be understood. The English Church cannot act here to full advantage until she is known.* At present we are all classed, by the Eastern Christians, in one confused mass of unbelief, and destitution of all the marks and notes of a Church. We have not yet fulfilled the first condition of usefulness. The Church of England is not known distinctively, as a Church, by one out of a thousand in these countries; and until we are so known we have no influence. As a people destitute of the first elements of ecclesiastical order and polity, (which is almost universally supposed to be our character,) what can we expect to do among regularly organized Christian Churches? Now your Society, he goes on to say, 'has taken the first step to supply this deficiency: *you have undertaken to set the Church forth in her full array, as she stands presented in the Prayer-book. No one can calculate the ulterior issues of this great and noble movement.*' "

[All this is equally applicable to the American Episcopal Church.]

"But, in addition to this, the Committee would further observe, that, as a defensive measure also, the distribution

of translations of our Prayer-book in the East becomes every day more and more desirable, *in consequence of the misrepresentations put forth and circulated concerning us.* It appears that, very recently, the Romanists at Constantinople have issued a book in Armenian, intended as an assault upon Protestantism, in which, under the title of 'The English Faith,' we are represented as infidels, and as destitute of the primitive order and institutions of Christianity. The absurdity, however, of these misstatements will be, in some measure, demonstrated to the Armenians by the translation of portions of Nelson's 'Festivals and Fasts,' for which the Board made a grant last December. Of this translation the 'Preliminary Instructions on Festivals' were published at Constantinople, in the form of a tract, a little more than a month ago, and immediately excited considerable attention. The Armenians had heard that the Tract was published with approbation, and this had increased the demand for it. A thousand copies were printed. *Within a week an Armenian bookseller had ordered a hundred copies, ten had been sent to the Armenian Bishop of Adrianople, ten to the Bishop of Trebizond, five had been presented to the Armenian Patriarch; and several pious Armenians had expressed to Mr. Southgate their satisfaction with the work, and their pleasure at seeing such books presented to the Armenian Church. All the portions of Nelson's work on the Festivals, relating to our blessed Lord, have been translated, and are ready to be put to press; and there can be little doubt that the publication of them will not only be hailed with much interest by the Armenians, but is likely also to pave the way to the cordial reception of the Prayer-book."*

[The sale and distribution of these copies was done by our Missionary. Some were also sent to Jerusalem. The work was published about a week before he left Constantinople.]

"The printing of *the Coptic and Arabic Gospels* proceeds satisfactorily, though of necessity rather slowly, as all the sheets are sent for correction to Cairo. Measures, however, are now adopting

to expedite the progress of this undertaking. The Committee, in the meantime, have the encouraging information from Egypt, that *the Coptic Patriarch of Alexandria 'cannot enough express his delight and praise, in regard to the specimens thus submitted to him, of the Coptic and Arabic Scriptures.'* It may be interesting to mention here, that the Coptic is supposed to be the most ancient of all the Oriental translations of the New Testament. It is a faithful version from the Greek; and the Arabic, printed, in this edition, in a parallel column, after the pattern of the manuscripts used in the Coptic Church, is a literal translation of the Coptic.

"The revised edition of *the Liturgy in Arabic* is now put to press at Malta, after more delay than had been anticipated, occasioned by the great care and caution necessary to secure accuracy of translation in this very important work.

"The Committee have bestowed much pains and attention on the subject of *the new translation of the Scriptures into Arabic*; in which undertaking they hoped to have been able by this time to report considerable progress. But they have found the subject to be involved in much difficulty, from the conflicting opinions entertained in respect to the style to be adopted in the translation of the sacred writings; as, on the one hand, classical correctness of idiom must be regarded, with a view to satisfy the taste of learned Orientals; while, on the other hand, to meet the feelings of Christians, the language must be that which has been consecrated by ecclesiastical use, rather than that which is associated with Mahomedan ideas and impressions. The Committee have taken much pains to obtain the judgments of those best qualified to pronounce an opinion on the subject, feeling that a work of so great magnitude and importance should not be taken in hand, without every practicable security that its execution shall be such as to commend it to the general acceptance of those for whose use it is designed.

"An edition of one thousand copies of *the first volume of the Old Testament Scriptures, according to the Septuagint version, containing the Pentateuch, and*

*the books of Joshua, Judges, and Ruth, is now ready for distribution at Athens, and about half of a second volume is printed. The Bishop of Attica has expressed, on his own behalf and on that of the Synod of Greece, great satisfaction at this work, as well as anxiety for its continuance and completion."*

It may here be added, that the Greek Patriarch of *Constantinople* expressed to Mr. Southgate, shortly before he left that city, his cordial approbation of the work, and his willingness to have it circulated within the limits of his own jurisdiction.

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### Miscellaneous.

#### MARRIAGE OF FOREIGN MISSIONARIES.

This is a subject which has of late much engaged the attention of the Foreign Committee. It is one of considerable delicacy and difficulty; and one concerning which a good deal may be urged upon both sides. After the best consideration they can give it, they have come to the conclusion that it would be unwise to establish any general rule on the subject: but to leave each case to be determined by the peculiar circumstances attending it. There are missionary stations in which *some families* would be highly essential to the usefulness of a mission—as in China for instance: but even here the efficiency of the mission would, it is feared, be not a little impaired were *all* married men. There are other fields of missionary labor, in which the peculiar condition of the country would surround the married men with embarrassments: and where we can never expect to effect much unless by *single* men.

Under these circumstances the Foreign Committee can lay down no fixed rule of action: but will in every case endeavor to pursue the course which experience and discretion may point out as the best.

As this matter has become of more

interest just now in consequence of a pledge given by two gentlemen for the support of three *unmarried* missionaries to China, we subjoin two communications in regard to it from persons whose opinions are deserving of the highest consideration.

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#### ON THE NEED OF UNMARRIED MISSIONARIES.

We propose to offer a few remarks on this important subject. Our object in offering them, is rather to draw attention to a matter which, we believe, has not yet received sufficient consideration, than to pronounce dogmatically any opinion of our own. Our view is confined, for the present, to *Foreign Missions*.

Has it not been too common a practice for Protestant missionaries to foreign countries, to be married men? It has certainly been the general, almost the universal practice. Have not all the advantages of a married state to a missionary been set forth repeatedly and largely? Have the counter disadvantages been duly considered: or have the advantages of a single state been fairly presented?

It is not proposed to insist upon an invariable rule; but may it not be a



question whether a *larger part* of our missionaries should not be unmarried men? We propose to consider the reasons for it.

1. *Economy*.—This divides itself into two heads, economy of money, and economy of time.

(1.) *Economy of money*.—Take a missionary from the outset. The outfit of a missionary and his wife is more than double that of a single man, for ordinarily the wife requires a larger and more expensive outfit than the husband. The expense of passage to the place of destination is of course doubled; and when the destination is to some place in the *interior* of a foreign country, it is more than doubled, for the missionary finds himself obliged to procure, for the comfort of his wife in the journey, many articles, and often to adopt a mode of travelling, which he would not think necessary for himself alone. Thus, to illustrate familiarly, with a wife he will take a tent and of course one or two additional horses to carry it, and one or two additional servants to attend to it. He will also take articles of food—little comforts which are not found in a barbarous country, such as biscuit, dried meats, &c. which he would certainly do without, if he were alone. With a wife he must seek better places for lodging in towns or villages, at a much greater expense. Were he alone, he would lodge where he happened to alight, in a post-house, a caravanserai, or a stable. These illustrations are drawn from a single country—but, *mutatis mutandis*, they are, we presume, equally true of other countries.

But the greatest disparity of expense is found after he reaches his place of destination, whether in the interior or on the seaboard. First, he must become a householder, and he must have

a furnished house. So far as he can do it, he will have his house furnished as in his own country. He will do this both from natural preference and to conduce more largely to the comfort of his wife. But such a provision being foreign to the country in which he is, will, of course, be more expensive there than here. Or if he adapts himself to the habits of the country in which he is, he has still the expense of furnishing a house and keeping up a household establishment, which he would not have as a single man.

Then come the expenses of children. Every addition to his family is a very considerable addition to his outlay, and this increases according to the increase of his family in number and in age. Means of instruction, too, must be provided, often at considerable expense from home, for, being himself an educated man, he cannot endure to see his children growing up in ignorance.

A missionary family generally live at a greater expense than a native family, both from not fully adopting the habits of the country, and from being less acquainted with the means of economising in a strange land. They are much more exposed to deception also, and, in oriental countries at least, are regarded by the natives as fit subjects to be practiced upon.

A single missionary avoids these things. He requires no household establishment; he lives more as a native, if not in a native family; he has not the expense of a married state, and this perhaps doubled by the addition of children.

The comparative expense of a married and an unmarried missionary may be thus stated. We have in our mind, as an example, one of our foreign missionary stations.

For an unmarried missionary—	
Outfit, - - - -	\$300
Passage, - - - -	150—450
Expense per ann. - -	500
“ for 10 yrs. - -	5000
	<hr/>
	\$5450

For a married missionary—	
Outfit, - - - -	\$700
Passage, - - - -	300—1000
Take two children as an average family for 10 years.	
Expense per ann. - -	1200
“ for 10 yrs. - -	12,000
	<hr/>
	\$13,000

I have made the estimate decidedly favorable to the married missionary, by omitting altogether the expense of furnishing a house, and by also placing the average of a family lower than I believe to be the fact. Yet the comparison stands thus:

For an unmarried missionary, 10 years, -	\$5,450
For a married missionary, 10 years, - -	<hr/> 13,000
Expense of a married over an unmarried missionary for 10 years, - -	\$7,550

The difference increases as time advances and the family of the married missionary enlarges.

But this is not the whole of the comparison. It is found by one of our American Missionary Societies,\* that out of fifty missionaries who had returned to this country within the space of ten years, thirty had come home either on account of the loss or sickness of their wives; and that only one-seventh of those who had returned with sick wives, had gone back again to their field of labor. The expenditure occasioned by their return, had been, on an

average, not far from one thousand dollars, or thirty thousand dollars for the whole. Add to this, the loss of the services of those who, on account of the illness of their wives, never returned to their fields of labor, and the loss of the capital, if we may so call it, of their knowledge of the languages, their experience and general fitness for the work, which are matters of slow and late acquisition, and the difference becomes almost incalculable.

By the estimate above given of the comparative annual expenses of a married and an unmarried missionary, we shall find, supposing the averages to hold true of all our Foreign Missions, that, with an income of \$30,000 per annum, to our foreign treasury, sixty unmarried missionaries can be employed; while, with the same income, only twenty-five married missionaries can be supported. If it is said that the wives of these twenty-five are to be added, as also missionaries, I answer, that universally, so far as my knowledge extends, the wives of missionaries, *if they have families*, do little or no missionary work. The reason of this I shall show hereafter. • •

(To be continued.)

#### ON THE QUESTION OF THE MARRIAGE OF MISSIONARIES.

In favor of decidedly preferring single men as foreign missionaries, it is urged that they can be supported at a less expense, and that they can move about from place to place with more ease. In answer I would observe, that the additional expense would be more than paid for by the services of the wife in the mission schools, and in opening an intercourse with native females: that men are most useful in that state of life in which they are most happy, and that I

\* Report of the A. B. C. F. M. for 1842, page 42.

think it would be best to leave this to be judged of by applicants after prayerful consideration, without a bias towards one state or the other. No doubt young men will consent to go "single" sooner than give up the missionary service; but is it generous in the Church at home, when a young man is willing to give up country and kindred, and the delights of civilized society, to do our Master's bidding, to constrain him to give up the comforts of a family too, the only solace he can carry with him. We can send him single, but can we make him happy and cheerful there, so that he can go about his work with alacrity! All my experience convinces me that most men who go out single are seized with a desire to marry. They are smitten as if by enchantment with the most ordinary women that cross their path,—women they would not think of marrying if they were in this country.

In respect to the question of general usefulness, I have no doubt that a well regulated Christian family is a greater light than can be set up by a bachelor in a heathen land.

But I regard the influence, which a known and decided preference for single men on the part of the Committee would have in repressing applications for missionary employment, as one of the most important points of view in which this matter can be regarded.

Men undergo no change of constitution or temperament upon resolving to become missionaries. We may conclude, therefore, that the same proportion of them will desire to marry, as of their brethren in the Ministry who stay at home. What is that proportion? I judge at least nine-tenths. The effect then of a decided preference for single men would discourage nine-tenths of

those, who would otherwise come forward, from offering their services. Would this be well and desirable? Among which party would we have the prospect of obtaining the best qualified men for our work;—the party of one-tenth, or that of nine-tenths? And who would not prefer that the ablest man should go, whether he chose to go married or single? Should our young men suppose they can do most good single, they need no inducements from the Committee or those who contribute to our funds, to procure their going out single; should they decide otherwise, the offer to support single men, in preference to married, will not convince them, but will only make the Committee's mode of conducting missions unpopular with them. I submit, therefore, if it would not be the wisest course, in view of these considerations, to let this matter take its own course, in simple reliance upon the providence of God to order it aright. If there is no pledge for single men, no vote of the Committee to call attention to the subject, it will not be half so much considered by our young men at the first dawn of their missionary feelings. More will offer their services. The Committee can then, if there be a sufficient number of married men already engaged in the Missions, after learning the views of the candidates, give what preponderance they please to this determination to go out single on the part of one of the candidates. The only effect of a restricted pledge that I can see, is to tie the hands of the Committee. Should two individuals offer to go, with an unrestricted pledge, the Committee may send either at their discretion; the pledge says no, you must send the one who is willing to go single, although every way inferior.

FOREIGN MISSIONS OBLIGATORY ON  
THE CHURCH.

When our Lord delivered to his Apostles the commission contained in these words, "Go ye into all the world, and preach the gospel to every creature," he laid the foundation of all missionary proceedings. In a charge which he had previously given to the same persons on first sending them forth to preach in his name, he had advised them of the spirit, by which as his Apostles, they must be actuated—a spirit of faith and dependence on his power and providence: of the opposition they would encounter in his service: and of the divine support and consolation with which, in the discharge of it, they would be favored. But the mission in reference to which this charge was originally given, had been *limited*, like his own, to the cities of Judea,—to the lost sheep of the house of Israel. But now, previously to his leaving the world, on renewing to the Apostles their mission, his own personal ministry being ended, and the price of redemption being fully paid, he prescribed not the former limitations, but directed them to extend to the Gentiles also the operations of their ministry. Actuated by the same spirit of faith, expecting similar opposition, and experiencing similar support, let them now go forth into all the world, and preach the Gospel to every creature. In this commission then, thus renewed and enlarged, our Lord may be considered as announcing the treasure which he deposited with His Church: his will respecting the diffusion of the same, and the mode by which the diffusion should take place. The treasure was the Gospel,—the glad tidings of a full and free salvation, through the love of the Father, the mediation of the Son, and the grace of the Holy Spirit.

The treasure thus deposited with this Church was designed for universal diffusion. It was his will that it should be communicated to all the world and to every creature, as being at once necessary for all, and sufficient for all: while it was through the instrumentality of man that this communication was to be effected. The preaching of the Gospel—the proclamation of these glorious tidings to sinners by their fellow sinners, was the mode appointed for diffusing throughout the earth the unsearchable riches of Christ.

Such was the command—a command which, while it was imperative on those to whom it was originally delivered, has been substantially binding on the Christian Church in every succeeding age. For since the treasure entrusted to its keeping has ever been the same, necessary for all, and sufficient for all: since it has ever been the will of Christ—for he changeth not—that this treasure should be communicated to every creature: and since it is by the agency of man that this communication is to be made; it follows from these premises, that so long as there shall be one corner of the habitable world in which this Gospel may not have been preached; so long as there shall be one individual of the human race by whom these glad tidings may not have been heard, so long it must be incumbent on the Christian Church, in a grateful feeling of its own unmerited privileges, in a tender sympathy for the spiritual wants and miseries of those who know not Christ, in compliance with the known will and purpose of its great Redeemer and in obedience to his express command, to persist in a faithful and unwearied application of the means which he has himself appointed for the recovery of a lost world of sinners, and for the manifestation of his own glory.

These then are the grounds on which we hesitate not to found, shall I say the defence—nay! the duty of missionary proceedings. To act in the spirit of the injunction of our Lord just cited, to comply with it practically, so far as means and opportunities permit, is a duty, to the discharge of which, every country professing to be influenced by Christian principles, every Church which claims to be built on the foundation of the Apostles and Prophets, every inhabitant of such a country, every member of such a Church, is bound by the most sacred and constraining obligations.

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EXAMPLE OF ENGLAND.

There is a lesson to be learnt from our mother Church. She has set an example in every branch of missionary effort, which it becomes us not to slight. It will witness against us if we heed it not. In the wide extent of auxiliary missionary associations, reaching, by personal application, even those who have but their mite to give, in her parochial and other missionary meetings, in her more generous contributions, in the untiring faith of pastoral effort, and more recently in the rapid development of a growing zeal which marks the Church of England, it becomes us to follow with no timid step. And yet more are we admonished, by that forbearance and Christian charity which has recently united in a firmer bond, the great societies of that Church. Is not the time near when overlooking, in like manner, those differences incident to human sentiment, and springing from the colder calculations of mere mechanical arrangement, we shall generously unite to a much wider extent in those efforts, which have for their legitimate

object the advancement of the kingdom of Christ? Is not the time near, when they who cannot conscientiously unite, will silently permit others to spend and be spent in such manner as may approve itself to that portion of the Church;—when the friends of such effort shall pursue their course in humble faith, restrained from every unchristian aspersion upon the motives of others, themselves unmolested by the objections of those not yet prepared to follow in the same path? In watching the high and honorable confidence now mutually gaining ground in the various benevolent operations of the English Church, an example is set commending itself to conscientious attention, as prompted by the Spirit of God, and evidently preparing his own-instruments for his own work. Let such a confidence pervade our own Church, and our differences on the missionary question will disappear, and opposition, if not eradicated, become at least silent, in the feeling that if the work be not of God it will come to nought.

It is far better to regard the mere mechanical operations of the missionary work as entirely subordinate. Though springing from the abiding standards before us, such *modes* of operation may from time to time safely be adapted to changing circumstances. Like the implements of husbandry, they may be laid aside successfully as the seasons advance, until in due time the Church may be prepared to “put in the sickle” and reap the rich harvest which God will prepare as the reward of faith. Unduly exalting the fashion of our instruments, we have lost sight of that deep zeal which now characterizes the enlarged movements of the mother Church.

## Intelligence.

AMERICAN SUNDAY SCHOOL UNION, PHILADELPHIA.—We have to acknowledge the kindness of friends in this institution in furnishing, at the request of some of our Foreign Missionaries, donations of books for their several Stations. Among the more recent is a donation to the Greek Mission, and one also to the China Mission. The following notice of the last of these should have appeared in the January number, but was inadvertently omitted: "A donation to the Foreign Committee of books for the China Mission, from the Am. S. S. Union, by a contribution by the Children

of the Church of the Epiphany, Philadelphia, \$50 00."

TEXAS.—Bishop Freeman proposes, (*Deo volente*), to take his departure from Newcastle, Delaware, for the Southwest, on Monday, 17th February. His intention is to go direct to New-Orleans by the Southern route, with a view to accomplish, if practicable, a hasty visitation of the stations in Texas before proceeding to Arkansas. Letters may be addressed to Bishop Freeman at New Orleans until the 1st of April, and after that at Little Rock, until further notice.

## Acknowledgments.

## FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th January to the 15th of February, 1845:

## MAINE.

Portland—St. Stephen's S. S. for educ. of Jas. Pratt, Africa. \$16 00 16 00

## MASSACHUSETTS.

Andover—Christ Ch. S. S. Christmas offering. . . . . 7 61  
Boston—Christ Ch. \$1; S. S. do. Xmas offering, \$2 50. . . . . 3 50  
St. Paul's Ch. \$10; S. S. do. for Africa, \$3; do. do. for a child to be named Robert Leighton, China, \$6; do. do. for a child to be named Francis Arnold, China, \$26. . . . . 44 00  
Hanover—St. Andrew's Ch for Af. \$20; for China, \$20; do. from Dorcas Society, for a child in China, \$6. . . . . 65 00  
Roxbury—St. James' Xmas off'ng. . . . . 10 41  
Taunton—St. Thomas' Ch. for a child in Africa, \$20; do. S. S. Xmas off'ng, \$9 52. . . . . 29 52 160 24

## RHODE ISLAND.

Bristol—St. Michael's, Dec. monthly col. \$9 86; do. for Eastern Churches, \$10; do. S. S. Xmas off'ngs, for education of a child in China, \$9 66 29 43  
Newport—Trinity Ch. for Constantinople, \$10; general, \$22 25; do. S. S. Xmas off'ngs, \$2. . . . . 34 25 63 68

## CONNECTICUT.

Brandford—S. S. Xmas coll. \$ . . . 0 74  
Fairfield—Trinity Ch. monthly off. \$5; S. S. do. contributions of Miss. box, for educa. of Walter Buckley, Africa, \$6 20; do. special contribution, Sunday after Epiph'y, \$2 30. . . . . 16 50  
Hartford—Ladies of Christ Ch. and St. John's, educa. in China, \$25; do. Africa, \$20. . . . . 45 00  
Middle Haddam—Christ Ch. bal. for ed. of Cynthia Nash, Af. . . . . 13 00  
New Haven—Trinity Parish, for Constantinople, \$146 97; Ogden Soc. of Young Ladies, for do. \$40; Bishop Seabury, do. do. for do. \$20 206 97  
A Lady of Trinity Parish. . . . . 5 00  
Portland—Trinity Ch. S. S. for Af. . . . . 50  
Portsmouth—Trinity Ch. for Af. . . . . 50 267 21

## NEW YORK.

Albany—St. Paul's Ch. . . . . 20 00  
Hobart—St. Peter's Ch. . . . . 2 26  
New York—Church of the Ascension, for China, \$46; do. for Africa, \$50; for Greece, \$25; general, \$466 65. . . . . 576 65  
St. Bartholomew's Ch. \$67 72; S. S. do. \$3. . . . . 70 72  
St. Mark's in the Bowery, for China, \$26 37; do. for Af. \$19. . . . . 45 37  
St. Paul's Ch., Miss B. for parochial school, Galveston, \$3; a Lady of do. for Africa, \$20. . . . . 23 00  
St. Thomas' Ch. . . . . 198 26

St. George's, Miss M. for Af. \$10; Mrs. Rose, for China, \$2 00.....	12 00		
Family Mite Box.....	3 48		
Cash.....	82 12	1028 87	
<b>WESTERN NEW YORK.</b>			
Binghamton—Rev. Dr. Robertson, for Constantinople.....	25 00		
Geneva—C. S. B. Trinity Ch. for China.....	5 00	30 00	
<b>NEW JERSEY.</b>			
Newark—Trinity Ch. \$30 42; S. S. do. do. \$4.....	34 42		
Morristown—St. Peter's Ch.....	3 00	37 42	
<b>PENNSYLVANIA.</b>			
Bellefonte—St. John's Ch. \$10; Xmas coll. $\frac{1}{2}$ \$1.....	11 00		
Chester—St. Mary's Ch.....	12 66		
Holmesburg—Emmanuel Fem. S. S. Xmas off'g. for Africa....	2 74		
Honesdale—Grace Ch.....	8 00		
Morgantown—St. Thomas' Ch.....	6 18		
Philadelphia—A Presbyter, being 15 per cent. on his yearly income.....	150 00		
St. Luke's Fem. S. S. for ed. of Emily Spear, Africa....	20 00		
St. Andrew's Ch. for China, \$23 62; do. Female S. S. for beneficiary at Athens, \$80.....	103 62		
Trinity Ch. Xmas off'ngs, $\frac{1}{2}$ ..	13 11		
St. Peter's Ch. quarterly col. for Texas, \$50; for Con- stantinople, \$100.....	150 00		
Christ Ch. Female S. S. for ed. of John W. James and Benjamin Dorr, Africa, 3d annual payment.....	40 00		
Miss Hutchins, for education of John W. Hutchins, Af. 3d annual payment.....	20 00		
S. B. B. $\frac{1}{2}$ .....	25 00		
Westchester—Holy Trinity Church Xmas off'ng.....	1 12	562 43	
<b>MARYLAND.</b>			
Alexandria, D. C.—St. Paul's, a member. for China, \$10; thank off'g. of do. for me- dicines for China, \$5.....	15 00		
Annapolis—St. Ann's Ch.....	6 00		
Alleghany Co.—Emmanuel par. $\frac{1}{2}$ , \$9 79; All Hallows' par. $\frac{1}{2}$ , \$5 00.....	14 79		
Baltimore—Christ Ch. S. S. ed. of children in Africa.....	35 00		
St. Paul's Ch. 2d day of Con- vention, $\frac{1}{2}$ \$11 17; 3d day of do. $\frac{1}{2}$ \$6 12.....	17 29		
Baltimore Co.—St. John's and Har- ford parishes.....	10 00		
Cumberland Co.—Emmanuel pa. $\frac{1}{2}$	17 71		
Chester pa and Chestertown—For China, \$15; for Af. \$15....	30 00		
Carroll Co.—Ascension and Trinity parishes, for Constantinople, \$15 91; do. general, \$5 10.....	21 01		
Clear Spring—St. Andrew's Ch. $\frac{1}{2}$	5 00		
Dorchester par. $\frac{1}{2}$ .....	2 30		
Frederick Co.—All Saints, \$32; do. W. N. B. \$30; do. G. M. P. \$5; do. a domestic, \$1; All Saints, for Africa, \$10....	78 00		
A Family Mite Box, fourth and last instalment for ed. of John Contee, Africa....	20 00		
A Little Boy, Miss. Box, for Africa.....	4 42		
Georgetown, D. C.—Christ Ch.....	62 67		
Havre de Grace—St. John's Ch. $\frac{1}{2}$ ..	4 67		
Hancock Co.—St. Thomas' par. $\frac{1}{2}$ ..	8 33		
Harwick—St. Thomas' Ch. $\frac{1}{2}$ .....	13 33		
Petersville—St. Mark's Ch. Xmas col. $\frac{1}{2}$ .....	10 00		
Prince George Co.—St. Matthew's and St. Mark's Ch. $\frac{1}{2}$ .....	25 81		
St. John's par.....	4 00		
Queen Ann's par. $\frac{1}{2}$ .....	31 99		
St. Paul's par. $\frac{1}{2}$ .....	12 27		
Prince Geo. and Charles Cos.—St. John's par. $\frac{1}{2}$ .....	34 85		
Somerset Co.—Spring Hill par.....	5 00		
Talbot Co.—St. Michael's par. $\frac{1}{2}$ ..	30 00		
Seyern Ch. $\frac{1}{2}$ .....	3 97		
St. Peter's Ch.....	9 72		
Washington Co.—St. John's Ch. $\frac{1}{2}$ ..	16 78		
Washington pa.—Christ Ch. $\frac{1}{2}$ .....	20 00	569 91	
<b>VIRGINIA.</b>			
Bedford Co.—Russell par. $\frac{1}{2}$ .....	10 00		
Charlottesville—Rev. R. K. Meade, $\frac{1}{2}$ R. Duval, for church in Hous- ton, Texas, \$2; Mrs. Ann Coush, $\frac{1}{2}$ 50 cts.....	2 50		
Cumberland Co.—For ed. of Wm. Kuickie, Africa.....	20 00		
Essex Co.—St. Ann's and South Farnham parishes.....	50 00		
Hedgeville—M. Zion Ch. for China.	10 00		
Northampton Co.—Huntington par. part.....	20 00		
Martinsburgh—Ladies of Trinity par. for China.....	13 25		
Meade parish—part.....	23 99		
Rahleigh and Dale parishes, $\frac{1}{2}$ .....	15 50		
Shepherdstown—St. Andrew's Ch. for China, \$17 13; for Africa, \$17 12.....	34 25		
Miss B. M. Pace, for ed. of a boy in China, to be named Page...	30 00	247 30	
<b>SOUTH CAROLINA.</b>			
Beaufort—St. Helena par. for Af.....	9 25		
Charleston—St. Philip's Church for Africa, \$3; do. for Rev. J. W. Miles, \$10; general, \$52 25.....	65 25		
St. Michael's Ch.....	26 82		
Society of Colored Persons..	16 00	126 32	
<b>NORTH CAROLINA.</b>			
Wilmington—A Few Friends to Foreign Missions.....	10 70	10 70	
<b>GEORGIA.</b>			
Savannah—Christ Ch. S. S. sup. child in Africa.....	20 00		
Colored do. do. for Africa....	11 85	31 85	
<b>ALABAMA.</b>			
Springhill—Juvenile Miss Soc. for ed. of girl in China.....	25 00	25 00	
<b>OHIO.</b>			
Circleville—Miss N. Doddridge, \$1 75; H. T. Woodward, for Africa, \$2 75; little chil- dren, do. 75 cts.....	5 25		
Cuyahoga Falls—For China, \$2; for Africa, \$2; for Greece, \$2.	6 00		
Rt. Rev. Bishop McIlvaine, off'ngs of his household.....	20 00		
Zanesville—W. H.....	3 00	34 25	
<b>KENTUCKY.</b>			
Henderson—St. Paul's Ch. $\frac{1}{2}$ .....	5 00		
Jefferson Co.—St. Matthew's Ch. .	6 12		
Louisville—St. Paul's Ch. S. S. for sup. of Wm. Jackson, Af. \$20; a member of do. for For. Missions, \$5.....	25 00	36 12	
<b>MICHIGAN.</b>			
Detroit—St Paul's S. S. contribution for 1844.....	11 00	11 00	
<b>TOTAL,</b>			<u>\$3,278 80</u>
(Total since June 15th, 1844, \$19,289.08.)			

# The Spirit of Missions ;

EDITED FOR

## THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

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PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. X.]

APRIL, 1845.

[No. 4.

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### Diocesan Annals.

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#### Church in Michigan.

THE first planting of the Church in Michigan, was in the city of Detroit, about the year 1823,—when lay-reading was commenced before a small congregation in a public room. The first settled clergyman that officiated here was the Rev. Richard F. Cadle—who, about the year 1826, took charge of the congregation ; receiving part of his support from the old Missionary Society. He resigned his charge in May, 1829 ; and was succeeded by the Rev. Richd. Bury, also a Missionary, who continued his services till Dec. 31, 1833. For some months the congregation was kept together by lay-reading, till the Rev. Addison Searle, then of Brooklyn, N. Y., accepted an invitation to the parish. We believe that he also, at first, received some Missionary support. Till 1830, the Rt. Rev. Bishop Hobart had taken provisional charge of the Church in this Territory, having laid the corner-stone of, and consecrated, the Church edifice in Detroit. In 1832, the Diocese was admitted by General Convention into union with the Church ; and in 1833, the Rt. Rev. Bishop McIlvaine was requested by the Standing Committee, to take provisional charge thereof. The first Convention of which any printed record exists, was held in Monroe, May, 1834—the Bishop presiding. In Michigan (as at present limited,) only four clergymen were found ; three of whom, with lay-delegates, from five out of the seven existing parishes, attended. Before June, 1835, the Rev. Mr. Searle had resigned the parish of Detroit ; and the Rev. Dr. Whitehouse, of Rochester, N. Y., had been requested to take charge of it. This he declined. In June, 1835, the second Convention was held in Tecumseh, and the same gentleman was elected Bishop. This office he also declined. At this period *seven*



clergymen were within the present limits of the State, including the Rt. Rev. Bishop Chase and his son, then residing at Gifead. Six parishes were represented by lay-delegates. In November, 1835, a special Convention was held in Detroit; and there not being, at this time, a sufficient number of clergymen canonically to elect a Bishop, the House of Bishops was requested to do so for them. In consequence of this request, the Rev. S. A. McCoskry, of Philadelphia, was consecrated to the Episcopate of this Diocese, July 7, 1836. On the 25th of August following, he arrived in Detroit; and took charge, as Rector, of the parish in that city. In October, 1836, a special Convention was held, when six clergymen were found to be residing within the limits of the present Diocese.

Since then the Church of God has continued to prosper in this portion of the Lord's vineyard; and, although it has been required to struggle with every difficulty—both in a worldly and spiritual point of view—"hard times," sin, schism, and heresy continually endeavoring to overthrow it,—yet now it has gained a decided influence over the community, and is daily increasing more and more, under the blessing of God on the labors of his Bishop and Clergy.

*A List of the Parishes of the Diocese of Michigan, showing when and by whom they were organized—and the succession of Clergymen therein, &c. (Those marked thus (a) are Missionaries.)*

<i>Parish.</i>	<i>Year.</i>	<i>Clergymen.</i>	<i>Remarks.</i>
St. Paul's, Detroit, Wayne County.	1823	Lay-reading.	Communicants, 1832, 50; 1836, 116; 1843, 300. Meeting-houses in 1843—1 Baptist, 1 Presbyterian, 3 Rom- ish, (another is building at present.) 1 Methodist, 1 Lu- theran, 1 Scotch Presbyterian, 1 co- lored Baptist, 1 co- lored Methodist.
	1826	Rev. R. F. Cadle, <i>a</i>	
	1829	Rev. R. Bury, <i>a</i>	
	1834	Rev. G. Searle.	
	1835-6	Lay-reading.	
	1836	Rt. Rev. S. A. M. Coskry, D.D.	
Trinity, Detroit, Wayne County.	1838	Rev. R. Bury.	This parish had a clergyman only one year, and now only <i>nominally</i> exists. No Church edifice.
	1839	Resigned.	
Trinity, Monroe, Monroe County.	1831	Rev. R. Bury, <i>a</i>	Communicants, 1841, 55. Church built, 1833. Missionary stipend withdrawn in 1839.
	1831	of Detroit, organized. Rev. J. O. Brien, <i>a</i>	
	1841-2	Resigned.	

<i>Parish.</i>	<i>Year.</i>	<i>Clergymen.</i>	<i>Remarks.</i>
St. Andrew's, Ann Arbor, Washtenaw County.	1828	Rev. R. F. Cadle, of Detroit, organized.	Communicants, 1834, 15; 1843, 76. 1834, Church edifice commenced, — finished, 1839. 1840, Parsonage built. Meeting-houses—Presbyterian, Methodist, Baptist, Universalist, and Romanist. The University of Michigan is located here.
	1830	Rev. S. Freeman, <i>a</i>	
	1832-3	Resigned.	
	1834	Rev. J. P. Bausman, <i>a</i>	
	1835	Resigned.	
	1836-7	Rev. S. Marks.	
	1838	Rev. F. H. Cuming.	
	1843	Resigned.	
St. Luke's, Ypsilanti, Washtenaw County.	1830	Rev. S. Freeman, <i>a</i>	Messrs. Freeman and Bausman preached only occasionally.— Church commenced 1837—finished 1843. Communicants, in 1843, 50.
	1833	Resigned.	
	1834-5	Rev. J. P. Bausman, <i>a</i>	
	1837	Rev. C. Reighley, <i>a</i>	
	1838	Resigned.	
	1840	Rev. H. P. Powers.	
St. James, Dexter, Washtenaw Co.	1831-3	Rev. S. Freeman, <i>a</i>	Till 1836, this parish was united to Ann Arbor. In 1837, a small Church was purchased.
	1834	Rev. J. P. Bausman, <i>a</i>	
	1836	Rev. S. A. Marks, <i>a</i>	
	1837-8	Rev. D. J. Burger, <i>a</i>	
	1838-41	Rev. M. Hirst, <i>a</i>	
	1842	Rev. R. G. Cox, <i>a</i>	
	1843	Rev. D. Barker, <i>a</i>	
St. Peter's, Tecumseh, Lenawee County.	1834-6	Rev. W. N. Lyster, <i>a</i>	Communicants, 1834, 4; 1843, 53. 1837, Church completed. Till 1838, this parish was united to Clinton. This Missionary salary was withdrawn 1838.
	1836-40	Rev. G. W. Cole, <i>a</i>	
	1842	Rev. C. V. Kelly.	
St. Patrick's, Clinton, Lenawee County.	1834	Rev. W. N. Lyster, <i>a</i>	1835, Church built.
	1836-8	Rev. G. W. Cole, <i>a</i>	
	1838	Rev. S. Marks, <i>a</i>	
	1839-41	Rev. C. B. Stout, <i>a</i>	
	1841-2	Rev. M. Hirst, <i>a</i>	
	1842	Rev. R. G. Cox, <i>a</i>	
St. John's, Troy, Oakland Co.	1836	Rev. A. S. Hollister, <i>a</i>	Church consecrated, 1838. This parish was, till 1840, united with Pontiac. Communicants, 1843, 30. Missionary stipend withdrawn about 1839.
	1843	Resigned.	
	1843	Rev. S. Hough, <i>a</i>	

<i>Parish.</i>	<i>Year.</i>	<i>Clergymen.</i>	<i>Remarks.</i>
Zion, Pontiac, Oakland Co.	1837 1840	Rev. A. S. Hollister. Rev. J. A. Wilson, <i>a</i>	1841, Church built and consecrated. Communicants, 1843, 24.
St. Paul's, Waterford.	1841	Rev. J. A. Wilson, <i>a</i>	In connection with Pontiac. Communicants, 1843, 16. No Church edifice.
Trinity, Niles, Berrien Co.	1834 1840-1 1842 1843	Rev. J. Selkrig, <i>a</i> Rev. S. R. Crane, <i>a</i> Rev. F. Thayer, <i>a</i> Rev. G. B. Engle.	Church commenced 1836. Consecrated 1837.
Marshall, Trinity, Calhoun Co.	1836 1837 1839 1841	Lay-reading. Rev. S. Buel, <i>a</i> Resigned, Rev. M. Schuyler, <i>a</i>	Church built and consecrated before a clergyman was called. Communicants, 1843, 54.
St. Thomas, Battle Creek, Calhoun County.	1843	Rev. M. Schuyler, <i>a</i>	In connection with Marshall. Communicants, 1843, 15. No Church edifice.
Christ, Adrian, Lenawee Co.	1836 1838 1838 1843	Rev. W. N. Lyster, <i>a</i> Rev. D. J. Burger. Resigned. Rev. D. J. Burger.	From 1838-43, supplied occasionally by the Rev. Mr. Lyster. —Church purchased 1841.
Grace, Jonesville, Hillsdale Co.	1838 1843	Rev. D. Barker, <i>a</i> Resigned.	Communicants, 1843, 15. No Church edifice.
St. Peter's, St. Joseph, St. Joseph County.	1834 1836-7 1837	Rev. J. Selkrig, (of Niles) <i>a</i> Rev. C. B. Stout, <i>a</i> Rev. M. K. Cushman, <i>a</i>	This parish has had no clergyman since 1837. No Church edifice.
St. Stephen's, Ed- wardsburgh, Cass County.	1836 1839	Rev. C. B. Stout, <i>a</i> Resigned.	No clergyman since 1839. No Church edifice.
Christ, Manchester, Lenawee Co.	1837 1839-42	Rev. S. Marks, <i>a</i> Rev. W. N. Lyster, <i>a</i>	This parish has never had more than very occasional preaching. No Church edifice.
St. Paul's, Jackson, Jackson Co.	1839 1839-41 1841 1842	Rev. F. H. Cuming. (of Ann Arbor.) Rev. Charles Fox, <i>a</i> Rev. E. Waylen, <i>a</i> Rev. C. W. Fitch, <i>a</i>	Church consecrated 1840. Communicants, 1843, 32.

<i>Parish.</i>	<i>Year.</i>	<i>Clergymen.</i>	<i>Remarks.</i>
St. James, Con-stantine, St. Joseph Co.	1835-6 1836 1842	Rev. F. M. Whitesides, <i>a</i> Resigned. Rev. L. Foote, <i>a</i>	This parish is connected with White Pigeon and Mottville. Mr. Whitesides stayed only a year, and no clergyman succeeded him till 1842. No Church edifice.
St. Luke's, Kalamazoo, Kalamazoo County.	1837 1337 1840 1840 1841-2 1842	Rev. J. Fenton. Resigned. Lay-reading. Rev. G. W. Cole, <i>a</i> Died. Rev. L. Foote, <i>a</i> Rev. H. Kelly.	Church built before a clergyman was called. Communicants, 1843, 36.
St. Mark's, Grand Rapids, Kent County.	1836 1839-42 1842 1843	Lay-reading. Rev. M. Hoyt, <i>a</i> Resigned. Rev. F. H. Cuming.	Church built 1840. Communicants, in 1843, 30.
Christ, Homer, Calhoun Co.	1840 1842	Rev. Messrs. Barker, Lyster and Fox, <i>a</i> Rev. E. C. Hodgkin, <i>a</i>	Church built 1842-3, in connection with Albion.
St. James', Albion.	1840 1842	Rev. Charles Fox, <i>a</i> Rev. E. C. Hodgkin, <i>a</i>	Both these parishes till 1842, supplied with only occasional services. No Church edifice.
St. Paul's, Flint, Genesee Co.	1839-43	Rev. D. E. Brown, <i>a</i>	Church consecrated 1843. Communicants, 1843, 23.
St. James, Port Huron, St. Clair County.	1840 1842 1843	Rev. C. Reighley, U. S. A. Rev. S. Hough, <i>a</i> Resigned.	Church consecrated 1841. Communicants, 1843, 17.
St. John's, Ionia.	1842	Rev. M. Hoyt, <i>a</i>	Communicants, 1843, 11. Church built 1842.
St. Thomas, Tru-ago, Wayne Co.	1843	Rev. Charles Fox, <i>a</i>	Church finished 1843.
St. Michael's, and All Angels, Cambridge, Lenawee County.	1843	Rev. W. N. Lyster.	No Church edifice.

Besides these parishes, about 100 places enjoy occasional services, though parishes are not yet organized therein.

## The West.

### Objections Considered.

Objections may be urged against every thing. "There are objections against a plenum and objections against a vacuum." We have always supposed that the piety and straightforward sense of the Church would carry on the work of Domestic Missions, acknowledged on all hands to be important, without turning aside to hunt up objections, or to run them down. They are sometimes urged anonymously in our religious papers, whether from Jew, Turk or Infidel, or from one in the Christian ranks who gives nothing to Missions but his objections, it is impossible to tell. The presumption however is, that a sincere desire to do good and avoid harm, would lead the objector to urge his difficulties at a time when, and in a quarter where, they might be solved, without in the meanwhile destroying confidence and repressing the spirit of liberality, and chilling the sympathies of the Church, nay, inciting her to be forgetful of her sacred pledges.

When, however, they are urged before our ecclesiastical bodies, by men who *have names*, given them in Christian Baptism,—urged frankly, under a full sense of all the responsibilities involved, we should deem ourselves lacking in duty not to attempt in every way possible to disabuse the minds of these excellent brethren, and seek to remove the hindrances in the way of their good words and deeds, for what we believe a most imperative call—to send the gospel to our brethren in the West—to the Indian and African within our limits. From a familiar lecture prepared for the current purposes of our agency, we beg leave to make some extracts:

"Some persons object that the field of Domestic Missions is not so important as others to which the Church has turned its eye. Such a view can only exist, we think, in connection with want of information on the subject.

The great field is the *West*. When it is remembered that the population there is increasing in an almost incredible ratio, by emigration from the East and from abroad, that in the first years of their struggle to secure new homes for themselves, and to develop the resources of the country, it is more than we can in reason expect, that they should provide either the men or the means for their religious instruction. If we do not step in to their assistance while they are so cumbered with the many cares, distractions, and temptations of their new and exciting and absorbing position, the probability is they may learn to dispense with the ordinances for which they now sigh. What then is the melancholy spectacle under our eyes? Our own brethren, our very blood, perhaps the young Benjamin of our family, brought up like ourselves, to love God and his Church, learning to do without God and to live without hope in the world—are we prepared to say that this is no call upon us? And what if they should succeed in learning so easy a lesson, as with all our privileges we know it to be—I mean that of apathy to spiritual and eternal things,—ought we to be surprised if they visited us with the terrible retribution of their godlessness, making the institutions of our country a curse instead of a blessing, and like the neglected child of a family, often God's avenger upon parental or fraternal delinquency. See too the multitudes cast upon our shores from abroad—let us try to realize the heart of a stranger in a strange land! If they remained abroad, surrounded as many of them are with ancient and time-honoured institutions in a land of friends, we might very properly sympathise in their religious destitution; many Christians do so. We cannot

understand however, that when the providence of God casts these very persons on our shores, and conducts them to the fair but portionless West, they should then and there be forgotten and left among strangers, to feel what *then* is often keenly felt, if never before—"No one cared for my soul." If a Christian is bound to expend his means where obviously the most good will be effected, we ask where a better field can be *desired* than one in which society is in a state of formation, nothing like stagnation or inertness—the elements in a very ferment; where an impression made upon one is felt by hundreds.

But to extend our view: If what we have presented is not enough to justify attention to the Domestic field—if the 8,000,000 souls at present in the West, to say nothing of the vast annual increase, do not satisfy us that duty begins at home, let me show you what to some minds is a more exciting field of labour—one in which, if there is not false religion—another gospel than that which Paul preached, there is *none at all*—the heathen aborigines of the continent and the race brought by or rather to, our fathers here, and now numerous and neglected, claim the charity if not the justice of our common salvation. Let us speak of the Indian, and of the African."

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"Some persons object to the manner in which the missionaries are appointed. They say that the Secretary and the members of the Committee in New-York should see to it that worthy persons are appointed; that they have no right to transfer delegated power to others. The Committee simply distribute\* the powers assigned to them among their members.

It must be obvious that gentlemen in New-York, each engrossed with his own cares and duties, either pastoral or secular, cannot bestow the time or attention necessary to select advisedly proper missionaries; the Secretary himself has not and could not have, without lending himself to a sort of scrutiny, as unsuitable as it would prove inadequate, the ability to decide upon the fitness or unfitness of applicants; but further, where is the necessity for it? The person qualified by his high station in the Church, by his deep interest in whoever labours in his diocese, by the superior facilities his rank and station give him to obtain information; by his being set apart for this very thing by the Holy Ghost, *to ordain elders in every city and set in order the things that are wanting*, is on the spot—a member of the Committee—acquainted with the peculiarities and wants of the parish, at hand to quicken *them* as to what they ought to do; looked up to by them as a father in God to do the best he can for them—is not He the one to make the appointment; is not He the one to overlook, direct and order the missionary—ought any one or any body to interfere between him and the missionary? Obviously not. So far as my acquaintance with the operations of other Christian bodies extends, I am persuaded that here they fail. They have not on the spot an authoritative head, but between parity at the extremities, and a remote centre which claims to direct and control every thing, efficiency, unity, harmony, is jeopardized. Let us be thankful for our privileges and not throw them away.

Still the complaint is heard, we do not have confidence in the missionaries: they may be, (we never heard one say *they are*.) men whose doctrines we repudiate.

I have stated how they are appointed. By the Bishop of the Diocese in which they labour. Now the objection under the circumstances amounts to this:

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\* The constitution gives the Board of Missions the power of "appointing Missionaries"—to the Committees, during the recess of the Board, is referred the whole administration of the work. At the meeting of the Board in 1843 they resolved that during the recess, "the appointment of Stations and of Missionaries, and the ordering of Missions, be with the Bishops within the limits of their respective Dioceses." The objection is that the duty delegated to the Committee by the constitution, cannot be delegated to the Bishops, that the Domestic Committee must perform it. True; but how is that Committee constituted. The Bishops are *ex-officio* members. The Board of 1843 distributed the duties of the Committee among its members—assigning to the Bishops what seemed to it an appropriate function, and to the remainder of the Committee what seemed proper for it—"the collection and appropriation of funds, &c." Is this distribution of delegated powers unconstitutional?

I have no confidence in the views of the Bishop of this or that Diocese, and therefore, on the presumption that he will look out for men who sympathise with him in ecclesiastical matters, I do not choose to give my money for a missionary who in my judgment will propagate error. Very well, the Society invite you to designate where, to whom, your money shall go? If Bishop A. is not to your liking, there is Bishop B. C. and D.; take the list of Dioceses in which our missionaries are found. You do not mean to say that you have confidence in none of them?

If you take it for granted that Bishop A.'s missionaries are in error, why not take it for granted likewise that Bishop B.'s are right. I say take it for granted, for it is very difficult for us at a distance to know much with certainty of individual men. Give your money to sustain the missionaries of the Diocese you prefer to aid. But some will say, we cannot do this, for it results from my special appropriation that *unappropriated* funds go to the support of error, or at least others may give their means to sustain what, were I to give nothing, would be but half sustained. Are you responsible for others as well as for yourself? Would you deny another the right exercised by yourself to decide upon the comparative importance of several fields. Is not your conscience satisfied when *you* do right, or can it allow you to abstain from an acknowledged duty, that of spreading *the* gospel, because another spreads '*another's* gospel'? If missionaries are known to preach error, it seems to me they should be presented for trial by those who know and are offended by it. If their Bishops hold the same and would screen them, they are liable to presentment. Our church is one of law and order. If, on the contrary, the views held by missionaries or others are within the liberty allowed by our standards, though deemed by us to be wrong, may we not satisfy ourselves by supporting what *we* deem to be right, throwing upon others the responsibility for what they do?

It is still further objected, that our missionaries are not always the best men in the Church, and they who are best acquainted with the West, are most strenuous in urging that *the very best* men should go there. It is truly a great mistake to suppose that a man who fails at the East, can make any impression at the West. The reverse is rather the case; the preacher there has no reverence for his office or for his Church on which to lean; on nothing can he rely, under God, but upon his own force—if that fails him he cannot command an audience—the distinctive principles of the Church, the attachment to the liturgy, the fact that the most learned, fashionable and influential prefer our Church and attend her services—all which may secure, at the East, an audience to an inferior man, do not operate at the South-west or West. It were very much to be desired that our first, by which I mean most experienced, devoted, able men, would select the prominent points in the West as their field of labour. Some have done so, and the Church in consequence stands high and is influential; but when there is so little of certainty and stability in our missionary operations, when funds are doled out so sparingly and irregularly as they have been, can we ask such men to leave stations of usefulness at the East for positions in the West which they would probably be compelled to leave on account of inadequate support. There is no antipathy to a residence in the West. The report of its loveliness has reached many an ear that would open to the Macedonian cry, did not duty and Christian prudence forbid.

The remedy is to be found in bringing *all* members of the body to feel that they have something to do, and that while little or nothing is done by the great body of the Church in providing funds, it is idle to expect the clergy alone to make sacrifices.

What is the annual gift of the Church to this great field of Domestic Missions? Say \$37,000 per annum. Communicants estimated at 75,000. Worshippers 1,500,000. If each of these were to give but a farthing per week, we should be enabled, if not to support more than the 100 Missionaries now on the list, at least to support them six fold better than now, and perhaps do away with the objection that we do not send men who will produce the desired impression.

The Bishops send as good men as we enable them to send; and the youngest and feeblest brother, who reads the service once a week and leads a holy life, does more good than we had any right to expect from the pittance of \$100, \$200, or \$250, irregularly and tardily paid, as if it were an alms to him and not his hard-earned due. Moreover, we have men in the field well reported of. Stations once missionary have become self-supporting, and not only so, but contributors to the Treasury. To mention but one: St. Paul's Church, Detroit, once a missionary Station, now contributes \$500 per annum to our Treasury!! 48 churches have been built and many are building. 10,000 worshippers have the offices of the Church. This is something: let it incite us to labour on, and not be weary in well doing."

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"The missionary accounts to his Bishop as often as may be required of him, and sends also twice in the year to the Committee a tabular statement of the condition of his Mission and of his official acts for the past six months; on the receipt of which statement his salary for that period is sent to him, provided the Church has placed sufficient money in the Treasury for the purpose. If not, the missionary is compelled to wait not only the six months in which he has been labouring under the authority of the Church, but until the Church fulfils her obligations. When the time of payment comes, if the Treasury is empty, the officers and agents of the Society are compelled to speak out and call upon the Church through the Bishops and Clergy, to do her duty. At such times members of the Church are heard to complain that the *Committee runs in debt*. They are overtaken by debt certainly. But by whose debt? The estimates for the year exceed but little the actual expense of the Missions already commenced. If the Church does not from time to time send in funds enough to pay these Missionaries, of course the Committee, or rather the *Church* whose agents the Committee are, runs into debt—the debt must be paid in some way—the most natural and proper seems to be to have a day designated by the authorities of the Church for a collection to be made throughout its borders. Such a call is a solemn appeal to the *justice* of the Church, and has never yet failed. But how much better to avoid such a state of things by following the apostolic injunction, "On the first day of the week let each one of you lay by him in store as God hath prospered him, that there be no gatherings when I come;" let it appear to flow from a steady principle, and not as if extorted by importunity; or as the same apostle elsewhere says, that "he exhorteth the brethren to make up *beforehand* their bounty, that the same might be ready as a matter of *bounty* and not as of covetousness."

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### Negroes.

SOUTH CAROLINA,

23d Jan., 1845.

Dear Mr. Editor: I promised some months ago to give you some account of my mode of proceeding in the religious instruction of the negroes. Perhaps the best course will be to give you a short journal of my labors for one week. I would only premise, that from

a great part of this labor, such as is carried on upon plantations by candle-light, we are absolutely excluded in summer by the nature of the climate—and also that I lay no claim to peculiar energy or devotion to this duty, there being many others who are similarly employed.

Sunday, A. M. Rode 7½ miles to one of the chapels in my parish. Held



the usual morning service, and preached a written discourse to a highly cultivated congregation of whites—many blacks present—the house being too small, many remained without. Administered the holy communion. The number of colored communicants having become recently very large, a separation has necessarily been made in the times of receiving it. It was administered to the negroes separately, two weeks since—and only a few of them communed today. Immediately after the dismissal of the whites, called in the negroes, who now completely filled the Church. Sung the 75th hymn. Whoever has been present when two or three hundred negroes have poured forth the full tide of sacred song, making the vaulted roof re-echo as with a voice of thunder, will not soon forget the scene. Scarcely one in a hundred of them but can sing, and though their music be rude and uncultivated, it is yet hearty, loud, and universal. The Evening Service said by a Lay Reader, except the Absolution, pronounced by myself. Some assistance of this kind, quite necessary on account of the exhausting nature of my labors. Baptized after the second lesson, with proper witnesses selected from among the communicants, 26 adult negroes. All these had been on my list some time, as catechumens; some for near a year, had received a systematic course of instruction, and their characters had been carefully inquired into. The evidence of their continued sincerity and earnestness was such, that they could be no longer refused. Made them a long address on the solemn obligations they were taking upon themselves. Sung the third Psalm before this address, and the 17th Hymn after it. Pronounced the benediction, and tore myself away from the affectionate thanks and blessings of the crowd. Rode 4 miles, and held the Evening Service on a plantation. In all cases this is done with the strictest regard to the Rubrics, except in the lessons. In these, the deviation is necessary, as these congregations cannot be made to understand the proper lessons as prescribed by the Prayer Book. The historical books of the Old and New Testament are read in course, and accompanied with a very

full, plain, practical comment and application. The sixth selection of Psalms always used, and the congregation made to repeat the responsive parts after the minister. Sung three times, as at Church, using the *Gloria Patri* each time. Preached a short sermon, wholly extempore, and in language and illustration adapted to the capacity of the congregation.

Crossed the river which divided my Parish into two parts, in a frail *dug-out* canoe, paddled by a negro. Had some difficulty in entering it on account of the tide having left it bedded in the mud, a rod from the water. Walked a mile, and dined by candle-light with a parishioner. Rode with his family another mile, and held the same full service, and preached as before. Returned, and after prayers with the family, retired at 11 o'clock, completely exhausted by four full services, a communion, and a baptism of 26 persons. Received no assistance, except in the Evening Service at Church.

Monday. Arose in good health, but somewhat languid and nervous, from yesterday's labors. Borrowed a vehicle and made a pastoral visit at the distance of two miles. Returned, was paddled across the river, met my boy and gig waiting for me, and rode home 4 miles.

Took an hour to prepare myself, and heard a recitation of two young gentlemen preparing for Holy Orders. It was a chapter in the New Testament, and examined with critical care. Attended to some domestic matters, and spent the evening till near 12 o'clock in my study.

Tuesday. Worked in my garden an hour or two. Examined a lad whose studies are under my direction, but whose lessons are mostly attended to by one of my theological students. He comes daily to recite, and spends some eight hours in my study. Inspected the studies of two others, boarders in my family, instructed chiefly by the other student in theology. The lesson in the New Testament mentioned yesterday is *daily*, and need not be repeatedly alluded to. After dinner, rode 12 miles to a plantation. The white family ab-

sent, but provision made for my comfort. Held service, and preached.

Wednesday. Returned home about 12 o'clock. At sunset, rode two miles to a plantation, and officiated as before. Returned home at 10 o'clock.

Thursday. Spent the morning partly in some domestic matters, partly in my study. P. M. Rode 13 miles to a plantation, held divine service, and preached at night.

Friday. Returned home. After dark, accompanied by one of my students, walked half a mile, held service and preached.

Saturday, A. M. Rode a circuit on horseback of 10 miles; visited three families of poor white people, conversed and prayed with a sick person in each, and baptized a child in private. Spent the evening in my study. So I have held this week 8 services, administered the communion, baptism twice, and travelled near 90 miles.

On the alternate weeks I have but six services, allowing myself two evenings more in my study—and generally, in such cases, pushing my studies very far into the night. Any notice of the exercises of family and private devotion I here omit, as not belonging to my present subject. The average of my public services is one per day, and there are always three, commonly four, on Sunday, unless in inclement weather. Besides these, the children are often catechized with the help of the admirable little catechism, prepared by Bishop Ives: though in this, I am often aided by the planters, by some member of their families, or by some discreet negro, who can read. One of my students employs himself on Sunday in holding service first at one of my Churches, and then on a plantation, and catechizing the negroes.

It is my aim in all these services, to preach the great doctrines of the Gospel

with emphasis and force, to awaken the conscience by direct and powerful appeals, and to direct the awakened sinner to Christ as his only Saviour, by means of repentance and faith, which are the gift of the Holy Ghost—and through the appointed means and channels of grace, in this Church. The Church catechism is frequently repeated, hymns are taught, and everything is explained and enforced in the plainest and simplest manner, with illustrations drawn from the objects daily before the eyes of the people, in external nature, and from the mode of life on a plantation.

Such is an outline of the labors of many a Southern country clergyman. By such means are we endeavoring to Christianize the benighted people whom God has placed under our charge. But the work is too great for us. Our parishes are too large. My own, for instance, is not as large as some others, but yet nearly half as large as the Diocese of Rhode Island, with a population of 250 whites, and about 3000 blacks. We are looking earnestly forward to the ordination of Deacons under the new Canon of the General Convention, not to lighten our own labors, for we are willing to live and die for Christ and His Church, but to do much to which we find our strength and time entirely unequal.

May we not ask, whether this is not strictly a missionary work? Do the Missions to China or Africa call for more self-denial, zeal, or exhausting labor of body and mind? If there are men willing to sacrifice everything for the good of souls, sighing for a daily service, and for loftier attainments in the Christian life, their zeal will here have ample scope, their time will be fully occupied, and their hearts rejoiced, through the grace of God, with almost immediate and abundant success.

May I ask you to remember your Southern brethren, in your prayers? Believe me, as ever, your affectionate,

PRESBYTER CAROLINIENSIS.

## Indians.

### Our Red Brethren.

We are anxious to keep the subject of Indian Missions before our readers, that they may be led to take a deeper interest in the spiritual welfare of the long and shamefully neglected sons of the forest—to pray more frequently and earnestly for their conversion,—and to pour their gifts into the Treasury of the Lord, that so the work of their evangelization may be speedily and vigorously undertaken by our branch of the Church. We have accordingly selected a few notices of the Indian Missions in Canada West, as we find them in the Journal of the Visitation of the Bishop of Toronto—Dr. Strachan,—made in the fall of 1842, and which has been recently published by the Society for propagating the Gospel, (England). May the record of what our sister Church is doing for the benighted aborigines of our land, and of the success with which God is pleased to crown their efforts, incite the Churchmen of the United States to arouse from their deep and disgraceful lethargy upon this subject.

On the Bishop's journey to the Manatoulin Island, at the head of Lake Huron, which was performed mostly in canoe, he found that there were some converted Indians in the party. He says :

“On the first night of our encampment, I discovered that one of our canoes was manned by converted Indians from our mission at the Manatoulin. Before going to rest they assembled together, sung a hymn in their own language, and read some prayers, which had been translated for their use from the Liturgy. There was something indescribably touching in this service of praise to God upon these inhospitable rocks; the stillness, wildness, and darkness, com-

bined with the sweet and plaintive voices, all contributed to add to the solemn and deep interest of the scene. I felt much affected with this simple worship, and assisted in conducting it every evening until we reached the Manatoulin Island.”

We give below in full the Bishop's narrative of his visit at the island :

“We arrived at the island on Saturday, the 30th of July, [1842,] before sundown, and I accepted the cordial hospitality of the Rev. F. A. O'Meara, our missionary. This gentleman devotes his whole time to the instruction and conversion of the Indians, and for this purpose he has three services every Sunday, two for the Indians and one for the whites. On the 31st the service for the whites commenced at ten o'clock, and after the morning prayer I preached. At twelve o'clock there was a second service for the Indians, whom I addressed, through the interpreter, at some length. I baptized two children, and the services were conducted with great order and solemnity, and apparently had a great effect. Nearly four hundred Indians were present, some of them well dressed and clean—they require a church very much, and measures must be taken to get one built. The whole week was spent in preparing the candidates for confirmation, and endeavouring to convert some of the heathens who had congregated in great numbers to receive presents; for this purpose, besides private conferences, there was service every afternoon.

“On Sunday, August the 7th, after morning prayer to the whites at ten o'clock, I preached a second time; and as the school-house was too small, we adjourned to a large store-house belonging to government, in which a very great number of Indians assembled, many converts, but many more, no doubt, from curiosity. Mr. O'Meara read the greater part of the Church service, which has been translated into the Ojibaway language. I then addressed the congregation, through my interpreter, and proceeded to the confirmation,

which I caused to be explained sentence by sentence; this being done slowly and deliberately, so that all could understand, I administered the rite of confirmation to forty-four Indians and five whites. The confirmation service being concluded, I again addressed them at some length, through my interpreter, upon the great responsibility which they had undertaken; and this being finished, we proceeded with the holy communion. The service, from the necessity of an interpreter, was long, but it was solemn and interesting; and no person of a right mind could have witnessed it, and heard the plaintive and beautiful singing of the sons and daughters of the forest, without being deeply affected. I confess that I was nearly overcome by the bright promise of this day's service, and I felt, with becoming gratitude to God, that the miserable condition of the long-neglected Indians of this country

would now be ameliorated through the medium of our Holy Catholic Church. At this mission a church is much required, for the converts are rapidly multiplying, and the school-house, though very suitable for its purpose, is now too small for the number that usually attend public worship. It is, however, believed, that the want of a church will soon be supplied by a handsome structure of substantial materials, and large enough to accommodate the probable augmentation by conversion and natural increase for many years. An excellent school is in operation under Mr. Burkitt; and although the attendance of the children is not very regular, yet their general progress is very considerable, and their parents manifest a strong desire that they should have the benefit of the same instruction as the whites."

(To be continued.)

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### Intelligence.

The Domestic Committee availed itself of the presence in New-York in December last, of the Bishops, (ex officio its members,) to bring up and discuss their pressing wants, and the means of future regular and sufficient supplies to the treasury.

The meetings of the Committee were well attended, and its matters fully discussed. *Stated liberal contributions on every Lord's day*—or as nearly that as may be—was the measure deemed necessary to meet the case, and *carry on the work*. An address from the Bishops, urging this upon the Church, was made, and has been extensively circulated. In the discussions and in the address, the expediency of having collections *monthly or quarterly*, in some parishes, was recognized. The following resolutions, originating with some of the

Bishops present, were passed, and are at this time (1st April,) republished for obvious reasons.

On this first occasion of a quarterly collection for Domestic Missions, (third Sunday in April,) it might be expected of us to furnish our Rev. Brethren with the means of setting forth, in the sermon they are requested to preach, the claims and the condition of Domestic Missions, were it not that the *address of the Bishops* is quite to the point, and needs only to be brought to the mind and heart of our household of faith, to effect the desired object. From the unanimity and earnestness of the Bishops on the main points presented, we augur the happiest results from the collection recommended to be taken up (where no other system prevails,) on the 3d Sunday in April, proximo. With the

balance now in the Treasury, (March 15th,) the hope is indulged of realizing enough to pay the Missionaries up to the 1st of April, for the three months preceding. The whole payment to be made is nearly \$10,000.

Our Rev. brethren having remittances to make, will confer a favour by making them as soon after the 3d Sunday in April, (4th Sunday after Easter, April 20th,) as possible.

RESOLUTIONS OF THE DOMESTIC COMMITTEE.

"Resolved, On the part of this Committee, That the Bishops be requested to unite in recommending four stated collections in the year for General Missions, the 3d Sunday of January, July, April and October, the last two for Domestic Missions.

"Resolved, That the Bishops be requested to address the Churches of their respective Dioceses, enforcing the duty of systematic charity at such times as they deem expedient, and especially to call their attention to the duty of supporting the Missions at the four stated periods when it is proposed to make collections.

"Resolved, That at the time of the Quarterly Collections for Missions, the Minister of each Parish is requested to preach a Sermon setting forth the claims of Missions and the condition of the Missions of our Church; or, if he prefers, to read to his people a Discourse or Address on the same subject."

A very important opening is presented for the establishment of Schools in one of the Tribes occupying the Indian Territory. As Bishop Freeman is now *en route* for that portion of his jurisdiction, we forbear entering into particulars, further than to anticipate the gratification it would afford him to find \$7,000 in our Treasury, applicable to such an object—the Indians are ready with an equal sum. Where else, we

would ask, in any portion of the Missionary field, are such pledges given of readiness to receive us. Alas! that we should lose so much time in discharging our debt as a Missionary Church, to the Red man.

Bishop Kemper says, "The Diocese of Indiana is really becoming one of our most interesting fields. I have just been visiting the northern part, and have much reason to cherish the hope that by Christmas, churches will be erected at La Porte, Bristol, and Lima. I have earnest requests before me for Missionaries from Peru and Jeffersonville—and I believe, by another year, we ought to have in that Diocese six more Missionaries, than there are there at present."

A Swedish candidate will soon be admitted to orders, and stationed at Pine Lake, Wisconsin. Already there is a congregation of Swedes and Norwegians, and another entirely of Norwegians; one or two more will soon be organized. At Nashotah, a Swede and a Norwegian are looking forward to the Ministry, and it is hoped that the minds of two Indian youth there will receive the same direction.

On the 2d Sunday in Lent, the Bishop of Illinois held an ordination of Deacon in the Chapel of Jubilee College—the number of students at present attached to that Institution in its various departments, is 43: of whom 18 are communicants, and 6 candidates for orders. The Bishop is much occupied with his plans for enlarging the accommodations for an unusual number of students, expected in the spring. He is in good spirits, and recovering, we are glad to learn, from the effects of a fall

on his journey home. Let America do the half, he writes, and English friends will do the other half, in building up his great College: in its success, more and greater Missionary capital will be laid in, he thinks, to spread the gospel westward, than all other plans will effect. Who does not devoutly wish that this venerable prelate may be spared to accomplish all that is in his heart to do, for the Great West?

The failure of the wheat crop last year in Michigan, has thrown the Missionaries in that Diocese more exclusively than ever upon their Missionary stipends—the reports rendered in April will enable the Bishops to speak more particularly of the state of their Missions, and furnish us with more abundant materials for the information of our readers.

The grant to Bishop Hawks, of 100 acres of land for a Mission in Missouri, has been generously increased to 330.

Bishop Ives' Mission Schools and Farm, in the valley of the Wataga, are about going into successful operation. In a very quiet way, his diocese is coming up nobly to the work. We have been promised by the Brother in charge, occasional intelligence of its progress.

The brethren to whom the preparation of "Diocesan Annals" has been referred, will do us a favour by transcribing them at their early convenience.

The Missionaries will find the form

for their semi-annual return to the office, in the January number of the Spirit of Missions, page 14. Should this or any other number fail to reach them, the publisher, 20 John street, will send it, on being apprized of the failure.

#### Changes.

*Missouri.*—The Bishop has appointed the Rev. GEO. W. SILL, Missionary at Kemper College; Oct. 1st, 1844.

*Georgia.*—The Bishop has appointed the Rev. JOSEPH A. SHANKLIN, Deacon to St Mary's; to take effect Jan. 1st, 1845.

*Michigan.*—Rev. HUGH KELLY has been transferred from Kalamazoo to Troy, Mt. Clemens and Romeo; Feb. 1st, 1845. Rev. GEORGE B. ENGLE is appointed to Niles, which is to be considered a Missionary Station, instead of Ionia; outfit \$25; appointment to date from Oct. 1st, 1844. Salary of Jonesville and Hillsdale increased to \$250, from Oct. 1st. Also, Pontiac increased to the same amount. An outfit has been applied for and granted to the Rev. E. A. GREENLEAF, at Marshall; \$50.

*Iowa.*—The Bishop has stationed the Rev. J. B. BATCHELDER—heretofore itinerant—at Burlington.

*Indiana.*—The Bishop has appointed the Rev. ANSON CLARK to Logansport, Delphi and Peru; Jan. 1st, 1845; outfit \$100.

*Illinois.*—The Bishop has appointed the Rev. W. MITCHELL, now of Chester, Itinerant. Salary \$300; from April 1st, proximo.

*Tennessee.*—The Bishop has appointed the Rev. S. G. LITTON to St. Andrews. Oct. 1st, 1844,

## Acknowledgments.

## TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

March 3—Infant School of St. Mary's Ch., Hamiltonville, West Phila. for schools in Ky.....	\$2 00
For the Church at Racine, from Mr. Parrott, \$10; and Mrs. Parrott, \$5, of Putnam Co., N. Y. .	15 00
7—St. Paul's, Cincinnati, for the Jews	4 00
11—St. John's Ch. John's Island, for Richmond Institute.....	10 00
12—A member of the Ch. of the Ascension, N. Y. for Racine.....	2 00
	<u>\$33 00</u>

## DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th February to 15th March, 1845:

<b>MAINE.</b>	
Brunswick—St. Paul's, $\frac{1}{2}$ .....	\$9 00 9 00
<b>NEW HAMPSHIRE.</b>	
Concord—St. Paul's.....	5 00
Dover—St. Thomas.....	10 00
Manchester—St. Michael's.....	31 31 46 31
<b>VERMONT.</b>	
Rutland—Trinity.....	3 00 3 00
<b>MASSACHUSETTS.</b>	
Boston—Christ Ch.....	3 67
St. Paul's Xmas off'g. S. S.....	10 26
South Boston—St. Matthew's.....	5 00
Marblehead—St. Michael's Western Missions, \$3 75; for Bishop Chase's Diocese, \$2 35; General purposes, \$7 97.....	14 07
Roxbury—St. James' for Alton, Ill. . . . .	1 00
For Ky., Ohio and Ill.....	43 00
Springfield—Christ Ch.....	2 00
Wilkesonville—St. John's.....	22 50
Bequest of Mrs. Hannah H. Wheeler, late of Grafton.....	100 00 201 50
<b>RHODE ISLAND.</b>	
Providence—St. Stephen's.....	7 00
North Providence—St. Paul's, $\frac{1}{2}$ .....	40 00 47 00
<b>CONNECTICUT.</b>	
Brooklyn—Trinity.....	10 00
Middletown—Christ Ch.....	21 29
Do. in answer to the appeal.....	29 06
New Haven—Westville St. James' $\frac{1}{2}$ . . . . .	1 50
Do. a Friend to Dom. Miss. . . . .	2 50
Do. two ladies, avails of a box of Jewellery, $\frac{1}{2}$ .....	32 50
Woodbridge—Trinity, $\frac{1}{2}$ .....	2 00 96 85
<b>NEW YORK.</b>	
Albany—St. Paul's.....	25 00
Cooperstown—Ladies of Christ Ch. . . . .	15 00
Dahli—St. John's.....	8 00
New York—Ch. of the Epiphany, a S. S. scholar.....	1 00
St. Bartholomew's, $\frac{1}{2}$ .....	67 72
Walden—St. Andrew's.....	5 08 121 80
<b>NEW JERSEY.</b>	
New Brunswick—Christ Ch. S. S. off. . . . .	3 81 3 81
<b>PENNSYLVANIA.</b>	
Huntington—St. John's.....	2 00
A clergyman's wife, $\frac{1}{2}$ .....	1 00
Lancaster—St. James'.....	27 40 30 40
<b>DELAWARE.</b>	
Wilmington—St. Andrew's S. S. $\frac{1}{2}$ . . . . .	8 50 8 50
<b>MARYLAND.</b>	
Georgetown, D. C.—Christ Ch. Miss. off'g. . . . .	103 09 103 09
<b>VIRGINIA.</b>	
Coolsworth—Mrs. Thompson, $\frac{1}{2}$ .....	2 00
Norfolk—Christ Ch. S. S.....	10 00 12 00
<b>SOUTH CAROLINA.</b>	
Abbeville—Trinity.....	6 00
Camden—Grace Ch.....	12 70
Charleston—Mo. Miss. Lec.....	12 37
St. Peter's, Mrs. Andrew Johnston	10 00
Claremont.....	70 00
Greenville—Christ Ch.....	14 45
John's Island—St. John's.....	4 50
Richland—Zion Ch., John Clarkson, Esq.....	100 00
Waccamaw—All Saints.....	60 00
Winyaw—Prince George's.....	5 00
From F. M. Weston, for Missions in the South West.....	50 00 345 02
<b>GEORGIA.</b>	
Columbus—Ladies of Trinity Ch.....	50 00 1
Savannah—Christ Ch.....	1 00 51 00
<b>ALABAMA.</b>	
Montgomery—St. John's.....	17 00 17 00
<b>MISSISSIPPI.</b>	
Jefferson Co.—Christ Ch. $\frac{1}{2}$ .....	6 10
Natches—Trinity.....	67 84 73 94
<b>LOUISIANA.</b>	
West Baton Rouge—Xmas off'g. . . . .	17 00
Sun. Sch.....	6 00 23 00
<b>OHIO.</b>	
Cincinnati—St. Paul's, $\frac{1}{2}$ .....	27 55
Do. for slaves.....	10 00
Painesville—St. James' Juv. Miss. Soc. for Iowa.....	10 00 47 55
<b>INDIANA.</b>	
Vincennes—Mrs. D. Simes.....	2 00 2 00
<b>ILLINOIS.</b>	
Jubilee College.....	29 31
Juliet—Christ Ch.....	3 00
Lancaster, Morgan Co.—A Gent'n.....	5 00
Pike Co.—do.....	1 00
Waverley—Mrs. Allis.....	1 00 39 31
<b>MICHIGAN.</b>	
Ann Arbor—St. Andrew's.....	16 00
Detroit—St. Paul's Mon. Miss. Lec. . . . .	30 62
From a Presbyter of the Diocese for Missions in the West.....	20 00 66 62
<b>MISCELLANEOUS.</b>	
Interest on Kentucky Stock.....	300 00
E R U, for Domestic Missions.....	100 00 400 00
	<u>\$1750 70</u>
Total since June 15th, 1844, \$24,535 62.	

## FOREIGN.

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### Africa.

After a long interval we have had the satisfaction of receiving letters from the Missionary Stations in Western Africa, of as late date as the middle of January; giving us most gratifying intelligence of the continued health and increasing usefulness of our missionaries.

From these letters we learn that all connected with the Mission, including those who sailed from New-York in May last, have been in the enjoyment of good health, with the exception only of the Rev. Dr. Savage, who had been slightly indisposed with fever. He speaks, however, of being convalescent, and writes most cheerfully of his plans and labours.

Dr. Savage, who was united in marriage to Miss Rutherford, of the same Mission, on the 18th December, has taken charge of the Station at Fish Town. Mr. and Mrs. Payne, with Mrs. Patch, are at Cavalla; and Mr. and Mrs. Hening were about taking up their residence at Taboo, the post formerly occupied by the lamented Mr. Minor.

By the same vessel we learn that Dr. and Mrs. Perkins, and Mr. and Mrs. Appleby, who sailed from Boston on the 10th December, had reached Monrovia on the 11th January, from whence they were to proceed to the Station at Cape Palmas.

The reports from the several Stations give evidence of the growing influence of the missionaries, the increase

of their congregations, the greater attention to the observance of the Lord's day, and above all, of the grace of the Most High poured out upon the hearts of the youth in the Missionary Schools.

We publish below, extracts from the Journal of the Rev. Mr. Payne during the last half of the year 1845, which cannot but be read with interest by all who feel any concern for the souls of the poor natives of this coast, or for the success of our brethren who have given up all for their sakes.

JOURNAL OF THE REV. J. PAYNE, MISSIONARY AT CAVALLA, WESTERN AFRICA.

1844, *Sunday, Sept. 8th.*—Congregation to-day about 130. The people were strikingly sober and attentive. In the Sunday Schools were 90 attendants. The attendance here has been increased by the determination of the people in the small town recently built in the rear of the mission-house, to observe the Sabbath, and of the young men in it, to become members of evening and Sabbath schools. The evening school was solicited, and the resolution to observe the Sabbath, made without any movement on my part. But melancholy evidence of the deceitfulness and fickleness of heathen character keeps me from building any great hopes upon such demonstrations. Still the opportunity of preaching to and catechising 60—90 heathen every Sunday afternoon is a privilege in which I may, yea, "and will rejoice." Many of those who take an interest in these exercises, already exert an influence upon society, and *all* of them will do so, before many years. And who may measure the good to be accomplished by such a body, instructed in "that



knowledge which maketh wise unto salvation through faith in Christ Jesus?"

*Friday, Sept. 20th.*—Returned from the Colony, where I went yesterday for the purpose of visiting our new missionary friends at Mount Vaughan, and of uniting in marriage our teachers, J. T. Gibson and L. Davenport.

*Sunday, Sept. 22d.*—Attendance on public service, 150.

*Saturday, Sept. 28th.*—Travelled home to-day from Taboo through an almost incessant rain, which drenched every thread of my clothes and chilled me most thoroughly. Having bathed in hot water, however, after native custom, thanks to a merciful Providence, I feel no injurious effects following.

On my way to Taboo I stopped at Rockbookah, the superintendence of which, as also that of the River Cavalla Station, has devolved on me since Mr. Smith left for America. Having preached in town to a respectable congregation, I proceeded to the mission-house, where I examined seven children, who seemed to have learned about all that their native teacher could communicate to them. May they be speedily supplied with one better qualified to take care of them and the station.

At Taboo the school was doing as well as usual. On Friday I preached in two native towns. In one of these there was an individual amongst my audience who deeply interested me. She was a woman apparently over threescore years and ten, and from the remotest town of the Plabo tribe on the east. While I was preaching she gazed upon me with the fixed attention of one who saw a white man for the first time, and with an interest which would not allow her to lose a word. Often, as I proceeded, she expressed her assent to what was said in an audible manner, and with so much show of earnestness as left little ground to doubt her sincerity; and when I had closed she gave expression to her feelings in something like these words—"I thank you! I thank you!! I thank you, stranger!!! Your words are true—are only true. Oh people! we have transgressed—we have transgressed. Let us turn from our wickedness. Husbands who are present, tell your wives

to turn; and wives, bid your husbands who are absent to do so too." Here the old woman was interrupted by the laughter and ridicule of some around her; but they did not in the least disturb the seriousness and the interest with which she talked of "the things of God." Shall the gospel, once heard, but believed by this poor old heathen woman, save her soul? Oh servant of God! "in the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that, or whether they shall both be alike good."

*Sunday, Sept. 29th.*—This morning, at 7½ o'clock, I admitted to the Church by baptism, Wotto Lucy Maria Howard, an interesting child, 14 years old, from the Webo tribe, around the falls of the Cavalla river. She had been a candidate for baptism six months, but although her conduct had been exemplary, she was not admitted before on account of her youth.

*Wednesday, Oct. 2d.*—The quarterly examination of the School at this Station took place to-day. Besides our own 50 boarding scholars, we had present 10 boys from Taboo Station, and 15 from our evening schools. The progress of the children in their studies, though not so great as could have been desired, has yet been such as to afford great encouragement and cause of devoutest gratitude to the Giver of all good, who condescends to bless the efforts of the humblest of His servants to promote His glory.

*Thursday, Oct. 3d.*—Went this afternoon to River Cavalla Station to meet the School of that place, and those from Rockbookah and Kablah, for quarterly examination. A continued rain during the morning, however, prevented the school from Rockbookah getting up. The members of the other two Schools made together 20, whom I proceeded to examine. Their progress in learning had not been great, still it was gratifying to have before me as much evidence as they did afford, that native teachers can accomplish something for the cause in which we are engaged.

The evening of this day being the usual time for a lecture to my family, and also the first Thursday in the

month, I gave it the aspect of a missionary meeting, which (D. V.) I propose to continue monthly.

*Saturday, Oct. 5th.*—This morning, while sitting in my study, I chanced to direct my eyes towards the green between the mission premises and town, and observed a crowd of people, standing in a pelting rain, evidently engaged in some angry discussion. In a moment I was told that it was the Sedibo, about to give a man "Gidu." On inquiry I learned that it was the same young man, 'Gi Kanu,' who was seized a few days ago by the *young women*, of the town, on charge of having killed one of their number by witchcraft.

It seems that the women here are divided into two or three classes, according to their ages, who dance together and have certain regulations and privileges as a community. One of these *privileges*, it would appear, is to seize upon any one upon whom suspicion of witchcraft may chance to fall, and administer to them the unerring test. After seizing K. the other day, this body, for some cause unknown to me, gave him into the hands of the "Sedibo;" and they, I rather think, in consequence of being busily engaged in building their houses, delivered him up to the "Kedibo" (youths and boys) to be tried. After this last class had taken him to the field to administer the test, two or three of the old men took him from them, carried him home, and bade him remain there. But no; this he could not do. He had been accused of witchcraft. He must wipe off the foul imputation. He would drink "gidu."

In vain did his friends, and the people generally, endeavor to dissuade him from his purpose. He immediately proceeded to a friend in the large town, to request that he would administer to him the potion, and being refused here, he proceeded to the small town, immediately in the rear of our house, and caused it to be given him. It had well nigh proved fatal to him, and he was only saved by the timely interposition of a friend, who came to his relief when he remained almost lifeless on the ground, and again took him home. But here he would not remain. A day

or two after, he went to another small town to accomplish his mad purpose. Previous to doing so, however, he came to town to visit his family. This occurred last night. The "Sedibo," learning that he was still intent on drinking gidu, and was now in town, determined to apprehend him and administer it themselves. To this course they were the more inclined, both from its effects upon him when he drank it, (a proof to them of his guilt), and his own confession that he possessed the power of witchcraft, though he denied having exercised it in the case of which he was accused.

He was accordingly put in the top of a house, (the usual place of confinement) last night, and this was the man they were now taking out in a violent rain to the place of trial. Feeling satisfied from its effects upon him, when taken before, that the dose must prove fatal, if repeated, I determined at once to attempt his rescue. Taking my overcoat and umbrella, I proceeded to the place where the crowd was assembled. I found the poor fellow almost in a state of perfect nudity, shivering from cold, surrounded by his wife and other female friends, beseeching him most piteously to confess his guilt and save his life, and assailed with threats every moment by the anger of Sedibo, that if he did not instantly confess they should at once administer the dreaded potion. I took him by the hand and led him home, only remarking to the Sedibo as I passed, that the weather was too bad for such work as they were engaged in, or even to talk about it. They made no resistance.

Having given the naked and hungry man a cloth to put on, and food to eat, I was pondering in my mind what course I should pursue in regard to him, when a messenger came to me from the Sedibo. He said he had been sent by them to state that I had taken from them a man who had been proved by the usual test, as well as by his own confession, to be a wizard (*wehdiá*.) Still they had felt unwilling to kill him, being the only son of his late father, who had been much respected by them. That all they had required of him was a full confession of his guilt, and the

delivery of his weh (witchcraft preparations), and that this was all they were trying to force him to do, when I took him away from them. They said, however, that there was a man belonging to one of their towns who was a "witch discerner," and for whom, at K.'s request, they had sent last night, now in town. They desired, therefore, that K. might go to town to be examined.

Suspecting that this might be only a device to get him again in their power, after consulting him, I returned for answer, that the man was now much exhausted, and greatly terrified, and therefore it was not likely that an examination, in the presence of those whom he so much feared, would be favorable to their finding out the truth which they professed to seek. I therefore requested that the "witch discerner," and a deputation from their body, should come and conduct the examination in my house. This course I was the more inclined to take, from a desire to see and know "the uttermost" of this "witch palaver," and that wonderful character who was to examine the man, and of whom I had heard so much before.

Very soon the "witch discerner" made his appearance, and with him, instead of a committee from that body, as many of the Sedibo as could get into our front room. They were, however, exceedingly decorous and respectful. On first arriving, they repeated their request that K. should be taken to town for examination, but, on my objecting, readily agreed that it might proceed here.

The "witch discerner," whom I shall designate as "M." now drew a chair to the centre of the room, immediately in front of K., and thus addressed him: "K., did you send for me?" "Yes." "Wherefore?" "To tell these people whether or not I am a wizard." Gazing for a moment intently upon K., M. said, "Certainly you are a 'wizard.'" "I have already avowed," continued K., "that I possess the power of witchcraft, but I have never practised it in this place." "Practised it in this place; to be sure you have. Try not to conceal it. Give up your

kpane," (a kind of ointment, it is said, used only by witches.) "I have no kpane." "Certainly you have, K.; I know it, and very many deyábo (devil men) too. Deny no longer." "I insist," said K., "that I have no such preparation as you speak of." Here M. seemed to resort to his last, most imposing expedient of extorting a confession. Turning around abruptly towards the sun, which now, near the close of day, was throwing the full blaze of his light into the door, he spit in his hand, held it up to the sun, and then looking fixedly upon it, as if beholding the image of the wizard perfectly reflected there, he exclaimed: "I see it. I see it. K. you *are* a wizard. Try not to deceive me. What witch can I not discern;—and as for you, can you not put sand in your ears, and make it come out of your eyes? Does not every one know that you are a wizard."

The people now turned upon the man, and in the most angry, vehement manner, by all the weapons of terror which they know so well how to use, endeavored to extort a confession. But all to no purpose. K. would not allow that he was guilty of the crime with which he was charged, and concluded what he had to say by begging, that if he was guilty, he might be allowed to kill himself, by drinking gidu, which he would certainly do.

After again upbraiding him for his folly and obstinacy in persisting in killing himself, when all wished to save him, they left him. Soon afterwards I learned that they had seized upon every thing belonging to him, and divided it amongst them.

*Sunday, Oct. 6th.*—Congregation this morning about 100. Administered the communion to 24 persons. In the Sunday schools, were 100 attendants.

*Monday, Oct. 7th.*—This morning, soon after breakfast, K. sent me word that he had a communication to make to me. I at once went to him, when, with much apparent agitation, he made the following confession—"It is true I am a wizard, and have in my possession the preparations which I was required to give up on Saturday. I dared not do it then, however, for fear of the Wedish (witches) in town. Last night, how-

ever, I spent in visiting them, and at last obtained their consent to my delivering them up. I wish you to take me to the people, that I may do so in a public manner."

While I was yet talking with him, a message came from the 'Sedibo,' to beg me to allow K. to come to town, and requesting me to accompany him, to see that he was fairly dealt with. They said, moreover, that they had again sent for the "witch discerner" to examine him.

Having commenced the chapter on witchcraft, I determined to read it through, and accordingly accompanied K. to town. We repaired to the "Ibadio's" (head of the Sedibo) house. Very soon the people assembled, and with them H. W., formerly the acknowledged, and still really the chief of the town. After their late violence towards us, I was at once surprised and gratified at the marked respect with which I was treated by all. Presently the "witch discerner" made his appearance, and after asking K. if he had sent for him again, beckoned to him to follow him. They quickly disappeared in the direction of K.'s house.

In a few moments I found they had returned, and were standing in front of the house. An iron spear, with something black smeared on it—the property of the "witch discerner"—was sticking in the ground, and at the foot of it, two or three balls of mud, some dyed grass cloth, and a kind of powder wrapped in a corn husk. These were the fatal preparations!—the web!

"Are these all, all?" cried a voice from the crowd around, which by this time seemed to number nearly all the men in town. "Are these your instruments for killing people?" Here K. started off suddenly, as if he had forgotten something, and soon brought two stones, which from their appearance had been taken from the ground. "And are these the stones you have been sitting upon to get yourself a name?" asked another. "Yes," said K., "and now I have delivered up all."

At this stage of the ceremony I stepped forward, took up those preparations said to be most deadly, handled them, and *tasted* them. The most fearful one, enclosed in the corn husk, I found to be

pepper and tobacco powdered together. The people shrank back in horror as I touched these fearful things, and the old "witch discerner" exclaimed, "At the peril of your life don't touch that!" meaning the contents of the corn husk. "Don't you deceive us," cried the multitude to the old man. "Let us know certainly if this K. is a wizard, and if these are his 'weh'?" "Deceive you! No! Is not this the man who puts sand in his ears, and makes it come out of his eyes? And as to his weh, can I be deceived, when the *corn-husk* is here? Were every thing else belonging to a wizard here, I should doubt his pretensions. But the *corn-husk*, with its contents, is a sign not to be mistaken!! And now for the purification. Bring a bowl of water. Bring salt to put into it. Let him what has cassada, rice, or any other article of food, bring it. Bring a razor?"

A wooden bowl of water was now brought, and then salt thrown into it. One man brought a razor, another rice, a third cassada, a fourth a few palm nuts, &c., &c.

H. W., the chief of the town, now addressed the supposed wizard as follows: "K., all of us are witches!! But to begin so early as you have to practise this art, is too destructive of life. You have done well to give up your 'weh.' And now use your powers for the good of your people. Cause fish and food of all kinds to abound amongst us. In case of war, use them to protect your people, and to destroy their enemies." Then turning in the direction of the burying-ground, he thus addressed the vanities in which this people trust—"Kwi, aho! Kwi, aho! (Spirits of departed friends and demons!) attend to what we do! Assist this man to do all that is good. Visit him with your sorest calamities if he ever again practises witchcraft."

K. now made his appeal and address—"Nyuuah, O we! Nyuuah, O we! (O God! on thee I call. O God! on thee I call.) If ever I attempt to kill my people, let all this food before me, as well as every kind that I may eat, prove poison to me. Let them pierce my bowels, as might the razor before me. And if others tempt me to witchcraft,

or accuse me of it, being innocent, let them suffer these things."

He then washed his hands in the salt water, to signify his renunciation of witchcraft forever, and his release from all condemnation on account of the past.

The witch-discerner now gathered up the articles of food above named, with the razor, and "weh," and placing them in the bowl, took it up, and accompanied by the Wedia, went away to bury them forever from human sight.

*Tuesday, Oct. 8th.*—An incident occurred in town to-day, which shows that the "deyabo" have still much influence amongst the people. O., a middle aged man, but the acknowledged head of this class of people, called the whole community together, and delivered the following "oracle" about public affairs. Beginning with the Bodia, or chief officer among them, he said—"W., I do not *assert* that you are a wizard; but your words are like it. Who has accused you of witchcraft, or said you must drink gidu! Why then do you talk about drinking it? Take heed to your language." "W. S., I do not say that you are a wizard. In public assemblies your

words are good. But the wehdioh (witch-people) often mention your name. Mind what company you keep." "N. H., to what class do you belong, the Nyekbade or the Sedibo? If to the Sedibo, why lean so much to the Nyekbade (old men). Beware of these old people. They have evil designs against the town." "B., why are you so fearful? If you have opinions, why do you not express them? Don't be so much afraid of the people." "J. H. is a two-faced man. His words are fair before you; but they are against you, where he may safely express them." "B. N. is a spy, prying into all your affairs, that he may report them to your hurt. Beware of him. As for this town, it has not now properly any chief. It does not follow that because the ancestor of one family was the most prominent man in the war by which we obtained the territory we occupy, that the headman of that family must ever be our chief. Who amongst us had not ancestors engaged in that war? If, therefore, there be one amongst us, richer or wiser than others, let him be our chief." This harangue of the deya was received with applause by the assembled people.

(To be continued.)

## Constantinople.

### THE CHURCH OF ROME IN TURKEY.

The following, from the *Missionary Herald*, presents, we believe, an accurate view of the operations of the Church of Rome in the East. It was furnished for the Herald, by the Missionaries of the A. B. C. F. M. in Turkey. We present it as it is there given, with the exception of a slight change in the names by which the different Papal sects in the East are designated. We have also italicised several passages. \*\*

#### *European Roman Catholics.*

The population under the supervision of the Apostolic Vicar at *Constantinople*,

according to his own estimate, is about *ten thousand souls*. Of these *nine thousand* reside in Constantinople. Hardly a single person is included in this number who is a subject of the Porte. The language of probably the greater part is Italian, as they are descended chiefly from families coming from the Adriatic, the Gulf of Genoa or Malta. The remaining *one thousand* souls are distributed as follows:—at Adrianople 170; Rodosto 42; Buyukdereh, on the Bosphorus, 419; Dardanelles 30; Broosa 46; Trebizond 36; Enos 33; Nicomedia 20; Erzeroom 13; Angora, Sinope and Samsoun 29; Salonica 150; besides a few in other places. This estimate of ten thousand souls does not

cover the floating population of *papal strangers*, which must be at least *two or three thousand more*.

There are *nine churches*. Of these two are parish churches in Galata, and two are parish churches in Pera. There are also *nine "places of prayer;"* of these three belong to the ambassadors of France, Spain and Naples; two belong to the Franciscans; and four are in private houses. Houses of prayer are in fact churches, for the performance of all church ordinances. They exist as a subterfuge from the bigotry and intolerance of Mussulmans, which will not readily allow any new church to be built. There are churches at Adrianople, Rodosto and Salonica.

In 1843 there were *forty-six priests*, of whom twenty-one are secular or parish clergy and twenty-five are regular or monastic clergy. There are two priests at Adrianople, one at Rodosto, three at Buyukdereh, three at Salonica, and all the rest are at Constantinople. The other places mentioned above have no priests regularly.

There are *six religious communities of men*, who also serve in some of the churches. Among the Dominicans in Galata there are five monks, with the Franciscans seven, with the Conventuals eight, the Observantines one, with the Capuchins three, with the Lazarists eight. The Conventuals and Observantines are branches of the Franciscans.

*Three* of the parishes have *public schools*. These and the higher schools are adapted to the spirit of the age, as far as is possible, and as far as Romanism can make it consistent. The Lazarists in the former Jesuit college of Saint Benoit at Galata, have a school where gratuitous instruction is given to three hundred and fifty boys by the "Brethren of Christian Doctrine," a comparatively modern order. There is also connected with the same college a school for girls, containing about sixty boarding pupils, and the same number of day scholars under the supervision of the "Sisters of Charity," who live in the same building, but apart from the males.

The Lazarists have also a college at Bebek under their own immediate su-

perision, with about fifty pupils, all but about seven or eight of whom are children of Europeans. Perhaps three of them are Armenian Papists, and perhaps five are Armenians proper, supported by money from France. Here they pretend to give a complete academical education, and to fit the students to receive honorary degrees at the Paris universities, the king of France having admitted the college to the same rank with the Royal colleges. Young men of merit are also to have the privilege of being sent to France to be farther educated. The course of instruction is similar to that of other academical institutions, but great pains are bestowed upon the religious education of the pupils.

There is a *School* for boys and girls at *Salonica*. There are two or three *private* boarding and day schools in *Pera*, where the teachers and principals are papists. There is also a private boarding and day school for females of all nations, kept by an English Roman Catholic lady.

In the Lazarist convent there are *two printing presses*, hitherto chiefly employed in mercantile printing, and in issuing reading-books, almanacs and catechisms; but it is now becoming more controversial. There are two plague hospitals, and two national hospitals under the joint protection of France, Austria and Sardinia. A house of refuge for the poor is under the joint protection of the Papal Ambassadors.

#### *Armenian Papists.*

The Armenian Papists in the city are estimated at from *ten to thirteen thousand souls*. They are found also in Smyrna, Angora, Tokat, Trebizond, and in small numbers in various parts of Armenia. There are perhaps two hundred and fifty families at Mardin dependent on their own Patriarch, who resides in a convent on Mount Lebanon; and this Patriarch governs the Armenian Papal population of Aleppo and Syria. They have no *monasteries* in Asia Minor, but they have one at *Venice* and another at *Vienna*. Their priests are for the most part educated abroad at these two places, or at Rome or Padua. Those located in this city can

generally, therefore, speak one or more European languages.

Their ecclesiastical organization is complete in itself, except that they have a political Patriarch appointed from among themselves to represent them at the Porte, while their ecclesiastical Patriarch is appointed by the Pope. Many of their clergy are jealous of the interference of the French and Italian missionaries. Indeed the rival interests of their clergy,—according as they happen to have been educated at Rome, Venice or in this country,—has produced no inconsiderable degree of strife. The clergy of Venice are far more liberal than those from any other school. They sympathize much more with the great mass of the Armenian community, and are not regarded as so anti-national as the others. On the contrary, they are so entirely national in their feelings that they may be regarded as only half papists. They publish now a monthly magazine, similar to what our own was, in which they have praised the temperance reformation in America.

The influence of Jesuit missionaries, and of papal operations generally, must be exerted on the Armenian mind chiefly through this already existing sect. *Since they have been acknowledged by the Porte, however, as one of the sects of the empire, or as a sect at Constantinople rather, they have not perceptibly increased.* We hear now and then of a bishop, a priest, or of laymen join-

ing them; but we hear of perhaps as many who go back and join their ancient sect. The laws of the land do not authorize any such changes; yet it is not always difficult to effect them. *The great motive of those who join the papal Armenians is for the sake of the additional protection which they gain as Papists, on account of the interest taken in them, and the aid afforded the sect by many of the Papal ambassadors.*

The Armenian Papists have one large church in Galata, and a church in Orta Koi. Connected with a hospital belonging to them in Pera, they have also a "house of prayer." The Turkish government interposes so many obstacles to the building of new churches, that, though they have made many attempts, they have never been able to get more than permission for a "house of prayer," as if for the use of the hospital. But "a house of prayer" is all that evangelical Christians will ever want.

They have also a plague hospital. There is a parish public school connected with the church, and there is now building a college, or high school, at Pera, in connection with the monks of the Venice monastery. Quite a number of young men also are pursuing their studies in Pera, preparatory to becoming priests. Many families send their daughters to either the boarding or the day school of the "Sisters of Charity," in Galata.

(To be continued.)

### Miscellaneous.

#### MARRIAGE OF FOREIGN MISSIONARIES.

We have not received from our respected correspondent the sequel to the communication on this subject published in our March number.

In its place we insert the excellent report of the Rev. Dr. Anderson, the experienced Secretary of the American Board of Commissioners of Foreign

Missions, which was made to that body in 1842. It will show the opinions of other denominations of Christians on this important matter. We beg to repeat, however, that the Committee have no idea of establishing any general rule on the subject; but as there are missionary fields in which the efforts of at least some unmarried men can be most efficient,

and others in which the auxiliary labour of females is not only important, but essential, and in which Christian families can exert the most salutary influence, they have resolved to leave each case to be determined by the circumstances which may attend it. In thus doing they cannot be charged with "requiring celibacy" from their Missionaries.

The report of the Rev. Dr. Anderson to the Am. Board is as follows :

"The Committee have seldom made objections to the marriage of Missionaries. They have supposed this institution to be conducive, in most cases, to their usefulness, as it certainly is to that of the pastor at home. And in the remarks now to be made, they must not be understood as calling in question its expediency in the general. In the progress of their experience, however, they have not been able to escape from the apprehension that Protestant Missionaries are carrying the matter too far, and they feel bound, in faithfulness to their trust, notwithstanding the great delicacy of the subject, and the danger of being misunderstood on both sides of the question, to make a few remarks upon it.

"Without designing to cast censure, it may be said, that few of our Missionaries spend much time in the field, except in the family state. This renders our missions expensive compared with the papal missions, and probably with the Moravian missions, not only in the outfit and passage, but in the residence, and also in the return of families. It creates a demand for medical skill, and for the protection of human governments. Missionaries with families are usually unwilling to go where there is no physician, and they can seldom be expected to continue long where there is much personal insecurity. Alone, there is scarcely any thing they would not endure ; but the presence of wife and children appeals strongly to the natural feelings. Indeed, while marriage is a state natural to man, missions to the heathen, where the social system and almost all that is natural is deranged and perverted by sin, demand no small

sacrifice, physical, intellectual, moral and social, from those who engage in them. And when the Missionary is multiplied, in his wife and children, his sacrifices, in some aspects of the relation, are increased, and the evil grows with the growth of his family, till sometimes he is lost as a Missionary in the husband and the father. Yet there are strong arguments for the marriage of Missionaries to be drawn from the very fact, that marriage is a natural state, and that the Missionary life is against nature. And of woman it may be said, that, in her appropriate sphere, she is as courageous and self-denying as man ; that she is more cheerful and patient ; that she is more inclined to look on the bright side, and hope for the best ; and more ready to accommodate herself to the ever-varying conditions and scenes of life. The question, with our present amount of experience, is by no means a clear one. There is so much to be said on both sides, that it seems almost impossible to have a confident opinion. The Church of Rome is no doubt wrong in the principles on which she bases the celibacy of her Missionaries, and in the extent of her practice. But we should be willing to learn from an enemy. Probably we might find much valuable experience, even on this subject, in the records of papal missions for the three hundred years past ; and perhaps also from such records as we have concerning the missions of the Nestorians, and of those that went forth, in ancient times, from Ireland, and from the west of England, to say nothing of the Apostolical missions. Certain it is, that the papal missions of the present day are sustained at much less cost, and that they penetrate more easily into difficult and distant regions. Their Missionaries appear also, as a body, to think less of hardships and dangers ; and they would seem, with our imperfect means of comparison, to have a more *exclusive* devotedness to their missions. Why is this ? Is it because superstition has more power over its subjects than truth ? Is it because man feels a greater interest in working out his own salvation, than in glorifying Christ Jesus the Saviour ? Has the matter of marriage anything to do with the result,—according to the



## Acknowledgments.

## TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

March 2—Infant School of St. Mary's Ch., Hamiltonville, West Phila. for schools in Ky.....	\$2 00
For the Church at Racine, from Mr. Parrot, \$10; and Mrs. Parrott, \$5, of Putnam Co., N. Y. .	15 00
7—St. Paul's, Cincinnati, for the Jews	4 00
11—St. John's Ch. John's Island, for Richmond Institute.....	10 00
12—A member of the Ch. of the Ascension, N. Y. for Racine.....	2 00
	<u>\$33 00</u>

## DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th February to 15th March, 1845:

MAINE.	
Brunswick—St. Paul's, §.....	\$9 00 9 00
NEW HAMPSHIRE.	
Concord—St. Paul's.....	5 00
Dover—St. Thomas.....	10 00
Manchester—St. Michael's.....	31 31 46 31
VERMONT.	
Rutland—Trinity.....	3 00 3 00
MASSACHUSETTS.	
Boston—Christ Ch.....	3 67
St. Paul's Xmas off'gs. S. S.....	10 26
South Boston—St. Matthew's.....	5 00
Marblehead—St. Michael's Western Missions, \$3 75; for Bishop Chase's Diocese, \$2 35; Gen'ral purposes, \$7 97.....	14 07
Roxbury—St. James' for Alton, Ill., for Ky., Ohio and Ill.....	1 00 43 00
Springfield—Christ Ch.....	2 00
Wilkinsonville—St. John's.....	22 60
Bequest of Mrs. Hannah H. Wheeler, late of Grafton.....	100 00 201 60
RHODE ISLAND.	
Providence—St. Stephen's.....	7 00
North Providence—St. Paul's, §.....	40 00 47 00
CONNECTICUT.	
Brooklyn—Trinity.....	10 00
Middletown—Christ Ch.....	21 29
Do. in answer to the appeal.....	29 06
New Haven—Westville St. James' §.....	1 60
Do. a Friend to Dom. Miss... 2 60	
Do. two ladies, avails of a box of Jewellery, §.....	32 60
Woodbridge—Trinity, §.....	2 00 96 85

## NEW YORK.

Albany—St. Paul's.....	25 00
Cooperstown—Ladies of Christ Ch.....	15 00
Dutch—St. John's.....	8 00
New York—Ch. of the Epiphany, a S. S. school.....	1 00
St. Bartholomew's, §.....	67 72
Walden—St. Andrew's.....	5 03 121 80

## NEW JERSEY.

New Brunswick—Christ Ch. S. S. off'g.....	3 81 3 81
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## PENNSYLVANIA.

Huntington—St. John's.....	2 00
A clergyman's wife, §.....	1 00
Lancaster—St. James'.....	27 40 30 40

## DELAWARE.

Wilmington—St. Andrew's S. S. §....	8 60 8 60
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## MARYLAND.

Georgetown, D. C.—Christ Ch. Miss. off'gs.....	103 09 103 09
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## VIRGINIA.

Coolswoth—Mrs. Thompson, §.....	2 00
Norfolk—Christ Ch. S. S.....	10 00 12 00

## SOUTH CAROLINA.

Abbeville—Trinity.....	6 00
Camden—Grace Ch.....	12 70
Charleston—Mo. Miss. Lec.....	12 37
St. Peter's, Mrs. Andrew Johnston	10 00
Claremont.....	70 00
Greenville—Christ Ch.....	14 45
John's Island—St. John's.....	4 60
Richland—Zion Ch., John Clarkson, Esq.....	100 00
Waccamaw—All Saints'.....	60 00
Winyaw—Prince George's.....	6 00
From F. M. Weston, for Missions in the South West.....	50 00 345 08

## GEORGIA.

Columbus—Ladies of Trinity Ch.....	50 00 1
Savannah—Christ Ch.....	1 00 51 00

## ALABAMA.

Montgomery—St. John's.....	17 00 17 00
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## MISSISSIPPI.

Jefferson Co.—Christ Ch. §.....	6 10
Natchez—Trinity.....	67 84 73 94

## LOUISIANA.

West Baton Rouge—Xmas off'gs.....	17 00
Sun. Sch.....	6 00 23 00

## OHIO.

Cincinnati—St. Paul's, §.....	27 65
Do. for slaves.....	10 00
Painesville—St. James' Juv. Miss. Soc. for Iowa.....	10 00 47 65

## INDIANA.

Vincennes—Mrs. D. Simes.....	2 00 2 00
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## ILLINOIS.

Jubilee College.....	29 31
Juliet—Christ Ch.....	3 00
Lancaster, Morgan Co.—A Gent'n.....	6 00
Pike Co.—do.....	1 00
Waverley—Mrs. Allis.....	1 00 39 31

## MICHIGAN.

Ann Arbor—St. Andrew's.....	16 00
Detroit—St. Paul's Mon. Miss. Lec..	30 62
From a Presbyter of the Diocese for Missions in the West.....	20 00 66 62

## MISCELLANEOUS.

Interest on Kentucky Stock.....	300 00
E R U, for Domestic Missions.....	100 00 400 00
	<u>\$1750 70</u>

Total since June 15th, 1844, \$24,535 52.

## FOREIGN.

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### Africa.

After a long interval we have had the satisfaction of receiving letters from the Missionary Stations in Western Africa, of as late date as the middle of January; giving us most gratifying intelligence of the continued health and increasing usefulness of our missionaries.

From these letters we learn that all connected with the Mission, including those who sailed from New-York in May last, have been in the enjoyment of good health, with the exception only of the Rev. Dr. Savage, who had been slightly indisposed with fever. He speaks, however, of being convalescent, and writes most cheerfully of his plans and labours.

Dr. Savage, who was united in marriage to Miss Rutherford, of the same Mission, on the 18th December, has taken charge of the Station at Fish Town. Mr. and Mrs. Payne, with Mrs. Patch, are at Cavalla; and Mr. and Mrs. Hening were about taking up their residence at Taboo, the post formerly occupied by the lamented Mr. Minor.

By the same vessel we learn that Dr. and Mrs. Perkins, and Mr. and Mrs. Appleby, who sailed from Boston on the 10th December, had reached Monrovia on the 11th January, from whence they were to proceed to the Station at Cape Palmas.

The reports from the several Stations give evidence of the growing influence of the missionaries, the increase

of their congregations, the greater attention to the observance of the Lord's day, and above all, of the grace of the Most High poured out upon the hearts of the youth in the Missionary Schools.

We publish below, extracts from the Journal of the Rev. Mr. Payne during the last half of the year 1845, which cannot but be read with interest by all who feel any concern for the souls of the poor natives of this coast, or for the success of our brethren who have given up all for their sakes.

JOURNAL OF THE REV. J. PAYNE, MISSIONARY AT CAVALLA, WESTERN AFRICA.

1844, *Sunday, Sept. 8th.*—Congregation to-day about 130. The people were strikingly sober and attentive. In the Sunday Schools were 90 attendants. The attendance here has been increased by the determination of the people in the small town recently built in the rear of the mission-house, to observe the Sabbath, and of the young men in it, to become members of evening and Sabbath schools. The evening school was solicited, and the resolution to observe the Sabbath, made without any movement on my part. But melancholy evidence of the deceitfulness and fickleness of heathen character keeps me from building any great hopes upon such demonstrations. Still the opportunity of preaching to and catechising 60—90 heathen every Sunday afternoon is a privilege in which I may, yea, "and will rejoice." Many of those who take an interest in these exercises, already exert an influence upon society, and *all* of them will do so, before many years. And who may measure the good to be accomplished by such a body, instructed in "that

knowledge which maketh wise unto salvation through faith in Christ Jesus?"

*Friday, Sept. 20th.*—Returned from the Colony, where I went yesterday for the purpose of visiting our new missionary friends at Mount Vaughan, and of uniting in marriage our teachers, J. T. Gibson and L. Davenport.

*Sunday, Sept. 22d.*—Attendance on public service, 150.

*Saturday, Sept. 28th.*—Travelled home to-day from Taboo through an almost incessant rain, which drenched every thread of my clothes and chilled me most thoroughly. Having bathed in hot water, however, after native custom, thanks to a merciful Providence, I feel no injurious effects following.

On my way to Taboo I stopped at Rockbookah, the superintendence of which, as also that of the River Cavalla Station, has devolved on me since Mr. Smith left for America. Having preached in town to a respectable congregation, I proceeded to the mission-house, where I examined seven children, who seemed to have learned about all that their native teacher could communicate to them. May they be speedily supplied with one better qualified to take care of them and the station.

At Taboo the school was doing as well as usual. On Friday I preached in two native towns. In one of these there was an individual amongst my audience who deeply interested me. She was a woman apparently over threescore years and ten, and from the remotest town of the Plabo tribe on the east. While I was preaching she gazed upon me with the fixed attention of one who saw a white man for the first time, and with an interest which would not allow her to lose a word. Often, as I proceeded, she expressed her assent to what was said in an audible manner, and with so much show of earnestness as left little ground to doubt her sincerity; and when I had closed she gave expression to her feelings in something like these words—"I thank you! I thank you!! I thank you, stranger!!! Your words are true—are only true. Oh people! we have transgressed—we have transgressed. Let us turn from our wickedness. Husbands who are present, tell your wives

to turn; and wives, bid your husbands who are absent to do so too." Here the old woman was interrupted by the laughter and ridicule of some around her; but they did not in the least disturb the seriousness and the interest with which she talked of "the things of God." Shall the gospel, once heard, but believed by this poor old heathen woman, save her soul? Oh servant of God! "in the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that, or whether they shall both be alike good."

*Sunday, Sept. 29th.*—This morning, at 7½ o'clock, I admitted to the Church by baptism, Wotto Lucy Maria Howard, an interesting child, 14 years old, from the Webo tribe, around the falls of the Cavalla river. She had been a candidate for baptism six months, but although her conduct had been exemplary, she was not admitted before on account of her youth.

*Wednesday, Oct. 2d.*—The quarterly examination of the School at this Station took place to-day. Besides our own 50 boarding scholars, we had present 10 boys from Taboo Station, and 15 from our evening schools. The progress of the children in their studies, though not so great as could have been desired, has yet been such as to afford great encouragement and cause of devoutest gratitude to the Giver of all good, who condescends to bless the efforts of the humblest of His servants to promote His glory.

*Thursday, Oct. 3d.*—Went this afternoon to River Cavalla Station to meet the School of that place, and those from Rockbookah and Kablah, for quarterly examination. A continued rain during the morning, however, prevented the school from Rockbookah getting up. The members of the other two Schools made together 20, whom I proceeded to examine. Their progress in learning had not been great, still it was gratifying to have before me as much evidence as they did afford, that native teachers can accomplish something for the cause in which we are engaged.

The evening of this day being the usual time for a lecture to my family, and also the first Thursday in the

month, I gave it the aspect of a missionary meeting, which (D. V.) I propose to continue monthly.

*Saturday, Oct. 5th.*—This morning, while sitting in my study, I chanced to direct my eyes towards the green between the mission premises and town, and observed a crowd of people, standing in a pelting rain, evidently engaged in some angry discussion. In a moment I was told that it was the Sedibo, about to give a man "Gidu." On inquiry I learned that it was the same young man, 'Gi Kanu,' who was seized a few days ago by the *young women*, of the town, on charge of having killed one of their number by witchcraft.

It seems that the women here are divided into two or three classes, according to their ages, who dance together and have certain regulations and privileges as a community. One of these *privileges*, it would appear, is to seize upon any one upon whom suspicion of witchcraft may chance to fall, and administer to them the unerring test. After seizing K. the other day, this body, for some cause unknown to me, gave him into the hands of the "Sedibo;" and they, I rather think, in consequence of being busily engaged in building their houses, delivered him up to the "Kedibo" (youths and boys) to be tried. After this last class had taken him to the field to administer the test, two or three of the old men took him from them, carried him home, and bade him remain there. But no; this he could not do. He had been accused of witchcraft. He must wipe off the foul imputation. He would drink "gidu."

In vain did his friends, and the people generally, endeavor to dissuade him from his purpose. He immediately proceeded to a friend in the large town, to request that he would administer to him the potion, and being refused here, he proceeded to the small town, immediately in the rear of our house, and caused it to be given him. It had well nigh proved fatal to him, and he was only saved by the timely interposition of a friend, who came to his relief when he remained almost lifeless on the ground, and again took him home. But here he would not remain. A day

or two after, he went to another small town to accomplish his mad purpose. Previous to doing so, however, he came to town to visit his family. This occurred last night. The "Sedibo," learning that he was still intent on drinking gidu, and was now in town, determined to apprehend him and administer it themselves. To this course they were the more inclined, both from its effects upon him when he drank it, (a proof to them of his guilt), and his own confession that he possessed the power of witchcraft, though he denied having exercised it in the case of which he was accused.

He was accordingly put in the top of a house, (the usual place of confinement) last night, and this was the man they were now taking out in a violent rain to the place of trial. Feeling satisfied from its effects upon him, when taken before, that the dose must prove fatal, if repeated, I determined at once to attempt his rescue. Taking my overcoat and umbrella, I proceeded to the place where the crowd was assembled. I found the poor fellow almost in a state of perfect nudity, shivering from cold, surrounded by his wife and other female friends, beseeching him most piteously to confess his guilt and save his life, and assailed with threats every moment by the anger of Sedibo, that if he did not instantly confess they should at once administer the dreaded potion. I took him by the hand and led him home, only remarking to the Sedibo as I passed, that the weather was too bad for such work as they were engaged in, or even to talk about it. They made no resistance.

Having given the naked and hungry man a cloth to put on, and food to eat, I was pondering in my mind what course I should pursue in regard to him, when a messenger came to me from the Sedibo. He said he had been sent by them to state that I had taken from them a man who had been proved by the usual test, as well as by his own confession, to be a wizard (*wehdiá*.) Still they had felt unwilling to kill him, being the only son of his late father, who had been much respected by them. That all they had required of him was a full confession of his guilt, and the

delivery of his weh (witchcraft preparations), and that this was all they were trying to force him to do, when I took him away from them. They said, however, that there was a man belonging to one of their towns who was a "witch discerner," and for whom, at K.'s request, they had sent last night, now in town. They desired, therefore, that K. might go to town to be examined.

Suspecting that this might be only a device to get him again in their power, after consulting him, I returned for answer, that the man was now much exhausted, and greatly terrified, and therefore it was not likely that an examination, in the presence of those whom he so much feared, would be favorable to their finding out the truth which they professed to seek. I therefore requested that the "witch discerner," and a deputation from their body, should come and conduct the examination in my house. This course I was the more inclined to take, from a desire to see and know "the uttermost" of this "witch palaver," and that wonderful character who was to examine the man, and of whom I had heard so much before.

Very soon the "witch discerner" made his appearance, and with him, instead of a committee from that body, as many of the Sedibo as could get into our front room. They were, however, exceedingly decorous and respectful. On first arriving, they repeated their request that K. should be taken to town for examination, but, on my objecting, readily agreed that it might proceed here.

The "witch discerner," whom I shall designate as "M." now drew a chair to the centre of the room, immediately in front of K., and thus addressed him: "K., did you send for me?" "Yes." "Wherefore?" "To tell these people whether or not I am a wizard." Gazing for a moment intently upon K., M. said, "Certainly you are a 'wizard.'" "I have already avowed," continued K., "that I possess the power of witchcraft, but I have never practised it in this place." "Practised it in this place; to be sure you have. Try not to conceal it. Give up your

kpane," (a kind of ointment, it is said, used only by witches.) "I have no kpane." "Certainly you have, K.; I know it, and very many deyábo (devil men) too. Deny no longer." "I insist," said K., "that I have no such preparation as you speak of." Here M. seemed to resort to his last, most imposing expedient of extorting a confession. Turning around abruptly towards the sun, which now, near the close of day, was throwing the full blaze of his light into the door, he spit in his hand, held it up to the sun, and then looking fixedly upon it, as if beholding the image of the wizard perfectly reflected there, he exclaimed: "I see it. I see it. K. you *are* a wizard. Try not to deceive me. What witch can I not discern;—and as for you, can you not put sand in your ears, and make it come out of your eyes? Does not every one know that you are a wizard."

The people now turned upon the man, and in the most angry, vehement manner, by all the weapons of terror which they know so well how to use, endeavored to extort a confession. But all to no purpose. K. would not allow that he was guilty of the crime with which he was charged, and concluded what he had to say by begging, that if he was guilty, he might be allowed to kill himself, by drinking gidu, which he would certainly do.

After again upbraiding him for his folly and obstinacy in persisting in killing himself, when all wished to save him, they left him. Soon afterwards I learned that they had seized upon every thing belonging to him, and divided it amongst them.

*Sunday, Oct. 6th.*—Congregation this morning about 100. Administered the communion to 24 persons. In the Sunday schools, were 100 attendants.

*Monday, Oct. 7th.*—This morning, soon after breakfast, K. sent me word that he had a communication to make to me. I at once went to him, when, with much apparent agitation, he made the following confession—"It is true I am a wizard, and have in my possession the preparations which I was required to give up on Saturday. I dared not do it then, however, for fear of the Wedish (witches) in town. Last night, how-

ever, I spent in visiting them, and at last obtained their consent to my delivering them up. I wish you to take me to the people, that I may do so in a public manner."

While I was yet talking with him, a message came from the 'Sedibo,' to beg me to allow K. to come to town, and requesting me to accompany him, to see that he was fairly dealt with. They said, moreover, that they had again sent for the "witch discerner" to examine him.

Having commenced the chapter on witchcraft, I determined to read it through, and accordingly accompanied K. to town. We repaired to the "Ibadio's" (head of the Sedibo) house. Very soon the people assembled, and with them H. W., formerly the acknowledged, and still really the chief of the town. After their late violence towards us, I was at once surprised and gratified at the marked respect with which I was treated by all. Presently the "witch discerner" made his appearance, and after asking K. if he had sent for him again, beckoned to him to follow him. They quickly disappeared in the direction of K.'s house.

In a few moments I found they had returned, and were standing in front of the house. An iron spear, with something black smeared on it—the property of the "witch discerner"—was sticking in the ground, and at the foot of it, two or three balls of mud, some dyed grass cloth, and a kind of powder wrapped in a corn husk. These were the fatal preparations!—the weh!

"Are these all, all?" cried a voice from the crowd around, which by this time seemed to number nearly all the men in town. "Are these your instruments for killing people?" Here K. started off suddenly, as if he had forgotten something, and soon brought two stones, which from their appearance had been taken from the ground. "And are these the stones you have been sitting upon to get yourself a name?" asked another. "Yes," said K., "and now I have delivered up all."

At this stage of the ceremony I stepped forward, took up those preparations said to be most deadly, handled them, and *tasted* them. The most fearful one, enclosed in the corn husk, I found to be

pepper and tobacco powdered together. The people shrank back in horror as I touched these fearful things, and the old "witch discerner" exclaimed, "At the peril of your life don't touch that!" meaning the contents of the corn husk. "Don't you deceive us," cried the multitude to the old man. "Let us know certainly if this K. is a wizard, and if these are his 'weh'?" "Deceive you! No! Is not this the man who puts sand in his ears, and makes it come out of his eyes? And as to his weh, can I be deceived, when the *corn-husk* is here? Were every thing else belonging to a wizard here, I should doubt his pretensions. But the *corn-husk*, with its contents, is a sign not to be mistaken!! And now for the purification. Bring a bowl of water. Bring salt to put into it. Let him what has cassada, rice, or any other article of food, bring it. Bring a razor?"

A wooden bowl of water was now brought, and then salt thrown into it. One man brought a razor, another rice, a third cassada, a fourth a few palm nuts, &c., &c.

H. W., the chief of the town, now addressed the supposed wizard as follows: "K., all of us are witches!! But to begin so early as you have to practise this art, is too destructive of life. You have done well to give up your 'weh.' And now use your powers for the good of your people. Cause fish and food of all kinds to abound amongst us. In case of war, use them to protect your people, and to destroy their enemies." Then turning in the direction of the burying-ground, he thus addressed the vanities in which this people trust—"Kwi, aho! Kwi, aho! (Spirits of departed friends and demons!) attend to what we do! Assist this man to do all that is good. Visit him with your sorest calamities if he ever again practises witchcraft."

K. now made his appeal and address—"Nyuuah, O we! Nyuuah, O we! (O God! on thee I call. O God! on thee I call.) If ever I attempt to kill my people, let all this food before me, as well as every kind that I may eat, prove poison to me. Let them pierce my bowels, as might the razor before me. And if others tempt me to witchcraft,

or accuse me of it, being innocent, let them suffer these things."

He then washed his hands in the salt water, to signify his renunciation of witchcraft forever, and his release from all condemnation on account of the past.

The witch-discerner now gathered up the articles of food above named, with the razor, and "weh," and placing them in the bowl, took it up, and accompanied by the Wedia, went away to bury them forever from human sight.

*Tuesday, Oct. 8th.*—An incident occurred in town to-day, which shows that the "deyabo" have still much influence amongst the people. O., a middle aged man, but the acknowledged head of this class of people, called the whole community together, and delivered the following "oracle" about public affairs. Beginning with the Bodia, or chief officer among them, he said—"W., I do not *assert* that you are a wizard; but your words are like it. Who has accused you of witchcraft, or said you must drink gidu! Why then do you talk about drinking it? Take heed to your language." "W. S., I do not say that you are a wizard. In public assemblies your

words are good. But the webdloh (witch-people) often mention your name. Mind what company you keep." "N. H., to what class do you belong, the Nyekbade or the Sedibo? If to the Sedibo, why lean so much to the Nyekbade (old men). Beware of these old people. They have evil designs against the town." "B., why are you so fearful? If you have opinions, why do you not express them? Don't be so much afraid of the people." "J. H. is a two-faced man. His words are fair before you; but they are against you, where he may safely express them." "B. N. is a spy, prying into all your affairs, that he may report them to your hurt. Beware of him. As for this town, it has not now properly any chief. It does not follow that because the ancestor of one family was the most prominent man in the war by which we obtained the territory we occupy, that the headman of that family must ever be our chief. Who among us had not ancestors engaged in that war? If, therefore, there be one amongst us, richer or wiser than others, let him be our chief." This harangue of the deya was received with applause by the assembled people.

(To be continued.)

## Constantinople.

### THE CHURCH OF ROME IN TURKEY.

The following, from the *Missionary Herald*, presents, we believe, an accurate view of the operations of the Church of Rome in the East. It was furnished for the Herald, by the Missionaries of the A. B. C. F. M. in Turkey. We present it as it is there given, with the exception of a slight change in the names by which the different Papal sects in the East are designated. We have also italicised several passages. \*\*  
*European Roman Catholics.*

The population under the supervision of the Apostolic Vicar at Constantinople,

according to his own estimate, is about *ten thousand souls*. Of these *nine thousand* reside in Constantinople. Hardly a single person is included in this number who is a subject of the Porte. The language of probably the greater part is Italian, as they are descended chiefly from families coming from the Adriatic, the Gulf of Genoa or Malta. The remaining *one thousand* souls are distributed as follows:—at Adrianople 170; Rodosto 42; Buyukdereh, on the Bosphorus, 419; Dardanelles 30; Broosa 46; Trebizond 36; Enos 33; Nicomedia 20; Erzeroom 13; Angora, Sinope and Samsoun 29; Salonica 150; besides a few in other places. This estimate of ten thousand souls does not

cover the floating population of *papal strangers*, which must be at least *two or three thousand more*.

There are *nine churches*. Of these two are parish churches in Galata, and two are parish churches in Pera. There are also *nine "places of prayer;"* of these three belong to the ambassadors of France, Spain and Naples; two belong to the Franciscans; and four are in private houses. Houses of prayer are in fact churches, for the performance of all church ordinances. They exist as a subterfuge from the bigotry and intolerance of Mussulmans, which will not readily allow any new church to be built. There are churches at Adrianople, Rodosto and Salonica.

In 1843 there were *forty-six priests*, of whom twenty-one are secular or parish clergy and twenty-five are regular or monastic clergy. There are two priests at Adrianople, one at Rodosto, three at Buyukdereh, three at Salonica, and all the rest are at Constantinople. The other places mentioned above have no priests regularly.

There are *six religious communities of men*, who also serve in some of the churches. Among the Dominicans in Galata there are five monks, with the Franciscans seven, with the Conventuals eight, the Observantines one, with the Capuchins three, with the Lazarists eight. The Conventuals and Observantines are branches of the Franciscans.

*Three* of the parishes have *public schools*. These and the higher schools are adapted to the spirit of the age, as far as is possible, and as far as Romanism can make it consistent. The Lazarists in the former Jesuit college of Saint Benoit at Galata, have a school where gratuitous instruction is given to three hundred and fifty boys by the "Brethren of Christian Doctrine," a comparatively modern order. There is also connected with the same college a school for girls, containing about sixty boarding pupils, and the same number of day scholars under the supervision of the "Sisters of Charity," who live in the same building, but apart from the malcs.

The Lazarists have also a college at Bebek under their own immediate su-

pervision, with about fifty pupils, all but about seven or eight of whom are children of Europeans. Perhaps three of them are Armenian Papists, and perhaps five are Armenians proper, supported by money from France. Here they pretend to give a complete academical education, and to fit the students to receive honorary degrees at the Paris universities, the king of France having admitted the college to the same rank with the Royal colleges. Young men of merit are also to have the privilege of being sent to France to be farther educated. The course of instruction is similar to that of other academical institutions, but great pains are bestowed upon the religious education of the pupils.

There is a *School* for boys and girls at *Salonica*. There are two or three *private* boarding and day schools in *Pera*, where the teachers and principals are papists. There is also a private boarding and day school for females of all nations, kept by an English Roman Catholic lady.

In the Lazarist convent there are *two printing presses*, hitherto chiefly employed in mercantile printing, and in issuing reading-books, almanacs and catechisms; but it is now becoming more controversial. There are two plague hospitals, and two national hospitals under the joint protection of France, Austria and Sardinia. A house of refuge for the poor is under the joint protection of the Papal Ambassadors.

#### *Armenian Papists.*

The Armenian Papists in the city are estimated at from *ten to thirteen thousand souls*. They are found also in Smyrna, Angora, Tokat, Trebizond, and in small numbers in various parts of Armenia. There are perhaps two hundred and fifty families at Mardin dependent on their own Patriarch, who resides in a convent on Mount Lebanon; and this Patriarch governs the Armenian Papal population of Aleppo and Syria. They have no *monasteries* in Asia Minor, but they have one at *Venice* and another at *Vienna*. Their priests are for the most part educated abroad at these two places, or at Rome or Padua. Those located in this city can



generally, therefore, speak one or more European languages.

Their ecclesiastical organization is complete in itself, except that they have a political Patriarch appointed from among themselves to represent them at the Porte, while their ecclesiastical Patriarch is appointed by the Pope. Many of their clergy are jealous of the interference of the French and Italian missionaries. Indeed the rival interests of their clergy,—according as they happen to have been educated at Rome, Venice or in this country,—has produced no inconsiderable degree of strife. The clergy of Venice are far more liberal than those from any other school. They sympathize much more with the great mass of the Armenian community, and are not regarded as so antinational as the others. On the contrary, they are so entirely national in their feelings that they may be regarded as only half papists. They publish now a monthly magazine, similar to what our own was, in which they have praised the temperance reformation in America.

The influence of Jesuit missionaries, and of papal operations generally, must be exerted on the Armenian mind chiefly through this already existing sect. *Since they have been acknowledged by the Porte, however, as one of the sects of the empire, or as a sect at Constantinople rather, they have not perceptibly increased.* We hear now and then of a bishop, a priest, or of laymen join-

ing them; but we hear of perhaps as many who go back and join their ancient sect. The laws of the land do not authorize any such changes; yet it is not always difficult to effect them. *The great motive of those who join the papal Armenians is for the sake of the additional protection which they gain as Papists, on account of the interest taken in them, and the aid afforded the sect by many of the Papal ambassadors.*

The Armenian Papists have one large church in Galata, and a church in Orta Koi. Connected with a hospital belonging to them in Pera, they have also a "house of prayer." The Turkish government interposes so many obstacles to the building of new churches, that, though they have made many attempts, they have never been able to get more than permission for a "house of prayer," as if for the use of the hospital. But "a house of prayer" is all that evangelical Christians will ever want.

They have also a plague hospital. There is a parish public school connected with the church, and there is now building a college, or high school, at Pera, in connection with the monks of the Venice monastery. Quite a number of young men also are pursuing their studies in Pera, preparatory to becoming priests. Many families send their daughters to either the boarding or the day school of the "Sisters of Charity," in Galata.

(To be continued.)

### Miscellaneous.

#### MARRIAGE OF FOREIGN MISSIONARIES.

We have not received from our respected correspondent the sequel to the communication on this subject published in our March number.

In its place we insert the excellent report of the Rev. Dr. Anderson, the experienced Secretary of the American Board of Commissioners of Foreign

Missions, which was made to that body in 1842. It will show the opinions of other denominations of Christians on this important matter. We beg to repeat, however, that the Committee have no idea of establishing any general rule on the subject; but as there are missionary fields in which the efforts of at least some unmarried men can be most efficient,

and others in which the auxiliary labour of females is not only important, but essential, and in which Christian families can exert the most salutary influence, they have resolved to leave each case to be determined by the circumstances which may attend it. In thus doing they cannot be charged with "requiring celibacy" from their Missionaries.

The report of the Rev. Dr. Anderson to the Am. Board is as follows :

"The Committee have seldom made objections to the marriage of Missionaries. They have supposed this institution to be conducive, in most cases, to their usefulness, as it certainly is to that of the pastor at home. And in the remarks now to be made, they must not be understood as calling in question its expediency in the general. In the progress of their experience, however, they have not been able to escape from the apprehension that Protestant Missionaries are carrying the matter too far, and they feel bound, in faithfulness to their trust, notwithstanding the great delicacy of the subject, and the danger of being misunderstood on both sides of the question, to make a few remarks upon it.

"Without designing to cast censure, it may be said, that few of our Missionaries spend much time in the field, except in the family state. This renders our missions expensive compared with the papal missions, and probably with the Moravian missions, not only in the outfit and passage, but in the residence, and also in the return of families. It creates a demand for medical skill, and for the protection of human governments. Missionaries with families are usually unwilling to go where there is no physician, and they can seldom be expected to continue long where there is much personal insecurity. Alone, there is scarcely any thing they would not endure ; but the presence of wife and children appeals strongly to the natural feelings. Indeed, while marriage is a state natural to man, missions to the heathen, where the social system and almost all that is natural is deranged and perverted by sin, demand no small

sacrifice, physical, intellectual, moral and social, from those who engage in them. And when the Missionary is multiplied, in his wife and children, his sacrifices, in some aspects of the relation, are increased, and the evil grows with the growth of his family, till sometimes he is lost as a Missionary in the husband and the father. Yet there are strong arguments for the marriage of Missionaries to be drawn from the very fact, that marriage is a natural state, and that the Missionary life is against nature. And of woman it may be said, that, in her appropriate sphere, she is as courageous and self-denying as man ; that she is more cheerful and patient ; that she is more inclined to look on the bright side, and hope for the best ; and more ready to accommodate herself to the ever-varying conditions and scenes of life. The question, with our present amount of experience, is by no means a clear one. There is so much to be said on both sides, that it seems almost impossible to have a confident opinion. The Church of Rome is no doubt wrong in the principles on which she bases the celibacy of her Missionaries, and in the extent of her practice. But we should be willing to learn from an enemy. Probably we might find much valuable experience, even on this subject, in the records of papal missions for the three hundred years past ; and perhaps also from such records as we have concerning the missions of the Nestorians, and of those that went forth, in ancient times, from Ireland, and from the west of England, to say nothing of the Apostolical missions. Certain it is, that the papal missions of the present day are sustained at much less cost, and that they penetrate more easily into difficult and distant regions. Their Missionaries appear also, as a body, to think less of hardships and dangers ; and they would seem, with our imperfect means of comparison, to have a more exclusive devotedness to their missions. Why is this ? Is it because superstition has more power over its subjects than truth ? Is it because man feels a greater interest in working out his own salvation, than in glorifying Christ Jesus the Saviour ? Has the matter of marriage anything to do with the result,—according to the

Apostle's declaration, that "he that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married, careth for the things that are of the world, that he may please his wife." The subject needs deeper thought, and more discussion, than it has had. Traditions, decisions of councils, and opinions of churches, are of little importance in deciding it. So far as the situation, relations, and duties of the pastor at home, are like those of the missionary abroad, we may reason from the one to the other. So far as there is a resemblance between the condition of the heathen world which was the object of apostolical labors, and the heathen world in our own times, and between their age and ours in the facilities for action, the methods of operating on the human mind, etc., we may reason from the apostolical missions. The work to be performed is the same, the gospel is the same, and the nature of the preacher is the same, now as then; and there are other strong points of analogy. But so there are also of diversity; and a well-informed and sound judgment will find much scope for exercise on this subject. Perhaps we are well enough fortified already with arguments in favor of the marriage of Missionaries. The cause seems to require a larger body of light armed troops, than there is a present prospect of getting, fitted to meet the active foe that we everywhere find in the field ready to oppose us; and we need to look more than we have done to the reasons in favor of sending abroad a larger number of unmarried preachers. It is not the design of the Committee to do more than invite the attention of the Board to the subject. There are facts connected with it of serious import. The deaths in the missions of the Board, during the ten years past, have been sixty-seven; and of these forty-six, or more than two-thirds, have been of females. The whole number who have returned to this country, in this space of time, from the missions beyond sea, is eighty. Fifty were males, and thirty of these came home bereaved, or else in consequence of the sickness of their wives. About one half of the bereaved Missionaries have returned to their work with new partners.

Only two of the fourteen Missionaries who returned with sick wives, have gone back again, and not more than three others are expected to go. Not more than six of the male Missionaries, who came home, came with exclusive reference to their own health, and in not more than fourteen of the cases was it any part of their motive. Six of the married missionaries had been absent from their native country for the average period of seventeen years; the remaining thirty-nine, a little more than the average period of five years and a half. The expenditure occasioned by the return of these missionaries has been on an average for each, not far from a thousand dollars; including the outward voyages of those who returned again to their missions.

This much is certain; that while none should be encouraged, and, much less, persuaded or required to go unmarried, who might be expected to regret the step on entering the field; it is desirable that more be found, who shall be able to walk cheerfully in the steps of the Apostle Paul,—at least, until they shall have made trial of the climate, learned the language, and made full entrance on their missionary work. These ought not to go alone, but after the example set by our Saviour, each should have at least one associate of congenial spirit. Nor is it less desirable, that the married missionaries, who are in the field to which they go, or on the routes leading to those fields, should countenance these brethren, and encourage them in the higher acts of self-denial, which they have entered upon for Christ's sake.

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MISSION OF THE CHURCH OF ENGLAND AT JERUSALEM.

The Right Reverend Dr. Alexander, Bishop of the Church of England in Jerusalem, has published his third annual letter: from which it appears, that notwithstanding all the opposition this Mission met with from some members of the Church, it has been manifestly blest of God. Our limits will only permit us to publish the following extract, which will be read with

interest. May the blessing of the God of Israel rest abundantly upon this Christian Bishop, the descendant of Abraham, his servant of old.

“The fact of our having nearly completed the third year of our residence in a country of peculiar trial and danger, in the face of all kinds of difficulties, is in itself a cause of thankfulness. But we have to speak of more than this. It has been our privilege to perceive a gradual increase of our establishment, quite sufficient to lead us “to thank God and take courage.” Whilst we are still strangely kept in suspense as to the building of our church, &c., notwithstanding the many promises we have had during the past year that permission was on the point of being granted, we have, in the good providence of God, had our church accommodation enlarged since I last addressed you; so that we have at present a commodious place of worship, though even this has, on some occasions, proved inadequate, particularly when the number of strangers has been large. Our regular congregation has also been on the increase; so much so, that our former church could not have held them. This has arisen part-

ly from the mission having been increased by the arrival of additional laborers, and partly from converts, thirteen of whom have been added to the Church by baptism during the last year, and some are now under instruction, who, of course, regularly attend the services. We have, in consequence, opened an additional full service on Sunday evenings, and established a lecture on every Wednesday, besides the daily morning (Hebrew) and evening (English) service. Since our arrival in the Holy City, I find thirty-seven baptisms recorded in our register, and twenty-six of those baptized have been confirmed. Nine individuals have been ordained deacons, and five priests, who are gone forth as heralds of mercy to proclaim the glad tidings of salvation, four of whom are of the house of Israel. At the last ordination, which was held on Sunday, September 1, three candidates were ordained for the different missionary stations at Hebron, Beyrout and Bagdad. On that deeply interesting occasion we had no less than fifty-seven communicants. We now generally number from forty to fifty at the regular celebration of the Lord's supper, on the first Lord's day in every month.”

### Intelligence.

#### THE MISSIONARIES TO CHINA.

We have had the unexpected and very great gratification of receiving the following letter from the Right Rev'd. Bishop Boone, written at sea on the 28th day of his passage. We trust that the Bishop and the Missionaries who accompany him, are, ere this, within the empire of China.

“Ship *Horatio*, lat. 2° S. lon. 30 W.  
January 11th, 1845.

“Rev. and dear Brother: We have a barque in sight, bound, as we suppose, for Rio de Janeiro, and we hope to put letters on board of her to-morrow morning.

“I am happy to be able to inform you that we have been very much favored so far in our passage in weather, and all other respects. None have suffered much from sea-sickness, save Mrs. Woods and Miss Jones, who are both still on the sick list.

“Most of the party, Mrs. Boone especially, are delighted to find matters so much better than they had expected on this voyage, which they looked forward to as so great a trial. We have been out four weeks to-day, and Mrs. Boone and Miss Morse were just saying, that it has proved one of the shortest and happiest months they have ever passed anywhere. I have a Chinese class, which recites at eleven every day. I

write off a number of colloquial phrases for them to memorize. Some of the class have already made most gratifying progress. We are moving on together in great harmony, and, I trust, with the divine blessing, are destined to lead some few, at least, of the perishing millions of China to the feet of our Blessed Redeemer.

"Our Captain is exceedingly gentlemanly and obliging; all we could desire in attention to our comforts, &c.

"Farewell! the blessing of the Lord be with you."

We have also been favored with the following extract of a letter from one of the Female Missionary Teachers to China, dated on board ship *Horatio*, at sea, Christmas day, 1844:

"I am happy to say that we have all recovered from our sea-sickness, have fine weather, and are beginning to live quite systematically. This is, of course, a holiday that gladdens the heart of every pious Episcopalian. We sailed on the 14th instant, and the 19th commenced the study of Chinese. Dr. Boone gave us a page of familiar phrases to commit to memory, and called us to recitation at 11 o'clock. We commence with reading of scripture, singing and prayer. With the assistance of the Chinese teacher, young Chi, and Dr. Boone, we made out to get a stammering pronunciation in this our first attempt. Could my dear — have taken a peep at us the following morning, he would have seen us distributed about the deck, ship rolling, some with downcast looks struggling with sea-sickness, laboring to commit our lesson before the appointed hour. The third day we reviewed, and had a fine recitation, and the class felt quite happy.

Do you ask what are my views, now that I am actually on my way to China, and have commenced the study of this difficult language? I rejoice to be able to reply, that I fully believe I am just where God has placed me: that so far from feeling any discouragement, I am pleased with my first small acquisition, and believe that we shall be able, with the assistance of God's Holy Spirit, to

tell the wonderful things of the Gospel to the benighted heathen, to whom we are sent. Never did a band of Missionaries have greater facilities for being prepared for their work, or go out under more favorable auspices, than ourselves. We have at our head one who appears to enjoy much of the spirit of prayer, and the presence of God, who feels deeply his own responsibility, and endeavors to impress the same on those under his direction. The members of the Mission already recognize a brotherly and sisterly regard for each other. We are provided with every comfort on shipboard. The captain of the *Horatio* is a gentleman, and renders it his constant study to do every thing for the comfort of his passengers. We have every attention that we could desire, and hope we are all grateful. We experienced a gale the Monday after we sailed, and had a heavy sea for several days, but now the weather is fine, and our sunsets and moonlight evenings are splendid.

I have been much interested in Chi, our young Chinese, and devote a little time every day to his instruction. He is very desirous to learn: and when he gets a new idea, seems very happy. He is daily reading in the New Testament. May the Lord bless it to his salvation.

Last Sunday, we had service on deck; the audience, missionaries and seamen. Dr. Boone preached from the words, "Ho! every one that thirsteth, &c."

We are now about 1700 miles from our native land, wafted by summer breezes under what I should think was comparable to an Italian sky. I have felt greatly strengthened in the belief that there is a great amount of prayer going up at home for this Mission."

Extract of another letter, dated also at sea, January 6, 1845:

"Yesterday was the Sabbath. It was a very rainy day, and we had service in the cabin, and the Lord's Supper. It was a peculiarly solemn season. The place, the circumstances, the occasion, brought into our minds a crowd of associations that well-nigh overwhelmed us all. It was the first

time that, as a Mission family, we had commemorated redeeming love sacramentally. Dr. Boone made a few appropriate remarks on the importance of our work, the necessity of clear views, that we should not propagate the least error among the heathen, the cultivation of personal holiness, and guarding against the least approach to the indul-

gence of any feelings that might tend to disunion or jealousy of each other. I think the Lord was present with us, and though every one was obliged to give vent to uncontrollable feelings, yet our minds were solemnized—and I trust we each resolved, in the strength of Christ, to know nothing among the heathen but Jesus, and him crucified."

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APPLICATION OF SPECIAL CONTRIBUTIONS BY THE FOREIGN COMMITTEE.

Much misapprehension seems to exist in some quarters in relation to the application by the Foreign Committee of monies specially contributed: and it has even been urged that "donors have no security that the sums they contribute will be faithfully appropriated to the objects to which they are designated." The idea is most erroneous and unjust. The instances since the Missionary organization of 1835, of the temporary appropriations of the funds raised for one Mission then in operation, to the relief of another, have been exceedingly rare. Indeed, the present Secretary is aware of but *one* such occurrence,—it is that alluded to in the letter from him published below. The special funds which *have* occasionally been used, have been those contributed for the circulation of Bibles, Tracts, &c. when opportunities for their beneficial distribution did not immediately offer, and for the establishment of Missions which the Committee have not yet seen it expedient to commence.

The fact is, that no *one* of our foreign stations, now occupied, has reason to complain that funds collected for it are employed to sustain other Missions. To each one is annually paid, not only what is raised specially for it, but much more. Even China will draw largely upon the general fund, beyond what has been pledged to it; Africa receives more than twice what is contributed to it an-

nually by its immediate friends; and Constantinople, which is most complained of as abstracting the property of other Missions, receives but two thousand dollars from the general contributions of the Church.

Perhaps we cannot better meet inquiries on the subject, than by publishing the following correspondence between one of the most widely known and most highly respected members of our Church, and the Secretary of the Foreign Committee. It is confidently believed that the course of the Committee needs only to be understood, to meet the approval of the Church.

"— January 20th, 1845.

Dear Sir: I have often heard it said of late, and read it in a late Episcopal paper, that the Board of Missions do not always appropriate *solely* to a particular Mission the monies given exclusively to that Mission by the donors, but sometimes loan it to other Missions, not, however, with the certainty of its return; of which an example has been given in the case of donations to China, loaned to Constantinople. It has also been said, that when monies are given to a particular Mission, the Board treat them as part of the stated allowance which it makes to that Mission, and not as an extra provision. The prevalence of these impressions has certainly restrained some from giving to any of our Foreign Missions, believing that their money would not reach its specific object, and feeling conscientiously scrupulous of aiding any other.

May I respectfully ask you if such is the practice of the Board; and whether, if I should make a specific donation, to China for example, it will be sacredly and immediately forwarded to Dr. Boone, without being charged as part of his salary, or the stated allowance to his Mission, and without being borrowed for any other object? I have hesitated for some time to make this inquiry, in the hope that some light on the subject might transpire in some other quarter; but the desire to act without longer delay, induces me to trouble you with this, which, I hope, will carry its own apology."

To this letter, the following reply was addressed by the Secretary of the Foreign Committee:

"MISSION ROOMS,  
New-York, Jan. 25th, 1845.

My dear Sir: I have the pleasure of acknowledging the receipt of your favor of the 20th, and beg leave to submit the following statement in reply to your inquiries.

The Foreign Committee, having the whole field of Missionary operations abroad under their care during the recess of the Board of Missions, do from year to year, at a particular time, determine the extent of these operations, and also what amount of funds shall be appropriated for the year to each Mission under their charge. They are governed in this by the amount of contributions on which they think they can reasonably rely for the year: and always act, so far as they can, in accordance with the known wishes of the Church with regard to the extent of operations in each portion of the field.

The amount thus appropriated to each station *exceeds*, in every case, the amount *specifically* appropriated by individual donors—and the balance needed is made up from funds not designated to any particular object. All funds, therefore, given to a particular Mission, are merged in the appropriation for that Mission; and the amounts are of course not remitted as "an extra provision" in addition to appropriations. Were a contrary course pursued, you will readily see that confusion would

inevitably ensue. For instance, our present operations at Constantinople require four thousand dollars annually. Of this amount, nineteen hundred dollars are specially pledged and annually contributed. We have, therefore, to supply from the general fund twenty-one hundred dollars more. But if the donors of the nineteen hundred dollars are to remit direct to the Missionaries, either through the Committee or otherwise, and consider their contributions as an "extra provision," they either supply that particular Mission with so much more than is necessary, or (no matter what the judgment of the Committee may be as to the expediency of such a course,) they increase the force of that Mission. By this action, a compound agency is established, which can produce nothing but disorder, and which must infallibly defeat the usefulness and retard the advancement of our Foreign Missions.

An exception to this rule is made where money is specially contributed to such objects as building churches, scholarships at Athens, foreign hospitals, libraries, or where it is sent to us with an express direction that it is to be forwarded to an individual Missionary, to be expended by him as he may see fit, whether for his own comfort or otherwise. In such cases—instances of which you will find in the Treasurer's annual report, printed in the Proceedings of the Board of Missions—the money received is not reckoned as a part of current receipts, but forwarded in addition to the amount appropriated. It is never diverted to any other use: and should you, or any other gentleman, desire to make any remittances in this way for special objects, you may rely upon it that the trust will be sacredly executed.

The idea that some of our Missions—Africa and China, for instance—have suffered by a loan of funds, collected specially for them, to other Missions,—say that to Constantinople—is a mistake. The fact is, as I have already remarked, that *much more* is appropriated and annually paid to each Mission than is *specially* contributed to its support—to China and Africa, as well as to Constantinople. The delay in the

recent departure of the China Missionaries had accumulated a considerable sum in its favor; but we have now a larger amount to pay for it annually than is pledged. Of this accumulated fund for China, a portion, in the absence of other means at the moment, was employed recently by the Committee to meet drafts presented from the African Mission, which, in consequence of the irregularity of the voyages of vessels in that trade, we can never tell when to expect. Any delay in payment would destroy the credit of the Missionaries, and greatly embarrass the

Mission, and we always feel bound to protect those drafts at all hazards.

I should add, that the first monies received have been employed for the disbursement of the accounts of the China Mission; and that no instance has ever occurred of any failure to make good what may have been temporarily loaned from one Mission to another. I believe I may safely assert, that the Constantinople Mission has never been indebted to the funds contributed for any other purpose, and that donors to special objects may rely upon a faithful application of their gifts."

#### FUNDS.

☞ But a little more than two months remain of the present financial year, and the Foreign Committee are yet in want of at least one-third of the whole amount of their annual expenditure. Nothing but a prompt and liberal response to their appeal, on the part of the Church, can save them from embarrassment. It is most respectfully and affectionately urged upon the Clergy, that they forward, within that time, the contributions of their parishes to the Foreign Treasury.

☞ The Secretaries of the two Missionary Committees respectfully request that contributors will forward all funds that may be sent direct to New-York, to the *Treasurers* of the respective Committees, and not to the Secretaries. Errors and delays in acknowledgment will thus be avoided. All checks and drafts should be made payable to the order of the respective Treasurers; and if convenience render it expedient to leave money at the Mission-rooms, it is desired that it may be enclosed with directions, to the address of the Treasurers. The Treasurer of the Domestic Committee is THOMAS N. STANFORD, Esq., at Messrs. Stanford & Swords, 139 Broadway. The Treasurer of the Foreign Committee is Dr. J. SMYTH ROGERS, office of the N. Y. Contributionship Insurance Company, No. 57 Wall street.

#### Acknowledgments.

##### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th of February, to 15th March, 1845:

##### MAINE.

Bangor—Family mite box of a member of St. John's Ch. for China \$2 00  
Brunswick—St. Paul's Ch. a Missionary station, ½..... 9 00 11 00

##### NEW HAMPSHIRE.

Concord—St. Paul's Ch ..... 5 00 5 00

##### MASSACHUSETTS.

Boston—S. S. Trinity Ch. for Africa \$63 24; for China \$27 15; quarterly coll. gen'l. purp. \$100 00; 180 39  
Christ Ch..... 3 67  
S. S. St. Paul's Ch., bal. for support of 10 children Af. \$56 69;  
do. Christmas off'g. \$10 27.....106 86



S. S. Grace Ch. six months support of 14 children Africa.....	140 00	
Marblehead—St. Michael's Ch.....	2 72	
Northampton—St. John's Ch.....	5 00	
Pittsfield—St. Stephen's Ch. for Constantinople.....	75 00	
Roxbury—St. James' Ch. for Constantinople, 50 cts; for China \$22 03; for Africa, \$22 03.....	44 56	
Springfield—Christ Ch.....	2 00	
Wilkinsonville—St. John's Ch.....	22 50	
Bequest of Hannah Wheeler, late of Grafton.....	100 00	
R. Holden, for Constantinople.....	25 00	707 70
RHODE ISLAND.		
Newport—A member of Zion Ch. for Constantinople.....	8 50	
North Providence—St. Paul's Ch. §.....	40 00	
Providence—3d ann. pledge of Grace Ch. S. S. for support of John A. Clark and George S. Wardwall, Africa.....	40 00	
3d ann. pledge of do. Juvenile Sewing Circle, for support of Eleanor S. Vinton, Africa.....	20 00	
Grace Ch. coll. after Sermon by Bishop Southgate, for Constantinople.....	44 00	
St. John's Ch. for Constantinople.....	40 00	192 50
CONNECTICUT.		
Derby—"Anna Humphreys" Juv. Soc. of St. James Parish, for support of "Anna Humphreys," Africa.....	15 00	
New Haven—Westville, St. James' Parish, §.....	1 50	
From two Ladies of the above parish, the avails of a box of Jewelry, §.....	32 50	
Waterbury—St. John's Ch. S. S. 4th Inst. for ed. of T. C. Brownell, Africa.....	20 00	
Do. for general purposes.....	8 62	
Woodbridge—Trinity parish.....	2 00	
Middletown—Christ Ch.....	30 00	109 62
NEW YORK.		
New York—J. S. Aspinwall, Esq. of Ch. of the Ascension, for Constantinople.....	20 00	
Poughkeepsie—Christ Ch.....	30 00	
St. Paul's Ch.....	9 00	59 00
WESTERN NEW YORK.		
Geneva—S. S. Trinity Ch. for Africa.....	1 50	1 50
NEW JERSEY.		
Berkley—St. Peter's Ch.....	5 25	
Elizabethtown—St. John's Ch. ed. of "Thos. Bradbury Chandler," Africa.....	20 00	
From do. for China.....	13 85	
From the Misses Rutherford, for China.....	100 00	139 10
PENNSYLVANIA.		
Concord—St. John's Ch. for ed. of a boy in China.....	25 00	
Douglasville—St. Gabriel's Ch.....	3 19	
Hamiltonville—West Phila. Infant S. S. of St. Mary's Ch. for the benefit of Sunday Schools in China.....	1 00	
Do. do. do. for Africa.....	1 00	
Philadelphia—Female Bible Class of St. Paul's Ch. 6th annual payment for ed. of Helen S. May, and Samuel A. McCookry, Af.....	40 00	
St. Andrew's Ch. for China.....	3 00	
"    for Africa.....	107 49	
A Clergyman's wife.....	1 00	
Wilkesbarre—St. Stephen's Ch. February collection.....	11 50	
Rector, Teachers and Scholars		
of do. to complete 3d annual payment of ed. of beneficiary at Athens.....	55 00	243 18
DELAWARE.		
Wilmington—S. Sch. St. Andrew's Ch. §.....	8 50	8 50
MARYLAND.		
Baltimore—"Anonymous" for Africa, China, or Greece, as most needed.....	50 00	50 00
VIRGINIA.		
Co'snorth—Mrs. Sarah Thompson, §.....	2 00	
Norfolk—Christ Ch.....	100 00	
Do. for Houston, Texas.....	12 00	
Petersburgh—Grace Ch. for Church at Houston, Texas.....	34 75	
Do. for China, 50 cts; gen'l. §5;.....	5 50	154 25
SOUTH CAROLINA.		
Charleston—St. Stephen's Ch. Monthly Miss. Lecture for Feb'y.....	4 12	
St. Peter's Church, Mrs. Andrew Johnson, for Rev. Mr. Gillett's Mission in Texas, §5; for general purposes, §10.....	15 00	
St. Bartholomew's Parish, for a child in China.....	25 00	
S. S. of do. for do.....	19 00	
W. O. Prentiss, of do. for do.....	25 00	
Rev. Thos. E. Leverett, for Af.....	25 00	
Cheraw—Legacy of W. H. Robbins, per A. Grigg, Esq. Exec. for Africa.....	500 00	
Claremont—Ch. at.....	10 00	
Granville—Christ Ch.....	25 55	
St. John's Island—St. John's Ch. for China, §2; general purposes, §4 50.....	6 50	
Waccamaw—All Saint's for Africa.....	5 00	
Francis M. Weston, for Africa.....	25 00	656 17
GEORGIA.		
Savannah—Ladies' Sewing Soc. for Africa.....	52 00	
Christ Ch. for gen'l. purposes, §33; for China, §10; Greece, §2; Africa, §7; Constantinople, §5; Mesopotamia, §3.....	60 00	112 00
ALABAMA.		
Montgomery—St. John's Ch.....	15 00	15 00
MISSISSIPPI.		
Jefferson City—Ch. at, §.....	6 10	6 10
OHIO.		
Cincinnati—Christ Ch. §.....	27 55	
Do. for Africa.....	2 00	
Gambier—Harcourt par., for China, §2; for Constantinople, §5.....	7 00	
Greenville—St. Luke's Ch.....	4 00	
Huron—Christ Ch.....	1 00	41 55
ILLINOIS.		
Mary Co.—From a Gentleman near Lancaster.....	5 00	5 00
MISCELLANEOUS.		
Family Mite Box.....	2 75	2 75
TOTAL.....	\$2553 92	
(Total since June 13th, 1844, \$21,842 00.)		
ERRATUM.		
§32 12, acknowledged in the March No. under New York, should have been as follows:—		
From Christ Ch., Gardiner, Maine.....	\$42 12	
do. do. for support of John Vaughan Gardiner, and Ann Richards, Africa.....	40 00	
	\$82 12	

# The Spirit of Missions ;

EDITED FOR

## THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

Vol. X.]

MAY, 1845.

[No. 5.

### The West.

Disappointed in receiving "Diocesan Annals," and not yet favored by the Bishops with their April "communications to the Committee on the condition and prospects of the Missions, within their jurisdictions respectively," we are compelled to ask the attention of our readers to some extended remarks upon our Domestic Missions generally, trusting in subsequent numbers to continue the "Annals," and also to furnish *details* of the progress of *this* important work of our Church.

We say *the* important work of the Church, and are confident that could churchmen see the West with their own eyes, its religious interests could never be *secondary* in their estimation. No representations can adequately convey its claims upon our prayers and efforts. The earnest advocate of them seems to exaggerate, when but the half has been told, and to be anxious to throw

other fields in the back ground, when he but aims to secure for this vast region its *due* share of regard. In the first sermon preached before the Domestic and Foreign Missionary Society, Bishop White\* insists, "It ought to

\* What estimate do enlightened *foreigners* form of our position and duties. The excellent Mr. Jay, of Bath, England, so extensively and favorably known here, says:

"The object of your zeal must be your own country, to supply her rapidly increasing population with able, faithful ministers. Your religious policy must be a home policy. Compared with the claims of your own land, the claims of the heathen are but secondary. If you cannot attend to both, you must attend to your own destitute people. You must cultivate the waste places of your homestead.

"Think what your country is, and especially what she must become. Not only for the magnitude of her territory and the multitude of her people, the vastness of her wealth, and the greatness of her power, but for the importance of her example. On your land hang, in a great measure, the future interests of the globe. Hence the unspeakable importance of your Churches concentrating, in a great measure, their religious efforts upon your country. If it were necessary, in order to supply your own people with pastors, one half of your male members should become ministers, while it should be the chief business of the other half to support them. These are my deliberate views of the duties of the Christians of America."

be understood, in reference to the Society whose cause is now advocated, that *their principal object* is to rescue from a state of irreligion and licentiousness, those various portions of the United States, which, either from their recent settlement, or from the privation of advantages formerly enjoyed, are as destitute of the word and the administration of the sacraments, as if Providence had cast their lot amid the jungles of India, or on the sandy deserts of Africa." Again he speaks of the "strong claims of the great fields of labor within the bounds of our federal compact, because of the more immediate relation in which they stand to us, and because of the greater efficiency which is likely to be the result of a community of languages and manners, the greater ease of perpetuating divine truth where though on the decline, it is not absolutely lost, than where it is to be begun."

And is it not so? Does the benevolent spirit of Christianity, which would have all men to be saved, feel outraged when we plead for the wise and orderly performance of the work? Her language is, "if any man provide not for his own, &c." If we provide not for our own country, who will? If we pity not those at our very feet, nay, so recently in our bosom, gone forth from our altars and firesides to make new homes in our wilderness, who will? On whose ear will fall the cry, not Macedonian, but *American*, that is heard from our rivers, our prairies, our teeming forests, nay, the steppes of our Rocky Mountains,—*"Come over and help us,"—if ours be like the deaf adder, that heareth not?*

No! In the providence of God we are called to lay the foundations of the Church in this country, and will be held responsible that we do what we

can for *this* land, for *this* people. "Whatever doubts," say our Bishops in their address to the Church, "whatever doubts some may entertain as to the propriety of our Church engaging extensively in Foreign Missions, while there remains so extensive a portion of our own country where her services are unknown, and her influence unfelt, we should suppose that there could be no difference of opinion as to the imperative duty of subjecting our own territory to religious cultivation, and providing for the spiritual wants of our own household. But, alas! how few are the labourers in the field, in comparison with the extent of the harvest!" And why should not this harvest be reaped? Have we an ocean to cross, rendering it both difficult and expensive to bring the means of grace to bear? Have we climate to encounter, that threatens to present physical barriers to our efforts? Have we old and rooted systems of superstition, which must first, and with great sacrifice of time, be eradicated, before we can plant the good seed of the kingdom? Have we languages to master, and confidence to gain?—to make long and painful experiments whether the soil will receive the seed?—whether fruit may confidently be expected? They are our brethren, gone forth from us; their language, manners, civil and social institutions, our own; they open their arms to receive our messengers. They exclaim from full hearts, "How beautiful on the mountains are the feet of Him that bringeth good tidings." If *all* souls are precious in the sight of God, why not these? *Because* our brethren, within the ken of a pitying eye, and grasp of a friendly arm?—because a *little* bestowed there, in season, will effect *much*? Do we withhold our hand from this good work, be-

cause nine-tenths of what we give is not necessarily absorbed in the acquisition of language; the process of acclimation; the difficulty and cost of reaching the field of labour;—because there is no romance, none of the “distance that lends enchantment to the view,” about *Domestic Missions*?

Aye, but we say, our western brethren are not degraded like others, not sottish, not stultified! What though they be not! are they less *estranged from God*,\* and less in jeopardy of per-

\* “A sermon, preached before the Protestant Episcopal Society for the advancement of Christianity in South Carolina, at the anniversary meeting, on the 12th Feb’y, 1845, by the Rev. F. J. Shand, Rector of Trinity Church, Columbia: 1 John, iii., 17.”

Having participated with a large and intelligent audience in the gratification of listening to this sermon, our limits alone prevail with us to withhold it from our readers, and content ourselves with quoting a paragraph from the April No. of the *Charleston Gospel Messenger*, through which it has been given to the Church. In our wide spread communion, in Carolina itself, *Domestic Missions* have no friends more liberal than the Rector and people of Trinity Church, Columbia. It may be, that not a few who would yield to the force of the preacher’s argument, yet stop short of his practice, from some objections to the administration of our Missions. Shall we not pray that the ingenuity of fervent charity, “that hopeth all things,” will discover some unobjectionable mode of sending to the *inhabitants of Christendom*, that without which they cannot hope to be saved?

“We design not in these remarks to be understood, save with some restriction. We intend not, from them, to favor the inference that God will withhold His pardoning mercy, without distinction, from the benighted multitudes of the earth, upon whom the Sun of righteousness has never arisen, and to whom the tidings of a Divine Saviour have never been published. Rather, as it seems to us, have we the highest warranty for believing that they alone who have ‘sinned in the law,’ (the law of Revelation doubtless,) ‘shall be judged by the law,’ while those to whom that law has never been disclosed, will be condemned or acquitted, at the final assize of heaven, according to their improvement or abuse of the only other law which Providence has vouchsafed to them: the law, viz. of reason and conscience. ‘They shall be beaten with few stripes, should they commit things worthy of stripes,’ because of their ignorance of their Master’s will, as revealed in His Gospel. That some of them may have acted agreeably to the glimmering light within them, we may charitably trust,—and to the mercies of Him, who determines the conduct of men, according to what they have, and not according to what they have not, we may leave them, for acceptance and forgiveness, through the all-prevailing merits and efficacy of that atonement which was made for ‘the sins of

the whole world.’ The sentiments we have expressed, therefore, in regard to the necessity of a knowledge of the Gospel to salvation, must be received, as to this class of persons, with some limitation, but not as to those of our fellow-creatures to whom we meant to apply them. Those, for example, who, though they have not the Gospel, have had their lots cast in regions of the globe, which have partaken, more or less, of its enlightening influences, and who are sharers in that civilization and superior intelligence, on points of duty, which it has no small part in producing. While to all, indeed, wherever located, or however circumstanced, the Gospel is immensely important, because of the certain information and means it conveys of salvation,—to the inhabitants of Christendom it may be esteemed vitally essential,—as that, in truth, without which they cannot hope to be saved. These, or at least the most of them, cannot, like the heathen, plead for mercy in not believing ‘in Him of whom they have not heard,’ for, in a Christian land, few, if any, may be supposed to have not, at some time or other, heard of the coming and death of the Messiah, and of the belief in Him, and sole reliance on His sacrificial blood and worthiness, which are requisite for reconciliation and eternal blessedness with God. But many are to be found, even in Christian portions of the earth, who are destitute of the Gospel, though they may have imperfectly learned something of the plan of salvation it unfolds,—and these it is to whom we are alluding,—who, under such a state of destitution, are, in a spiritual sense, in the greatest need—a need which nothing can satisfy but a communication to them of the sacred and momentous truths of that Divine Revelation.”

dition, because mind there is awake, active, acute; demands some religion; and may be seen in many cases to adopt what has been well called the religion of human nature!

Will republican institutions secure admission into Heaven for all who live under them? Does intelligence convert the soul? What though the schoolmaster be abroad, has he commission from Heaven to teach, or to baptize? If knowledge is power, how important it should do fealty to the cross of Christ. Does their absorption in the whirlpool of cares, incident to the development of such a region as the West, give them no claim upon us for the one thing needful? They pour wealth into our coffers on the seaboard, should not we impart to them the true riches? Yes: but *Domestic Missions* have nothing to do with the Heathen, and therefore we feel but little interest in them. Why have they nothing to do with the Heathen? Because we have none in this country?

the whole world.’ The sentiments we have expressed, therefore, in regard to the necessity of a knowledge of the Gospel to salvation, must be received, as to this class of persons, with some limitation, but not as to those of our fellow-creatures to whom we meant to apply them. Those, for example, who, though they have not the Gospel, have had their lots cast in regions of the globe, which have partaken, more or less, of its enlightening influences, and who are sharers in that civilization and superior intelligence, on points of duty, which it has no small part in producing. While to all, indeed, wherever located, or however circumstanced, the Gospel is immensely important, because of the certain information and means it conveys of salvation,—to the inhabitants of Christendom it may be esteemed vitally essential,—as that, in truth, without which they cannot hope to be saved. These, or at least the most of them, cannot, like the heathen, plead for mercy in not believing ‘in Him of whom they have not heard,’ for, in a Christian land, few, if any, may be supposed to have not, at some time or other, heard of the coming and death of the Messiah, and of the belief in Him, and sole reliance on His sacrificial blood and worthiness, which are requisite for reconciliation and eternal blessedness with God. But many are to be found, even in Christian portions of the earth, who are destitute of the Gospel, though they may have imperfectly learned something of the plan of salvation it unfolds,—and these it is to whom we are alluding,—who, under such a state of destitution, are, in a spiritual sense, in the greatest need—a need which nothing can satisfy but a communication to them of the sacred and momentous truths of that Divine Revelation.”

or because we have criminally neglected them?

*Our fathers* found Heathen here, and it was one of the animating and sustaining motives under which they came, that not only would they find an asylum for themselves, but make known to the poor untutored Indian, the God, whom, till now, he saw but "in clouds," or heard but "in the wind." We will not bring a blush to any cheek by lifting the curtain which shrouds the deeds of other days, and reveal the contumely of the vulgar, which has ever been their lot as a race, but point, with honest exultation, to the *permanent home*\* our nation has provided for the remnant of this ill-fated people, west of Missouri and Arkansas, where now they have settled down as agriculturalists. Can you point to one Mission of our Church among these Heathen?

But our forefathers left us another legacy, in permitting Heathen Africans to be landed on our shores. Their de-

\* In the promise of this *permanent home* to those who seem to have no continuing city, there was much to reconcile the Christian patriot to the avowed necessity of their removal to the west of the Mississippi. But what shall be said in justification of the recent attempt to erect the Territory of Nebraska, and make it a thoroughfare to Oregon? With a cordon of disilleries on the frontier of Missouri and Arkansas, Texas and Nebraska; a continuance of the present system of trade and intercourse with the Indians, and a little of the Anglo-Saxon system of squatting—described to us by a Frenchman of Red River—the precise location of the *permanent home of the Indian* will very soon puzzle the curious—perhaps we should say the impertinent—in such matters. "Neighbour, what will you let me have your land for, on a long credit?" "Ah! I no sell my land, must have some place for my children." "Well, I want to teach your folks singing." "Oh! out. Je suis bien aise. He teach school a little, bye and bye he pratique medicin, bientot he preach. Well you see we make him judge! Ah! monsieur, croyez-vous?—*My land gone!*" Seriously, will the Christian men of this nation permit our pledged faith to be again disregarded, and the last home of the Indian cut up to minister to an insatiate thirst for acres?—Shame upon us!

scendants among us number nearly four millions—are not these emphatically the Heathen of our land?

No one can doubt that God designs this country, as well as England, to bear an important part in the conversion of the world to Him. In permitting that country to extend her empire and her influence so far and wide that the sun never sets upon it, and the reveillé of her troops, as from station to station the signal is caught, never ceases, we plainly see the extensive field assigned to her. Nobly has she entered upon it,—freely expends her treasure, and sends forth her bishops and other clergy.

Is *our* field less distinctly marked? Shall we show less kindness to *our colonies* than England\* to hers? Is not a *first* duty to be rendered to our brethren of the West? Can we answer it to ourselves, to withhold the glad tidings from either the *African* or *Indian* within our limits, having the land of the one and the labour of the other?

But glancing beyond our borders, who will deny that Texas, on the one hand, and Africa on the other, claim our regards; the one embracing a race to whom we owe a debt that Heaven calls upon us to pay,—the other, not only our brethren who have colonized it, but Heathen Indians, who, if we withhold the gospel, will live and die without it.

Now for the ultimate gathering in of *this* harvest, do we not see how neces-

\* The Society in England for the Propagation of the Gospel holds the following sensible language in reference to its colonies—language applicable, mutato nomine, to the claims upon us of our new States and territories:—

"While great numbers of our countrymen are every year encouraged to go forth from their native land to seek a settlement in some distant colony, it must be held a duty, second only to that of providing for the spiritual wants of the population at home, to see that these children of our own household are not, by their removal to another part of the empire, debarred from all the ordinances of religion, and the means of Christian education for their families."

sary to foster our *Domestic Missions*, and that in this very domestic field the providence of God has distributed the materials for the work. With what race of men would you sally forth to subdue Texas to the faith of God's dear Son, if not our active, manly, generous brethren of the West, when once submissive to the faith themselves. When discovery or wealth is the object of pursuit, what clime so remote, so inauspicious, they do not penetrate?—what ocean so broad they do not traverse?—what mountain so high they do not scale?—where in all the world such pioneers as they? Now when these energies are sanctified, what labourers they will prove in the vineyard.

With whom would you go forth to bear the lamp of Life to benighted Africa, but with her own ransomed children, carrying back from the land of their captivity the pearl of great price, resisting the deadly effects of a climate to which, sooner or later, white missionaries fall victims (dragging, even while they last, a sickly existence,) and planting, as you can *no otherwise* plant, the standard of the Cross upon her arid plains and amid her tangled forests?

How will you ever reach, much less subdue to the faith, the 4,000,000 aboriginal population of *North America*, unless, by giving the Church in its integrity to the *Agricultural* tribes immediately on our frontier, you enable them

to send their swift messengers of love and mercy to those who wander with buffalo on the plains, or trap beaver by the streams?

How, unless we select our points wisely, along a well-considered base of operations, occupying strongly the keys—the very commanding positions—can we advance into the enemy's country, and extend our lines there? We have read in the missionary annals of a Christian sect, that 5,000 Heathen children gathered into schools, were disbanded and sent home—their last state worse than the first—because while operations were naturally and healthfully expanding *abroad*, the *home field* was not *strengthened* and *cultivated* in proportion, and when increasing demands came upon it, they could not be met. Let us then select, occupy, maintain the strong points in the *great West*, and among the Heathen at our doors. They will soon dispense with our aid, become centres of protection and influence to the surrounding country, and not only so, but come up to the help of the Lord—the help of the Lord against the mighty—in foreign lands. But overlook, neglect, or feebly aid the great field of *Domestic Missions*, which God in his providence seems to have committed to the especial care of *American* Christians, and who can venture to estimate the injury that must result to the cause of the Redeemer everywhere!

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### Indians.

*Journal of the Bishop of Toronto, &c.*  
(Continued from page 109.)

The number of Indians who were assembled at the Manatoulin Island this year to receive presents, exceeded

six thousand, a greater number than on any former occasion. The majority are still Pagans; of the Christians, some belong to the Church of England, others to the Church of Rome, and a few to the Methodists. A considerable

portion consists of half breeds of French and Indian extraction, and these being all Romanists, possess a good deal of influence among the natives; and from their continual intermarriages, they acquire for the Church of Rome a very considerable advantage, an advantage which we can believe to be increased by the imposing character of her ceremonies and forms. Still we have much reason to be thankful for the progress of the Church of England at this spot; and there is encouragement in perceiving that with these simple children of the forest there is a strong inclination to adopt the religion of their great mother, the Queen, should they turn from their present superstitions. Of the six thousand Indians, including women and children, who were assembled at the Manatoulin Island, a large portion, perhaps two thousand, live within the boundaries of the United States; and, if to these we add the converted Indians, we shall have scarcely three thousand who are unconverted residing within the British territory; and these are scattered along the banks of lakes Huron and Superior, and the Lake of the Woods, and some even as far north and west as the Red River. While thus scattered, and not living in bands, but by single families, and never remaining long in one place, it is next to impossible to afford them Christian instruction. Deeply sensible of this, Sir Peregrine Maitland, when governor of the province, endeavoured to collect them into villages, and had made some progress in this good work before he resigned his government. The intention of this excellent and pious officer was to place in every village a missionary and schoolmaster of the Church of England, a farmer, a carpenter, and blacksmith, and by a diligent course of instruction, to wean them from their erratic life, and give them an acquaintance with farming and the more useful mechanical arts. This plan was followed up by Lord Seaton, who likewise evinced a strong feeling in favour of the Indians, and was anxious for their civilization; but there were many difficulties to encounter; and, under the most favourable arrangements, it will be found that the collecting of Indians into villages must be the

work of time. The late disorders in the province necessarily interrupted this, as well as other improvements; but now it is hoped the good work will be resumed with redoubled vigour, and better prospects of success. Until the Indians are collected together, comparatively little can be done towards the amelioration of their condition; and now that they have begun to be convinced by the scarcity of game, that they can no longer live by hunting, they will be the more easily persuaded to adopt the habits of civilized life.

Although the number of Indians was so great, nothing could exceed the peace and good order which universally prevailed. No liquors were allowed them. There was no violent excitement of any sort; and, while alive to their own importance, they were exceedingly civil, quiet, and docile. I am persuaded that the same number of whites would have, under the same circumstances, been troublesome; but the poor natives of the lakes and forests were as discreet and submissive to half-a-dozen officers, as well trained children to their parents.

All this I attributed in a great degree to the judicious and firm arrangements of Colonel Jarvis, the chief superintendent of Indian affairs, a gentleman who unites in himself, as I believe, far beyond any other person in the province, all the qualities which are most essential to the proper discharge of the various and important duties of his high and responsible office.

We left the Manatoulin Island on the afternoon of the 13th of August, and arrived at the Sault St. Marie a little after sunset on Monday, the 15th. On Sunday, the 14th, service was held in a very beautiful island covered with trees and shrubs, juniper and rose bushes, and many wild flowers. A clean smooth rock overhanging the lake was chosen for the place of worship, which possessed besides the advantage of a free air (the day being very hot,) that of being distant from a fire which was rapidly spreading, by means of the dry moss, over the island. Those present manifested the greatest attention, and all appeared to be struck with a deep feeling of the solemnity of the scene, and of the wisdom of the provision which

called upon them, in this wild and romantic corner of the earth, to pause upon their journey, and to worship their heavenly Father, through his Son Jesus Christ. The river which unites lakes Huron and Superior is not so fine as the Niagara or the Detroit rivers, nor are the rapids of St. Mary equal to those of the St. Lawrence; yet there is a wildness in the surrounding scenery which is not a little striking. There are at present too few Indians at St. Mary's and in the neighborhood, to justify the establishment of a mission, and it is hoped that these few will be induced to join their brethren on the Manatoulin Island.

On the 21st of August, divine service was performed in the mission church, and about fifty persons, including our party, and some Indians and half-breeds, all well dressed and decorous, were present.

The following interesting narrative of the baptism of an Indian chief, is from a subsequent portion of the good Bishop's journal, in which he is giving an account of his visit to the Rev. R. Flood's Mission at Delaware, on the river Thames:

On the 7th of September, Wednesday, the Indians assembled in great numbers; it was a great day. The great Chippawa chief Cunatuny was to be baptized and confirmed. In the two villages there are still several pagan Indians, and yet they, as well as the converted, attend the services of the Church. While they continue pagans, they paint their faces and refuse to kneel. The conversion, however, of the great chief is expected to operate most favorably, and from their love of truth, stronger it is said among the Indians than among the Persians of old, it is anticipated that they will be readily impressed and permanently retained. When some doubts were expressed as to my coming, the Indians exclaimed, 'What, is he not the chief of the Church?—he never can have two words—he is sure to come.' The school house, though large and commodious, could scarcely contain half the number assembled, and those that could

not get in, stood in groups about the door and windows. The chief was baptized, and appeared well acquainted with the nature and importance of the holy sacrament. He was, after baptism, confirmed with four others. His admission into the Church, by the sacrament of baptism, and his public profession of the faith in coming forward for confirmation, had been with him, for years, matter of deep and solemn consideration. After the service, I shook hands with every individual present, according to the custom of the Indians at all their meetings.

*Saturday, 24th Sept.*—From Brantford we drove to the Mohawk Parsonage, only two miles distant, where we were met by the two missionaries to the Indians, the Rev. Abraham Nelles, and the Rev. Adam Elliott. The prayers were read in the Mohawk language by Mr. Elliott, and the lessons in English by Mr. Nelles. No sermon was delivered, as it would have required to have been interpreted, and occupied too much time. Fifty-four persons were presented for confirmation—forty-nine Indians and five whites. The church was crowded, especially by Indians of the Six Nations; the address which I made after confirmation, was carefully interpreted; and, as I endeavored to suit myself to their habits and modes of thinking, it appeared to affect them much; the whole service was particularly interesting, and many white people who were present declared that they had never been so much affected. The church stands on a beautiful flat near the river, surrounded by many cottages of industrious and well-conducted Indians attached to the mission; and contiguous to the church are schools, which are carefully visited after the services. In these schools a great number of promising Indian children, both boys and girls, are taught the rudiments of a common education, carefully founded on religious principles. Very favorable specimens of their proficiency in reading, writing, and arithmetic, were exhibited, and nothing could be more gratifying than the sight of so many of the rising generation of an ancient and warlike people, who had once commanded the greater por-



tion of North America, receiving instruction to qualify them to read the Holy Scriptures in the English tongue, and to enable them to impart the same knowledge to others. It is a tardy, but becoming remuneration for the manifold injuries inflicted upon this unfortunate race.

Annexed to the schools for boys and girls is an institution for the instruction of Indian youths, in housewifery and sewing for the latter, and in various useful mechanical arts for the former. To this institution such boys are transferred as evince a taste and desire for different trades, and the articles thus manufactured are readily disposed of as being fully as good and somewhat cheaper than can be furnished at the shops of the best mechanics in the vicinity. We passed the night at the Parsonage, which is a substantial and comfortable brick house, for which this mission is indebted to the liberality of the New England Company in London, and to which the Indians, with the sanction of government, have annexed a glebe of upwards of two hundred acres of excellent land. The parsonage-house is finely situated on a high bank, commanding an extensive view of the valley of the Grand River, and of the canal to Brantford, now in active progress.

The missionaries at the Mohawk and Tuscarora villages, the schools of boys and girls, and the mechanic institution, besides other schools throughout the Indian settlements with much generous assistance for other purposes, are all supported by the bounty of the New England Society already mentioned, and reflect the highest credit on that respectable body. Their exertions for the temporal and spiritual amelioration of the Indians of this diocese, merit the thanks of every Christian in the colony, and the members of the association must feel the liveliest satisfaction in knowing how abundant a harvest has already resulted from this exercise of their care and charity; and it is earnestly hoped that the happy effects which have been already manifested upon the moral condition of the Indians in these missions, will encourage them to such a farther liberality as their means may admit, in cultivating the spiritual soil, so much of which still continues waste in this vast diocese.

*Sunday, 25th of Sept.*—We proceeded this morning to the Tuscarora village, ten miles, the seat of Mr. Elliott's mission. The congregation was much more numerous than I expected; and among their number, several Negro families were observed, who, it appears, have intermarried with the Indians of this tribe. This produces a singular variety of complexion among them, but it cannot be discerned that there is any feeling of difference, or that they are affected by anything like a spirit of caste. Mr. Elliott brought forward fifty-eight persons for confirmation, all of them Indians, or blacks, recognised as a portion of the tribe. My address, as usual, was communicated through an interpreter. The services being ended, the chiefs requested a council; they mentioned some religious differences which had arisen among them, and given them much pain, differences which had originated with some Indians, who had recently come from the United States, and who, it appears, had embraced the opinions of the baptists. Before the arrival of these men they had been at unity among themselves, but, since their coming, some of their friends had been deluded, and induced to forsake the Church, and they entreated my advice as to the course which they, the great majority of the chiefs, who still adhered to the Church, ought to pursue. Knowing the fierce passions of these people, and the danger of violent measures, I exhorted them to kindness and forbearance, and recommended friendly counsel to those who had wandered, impressing upon them that such charitable treatment would be the most likely means of bringing them back. At the same time, I took occasion to confirm their faith in the truths of Christianity as taught by the Church, and pointed out her superiority as the dispenser of the gospel truth, and the appointed channel of Divine grace. The Indian chiefs evinced great shrewdness in the course of this conference, as well as much quickness of apprehension, in regard to the superior excellencies of the Church in her doctrines and government; and there is little doubt that this partial schism will soon be at an end, and that its present existence may even conduce

to the firmer establishment of apostolic order and discipline among the people. In the meantime the Divine blessing upon the labors of both these excellent missionaries to the Indians, Mr. Nelles and Mr. Elliott, is abundantly manifest. Many pagan Indians have, through their ministrations, been brought over to the truth, and every hope may reasonably be entertained that, in a short space of time, not one idolatrous Indian will remain unconverted to Christianity. In the evening of this interesting day we returned to the Mohawk parsonage.

When shall we be permitted to read of similar labors of love performed by one of our Bishops and his faithful clergy, among the Indians on our Western frontier? Reader! what are you doing for your red brethren?

In the Quarterly Paper of the "Society for the Propagation of the Gospel, &c.," for July last, we find an interesting letter from the Rev. R. Flood, one of the Missionaries named in the foregoing extracts, giving an account of the opening of a new Mission among the Indians at Walpole Island. This letter, dated Nov. 11, 1843, forms an appropriate sequel to the statements given above.

"Caradoc, November 11, 1843.

"I have now much pleasure to acquaint your Lordship of the result of my mission to Walpole Island, and to apprise you of the more cheering prospects likely to spring up henceforth in that benighted corner of the Diocese.

"On our way to Port Sarnia from Detroit, I left Mr. Carey at the Island for the purpose of visiting the Indians in their wigwams, with the assistance of an interpreter whom I had despatched a week before to that quarter from Moneytown, as Canotory's son happened to be absent, at the time your letter arrived, on a hunting expedition north of London. On my return to Walpole we visited many of the Indians, and, after procuring very indifferent lodgings for the Missionary, we went up, after

the Sunday services on the island, to Port Sarnia, on Monday last. All the chiefs were assembled there before our arrival. Mr. Carey was regularly inducted by the Indian Council into the favour and good graces of his chiefs, and on the following evening Mr. Keating kindly undertook to assemble all the Indians in a large vacant building, for the purpose of holding divine worship. There could not have been fewer than eighty present, consisting of the chiefs of the Walpole, Sable, and Port Sarnia Indians, with most of their war-chiefs. I preached to them from the last two verses of the twenty-eighth chapter of St. Matthew's Gospel; showed to them, from this passage, the nature and objects of the commission to the Apostles, by our Lord, to preach the Gospel; and that, in virtue of the same, we are commanded to do likewise, as commissioned by their successors, the Bishops; explained what the Gospel is, and its blessed effects and tendencies when heartily received; and, lastly, the promise of the Divine presence in abiding with his Church unto the end of the world. The Rev. Messrs. Carey and Pine addressed them, after the blessing, in a few words; they listened with deep interest to all that was said. There was one interesting fact which I cannot but mention, as I consider it cheering to the future prospects of the Mission. When Mr. Keating proposed a rent to the head chief for the use of his house for the Missionary, until such time as a house can be built for him, which is at present under contemplation, the chief replied: 'I want no rent, but I want the Minister to be near me, and to teach me what is the good way.' None of the Walpole Indians have as yet embraced Christianity, but Mr. Keating has informed me that a few of them have expressed a wish to be baptized."

We must conclude that we are fallen upon strange times indeed, if the appeal of the Cherokee Nation to the States of Missouri and Arkansas, contained in one of the acts of their late Council, should prove in vain. What a spectacle! A heathen people (in our

estimation), laying at the door of two great Christian States, the responsibility for "murders and other crimes of the most atrocious and alarming character." Whatever influence the Church may exert in that region, we are confident will be put forth to effect the desired object.

*Whereas*, The use of ardent spirits and other intoxicating liquors is productive of the most demoralizing, and otherwise degrading and mischievous effects;

*And, Whereas*, The laws of this Nation, prohibiting the introduction and sale of ardent spirits, are rendered inoperative, to a great extent, by the existence, along the line, within the states of Arkansas and Missouri, of distilleries, groceries, and tippling shops, from

which those deleterious articles are issued to the Indians;

*And, Whereas*, Murder and other crimes of the most atrocious and alarming character, the very rehearsal of which are revolting to humanity, are clearly traceable to the still-house and the grocery, as their source; Therefore,

*Resolved by the National Council*, That the Principal Chief be, and he is hereby requested, through such channel as he may deem proper, respectfully to ask, of the Governors of the states of Arkansas and Missouri, respectively, such co-operation, and the exertion of such influence, as in their wisdom they may deem proper, effectually to put a stop to the traffic, in ardent spirits, along the Indian lines of their respective states.

Tablequah, C. N., Jan. 10, 1845.

### Marine.

The unexpected failure of a supply of matter on subjects nearer home, must be our excuse, if any is needed, for the following very interesting account of the ship "Hawk," the gift of a pious presbyter of the Church of England, to the Bishop of Newfoundland, together with some account of the Bishop's first visit to his Diocese, from the Quarterly papers of the Society for the Propagation of the Gospel in Foreign Parts:

#### ARRIVAL OF THE CHURCH SHIP.

The *Hawk* church ship arrived at St. John's after a prosperous voyage of only sixteen days from Torquay. The Bishop thus mentions the welcome appearance of this interesting vessel:—

"*Sunday, Sept. 15th. 1844.*—Looking out of my window this morning at six o'clock, I saw the Narrows completely crowded with vessels entering the harbor. The number was so great, and their appearance so striking and interesting, that I twice called Mr. Palairet to see and admire them. Before I had finished dressing, I discerned a new and a strange flag, which I guessed might

belong to the *Hawk*, my own Missionary ship. So it turned out. Mr. Bridge called about half-past seven o'clock to report the arrival of a strange vessel, which he concluded might be the *Hawk*; and other persons sent reports to the same effect. I did not stay to hear the confirmation, being engaged to go with Mr. Palairet to Torbay, eight miles on foot, to preach and administer the Holy Communion. We parted accordingly at a quarter past eight o'clock, seeing the strange flag on the schooner just brought to anchor, but not knowing of a certainty her name. We reached our church a little before half-past ten o'clock, and I visited the school and heard the children of the first class read a lesson in the New Testament, which they managed very decently, and also repeated their collects; about thirty-one in attendance—all Protestants. The Master is from Stoke, near Teignmouth. At eleven o'clock we had the service, and I preached from 2 Cor. xiii. 5. About sixteen received the Holy Communion. After the service we took a pleasant walk along the cliffs, on the North side of the Bay, in sight of the sea. In the afternoon we had service

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been fitted up so as to answer the purposes of a small floating church. By such an arrangement, the vessel will be often rendered available for holding Divine worship off some of the more retired settlements in the numerous Bays of Newfoundland, where no church has as yet been erected, while the Bishop himself may be engaged in visiting those larger stations which have a church on shore.

On the 12th of August, the Bishop of London having previously visited the vessel, and given a parting charge to those who were about to sail in it, the *Hawk* proceeded on her voyage down the river, carrying a flag bearing the arms of the See of Newfoundland. This flag, it is hoped, will be often greeted by the fishermen of Newfoundland, and the inhabitants of its coasting villages, as conveying to them a glad summons to attend the worship of God, which will thus be carried to many a desolate spot hitherto but seldom cheered with the enjoyment of the means of grace.

The safe arrival of the vessel at Torquay has been announced, where she was visited by many who manifested their interest in the Mission of the Bishop of Newfoundland, by the offerings which they placed in the alms-box of the floating church.

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It is impossible to read the accounts which reach us from the London Society for promoting Christianity among this venerable people, without being impressed with the conviction that the time to favor Zion has truly come, and that the "grafting in again into the good olive," of those who for so many ages have been "broken off through unbelief," has indeed and in truth commenced. The interest, amounting almost to enthusiasm, which the British Church takes in this favorite Mission, seems to be pleasing in the sight of Is-

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estimation), laying at the door of two great Christian States, the responsibility for "murders and other crimes of the most atrocious and alarming character." Whatever influence the Church may exert in that region, we are confident will be put forth to effect the desired object.

*Whereas*, The use of ardent spirits and other intoxicating liquors is productive of the most demoralizing, and otherwise degrading and mischievous effects;

*And, Whereas*, The laws of this Nation, prohibiting the introduction and sale of ardent spirits, are rendered inoperative, to a great extent, by the existence, along the line, within the states of Arkansas and Missouri, of distilleries, groceries, and tippling shops, from

which those deleterious articles are issued to the Indians;

*And, Whereas*, Murder and other crimes of the most atrocious and alarming character, the very rehearsal of which are revolting to humanity, are clearly traceable to the still-house and the grocery, as their source; Therefore,

*Resolved by the National Council*, That the Principal Chief be, and he is hereby requested, through such channel as he may deem proper, respectfully to ask, of the Governors of the states of Arkansas and Missouri, respectively, such co-operation, and the exertion of such influence, as in their wisdom they may deem proper, effectually to put a stop to the traffic, in ardent spirits, along the Indian lines of their respective states.

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the Jews," and that our obligations to them can never be cancelled until we have made, and do make, the same efforts to bring them to a saving acquaintance with Christ, that they put forth in our behalf, when we were "afar off." The opinion which has so long fixed itself in the minds of Christians, viz. that all efforts to Christianize the Jews are fruitless, ought rather to be suspected as an artful suggestion of Satan to defeat any attempt to enter upon the discharge of this important duty, or to paralyze it when commenced. The Jews did not reason thus with regard to the Gentiles, when the Gospel was as yet entirely in their own hands. They did not suppose that the nations, who were idolaters, and who had for ages been demon-worshippers, were so enslaved by their superstitions, and devoted to their impious rites, that nothing could detach them from them, and that, therefore, it was useless to make the attempt. They stood on other ground. Knowing that God had given the world a Saviour, and that He had commanded them to declare the glad tidings of His salvation to *every creature*, they made no distinction. But declared that Gospel to be the power of God unto salvation, to *every one* that believeth—to the *Jew first*, and also to the Greek. "The Jew first." This precedence of Gospel privilege to Christ's brethren according to the flesh, was also accorded to them by our Saviour in his last words to the eleven: "Preach the Gospel to all nations, *beginning at Jerusalem.*" How sadly has this order been perverted since the Apostolic age. It may now rather be said, *the Jew last*, or perhaps with greater truth, *the Jew not at all.* In the various missions among the various denominations of this land,—missions to Europe, Asia, Africa, and our own continent,—missions to the Greek,

the Turk, the Hindoo, the Chinese, the African, the North American Indian, and others,—what provision has been made for the seed of God's ancient friend, the family of our Lord? A word of grace is sent to 'all, but to the Jew. Let us suppose the pious and benevolent in this metropolis, moved by a desire to promote the spiritual well-being of their fellow-creatures, should resolve to send them the Gospel, as the richest of all blessings, what order would probably be taken to give effect to their benevolent designs? They would survey the population of this city, and find, *first*, several thousands of the descendants of Ham:—a colored congregation, with their own place of worship and preacher, would be established. Next, they discover several thousand seamen, who, being of another peculiar caste, must be accommodated according to those peculiarities on their own native element:—a floating Church would soon be moored along our wharves. The French and Germans follow, and are remembered in the provision made, whereby they may "hear in their own tongues the wonderful works of God."\* Even the unobtrusive mutes are not forgotten, nor the wretched inmates of our various asylums and prisons. But the seed of Abraham,

\* AFRICAN CHURCHES—St. Philip's Church, in Centre street—Rev. A. Fraser, Rector. A very flourishing congregation.

A second congregation is being formed by Rev. Alex. Crummel.

FOR SEAMEN—The Floating Church, East River, foot of Pike street—Rev. B. C. Parker, Chaplain.

FOR FRENCH RESIDENTS—Eglise du Saint Esprit, in Franklin street—Rev. Antoine Verren, Rector.

A second congregation worships in Park Row—Rev. C. H. Williamson, Minister.

FOR GERMAN RESIDENTS—St. Simon's Church, Houston street—Rev. C. F. Crusé, Rector.

FOR BRITISH RESIDENTS—We notice a call for a meeting at the residence of the British Consul, preparatory to the formation of an Anglo-American free Church.

numbering several thousands, are passed by, or if *thought of* at all, so *little* thought of, that no action in their behalf is taken. Is this the order of the Gospel which sets the Jews first, and begins at Jerusalem?

That such has been the ordinary course of Missionary effort, and is still throughout Christendom, with the exception of the British Church, viz. to overlook the Jews, truth compels us to acknowledge. That noble branch of Christ's Church, however, has set an example to be imitated by all Christendom. In her extensive missionary operations in the Old World, she seems to have bethought herself of the injunction of her Lord, "beginning at Jerusalem," and has accordingly re-established the Episcopate in the very seat of the Apostle James, and in the person of a Jew; and in the various cities of the Old World, her missionaries are "not sent but to the lost sheep of the house of Israel."

It may be well here to review briefly the action of our Church on this important subject.

At the general convention of 1841, the following resolutions were offered, and, on motion, referred to the Committee on the Domestic and Foreign Missionary Society, which reported them to the House, by whom they were adopted, the House of Bishops concurring:

1. "Resolved, That this Convention feels a deep interest in the recent movements in behalf of the Jews, and in the faithful zeal of our Mother Church of England, in the same cause; and believes that the time has come when a similar movement should be made by our Church, through the agency of the Domestic and Foreign Missionary Society.

2. "Resolved, That this Convention instruct the Board of Missions to be-

tow early and efficient attention upon the subject of the condition of the Jews, especially such as reside in the United States, and to mature and adopt such measures as may be deemed proper for bringing them to the unity of the faith, the bosom of the Church of God, and the saving knowledge of the Messiah."

At the meeting of the Board in 1842, the subject was called up by a communication on the subject from the Rev. H. V. D. Johns, enclosing a contribution of \$50, and urging *early measures*. The Committee of the Board, after expressing their judgment that the subject of the communication was worthy of the deepest interest, and most earnest exertion of the Church, recommended the following resolution, which was adopted:

"Resolved, That the Domestic Committee be instructed to institute full and minute inquiry, as to the number of those who profess the Jewish religion within the territory of the United States, and in general, whatever may be calculated to throw light on their condition and disposition to receive the Gospel, and to recommend to the next meeting of this Board such measures as they may deem expedient in the premises."

To deepen the interest of the Church, a further communication from the same gentleman was obtained and published early in 1843, (vol. 8, p. 35, Spirit of Missions.) At the meeting of the Board in '43, a report was made, and measures\* recommended, which resulted in the following resolution of the Board:

"Resolved, That the Domestic Committee be authorized and requested to adopt either of the measures recommended in their report, for the promotion of Christianity among the Jews in the United States, which, in their judg-

\* That a candidate for orders should be sent to England for two years to acquaint himself with the system of operation there, or that one of the Missionaries of the London Society be employed to labor here, or one of their candidates for orders be invited to take American orders.



ment, shall be deemed most advisable, whenever the funds necessary for sustaining the expenses of such measures shall be supplied or pledged by any diocese, or by any congregation or individuals."

The matter was thus brought down to a very simple point, but the Committee were compelled to report to the Board in 1844, that neither supplies nor pledges had been received.

At the meeting of the General Convention in 1844, a memorial was presented from some Christian Jews in New York, to the House of Bishops, desiring the appointment of a missionary in the city of New York, devoted exclusively to them. (See Spirit of Missions for February, 1845, page 44.)

The following report was read, and adopted :

"The Standing Committee of the House of Bishops on Missions, having had referred to them the memorial of certain persons touching ministrations to the Jews, with very liberal offers from many of the Rectors of the Churches to procure contributions for their support, would commend the enterprise as of very great importance, and of bounden duty ; and would recommend the subject to the attention of the Board of Missions."

It is to be hoped that ere the next meeting of the Board, the difficulties that have surrounded this interesting work will be removed, and the Committee be enabled to report a Mission in successful operation.

### Miscellaneous.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

"The Society for the Propagation of the Gospel in Foreign Parts" was incorporated by Royal Charter, in the year 1701, for the purpose of maintaining Clergymen and providing for the worship of God in the Plantations, Colonies, and Factories of England beyond the Seas, and for the propagation of the Gospel in those parts. Its operations are uniformly conducted on the principles of the Church of England. Its President is the Archbishop of Canterbury; and all the Bishops of the United Church of England and Ireland are Vice-Presidents.

Before passing to the chief fields of the Society's present labors, it ought to be recorded, that that branch of the Church in the United States which is in communion with the Church of England, was planted in that country principally by means of the Society for the Propagation of the Gospel. Previously to the separation of the American Colonies from the mother country, in 1783, the Clergy were almost entirely supported by the Society. The first North American Bishop, Dr. Seabury,

was one of its Missionaries. There are now 22 Bishops in the United States, and upwards of 1,200 Clergy, who, with the flocks committed to their charge, may be said to owe their organization as a Church, under God, to the earliest efforts of this Society.

Its exertions are now chiefly directed to British North America, the West Indies, British India, and Australasia.

#### British North America.

In the year 1832, the British Government began to withdraw the annual grant, amounting to 16,000*l.*, which, from the year 1813, it had applied towards the maintenance of the North American Clergy. A great additional burden was thus thrown upon the Society: so much, however, has it been prospered in its arduous labors, that its income has increased from 8,000*l.* in 1832, to 47,000*l.*, which was its income in 1843; and the number of its Missionaries in the North American Colonies has been raised, in the same period, from 141 to 247.

The call, however, for the increase of Clergy in all of these Colonies, is still unceasing. The British emigration to *Canada West* alone, is to the

amount of many thousands every year. In 1842, not less than 40,000 new inhabitants poured into that province. There are now 324 townships in the Diocese of Toronto. Each of these townships covers the space of about twenty average English parishes: in each, the members of our Church are scattered in larger or smaller numbers; and yet but 80 of these immense districts are supplied with Clergy of the Church of England, leaving 244 entirely destitute.

The Bishop of *Nova Scotia* reports that he has seen his Clergy, in that province, increase from five to fifty; and that, out of 150 Churches in his Diocese, there are not ten which have not been aided in their erection by the Society's grants.

In *New Brunswick*, out of 80 parishes, 57 are without settled Clergymen; and as the erection of that province into a Bishopric is expected soon to take place, there will be an urgent call made upon the Society to add to the number of the Clergy, who are now thinly scattered over a country equal in size to all Scotland.

In *Newfoundland*, the Clergy who minister to its poor and ignorant population are entirely maintained, and the Bishop partially, by the Society: the number of the Missionaries has been increased, since 1839, from 10 to 25. About 50 churches have been aided in their erection by the Society's grants.

In each of the North American Dioceses, a Theological Institution for the education and training of Clergy exists; and to every one of them the Society grants Exhibitions for the support of Candidates for Holy Orders. These Colleges are, for—

Toronto..... The College at Cobourg.  
Quebec..... Lennoxville College.  
Nova Scotia..... King's College, Windsor.  
New Brunswick..... The College at Fredericton.  
Newfoundland..... Theological Institut'n, St. John's.

Diocesan Church Societies have also been recently formed in Toronto, Quebec, Nova Scotia, and New Brunswick. By their means travelling Missionaries are maintained, and gifts both of land and money for the endowment of the Church have been already procured.

The whole number of Clergy in connection with the Society in these Colonies is 249,\* distributed as follows:

Name of the Colony.	Extent in Sq. Miles.	Population.	No. of Society's Missionaries.	Total No. of Clergy.	Charge to the Society in 1843.†
CANADA WEST . . . . .	100,000	550,000	90	102	7,573
(Or, the Diocese of Toronto.)					
CANADA EAST . . . . .	200,000	650,000	51	76	7,659
(Or, Diocese of Quebec.)					
NOVA SCOTIA, (Diocese of)	15,617	164,126	40	40	10,098
NEW BRUNSWICK . . . . .	26,000	156,162	29	29	
PRINCE EDWARD'S ISLAND . . . . .	2,131	47,034	6	6	6,002
CAPE BRETON . . . . .	4,687	35,000	4	4	
NEWFOUNDLAND, (Dioc. of)	30,000	80,000	25	25	
THE BERMUDAS . . . . .	22	12,000	4	9	

\* Of these, 40 in Canada West are supported from local resources, and 19 in Nova Scotia by an annual vote of Parliament.

† In this account of the expenditure in 1843 are included special contributions for the several North American Dioceses.

## Intelligence.

### CHANGES.

*Kentucky*.—The name of the station of the Rev. Mr. Cowgill is changed to Hickman, Fulton county.

*Ohio*.—The Rev. Edward Winthrop ceases to be a Missionary from 1st April, 1845—his station having become self-supporting.

*Indiana.*—The Bishop has appointed the Rev. Dr. Killikely to Vincennes—October 1st, 1844.

The leave of absence requested by the Bishop for the Rev. J. H. Drummond, is granted.

*Illinois.*—The Bishop has appointed

the Rev. Alfred Louderback to the station of Rockford, Belvidere, &c.,—outfit \$100.

The Rev. Israel Foote has been appointed to Jubilee College and vicinity—salary to commence April 1st, 1845.

### Acknowledgments.

#### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th March, to 15th April, 1845:

MAINE.	
Bangor—St. John's Ladies' Sewing Circle.....	\$18 22 18 22
NEW HAMPSHIRE.	
Claremont—Union Ch.....	3 00
Manchester—St. Michael's.....	31 31 34 31
MASSACHUSETTS.	
Milburg—Randall Holden.....	10 00
Newton Lower Falls—St. Mary's.....	9 63
Salem—St. Peter's.....	40 00 59 63
RHODE ISLAND.	
Bristol—St. Michael's Mo. Miss. Col. January.....	11 14
Do. do. do. March.....	6 50
Newport—Trinity Ch., a thank off'g.....	16 00 32 64
CONNECTICUT.	
Derby—St. James' off'g S. S.....	5 25
Sharon—Miss Polly Lambert.....	3 00
Stamford—St. John's, ♀.....	7 16
Stratford—"Individual".....	20 00 35 42
NEW YORK.	
Binghamton—Mrs. G. Tomkins.....	8 00
Furl Hamilton—St. John's, special offering of a friend through the Rector.....	10 00
Goshen—An Easter offering.....	5 00
Harlaem—St. Andrew's Monthly offering, S. S.....	1 11
Hempstead—St. George's Mo. off'g.....	14 00
New York—Ch. of the Ascension, Rodney Miss. Soc., auxiliary to the Juvenile Miss. Soc.....	1 13
St. Mark's Mo. offering for Ala., \$7 25; for Indian Territory under Bishop Freeman \$25.....	32 25
Oakhill—St. Paul's, additional.....	50
Ogdensburg—St. John's.....	16 00
Troy—St. Paul's, of which \$20 is for Racine, and \$25 for Nashotah.....	121 46 209 45
WESTERN NEW YORK.	
Batavia—St. James'.....	9 00
Camden—Trinity.....	2 62
Canandaigua—St. John's, bequest of Miss Nancy Wells.....	5 00
Hammondsport—St. James'.....	5 00
Levittsville—Trinity.....	3 00
Lynn—Grace Ch.....	21 65
Manlius—Christ Ch.....	5 00
Medina—St. John's.....	2 00
Onesego—Christ Ch.....	15 00
Onesego—St. Paul's.....	2 00
Richmond—St. Paul's.....	2 00
Rochester—St. Luke's.....	145 00
St. Paul's.....	1 00
Syracuse—St. Paul's.....	12 00
Utica—Grace Ch.....	9 50
Waterville—Grace Ch.....	4 00 243 77

NEW JERSEY.	
Camden—St. Paul's.....	10 00
Flemington—Calvary Ch., and }.....	1 77 11 77
Clinton—St. Paul's Ch.....	
PENNSYLVANIA.	
Bellefonte—St. John's.....	4 65
Philadelphia—Miss Julia Cox, ♀.....	2 60 7 05
DELAWARE.	
Wilmington—St. Andrew's.....	40 00
Young Ladies' Miss. Soc.....	10 00
Trinity offering.....	8 00 58 00
MARYLAND.	
Alexandria, D. C.—St. Paul's Miss. Society.....	72 20
Georgetown, D. C.—St. John's.....	43 00 115 20
VIRGINIA.	
Fredericksburgh—St. George's weekly offering.....	33 00 33 00
SOUTH CAROLINA.	
Charleston—Mo. Miss. Lec.....	10 65
Columbia—Trinity, offering.....	50 00
Grahamville—For Ten.....	10 00
John's Island—St. John's.....	20 00
Sundry persons.....	20 17
Radcliffboro—St. Paul's, of which \$2 is for Georgia.....	33 00
Society Hill—Trinity Ch.....	44 12
Winyaw—Prince George's.....	4 00
A wedding fee, from a Clergyman.....	5 00
A gold chain, from the Rev. Mr. Potter.....	5 00 201 94
FLORIDA.	
Apalachicola—Trinity.....	20 00
St. Augustine—Trinity.....	20 00 40 00
ALABAMA.	
Mobile—Christ Ch. ♀.....	147 50 147 50
MISSISSIPPI.	
Jackson—St. Andrew's.....	22 00 22 00
KENTUCKY.	
Covington—Miss. Station.....	5 20
Frankfort—Ch. of the Ascension.....	11 00
Newport—Miss. Station.....	3 95 20 15
OHIO.	
Ashtabula—St. Peter's Christmas Collection.....	10 00 10 00
MICHIGAN.	
Grand Rapids—St. Mark's.....	6 00
Pontiac—Zion Ch.....	3 00 9 00
MISSOURI.	
St. Louis—R. P. Williams, ♀.....	2 50 2 50
MISCELLANEOUS.	
Domestic Missions, from M.....	5 00
Easter offerings, from C. E. B.....	50 00
Domestic Missions, from a lady.....	5 00
J. P. Mumford.....	5 00 65 00
TOTAL, <u>\$1,376 55</u>	

(Total since 15th June, 1844, \$25,912 07.)

## FOREIGN.

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### Africa.

We continue this month the publication of extracts from the journal of the Rev. J. Payne, Missionary at Cavalla, near Cape Palmas, Western Africa.

JOURNAL OF THE REV. J. PAYNE.

*Sunday, Oct. 20th.*—Congregation to-day about 100. Most of the people, alas! were engaged in thatching their houses.

Having observed for some time the appearance of great seriousness in the manner and conduct of B. K. a member of N.'s evening school, and made some inquiries about him which confirmed my impressions, I sent to him to meet me this afternoon for conversation. The result was most satisfactory, as to his interest in the gospel—and indeed his conversion. I have seldom or never heard clearer views expressed by a native, or had more satisfactory indications of the humble, self-distrusting spirit of the "new creature" in Christ Jesus, than in the case of this young heathen, who does not speak English, has never received any religious instruction but from public preaching, and from intercourse with G.

*Sunday, Oct. 27th.*—Congregation this morning about 120. In the Sunday schools were 80 attendants.

B. K. the young man mentioned above, had prevailed upon his wife to attend school during the past week. To-day, however, his head man quarrelled with him about it, and said he would take away his wife from him, if he persisted in sending her to school. B. K. appears to take it all patiently, and says if his wife must be the sacrifice for his serving God, he will cheerfully make it.

*Sunday, Nov. 3d.*—Congregation this morning about 120. Perhaps as many as one-third of the adults present were from tribes on the Cavalla river.

This morning administered the communion to my little flock, cheered by the presence of Mrs. C. L. Patch, who has been appointed to assist Mrs. Payne, and of Miss Rutherford, on a visit to us.

*Sunday, Nov. 10th.*—Congregation this morning 200. Many present were from Hidieh, in the Babo tribe; the place of the "Grand Devil," as the oracle at that place is called.

*Saturday, Nov. 16th.*—On Thursday last, I accompanied the Rev. Mr. Hening on a visit to Taboo. On our way, I preached at Rockbookah, and examined the school there. On Friday, examined the school of 12 boys at Taboo, and preached in three towns,

*Sunday, Nov. 17th.*—Congregation this morning about 150. This afternoon, while standing on our piazza, we saw a corpse passing. We soon learned that it was a woman, formerly one of the wives of our interpreter, who had gone away, and drank gidu under the following circumstances:

Three years ago, when I was in America, G. lost an uncle, his mother, and a daughter. While the last was sick, this woman was found one night in the house where she lay, with some preparation in her hands, which, on being closely interrogated, she acknowledged was 'weh,' (poison, or witchcraft,) and intended to kill the child; but stated that it had been given her by W.—G.'s uncle,—between whom and the latter there had been an old quarrel. W., on hearing of this, ran off, and drank 'gidu;' but it affected him in such a way, as to make the people think he was guilty of the alleged crime. Still, for considerations unknown to me, his life was spared, and he was allowed to return to his house.

Time passed away, and I wished to make the woman whom he no longer

desired as his wife, return to her father's family. W. the uncle, however, now declared his determination to marry her, and took her home. And upon G.'s going to demand her, he was severely beaten by W.'s sons. G., however, persisted that two witches should not live together, and that the woman must return to her family. This, neither W. nor the woman would consent to, and the latter, to prove her innocence of the crime of which she was accused, went to a neighboring town to drink gidu. It is said she drank it twice, and threw it up, thereby proving her innocence; but that there might be no suspicion resting upon her, before returning home, she determined this morning to drink it the third time. It proved fatal, and hers was the corpse now passing by, to be deposited in a murderer's grave.

*Sunday, Nov. 24th.*—Congregation about 120. Attendance in Sunday schools, 80—90.

*Sunday, Dec. 1st.*—Administered the communion. Attendants in Sunday school, 80. The congregation in attendance on public worship, at least 150.

*Sunday, Dec. 8th.*—Congregation this morning 250. Many present were from the town Bareh, in the Nyambo tribe, some 200 people from that place being here at present on a visit. The people of Cavalla, at my request, and much to my surprise, sent a herald around, on Saturday evening, to proclaim that the firing of guns, dancing and other amusements which were to have taken place to-day, in honor of their guests, should be deferred until Monday.

*Sunday, Dec. 15th.*—To-day the Barewe took their departure, having kept our people in a state of constant excitement. The occasion of their visit was as follows:

For two or three years they have been at war with a neighboring town of the same tribe. During the war this people furnished them with salt, powder, and other necessaries, from the coast. The war having been closed, and peace proclaimed, about two months ago, they now came down to return thanks to the Cavalla people for their kindness. But as something more substantial than words is expected in all

such cases, they brought along with them eight bullocks as a present, to make their visit the more important and imposing; the warriors, to the number of about 100, came in full war-dress, provided with powder, and all else necessary for a full military display. This was to have taken place on the afternoon of their arrival, but it was so rainy that it was found necessary to defer it until next morning.

Early on Saturday, we heard a great firing towards town, accompanied by the horrid rattling of war-bells, and yells, associated in my mind with the massacre of a Colonist family, in sight of Mount Vaughan, about four years ago, by these same people. On going to our front piazza, we found the Barewe drawn up on the green in full array for a sham fight. They were dressed in monkey and leopard skins, cut in strips, and dangling about their loins, fastened about the body and head, or hanging in curious shapes and combinations around them. They were variously painted, some perfectly black, some whitish, others red, &c., &c.;—the great aim appearing to be, to give as diabolical expression as possible. A majority, besides a musket, were armed with a large, broad cutlass, of native manufacture, designed to cut in pieces the wounded, or to destroy their retreating enemies.

Having arranged, or rather huddled themselves together in two irregular lines, the fight began. One mansquatting down close to the ground, ran rapidly forward from his line, and fired on the opposite party, who immediately returned the fire. This again produced a counter-firing, until there was a general engagement. In the mean time, the war-bells rang, horrid yells filled the air, cutlasses were brandished above their heads, and the opposite parties lay down, crawled, jumped about, whirled around, went backwards, forwards, sideways, throwing themselves into all manner of positions, menacing, ridiculing, daring each other. Altogether they looked far more like demons than men. And if this sham fight was a specimen of their real fights, one must, indeed, form but a low opinion of their military prowess: an opinion, however, sustained

by the fact, that though they have been at war for four years with their neighbors, the Krebo tribe, the loss on both sides did not exceed a dozen! I was, moreover, assured by a native, standing near me, that the parties never venture to approach openly so near one another as on this occasion. They usually conceal themselves from a quarter to half a mile from each other, and a few steal softly towards their enemies, fire upon them unawares, and then retreat with all possible speed!

The Cavalla people made a counter-display on Monday. Their exhibition, however, was even less martial and imposing than that of their neighbors from the bush on Saturday. They turned out only about 100 guns, and their evolutions seemed to indicate that war was to them indeed a strange work, which I learn it really is, there having been none at this place within the recollection of some of the oldest people. May they learn war no more!

The intervals between these military displays; and the departure of the Bar-we, were occupied with dances and other amusements.

Congregation to-day, 150. In the Sunday-schools were 90 attendants.

*Sunday, Dec. 22d.*—Congregation to-day, 160. In the Sunday-schools, attendance, 70.

*Tuesday, Dec. 24th.*—It having been deemed unadvisable that all the schools should be assembled at Mt. Vaughan, as heretofore, in consequence of the altered state of the Mission, and the increased number of scholars, those to the leeward of this place assembled here to-day, for annual examination.

Dr. Savage, having removed to Fish-town only a few days ago, and Mr. Hening being too fully occupied at Mt.

Vaughan to leave, we had not the pleasure of the company of either, as we had desired. There were 85 children present, including only 10 of the members of the evening schools. The examination was upon the whole pleasant and gratifying, though these feelings were a little marred by the reflection that one of our most advanced boys was kept away by a serious attack of dropsy, and many others were at home, in consequence of a tendency to the same disease.

This evening I exhibited the magic lantern, greatly to the amusement and gratification of the children.

*Christmas Day.*—All the children present at examination yesterday, were present at the services of to-day, and with the natives who came from town, completely filled the school-house, and formed a crowd around it.

We were much gratified by the presence of our old friend, Capt. R. E. Lawlin, of the barque "Madonna," to whom all the Missionaries on this coast are so much indebted for his uniform kindness towards them. Having anchored off this place yesterday to trade with the natives, he suspended all business to-day, and came on shore, to halloo with us this birth-day of hope to him, and all mankind.

The Head Men called on him this afternoon, in a body, and made him a present of a bullock, one having been previously given him by the principal man among them.

To-night I had services as usual in our chapel in town, when I tried to convey to a respectable congregation, a correct notion of "Grismuse" (Christmas,) a term which, during the day, has been in the lips of almost every man, woman, and child.

### Constantinople.

#### THE CHURCH OF ROME IN TURKEY.

We continue from page 120, the extracts from the Missionary Herald, which present an accurate view of the

operations of the Church of Rome in the East.

#### *Greek Papists.*

We have never been able to learn

the whole number of Greek Papists in Constantinople; but it is very small, compared with the whole number of Armenian Papists, *there not being five hundred families*. The attempts of the papal missionaries upon the Greek Church, in modern times, have here been entirely without success. The Greek Papists, now to be found, are not the result of any modern missionary operations, but they are chiefly the remains of the Italian conquests in the East; and most of them are emigrants from abroad, many of them having protection as subjects of some foreign power. A small number of Greek Papists, subjects of the Porte, of whom the most are originally from Aleppo, were not able to endure being under the Armenian Papal Patriarch, who by his firman is Patriarch of all the native papists. And accordingly they petitioned for leave to choose one for themselves, who should be their responsible head, and through whom they would communicate with the Porte and pay their poll tax. This petition having been granted, they chose a Mussulman to perform this office for them! And this state of things has lasted the past two years.

This privilege they gained when that man of most liberal views, Reshid Pasha, was high in office, and when the new charter of Gul Hanè, with its institutions, was yet fresh and strong. Although it had the appearance of being an act of justice to them, to render their burdens equal, yet we have great reason to believe that it was a device emanating from Rome; and that, as the result, not only shall we see that the Armenian Papists are an acknowledged sect of the empire, but that Rome has contrived to get Latin Papists acknowledged as a sect, and the Pope in fact acting as their head. The documents that issue from the dragoman of the Divan,—the Mussulman who is their surety and deputy,—are in the name of the community called Latins! All these Greek Papists follow the Latin or Roman rite on almost all occasions, having no church of their own. And now there occurs a thing which was before unheard of, that foreign (Roman) priests baptize, confess and

bury the born and actual subjects of the Turkish government.

While the Armenian Papists, in addition to their civil Patriarch, have an ecclesiastical Patriarch of their own, these Greek and Latin Papists, having a Mussulman for their civil head, have an Italian Bishop and Vicar Apostolic, sent from Rome for their ecclesiastical head. There is a mysterious connection, to the bottom of which we have never yet been able to go, between the subject Latin Papists and some of the embassies, especially with the French. By belonging to this new sect, they obtain a sort of civil protection in case of law suits and difficulties. And it is said that the French chancery takes cognizance of the names of all this sect.

For seven years past, perhaps for a longer time, there has been a violent contest between the Greeks and the Greek Papists, because the priests of the latter have persisted in wearing the distinguishing dress of the former. This custom,—which they began first in Syria, during the government of Ibrahim Pasha,—they afterwards introduced into Constantinople. The Greek Patriarch then pretended that this portion of the subjects of the Porte were rebels against his own power, and that he could no longer be responsible for them. They, on the other hand, said, "We are an old sect, and have been for a hundred years what we are now;" and they implored the Porte to appoint some one, any one, through whom they should be known at the Porte. Owing to the peculiarly favorable juncture to which we have alluded above, combined with the use of money and of the interposition of the French Ambassador, the affair was arranged. Such a head as they asked was granted them; but their priests were required to wear a distinguishing mark.

#### *Mode of operation.*

The only monastic establishment engaged in missionary operations, is that of the Lazarists, associated with the "Brethren of Christian Doctrine," and the "Sisters of Charity." From the great extension which they have given

to their plans for the education of youth, during the last five years, we must believe that they have been stimulated by the efforts made in that direction, in preceding years, by Protestant missionaries. In fact they avow that they have been thus stimulated by us. They admit that the men belonging to the previous monastic establishments had not sufficient science and education for the present age, and that they can never oppose our propagandism but by the use of the same means that we use. Of this we could give printed testimony. They have attempted to establish schools in the Armenian quarters of Constantinople, but unsuccessfully.

Till within a few years, the press has not been employed by papists against Protestants, for there were then no Protestant missionaries. Now, however, a catechism, published in 1836 by Bonami, the Archbishop of Smyrna, both in Greek and in Greek with Roman letters, contains fourteen pages of questions and answers, which are an attack on the life and doctrines of Luther and on Protestantism generally. Of course all Greek Papists have their minds in this way duly instilled with prejudices against us. In Constantinople they have just published in Armenian the conversion of the Jew Ratisbon, and are about to publish another attack on Protestantism. Another of their modes of operation,—according to an avowed principle of theirs, that it is of as much importance to keep one person from becoming a Protestant, as to gain one person to the Romish faith,—is to prejudice the minds of the Greek and Armenian ecclesiastics and laity against Protestants, and to stimulate them to persecutions against us.

A retrospective view of Roman Catholic missions in the East would show that in many towns in Asia Minor, especially in Armenia, where they were formerly established, they have now almost entirely disappeared, as, for instance, at Erzeroom and Tiflis. In other places, especially in Syria, they have greatly increased. For the last hundred years, till very lately, they have had but few missionaries. The activity of the Lazarists dates back not more than twenty-five years. And

now that they see so many Protestant missionaries appearing in a field which they regarded as belonging to themselves alone, *they have recommenced with doubled ardor.* What will be the result of this new zeal is yet to be seen.

#### TREBIZOND.

##### *Armenian Papists.*

I have but little authentic information to communicate respecting this sect among the Armenians. They are said to number one thousand houses at Artoin, one hundred at Erzeroom, one hundred at Trebizond, four hundred at Tokat, fifteen at Sivas, three hundred and fifty at Pirkinik,—a village near to Sivas,—two hundred at Gurin; and at Angora, which is their strong hold in Asia Minor, they are very numerous, though I know not the exact number, perhaps about two thousand houses. Nor have I any definite information respecting the origin and growth of this sect, except that in Tokat they have increased from about one hundred and fifty to near four hundred houses, since their recognition as a distinct sect by the Turkish government. At Trebizond it seems they have not increased, or at least have made no proselytes from the Armenians, since their formal separation. The increase at Tokat seems to have been brought about, partly by the zeal of educated native preachers, and partly by their attention to the poor and relief extended to individuals in times of need. But as a body they have lost their former zeal, have become relaxed in their morals, and, consequently, have ceased to make proselytes as they formerly did.

#### SMYRNA.

##### *Latin Papists.*

*There are in Smyrna one Roman Catholic Bishop and sixty-seven priests.* Of the latter forty are secular or parish clergy, nine are Capuchins, seven are Zoccalonti, ten are Lazarists, and one is a Dominican. The Capuchins and Zoccalonti are friars of the Franciscan order, and derive their names, the one from their hoods, and the other from their wooden shoes. There are also twelve "Sisters of Charity."

In Smyrna there are *three large*



*churches and two chapels.* One of the latter is in the French Seamen's hospital. There is also a church at Boujah, and another at Bournabat. The churches in Smyrna are usually known by the names of French; Austrian and Lazarist. The regularly officiating clergy in the French church are the Capuchins; in the Austrian, the Zoccalonti, and in the Lazarist, the Lazarist priests. The Capuchins and the Zoccalonti have each a monastery.

The Lazarist priests have an *elementary school of about three hundred boys.* The "Sisters of Charity" have a *school of about three hundred girls.* The branches taught by the latter are reading, writing, sewing and embroidery.

The college of the Propaganda is under the direction of the Bishop and contains about two hundred pupils, fifty of whom board in the establishment. Most of the professors are of the secular clergy. Among them are three Armeno-Papal priests. Languages are chiefly taught in the Propaganda. Instruction is given in some of the higher branches of science, but the means to this end are limited.

Few conversions to the Roman Catholic faith, as far as we know, occur in Smyrna or the vicinity. The system is principally aggressive, we apprehend, by means of the schools. Considerable numbers of youth, even Protestant youth, are thus brought under the influence of the Roman priesthood; and the result will probably be, either that they will become papists, or be indifferent to all religions. Among the Protestants there are few who are decidedly anti-Roman Catholic.

Of the papal population in Smyrna, and the adjacent villages, we cannot speak with certainty. *There are probably from eight to ten thousand.* This estimate does not include a few papal Armenians and Greeks.

The foregoing statement is valuable as presenting the statistics of the Church of Rome in Turkey, more fully than we remember to have seen them presented elsewhere. They are valuable, too, as an incentive to exertion in behalf

of the pure faith of the Gospel, in lands where Christianity has to contend with so many insidious and corrupt foes. Let us be up and doing in this mighty enterprise. We cannot better conclude our extracts, than in the words of a Presbyter of our Church:

But there are, let us notice lastly, Christian brethren to greet us *already* in the other region, whither a missionary Bishop has, by this time, gone forth, within the dominions and dependencies of the Sultan of Turkey. I might tell you of the Mohammedans, who are the rulers there.—by your love for *all* the souls for whom the blood of Christ has been shed, I might move you to care for them. But, as the most effectual mode of reaching *them*, as well as from the prevailing affection, which, as members of the same household of faith, we must ever feel for our fellow-Christians, I would rather engage your hearts and secure the approval of your coolest judgments in behalf of the Greeks, Armenians, Syrians, Chaldeans and Nestorians, who, together, compose the Christian population of those countries. Would that it were practicable for me now to repeat for you a tithe of the information which our stout-hearted missionary to them laid before the Convention, respecting the oppressions and the sufferings, the perils and the helplessness of our dear brethren of those ancient communions. But at this last moment of our allotted time, we must refrain—only we must say that if there be in your bosoms a drop of Christian blood,—if any of that primitive spirit, which burned in the early disciples, or even of that more worldly, but yet generous temper, which prompted to the crusades, you could scarce refrain from pledging yourselves, your lives, your fortunes, and your sacred honors, to the rescue of those hallowed temples from Mohammedan profanation, and to the delivery of our "down-trodden brethren," from the Moslem's brutal tyranny. But armed as you are with "weapons not carnal, but mighty through God," O, refuse not, I beseech you, to use them in pity for the Christians of the East. Pray for the grace

of the Holy Spirit to enlighten their minds, that they may see the folly of their superstitious observances, and the errors of their unscriptural additions to "the one faith once delivered" to their forefathers. Pray that they may be defended from the violence of their Moslem masters and from the artifices of their Popish seducers, and from the Atheistic influences of Western literature—and be assured that, in restoring them to their pristine purity of life and doctrine, our Bishop and his Presbyters will have taken the most effectual means of christianizing the Pagans of central and Eastern Asia, by setting up in their midst a shining array of golden candlesticks, whose blaze will illumine the darkest corners of the earth,—by training native missionaries there also, who will carry all over the East the true faith of Christ.

Brethren, we must withdraw our eyes from the brilliant prospect,—though it is expanding before us into beauteous

perspective. Let the very thought of it,—yea, let the mere glimpse now afforded us, impart new energy to the movements of us all in this noblest of enterprises.—Let us awake to the work of love, to which the Saviour calls us—of lengthening the cords of His chosen tabernacle, and of strengthening its stakes—and while we "break forth" with fresh ardour of benevolent effort "on the right," not sparing of our abundance,—no! nor of our penury,—in relief and preservation of our own destitute West; neither let us fail toward "the left," in sustaining the efforts of our Church in behalf of the perishing heathen, and the persecuting Mohammedan, and of our suffering fellow-members of the "one universal and apostolic Church" of our blessed Redeemer.\*

\* Sermon, by the Rev. Paul Trapler, Rector of St. Michael's Church, Charleston. *Charleston Gospel Messenger*, Jan. 1845.

### Missionary Biography.

We have often felt that the biographies of deceased Missionaries—men who, "through faith and patience, have inherited the promises,"—form one of the most valuable instruments for awakening and cherishing a Missionary spirit in the Church. The hearts of thousands upon thousands have been touched with a deep and lasting sympathy with Missionary enterprise by the memoirs of such men as Swartz, and Buchanan, and Martyn, and Thomason; and the volumes which record their services are a treasure to the Church. We always dwell with interest upon the lives of those who, with less eminence, but with similar spirit, have lived and died as Missionaries of the Cross. A recent member of the Church Mission-

ary Society of England records the death of one of these, with a brief sketch of his career. We make no apology for inserting it: feeling that there are many who will read with pleasure this brief account of one who gave up his life as a Missionary in the service of our Mother Church:

*Memoir of the Rev. George M. Valentine, M. A., of the Bombay Mission, who died July 23, 1844.*

The dealings of God with His people are sometimes very mysterious. Few of them are more inscrutable than when He removes His servants from their scenes of labour in the very midst of their usefulness, and at a period when, to our imperfect judgments, they can least be spared. In the decease of the

subject of the following Memoir, we have to mourn the loss of one whose soundness of mind, solid experience, and matured Christian graces, rendered his services peculiarly valuable. These are some of those dispensations which emphatically say *Be still, and know that I am God*; and which call for the exercise of faith in Him who is *the same yesterday, and to-day, and forever*.

The Rev. G. M. Valentine was the second son of the late Rev. John Valentine, Incumbent of Tintinhull, near Ilchester, who was for upward of half a century a faithful Minister of the everlasting Gospel, and who died in peace only three days after his son; both having preached on the preceding Lord's Day—the one in England and the other in India.

Mr. George M. Valentine distinguished himself at the University of Cambridge. He was admitted a Member of Trinity College, where, in due time, he obtained a scholarship. He graduated in 1829, and his name appears among the Senior Optimes of his year, and in the First Class of the Classical Tripos. It may be mentioned, as an additional indication of his ability and diligence, that he attained this creditable position without the aid of a private tutor.

His mind had for many years been drawn to the benighted state of the Heathen, and to the backwardness of Christians to carry to them the blessed light of the Gospel. Before leaving the University, he consulted the late Rev. C. Simeon on the subject, and purposed beginning his ministry as a Missionary; but in deference to the wishes and feelings of near relatives, he relinquished this intention, and directed his thoughts to the work of a Parochial Clergyman at home.

He was ordained in 1829, by the Lord Bishop of Bath and Wells, to the Curacy of Portishead, near Bristol, where he continued upward of eight years. During this period he gave himself *wholly* to his Pastoral labours and was very seldom seen out of his parish. The most favourable testimony is borne, by many of his Clerical Brethren in the

neighbourhood of Pottishead, to the Christian simplicity, devotedness, and self-denial, evinced in his habits. The Rev. J. Hensman, of Clifton, speaking of him at this time says—

“He was indeed a man of God, with uncommon modesty, humility, and singleness of purpose. I think I have never met with a man who appeared more to *SEEK*, or more to *FIND*, his happiness in the quiet work of a Village Pastor.”

In the year 1837, however, his conviction of the duty of going forth to proclaim the glad tidings of Salvation to the Heathen gained strength. He felt that the Saviour's last command was still in force, and would continue to be so while any part of the world remained unblessed with Gospel light. He saw that many of Christ's true disciples were in various ways disqualified from obeying the command; and he feared that too many, who had the proper qualifications, were sinfully backward and remiss in seeking thus to advance the Redeemer's Kingdom, while numbers were continually going out to advance their own worldly interests. Under the influence of these views, he offered his services to the Church Missionary Society. He had fully counted the cost, and maturely weighed the various objections that might be urged in opposition to the step which he had taken. In answer to some of these—viz. the painfulness of separation from his friends, his call to the work, his health, and the necessities of the Church at home—he made the following observations, in a letter dated August 9, 1837—

“The painfulness of separation from my friends has, for many years, been the chief hindrance to my carrying into effect my original purpose; but I am inclined to think that this is much greater in the prospect, than in the reality; and I am sure that we are not exhibiting the same spirit as the primitive believers, if we suffer our own private feelings to impede our exertions for God's glory and the enlargement of His Kingdom. Death will certainly separate us at no very distant period; and when we join the departed righteous we shall feel that it was of little consequence, so far as our earthly comforts were concerned, whether the parting took place a few years sooner or later. Indeed, if we meet in that blessed company, it will be a ground for mutual congratulation that our temporary

separation was not forced upon us, but was voluntarily chosen, out of love for the Redeemer's Name. As to my call to this work, I have no doubt that you would pronounce me to be labouring under strong delusion, if I appealed to any preternatural manifestations in proof of it. I had nothing of the kind to appeal to when I ventured, at my Ordination, to say that I trusted I was moved by the Holy Ghost to enter the sacred profession. I may mention the drawing of my mind to this department of the ministry for the space of ten years; long experience of a solitary and self-denying life rendering me comparatively indifferent to those comforts and indulgences which, by many, are considered almost indispensable—a taste for philological studies and investigations, so that the acquiring of a foreign language would be as agreeable an occupation as could well be provided for me—freedom from embarrassing entanglements, in which I cannot but recognize the hand of Providence restraining me from following my own wishes and inclinations. I may mention, also, the disturbance of my bodily health, which arose more from ignorance and bad management than from a feeble constitution, and which was never sufficient to suspend my ministrations for a single Sunday, nor to confine me to my bed for a single day. It was, however, of great service to me, as I can plainly show. It was a great advantage that I was thus led to study my constitution, and discover what was necessary to keep me healthy, before I entered on the scene of Missionary enterprise. It was a great advantage that I was thus led to form habits of temperance and abstemiousness which I conceive would be very much in my favour in a warm climate. It was also a great advantage that I was thus constrained to become more active, and to use more physical exercise. By the Divine Blessing on these united means, I have gradually become healthier and stronger than I probably ever was at any former period of my life. Indeed I believe, judging from my acquaintance, that few Clergymen enjoy so good health as I do, and have so little room to complain. With reference to the necessities of the Church at home, I think that she will be a gainer, rather than a loser, by parting with some of her sons to fight the battles of the Lord in a foreign land. Suppose that the Church of England was distinguished from other religious denominations as the only Christian community which did nothing for the conversion and salvation of the Heathen; suppose that she alone had no Missionary Societies—no Agents in distant regions to assail the kingdom of darkness—no contributors at home to send forth the Bread of Life to

perishing millions abroad; what an argument would this be of our inferiority to our more active and zealous Christian Brethren without the pale of the Establishment! what a handle would it afford to those who wish to represent our Clergy as a selfish set of men, regardless of the Saviour's honour, and caring only for the loaves and fishes! And yet it appears to me that what you say about all our faithful Ministers remaining at home tends to produce this very undesirable state of things. It would leave us without Missionary Societies; for where would be their use, if none would give up their native country, and go forth; and the consequence would most probably be, that our Establishment would meet its deserved doom in speedy annihilation. Nothing but the exhibition of energy and zeal in every department of Christian benevolence and charity can save the National Church from falling before her adversaries; and we should rejoice that it is so. It is a mercy that our safety is made to consist in faithfully following Christ, and in labouring, to the utmost of our power, to promote His glory in the world."

The offer of Mr. Valentine's services was gladly accepted by the Committee; and as their attention was at that time beginning to be very strongly drawn to the necessity of providing a superior education, on Christian principles, for Hindoo youths, and especially to the importance of training up hopeful Christian Natives to become Teachers of their countrymen, Mr. Valentine's services were appropriated to this department in Bombay—a sphere of usefulness for which he was peculiarly qualified by his education and attainments.

He sailed for Bombay on the 7th of March, 1838; and the following verses, written by him a few weeks before his departure, will show his feelings of compassion for the Heathen, and the delightful spirit in which he devoted himself to the Missionary work.

"Dark is the captive's prison cell,  
And sad his plaintive accents sound;  
But not less dark or sad the spell  
By which a captive world is bound.

The, Prince of Darkness holds his sway  
O'er hapless millions of our race:  
The sun that lights them on their way  
Is not the Sun of Righteousness.

Earth's fairest regions prostrate lie  
Beneath the fell usurper's hand:

O'er fertile plains and mountains high  
The nations bow to his command.  
Where are the servants of our God,  
Whose bosoms glow with holy flame;  
Where is their zeal to spread abroad  
The knowledge of Immanuel's name?  
Where are the soldiers of the Cross,  
Sworn to be faithful to their Lord?  
Why do they not count all things loss—  
Go boldly forth, and preach His word?  
Lord, shalt Thou call for help in vain?  
"Who will go for me?" dost Thou cry?  
O let me hear Thy voice again:  
Tell me, my Saviour, is it I?  
Must I arise, must I gird on  
The Missionary sword and shield?  
Must I, the frail and fearful one,  
Go forth to such a battle-field?  
Yes, I must sacrifice repose;  
'Tis His command who reigns above;  
And labour for the souls of those  
Who have not known His dying love.  
My friends and home I leave behind,  
And nature's dearest ties are riv'n:  
I hope a better home to find,  
And friends to meet again in heav'n.  
Only Thy Spirit, Lord, impart,  
And let Thy presence with me go;  
Then confidence shall fill my heart,  
And banish fear of all below."

Mr. Valentine reached India on the 13th of June 1838, and after a short sojourn at Bombay, proceeded to Nassuck; partly to see the manners and customs

of the Natives, where they were but little affected by intercourse with Europeans; but chiefly, to lay the foundation of a knowledge of the Mahratta language. He left Nassuck in October, and returned to Bombay, where he was diligently occupied in studying Mahratta, and in instructing Hindoo Youths who knew something of the English language. Referring to his engagements at this time, he thus writes, in a letter to his brother, dated Dec. 31—

"I used to think that I had abundant employment to occupy me at Portishead; but I now find that there I had a life of leisure, compared with what I must expect in a large city like Bombay. I do not, however, regret the change; for I have long been convinced that those who have the largest share of occupation have also the largest share of happiness and enjoyment, and are most free from that mental depression and disquietude which are the usual consequences of an inactive life. The chief danger arising from a multitude of employments consists in the temptation to neglect devotional exercises on the plea of want of time; and if these are neglected, it is impossible that the soul can be in a thriving state."

An abiding conviction of this truth, and a constant endeavour to live close to God, was doubtless the secret spring of the eminent holiness to which he attained, as well as of the sweet savour which pervaded his Missionary labours.

(To be continued.)

### Miscellaneous.

#### EFFORTS OF SMALL PARISHES FOR MISSIONS.

In our late numbers we have presented many suggestions on the best mode of promoting a Missionary spirit in our congregations, which, we trust, will, here and there among our readers, find a patient and willing ear. We are happy to find our views confirmed by several of the editors of our Church periodicals: and we respectfully and affec-

tionately solicit their co-operation in the good but difficult work of stirring up our weaker brethren to take some interest in the missionary enterprises of the Church.

It is a mistake to suppose that Missions are to be sustained by large parishes alone. In the wealthiest congregations in our land, where *all* are expected to give, there must be some whose means are far surpassed by indi-

viduals in other congregations esteemed too poor to give any thing beyond the four walls of their own Church. Now it is contended that if there is a duty in aiding Missions, it is the duty of the follower of Christ, whatever his parochial relation may be. Prayer, for instance, is the great sinew of the work, and who is the disciple debarred from this, or who has not a mite to give? The apathy, the timid fears, and sad neglect of Rectors, is one grand reason that no more interest is manifested in the Missions of the Church. It is asserted with confidence, that there is not a congregation in the land which would not give something for the General Missions, nay even for the Foreign Branch, if the pastor would follow out in faith the great precedent which is set before him in the action of the General Convention. Let him present the subject intelligently, and follow it up in patience, and with positive certainty, strength will be alike imparted to pastor, people, and to the great enterprise itself. In every parish, however small, becoming thus interested, the golden chain of love gains a new link and draws in a new member, in the one great confederacy of Christ's "peculiar people zealous of good works."

A writer in a recent number of the *Christian Witness*, commenting upon our observations in answer to the inquiry, "*What can poor parishes do for Missions?*" makes the following interesting remarks:

"Such a presentation of the subject may seem visionary, or overwrought, to the mind which has not reflected upon the reflex influence exerted by active efforts in the missionary work, but they carry with them a demonstrative power, wherever a judicious and intelligent plan has been adopted for the collection of missionary offerings.

"Perhaps the result of an effort in

one of our country parishes, by no means wealthy, may afford an illustration of the correctness of the views which have been quoted; and, what is more important, lead other parishes to the adoption of some plan for systematic contributions. Previous to the effort of which we are about to speak, the parish had found it difficult to pay the salary of its minister, and to provide for its annual expenditures; it was burdened with a debt of about one hundred and fifty dollars, and it was desirable that a considerable sum should be expended for repairs and improvements on the church.

"It was under such circumstances, about three years since, that a missionary association was formed. The parish was districted, collectors appointed, and individuals solicited to make a *weekly* subscription, payable *monthly*. At the monthly visitation of the collectors to receive the subscriptions, they are furnished with a religious tract for each subscriber. This feature of the plan has added interest to the effort, and has been found advantageous as a channel for the distribution of the tracts published under the authority of the Convention of Massachusetts, as well as others of a practical or doctrinal character. As *information* respecting the missionary work in our own and other lands, was considered by the rector essential in forming and fostering an interest in the work, the first Sunday evening in the month is occupied in prayer for missions, and in the communication of such facts or arguments as may tend to the promotion of the cause of Christ in awakening the sympathy of the congregation, in behalf of the destitute, and in impressing upon them a realizing sense of their own privileges.

"It is, however, of the *result* that we wish to speak. In the three years ending January 1, 1845, the contributions received through this association, (and it may be stated that many of the subscriptions did not exceed one cent per week.) amounted to the sum of three hundred and seventy-seven dollars and sixty cents; enabling the parish to contribute to Foreign Missions, one hundred and fifty-four dollars, and to Domestic, one hundred and sixty-eight; to

distribute about 4000 tracts containing more than 50,000 pages, and to make additions to its Sunday school library.

"And what has been the effect, it may be asked, on the general interests of the parish? Have they not suffered? So far from it, that the salary of the rector is larger, and more promptly paid than ever before. The debt of one hundred and fifty dollars has been long since paid. The alms at communion, and occasional collections in church for missions and other religious objects, have increased, and about five hundred dollars have been expended in repairing and beautifying the church.

"Such, in brief, is an illustration of the Divine precept, 'There is, that scattereth, and yet increaseth.' If we desire success and prosperity in our poorer parishes in temporal, as well as spiritual things, let some plan be matured for receiving the systematic contributions of the people; no matter how small from each individual, the aggregate will exceed any former sums which the parish has annually raised. And instead of proving injurious to other interests, all will be more successful."

#### MISSIONARY PROSPECTS.

What is the prospect before us, and on what can anticipations for the future safely rest? The work, to all human apprehension, will gradually gain strength. It will secure increasing confidence, it will be more distinctly recognized as a cordial and powerful friend to diocesan and other more limited efforts in no possible way interfering with such efforts. It will grow steadily with the piety of the Church. Parishes, however limited in means, will still join more and more in the common and sanctioned enterprise. The deepening interest of passing events at home and abroad, will force upon the attention of Christians, the great command of their Saviour. Convention after convention, will gather up and enforce the growing and prevailing sentiment. Increasing information will develop gradually,

the absorbing interest of the various fields of missionary effort.

On the other hand, God will doubtless test the faith of his people. Opposition against the work, may be felt, calling for prudence and wisdom in its managers. Want of success will here and there attend its operations, while enough of fruit will appear to encourage every heart into which the Holy Spirit has breathed a holy love. A wider spirit of prayer will be awakened as the wants of the great harvest are made manifest by missionary effort; and to all this, God will add his grace and favor.

#### MISSIONS OF THE CHURCH OF ENGLAND IN INDIA.

Since the publication of our last number the most gratifying intelligence in relation to the progress of the Gospel in India has been received, of which we hope to give a fuller account at a future day.

In those portions of the great peninsula of Hindostan which had been already so eminently blessed, the Gospel is gaining new triumphs, and that over the hearts of the higher classes of men.

In May last the Secretary of the Madras Diocesan Committee wrote to the Parent Society as follows:

*"It is the general impression, in which I fully participate, that a movement in favor of Christianity, affording, under all the circumstances, greater encouragement, and particularly with reference to the classes of persons or castes whom it comprises, and the hearty zeal and intelligence with which they appear to be proceeding, has never yet taken place in India."*

Subsequent accounts show that the opinion was not an enthusiastic one: for under date of Sept. 16, the excellent Bishop of that diocese thus writes: .

*"It is my firm persuasion, that, with an adequate body of equally devoted Missionaries in Tinnevelly, the heathen would come to Christ by thousands; and*

*that, in a few years, if we are not thwarted by the powers of this world, it would become a Christian province."*

We regret that we cannot now furnish the details of this religious movement among the heathen, of so deeply interesting a character. We have but space remaining to add the following extract from a letter of the Missionary at Tinnevely, dated on 28th August :

"I have purposely avoided, as you conjecture, writing on the subject of the recent movements among the agricultural classes in my district, knowing well that such movements are often temporary, and feeling that I had not sufficiently examined into the motives which actuated these people in applying for Christian instruction. Even now I think we should rejoice with trembling, and be prepared for disappointments, though I trust we may not experience them. For the lowest classes to come over to Christianity is comparatively easy; but for the middling and higher classes of Hindoos to abandon the worship of their forefathers, to assimilate themselves to the lowest castes by the abandonment of the peculiar customs and ceremonies connected with marriages and funerals, and to attach themselves to a 'sect everywhere spoken against,' is indeed difficult, and the struggle is probably not yet over in the case of these people. At present they are doubtless sincere, and I know no reason why we should anticipate their apostacy, except the immense difficulties which lie in their way, and which they may find it impossible to overcome. They need the prayers of all who love our Lord Jesus Christ.

"The journals and other notices which, from time to time, I have forwarded to his Lordship the Bishop and the Madras Diocesan Committee, have doubtless many of them reached you ere this, and I can scarcely furnish any information concerning the movement which they do not contain.

*"The addition to my numbers during the past six months is 1,900, men, women, and children; and I could now receive many more, if I had able assistants. My native Catechists have been remarkably*

faithful and laborious; and to them, under God's blessing, I attribute the stability of many of the new converts. Yet the Committee will feel that European aid is indispensably necessary.

*"The movement is, I think, but commencing.* Some who have lately joined, may, perhaps, for a time withdraw; but, from time to time, I think we shall have large accessions, until the whole of the north of my district is under Christian instruction. I judge from a very intimate knowledge of the state of the dense population between this place and Ramnad, that the feeling towards Christianity is peculiarly favorable."

Again he writes as follows, of another portion of the province :—

"I have visited 12 villages, and met the people of 26 villages, in which about 1,200 persons are under Christian instruction, all of whom, except about 30, have joined me since February last. There are still 500 whom I have not visited this month. I am thankful to find them on the whole steadfast and diligent. Many of them have a knowledge of Christianity which would not be discreditable in a Christian country. Some of them are doubtless influenced by worldly considerations; but even these I would not reject, but strive to lead them to the cross of Christ, and pray that they may learn to fix their affections on things above. As St. Augustine says :—'The mercy of God is often at hand through the ministry of the Catechist, so that a man moved by his words wishes to become in reality what he had determined to pretend to be.' Many of these will be found of God, though they sought Him not. But of great numbers I have a good assurance that they 'steadfastly purpose to lead a new life;' that they have 'turned from dumb idols to serve the living God;' and that they are seeking redemption through the blood of Christ."

Surely such accounts as these should awaken the Church in this country from all indifference as to the conversion of the heathen, and dissipate the prejudices and the unbelief which still affect the minds of many of her children in regard to FOREIGN MISSIONS.



### Intelligence.

DEATH OF THE REV. DR. MILNOR.—It is our painful duty to record upon the pages of this journal, the death of one whose removal falls more heavily, perhaps, upon the Foreign Committee, than upon any other portion of the Church of Christ, beyond the limits of the parish which he so long and so faithfully served, and in which he was so greatly and so deservedly beloved. The little space remaining in this number will permit us to offer at present but a brief notice of this sad bereavement.

The Rev. JAMES MILNOR, D.D., Rector of St. George's Church, New York, and senior member of the Foreign Committee of the Board of Missions, of whose decease, on the 8th April, the Church at large has already been informed, may be considered the Founder of the FOREIGN Missions of the Protestant Episcopal Church in this country. Her earliest Missions abroad were established under his influence and agency; and her first Missionaries to other lands were from his own parish. He was the first Secretary of the Foreign Committee under the organization of 1835; and during the year in which he devoted himself so untiringly to the office, in re-arranging and re-modelling all its affairs, he gave that shape and direction to all its business at home, and that colouring to all its operations abroad, which remain unaltered at this present day. And when relieved from its direct management, his interest in its proceedings never flagged. He has ever been, when his health would permit, a most constant attendant at all its meetings, where his wise and judicious counsels were listened to with the deference they richly merited; and in repeated public addresses, both in his own parish and in other places, as opportunity offered, has he sought to awaken an interest in behalf of the perishing souls of those, who are either immersed in the darkness of heathenism, or blinded by the soul-destroying superstitions of a corrupt Christianity.

And he lived, until he beheld something of fruit from the labours which he had given so abundantly to this cause:—until he saw *Foreign Missions*, so dear to his own enlarged heart, but once so coldly treated by the many among us, become an object of daily increasing interest in the Church:—until her operations in distant lands were evidently owned and blessed of God:—until the Church itself, in her highest Council, gave her solemn pledge to all Christian people, that she would never draw back from discharging her share of duty, in the noble work of the world's conversion!

God grant that those who are left to carry on the work, may have grace to follow his steps; and to devote themselves to the propagation of "the glorious gospel of the blessed God," with the zeal, and diligence, and wisdom, and liberality, that characterized the agency of this faithful servant of Christ.

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**FUNDS.**—A little more than a month remains of this present financial year in our Missionary accounts. We beg, therefore, to repeat most earnestly our request that all who have not contributed during the year, to the Treasury of the Foreign Committee, will do so prior to the 1st of June. No special effort has as yet been thought of, nor will any be needed this current year, provided only that our Foreign Missions receive that support from the Church which past liberality encourages us to look for.

✂ The Secretaries of the two Missionary Committees respectfully request that contributors will forward all funds that may be sent direct to New York, to the *Treasurers* of the respective Committees, and not to the Secretaries. Errors and delays in acknowledgment will thus be avoided. All checks and drafts should be made payable to the order of the respective Treasurers; and if convenience render it expedient to leave money at the Mission Rooms, it is desired that it may be enclosed with directions, to the address of the Treasurers. The Treasurer of the Domestic Committee is THOMAS N. STANFORD, Esq., at Messrs. Stanford & Swords, 139 Broadway. The Treasurer of the Foreign Committee is DR. J. SMYTH ROGERS, office of the N. Y. Contributionship Insurance Company, 57 Wall street.

### Acknowledgments.

#### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 16th of March, to 15th April, 1845:

MAINE.	
<i>Bangor</i> —S. S. St. John's Ch., 1st payment for ed. of J. Wingate Carr, Africa.....	\$20 00
St. John's Ch.....	18 22 38 22
VERMONT.	
<i>Burlington</i> —St. Paul's Ch., Easter Sun.	23 80
<i>Middlebury</i> —St. Stephen's parish, for gen. miss. \$8; Africa, \$5; Constantinople, \$2.....	15 00 38 80
MASSACHUSETTS.	
<i>Newton, Lower Falls</i> —St. Mary's Ch. for Africa.....	9 62
<i>Pittsfield</i> —St. Stephen's Ch. for Constantinople.....	75 00
<i>Salem</i> —St. Peter's Ch.....	40 00 124 62
RHODE ISLAND.	
<i>Bristol</i> —St. Michael's Ch. Feb'y coll. For. Miss., \$4 67; April coll. for Constantinople, \$34 08.....	38 75
<i>Newport</i> —Zion Ch. for Constantinople	16 00 54 75
CONNECTICUT.	
<i>Newton</i> —Trinity Par. Ladies' Miss. Soc., for Africa.....	22 00
<i>Stamford</i> —St. John's Ch.....	7 16 29 16
NEW YORK.	
<i>Brooklyn</i> —Emmanuel Church coll., Good Friday.....	51 81
For ed. of Chas. Herbert Congdon, Africa.....	20 00
Calvary Ch.....	71 70
<i>Cooperstown</i> —Christ Ch.....	3 87
<i>Fort Hamilton</i> —St. John's Ch. part of Easter off'gs.....	9 65
<i>Hempstead</i> —St. George's Ch., off'gs for March.....	6 64
<i>Hudson</i> —Christ Ch., for Constantinople.....	13 50
<i>New York</i> —St. Stephen's Ch. Ladies for beneficiary at Athens, \$63; former subscribers for do., \$17.....	80 00
St. Bartholomew's Ch. S. S., for Africa, for ed. of Sophia Bartholomew.....	20 00
St. George's Ch., Mrs. Eliza Tracy and family, sup. of two children in China, Frederick A. Tracy and Eliza Tracy... From Gustavus, Mary and Frederick, the fruits of self-denial, for sup. of an African youth, "Horatio Gillett," under the Rev. Mr. Payne. Cape Palmas, Africa.....	50 00
Christmas offering Juvenile S. S. of do., for China.....	14 12
For the beneficiary of St. George's Ch. in the Mission School, Athens, Greece, 1844.....	60 00
Ch. of the Ascension, Rodney Miss. Soc., aux. to the Juv. Miss. Soc. ....	1 13
St. Mark's Ch. in the Bowery, for China, \$19 50; Africa, \$4 50 24 00	24 00
A parishioner of do. for education of Chinese children under Bishop Boone.....	200 00

Mrs. M. S. Turner, for Africa....	7 00	little girls, for do., 23c; a	
R. D. for China.....	5 00	family of children, for do.,	
J. S. R., 2d ann. pay't to Chi-		\$3 25.....	4 13
nese Miss.....	25 00	<i>Goochland</i> —J. W. P.....	5 00
O. N. E., 3d ann. pay't to Con-		<i>Milwood, Clark Co.</i> —Christ Ch., for	
stantinople.....	25 00	Greece, \$3; Africa, \$3.....	6 00
Ladies' Charity Box.....	4 00	<i>Norfolk</i> —Christ Ch. Fem. Miss. Band	10 00
Easter off'g, C. E. B.....	50 00	Sundry persons.....	28 50
Family Mite Box.....	1 75	St. Paul's Ch.....	26 50
"Anonymous," for For. Miss....	10 00	<i>Richmond</i> —Mrs. W. annual payment	
<i>Troy</i> —St. Paul's Ch. Easter off'g,		for Constantinople.....	20 00
for Houston, Texas, \$20; for		<i>Winchester</i> —Cash, for China, \$20;	
Galveston, do., \$20; for For.		for Africa, \$30.....	50 00
Missions generally, \$39 45....	79 46 873 53	<i>Williamsburg</i> —Houston Parish.....	12 00
WESTERN NEW YORK.		Sundry contributions.....	1 52
<i>Canandaigua</i> —Bequest of late Miss		F. A. M.....	1 65 409 67
Mary Wells, of St. John's Ch.	4 00	SOUTH CAROLINA.	
<i>Camden</i> —Trinity Ch., for Constan-		<i>Charleston</i> —A member of St. Philip's	
tinople.....	4 00	Ch. for Constantinople, \$5;	
<i>Geneva</i> —Trinity Ch.....	50 00	do. \$10; do. \$2; do. \$5; do.	
<i>Geneva</i> —St. Michael's Ch., for Chi-		\$5; Miss W., annual pledge,	
na, \$10 00; for church at		\$10; Mrs. R. \$25; E. \$5;	
Houston, \$15 00.....	25 00	members, \$15; St. Paul's	
<i>Hammond's Point</i> —St. James' Ch....	5 00	Ch., a widow's mite, \$3;	
<i>Madina</i> —St. John's Ch.....	2 50	Miss E. L. T., ann. \$5; Miss	
<i>Mt. Morris</i> —St. John's Ch., for China	22 00	E. R. T., \$5; St. Michael's	
<i>Oxford</i> —St. Paul's Ch.....	23 00	Ch., \$108 55; a member,	
<i>Rochester</i> —St. Luke's Ch., for Africa,	10 00	ann. \$25; Miscellaneous,	
for a child		\$97 35—all for Constantino-	
named Henry Whitehouse,		ple.....	326 00
Africa.....	20 00	Monthly Miss. Lec.....	3 05
Du. general.....	75 00	Mr. Edward Lowndes, ed. in	
<i>Syracuse</i> —St. Paul's Ch.....	5 53	China.....	26 00
<i>Utica</i> —A member of Grace Ch., for		<i>Columbia</i> —Trinity Ch., a member,	
Africa.....	10 00	for Constantinople.....	60 00
Grace Ch.....	9 50 254 63	Trinity Ch. general.....	45 00
NEW JERSEY.		<i>Richland</i> —Mt. Zion Ch., from Mrs.	
<i>Camden</i> —S. S. St. Paul's Ch., for		Jno. Clarkson, for Africa....	25 00
Africa.....	10 50	Do. for China.....	25 00
<i>Flemington</i> —Calvary Ch., and }		Do. towards Rev. Mr. Gillett's	
<i>Cinton</i> —St. Paul's Ch.....	2 23 12 73	salary.....	25 00
PENNSYLVANIA.		<i>Radcliffboro</i> —St. Paul's Ch., \$15; for	
<i>Germantown</i> —A member of Female		Texas, \$2; for Africa, \$2; for	
Asso. St. Luke's Ch.....	30 00	parochial school, Galveston,	
<i>Harrisburg</i> —St. Stephen's Ch.....	50 00	\$9.....	29 00
<i>Kingsessing</i> —St. James' Ch. Ladies'		S. S. of do. for ed. in China....	25 00
Mis. Asso.....	25 00	<i>St. John's Island</i> —St. John's Ch., S	
<i>Philadelphia</i> —Teachers of Female S.		P. C., for ed. in China.....	2 00
S. St. James' Ch., for ed. of		Dr. T. Carder, of do. for do....	25 00
"Henry Morton," Africa,		M. J. V. \$1. S. A. G. \$1; M. L.	
last payment.....	20 00	I. \$2 50; sundry persons, 66c.	5 16 610 31
S. S. Grace Ch., for support of		NORTH CAROLINA.	
10 children, Africa, 4th ann.		<i>Wilmington</i> —St. James' Ch., for	
payment.....	200 00	Constantinople.....	69 00 69 00
Miss Julia Cox, sub. for 1845, †..	2 50	GEORGIA.	
From a lady, for Ch. at Houston,	20 00 347 50	<i>St. Simon's Island</i> —Christ Ch.....	20 00
DELAWARE.		<i>Savannah</i> —Members of Christ Ch.	
<i>Wilmington</i> —Trinity Ch.....	7 00 7 00	and St. John's Ch., for ch.	
MARYLAND.		at Houston.....	150 00 170 00
<i>Baltimore</i> —Two small parishes near		ALABAMA.	
Baltimore.....	5 00	<i>Mobile</i> —Soc. for the promotion of	
A member of one of do., for Ch.		Christianity, Christ Ch., for	
at Houston.....	50 00	Constantinople, \$5; general	
Bishop Whittingham, for Con-		purposes, \$142 50.....	147 50
stantinople.....	25 00	Polk Miss. Soc. Christ Ch., 2d	
"Baltimore," for do.....	50 00	ann. pay't, for Africa.....	20 00 157 50
<i>Georgetown, D. C.</i> —St. John's Ch....	28 00	LOUISIANA.	
S. S. of do., for ed. of Lorenzo		Thro' the Rev. S. Hazlehurst, from	
Thomas, Africa.....	10 00	Mobile, New Orleans, &c., of	
<i>Hagerstown</i> —St. John's Par.....	20 00 188 00	which the particulars have	
VIRGINIA.		not yet been received.....	365 00 365 00
<i>Alexandria, D. C.</i> —St. Paul's Ch., for		OHIO.	
gen. purposes, \$14; Greece,		<i>Ashtabula</i> —St. Peter's Ch., Christ-	
\$2 50.....	16 50	mas coll.....	7 00 7 00
<i>Frederick Co.</i> —J. S. Davidson, for the		ILLINOIS.	
use of Miss Baldwin, Athens.....	200 00	<i>Albion</i> —St. John's Ch.....	12 00 12 00
<i>Fredericksburg</i> —St. George's Ch....	3 87	MISSOURI.	
Do. for China.....	10 00	<i>St. Louis</i> —R. P. Williams, †.....	2 50 2 50
W. A. Blackford, Esq., for China,	5 00	TOTAL.....	\$3791 97
Miss Frances Scott, do.....	5 00		
Mrs. D. Bankhead, do.....	5 00		
A little boy, for do., 50c; two			

(Total since June 15th, 1844, \$25,533 97.)

# The Spirit of Missions ;

EDITED FOR

## THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. X.]

JUNE, 1845.

[No. 6.

### Our Missionary Policy.

Few of our readers will be disposed to deny us, after a connexion of three years with our domestic operations, the privilege of submitting, with great deference, a few considerations bearing upon their increased efficiency and acceptableness :

Providing for the Episcopate in new dioceses—confining our operations to *important* points—appropriating to these *adequate* salaries, for *limited* periods, from *pledged* funds, would, we think, promote the first, and by tending to secure proper men, eventually increase the latter.

We do not consider the question of voluntary societies an open one in these columns, and do not therefore touch it. Some of our readers have not forgotten the able arguments on the subject in '35, when the change to the present system was agitated and consummated. Nor do we moot the question, whether the mode of administration upon which the Committee acts has undergone

any change, or is in all respects the best. For the merits of that mode we can claim no credit, for it was devised before we entered upon duty, and has been carried out and advocated as faithfully as we knew how, as the deliberate judgment of the Committee, whose mouth-piece the Church has made us. We do not advert to the joys or griefs within our Communion which may have caused the tide of our receipts to ebb or flow ; but within the limits still allowed us, there are some lessons which experience teaches. And we ask,—What have been the results since '35 ?

As to sustaining the Episcopate in new dioceses ?

It is not to the point to enquire, whether small or large dioceses are preferable for Church extension—whether a Bishop should have a parish or not. The Church has settled the question, by giving such large bounds to our dioceses, as renders it, generally, indispensable to the growth of the Church, that its chief

officer should be unfettered in his movements.

What now has been our policy to the new dioceses, as it regards the support of the Episcopate? Have we sent out our master-workmen to superintend the whole, and then suffered them to be fixed to one spot in a struggle for existence?

Look at Michigan, with fifteen or more Missionary stations,—the Bishop has been tied to a parish; and but for a vigor and energy which few men possess, how is it possible that adequate supervision could have been given to so extensive a diocese? How much more of nursing care could have been extended, if the Church had provided an assistant, to enable him to spend unbroken portions of time with his infant parishes? Presbyterians might say, let them alone, they can grow without it. But Churchmen should be consistent, and not look for rapid or vigorous Church extension, when the energies of the master-spirit are taxed to their utmost for one point rather than the whole. Until of late, what has been done for the Episcopate of Illinois, strictly missionary ground? Has not the Bishop been thrown entirely on his own resources? What has the Church done for Kentucky, save the gift to her chief minister of commission? We would ask respectfully, whether it is generous to lay the burden of such a commission upon any shoulders—to send one out to break up the fallow ground of such a rugged and unpropitious soil, without seeing to it, that he is not driven by necessity to some secular shift for his bread?

And what has been practically, the amount of supervision over the other immense Territories and States, through which we have aimed to extend the Church? Our two Missionary Bishops have indeed been well sustained; but

look at the extent of their jurisdiction—enough to break down the strongest constitutions; and even then, with the entire consecration of their energies and means to sustain the fainting Missionaries, how physically impossible to dwell long enough at any one point to develop its resources, and make men feel that a Bishop is something more than a comet causing bewilderment by his rapid transit—a sun to impart light and heat, and cause the tender plants in the new soil to strike deep their roots and lift high their heads.

If mistakes have been committed in resigning, prematurely, the control of dioceses into their own hands, and not continuing to foster them until they were able to stand by themselves, with their own Bishop at their head—still we think the mischief not irreparable, and the duty still imperative on those charged with Church extension, to do it on Church principles. See, first, that the Bishop is there, unfettered and well sustained. It may be said, this will absorb all your means, and the growth, the expansion of the Church, will be very slow. We propose to show, presently,\*

\* Our limits forbid the full examination of this. We select one—the strongest case in point, because in such a city as St. Louis our missions have a fine *point d'appui*.

In Missouri, at various times, the following points have been occupied:—St. Louis, Palmyra, Boonville, Fayette, St. Charles, Fulton, Independence, Kemper College, Buffalo Knob, vicinity of Jefferson Barracks, Jefferson City, Saline co. Lexington.

What are the results?—(For the state of things in St. Louis, see pp. 176, 177.)—Two church edifices exist out of the city—one at Jefferson City, re-occupied in December last, and one at Palmyra, vacant. Boonville re-occupied in May, 1844. In Lexington, Independence, and Saline county, 1 missionary since summer of 1844, and 30 communicants. St. Charles re-occupied 1st April, 1845. So that 12 months since, we scarcely existed out of St. Louis. Verily, such aggressions of the Church may be aptly chronicled by the *Io triumphas*: "The king of France marched up a hill, and then—marched down again."

that the Church has not, under *existing* arrangements, advanced, or, at least, not retained its foothold a whit the more; and no one will deny it to be economy of means to gain but one point for the Church, rather than attempt more and fail. At first, indeed, and while foundations are being laid, it may seem very slow, but ten years would show great results.

The object is not to push one hundred stations into a sickly existence, and make them depend indefinitely upon the east for their support; but to draw out the abundant resources of the west, and teach it self-dependence. One master-workman well sustained would accomplish more of this than a dozen apprentices half starved. But we anticipate, and must pass on to another point;—confining our operations to important stations.

In our warfare against Satan, to dispossess him of his territory, what exempts us from acting upon the principles of strategy?—our weapons indeed are spiritual and not carnal, but we act with men and upon men. He who brings his masses to bear upon the decisive point will as surely carry all in carrying that, in this, as in any other contest. We may scatter our means over many stations and succeed in carrying them, but without ulterior results; but let the business or the political centres of the country be carried by the Church, and all other points will in due time and with more ease be reached. Take, for instance, the less obvious case of the seat of government of a new diocese. Its legislature convenes—from all parts of the diocese men are drawn together—see for the first time the Episcopal Church,—see it under favourable circumstances—mark, that the intelligent and influential prefer its services, and carry back to

their distant homes a good report. With how much more ease could the Church be planted in that diocese than if you had at first occupied three or four of its frontier points, with a half starved clergy, compelled to eke out a livelihood by some secular calling, working their way against ignorance, prejudice, and misconceptions of every sort. Or, gain a foothold here, what does it aid in advancing to another point? The same struggle must be again made.

Take the business centre; from it the same impression goes out to all who come in contact with it. Its wealth, its energies, its influence of every sort, is felt at a distance, and if these elements are sanctified you can use them for Church extension to the very extremities.

However desirable to occupy every station, to respond to the call of any Churchman in the West who desires the Missionary stationed near him—however difficult to resist the importunities to improve this property or that—favour one locality or another—the true plan we are persuaded is to sit down with map and gazetteer, and lay the finger upon the points, however few, the decisive points, and carry them at any and every cost.

For a sparse population we have such Missions as that projected by the Bishop of Missouri: the educational feature of the system ought to make the school very soon independent of foreign aid.

On the subject of *adequate* salaries we have but little to say.

It is too obviously just, generous and politic. We are satisfied that in the bosom of the Church are many sons who feel the West—its important points—to be fields of the greatest usefulness

for them. They may now be labouring in places at the East which have long since reached their culminating point. With the experience of a ripe ministry, they mark at the West that very state of the social elements which invites the spiritual husbandman with the promise of an abundant harvest! Why should they not go? because they have no assurance of adequate support at first. Treat them liberally and justly, as we do our foreign Missionaries. Make them easy in a point which ought to be our care, not theirs, and they can, and will, encounter cheerfully the spiritual toils of a Western field. Thus shall we not only gain the Eastern but retain the Western labourer, who otherwise may feel himself constrained to take parishes at the East.

The positions selected being important and the salaries adequate, we have the best guarantee that aid will be required but for a *limited* time. During the first years the ability of the parish will be absorbed in the erection of a Church. That attained, it becomes wholly available for the rector's support, and other points can be taken up by the Missionary Society. It certainly was never intended that stations should have a perpetual lease upon our treasury. If after five years' culture they cannot sustain themselves, it might safely be taken for granted that no valuable result would flow from further perseverance and patience. We can conceive it possible that valuable men and stations, deprived of adequate support, may be crippled, while others from which nothing can ever be made, cling with the tenacity of a death-grasp, to the only hand that can protract a useless existence—useless so far as Church extension is involved.

There is a further and important

question. Whether we should continue the struggles of the past years for funds—irregular in their receipt, insufficient, with great difficulty obtained—appeal after appeal—complaints that the Committee run into debt—spasmodic action, &c., &c.—or rely upon *pledged* funds as the basis of our estimates and expenditures. The number of communicants in 26 dioceses in 1844\* was 72,000. Could not the rectors of Churches be induced to pledge them at the rate of 50 cents per annum for each communicant, to be applied to Domestic Missions—\$36,000.

Let it be understood as the law of love pervading the Church, that the offering for church extension in the West shall never be less from the parishes than this small sum—in many cases it would be greater. We do not go into detail to show, how a quarterly meeting of communicants for Missions, now for the domestic, now for the foreign field, might be seized as the occasion both for imparting information, and receiving the offering—given without snarling, from those who love the Lord and his sacred cause—by the poorest as well as the most wealthy—2 cts. per week, 25 cts. quarterly—or how the rich might and would covet the privilege of doubling their offering to make up the lack, should there be any, of some poorer brother. All this every rector who thinks well of the mode would arrange,—but we plead for *pledged* funds, and look for them not to the world, which loathes the whole subject, nor to the baptized, who practically renounce their vows, but to the body of Christ in full communion with him through his Church. If *they* cannot or will not furnish so small a sum to spread the gospel through the West

\* See Journal of General Convention, page 212.

and through the world, we give up in despair of them and their spiritual guides.

This plan once in operation, would supersede the need of agencies—would protect our regular foreign and domestic operations from mutual jealousies, from the disturbing influences of fancy missions, college bankruptcies, &c., and enable the committees to know to a farthing their income; (legacies and special offerings from Sunday schools and others would make up any unavoidable deficiencies from the communicants.) Collections could be sent in at the periods recommended by the Bishops in their late address—they would increase in amount with the increase of the Church, and coming from the living body of Christ, the fruit, perhaps of self-denial, and followed by prayer, bring down Heaven's blessing upon the work.

By all these modifications, we conceive our Missionary operations would become not only more efficient but more acceptable. It is no doubt true, that with all the care and caution (and these cannot be too great) of all concerned in the legislation for and administration of the work, offences will come, and woe unto that man by whom they come. Still an earnest desire every where felt and manifested that the work shall be prosecuted with a single aim to the glory of God and extension of his Church; a willingness that as the whole Church contributes, so it should be represented in the direction of things, will always secure the confidence of the far greater portion of our communion, and keep us from disgraceful retrogrades in the work.

The Committee reported to the Board in '44, that for reasons given,\* the duties of Secretary and General Agent no longer require the undivided time and

services of a clergyman, but that they can be fully discharged by one devoting a portion of his time thereto, with the assistance of an office clerk, and recommended a reduction of the salary. Some difference of opinion prevailing at the triennial meeting in October, as to the continued necessity of an agency, the salary was placed on a footing with that of the Foreign Secretary, \$1600. While the two Secretaries, however, were re-elected for three years, it was decided that the salary of the Domestic Secretary should be for one year only. The resignation of this officer at the meeting of the Board in June will enable that body to take, without embarrassment, such order on the subject as may commend itself to its wisdom.

We are very free to say, as the result of our acquaintance with the duties of the office, that there is no economy in assigning the duties of Secretary and of Agent to the same individual.

This arises from the extent of our country and the constantly recurring duties at the office. There are portions of every month when he should be there, and yet an agency to be effective should have nothing to call it away, or divide its attention.\*

We have painfully felt the embarrassment growing out of the present complex arrangement. The indulgence of the Church has been extended to us, however, in our duties, to a degree which, while it gave relief, renders it impossible not to feel some sensibility in retiring from our post.

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\* The remedy, we think, is a plain and simple one—to assign the functions of Secretary to some one who can connect it with other duties, at a salary of \$500, and provide him with a book-keeper (who shall assist the Treasurer also,) at the salary given in the Foreign office for like duties, \$750—and when necessary, send out an agent or agents.

\* See Spirit of Missions, Vol. IX, p. 245.



### Missions (GENERALLY) in the West.

In our last number, some general reflections were hazarded upon the *first* duty of the Church to foster these missions. "The weight of the sentiment, that we ought to make Missionary exertion over the immense territory within the United States, pressed on the minds" of the venerable founders of our institutions, "from the very beginning of our organization," and the deliberate judgment of one of them was quoted, that the *principal object* of the Domestic and Foreign Missionary Society was to make that exertion. The ground was taken, that while Scripture enjoined the communication of its light and blessings to every creature, it regulated our action by the rule to provide *especially* for our own—to do good as we have *opportunity*, and insisted that proximity and identity of language and institutions constituted that very opportunity which could not safely be overlooked in solving the question, where, with given means, we should in the first place and chiefly operate. Lest the judgment of those at home should be thought warped, by the very pressing claims of immediately surrounding objects, the opinion of an enlightened foreigner was referred to, to show that a calm unbiassed estimate of the responsibilities of American Christians, indicated clearly our duty to pursue a *vigorous home policy*. As our remarks might seem at first view to exclude the Heathen, it was urged that the godless of *Christendom* were in peril of *deeper*, if not of more certain damnation than they—that in fact we have Heathen at our very doors,\* and that the true policy

\* Our readers need not be reminded of the appeal of a distinguished Virginian to a lady who, surrounded by a tatterdemalion corps of blacks,

for foreign Missions, (may they be blessed from above!) whether we regard the men or the means, is to establish strong points at home, whence supplies for abroad can be drawn. It is easy to answer, we walk by faith, not by sight.—We have yet to learn that faith wars with reason, and have not the least doubt that if with one consent our communion would consecrate its wealth, talent, and prayers, to the great work of occupying the positions of influence on our land, which at this moment invite the attention of the Episcopal Church—would legislate not for men, or for particular times, occasions, or views, but on broad and general principles, and in view of the tremendous power for good or evil this country may exert upon the world—foreign Missions would gain in the end.

God forbid we should lack sympathy with His work in any quarter, but we do painfully feel that the field of Domestic Missions does not occupy its due share of the Church's regards and means—and that great issues are lost sight of in the agitation of lesser ones.—If, like Nehemiah, we build the walls in troublous times—sword in hand—let us at any rate build the walls; while we maintain discipline in the camp, let us not forget the word that came to Israel, amid the murmurs of the host,—Go FORWARD.

The semi-annual reports indicate the advances made; for these we depend upon the Bishops, they determining what communications from the field shall be spread before the Church. These, so far as received, will be found was making clothing for the Greeks, "Madam, the Greeks are at your door."

upon the following pages. Where they have not come to hand, we avail ourselves of other official sources of information, and have endeavoured to present their spirit and substance. A *tabular* view of the acts of the Missionaries will be prepared to accompany the report of the Committee to the Board, and be published in the No. for July.

There is one point (not to mention others) on which we think injustice has been done to our Missionaries. Complaints are made that their reports do not abound with notices of the conversion of sinners, and that greater stress seems to be laid upon the tone of a bell or organ than upon Satan falling like lightning from heaven.

Observation and experience have taught us to look with some distrust upon the inflated style of too many Missionary papers, as lacking the modesty of truth, no less than the charity that vaunteth not itself. Some contributors, dissatisfied with the sober pace at which the Missionary chariot moves, may long for the furious driving of Jehu, the son of Nimshi—and crave reports redolent with his spirit, "Come, see my zeal for the Lord of Hosts." But the kingdom of heaven cometh not with observation—the seed-time and harvest may be separated by a long season of patient culture—it is enough for faith to know that laborers have been sent into the vineyard;\* that they enjoy the supervision of those whom the Holy Ghost hath appointed over this matter; that there is no restraint upon prayer for a blessing: that regular and orderly re-

\* Every contributor has the privilege of saying to what portion of the field his offerings may be applied—to what diocese or station it shall go: and the constitution provides that the appointment of a Missionary may be annulled at any time by the written direction or order of a majority of the Bishops of the Church.

turns of acts done are rendered to the Church, by whom the Missionaries are sent out; and that these cannot invade the province of the Searcher of hearts, and indicate the number whose names are written in heaven. No apology will be required by those among our brethren who waive our appeals for aid, on the ground that they must alter their chancels, remodel their churches, strengthen their choirs, liquidate the debts in which architectural fancies or luxuries may have involved their parishes—when the Missionary who has toiled amid many difficulties to rear the humble edifice, and arrange it for the decent worship of Almighty God, breaks forth into a thanksgiving that he can summon his flock by a sweet-toned bell, animate their devotions by a spirit-stirring organ, or say to them and to the world, that his flock owe no man any thing for the house they have solemnly dedicated to their Maker. We are no apologists for those, Missionaries or not, if there be any such, who prefer the beauties of the sanctuary to the beauty of holiness, but have seen enough of the Church to be persuaded that if what some please to call worldly wisdom, in attention to the outer court, were more general, the flame within would burn brighter, and there would be more money for Missions than now.\*

Let us endeavor to enter with a lively sympathy into the actual position of the Missionary, who is expected, in common with his Rev. brethren throughout the Church, not only to build the spiritual house, but make the brick and mortar for the walls of the temple, and less offence will be taken when he dwells

\* Why is it that one half of the Episcopal Churches in this land are crippled with debt, and our colleges at some period of their history on the verge of bankruptcy—that our ministry has become almost an itinerating one?

as well upon the success of his labors in the one department as in the other.

#### Maine.

*Augusta.*—REV. ALEX. BURGESS.

*Bangor.*—REV. JNO. WEST.—On the whole, it is no more than an act of justice to this parish to repeat what is commonly said of them in this city, that they are a model of zeal, harmony, and self-sacrifice. But their sacrifices are not at an end. We have yet to meet a very large expenditure in completing the church repairs, and in adding, as soon as able, a bell, an organ, and other needed items. And while this parish is striving to make these necessary improvements, and also making increased contributions to the Missionary funds, we need all the aid that can be spared us from the Missionary Board, and we feel safe in anticipating that it will eventually all be repaid with usury. Has been invited to hold a weekly service in the neighboring village of Old-Town.

*Brunswick.*—REV. T. F. FALES.—The attendance has continued very encouraging, and has of late been increasing. We hope that our church will be finished in June—nearly enough obtained, together with what is raised here, to pay for the church—several hundred dollars still wanting, and he is anxious to raise the amount before the building is finished.

#### New-Hampshire.

*Concord.*—REV. DARIUS R. BREWER.—Aid discontinued in 1838, renewed Nov. 1st, 1844.

*Manchester.*—REV. W. H. MOORE.

#### Delaware.

The Bishop's impression is, that at most of the Missionary stations the prospect is encouraging, especially in Mr. Long's portion of the field. The part least encouraging is that occupied by Mr. M'Kim, but he trusts soon to witness there more cheering indications.

*Dagsboro, &c.*—REV. JNO. A. CHILDS.—From Oct. to Jan., these stations were supplied by Rev. W. E. Frank-

lin, who was compelled by ill health to retire, when relieved by the present Missionary.

*Milford, Cedar Creek, &c.*—REV. J. L. M'KIM.

*Seaford, &c.*—REV. JNO. LONG.

#### North Carolina.

*Rockingham Co.*—REV. JNO. R. LEE.—Entered on his labors as Missionary, by appointment of the Bishop, on first Sunday in August, 1844, and since Christmas has officiated regularly at the three places for holding divine service—also preaches to the negroes on three plantations separately—the services held on week-days, their masters allowing them to intermit their usual labors for that purpose. Their attention so far seems as good as that of ordinary congregations. What may be the result of his ministrations to these poor people, God only knows: he hopes for the best.

#### Georgia.

*Marietta, Cobb Co.*—REV. THOS. F. SCOTT.—Spent some weeks at Montpelier Institute—made several visits to Cass Co. during week-days. The church there completed, and awaiting consecration. Parsonage and school-room also completed. Permanent congregation increasing. A lot of 20 acres adjoining the town purchased by the vestry, and buildings nearly completed for a female seminary, under the general supervision of the Rector. When this enterprise is fairly in operation, the parish will be able to sustain itself.

*St. Mary's.*—REV. JOSEPH A. SHANKLIN.

#### Florida.

*Key West.*—REV. J. H. HANSON.

*Quincy.*—REV. JOSIAH PERRY.

*St. Augustine.*—REV. F. H. RUTLEDGE.—\$391 have been raised in this

parish during the year for various Church objects.

The Missionary is not without the hope that the divine blessing in some degree rests upon his labors among the beloved people of his charge—officiated at St. John's Church, Jacksonville, 13 times.

#### Alabama.

The Missionaries in this diocese, the Bishop remarks, have been useful ministers, and they have been the means of securing to the Church many families that would otherwise have been incorporated with other communions.

*Carlouville.*—REV. F. B. LEE.

*Huntsville.*—REV. F. H. L. LAIRD.

*Livingston.*—REV. J. J. SCOTT.

*Selma and Cahawba.*—REV. L. B. WRIGHT.

*Tuscumbia and Florence.*—REV. D. BROWN.—Entered on the duties of his Mission immediately after his return from the General Convention. The church in both branches of the station feeble, but of good promise, living and growing on sectarian persecution.

#### Mississippi.

*Grand Gulf.*—Vacated by the transfer of Rev. B. B. Killikelly, D.D., to Indiana.

*Jackson.*—REV. N. W. CAMP.—Since the failure in respect of a Diocesan, no active steps have been taken towards erecting a church building. On the whole, we hope by a purity of life and a laborious discharge of duty, with the blessing of God, to still continue to do good. Our congregations are good and attentive.

*Macon, &c.*—REV. JNO. HENSHAW.—“It becomes my painful duty,” writes Bishop Otey, from Columbia, April 30, “to inform you of the death of the Rev. John Henshaw, late Missionary at Macon and parts adjacent, in Noxubie

county, Mississippi. The circumstances attending the removal of this faithful clergyman from the scene of his earthly labors, were, as far as they have come to light, of a distressing character. A letter from the Rev. Mr. Halsey of Columbus, a hundred miles perhaps from Macon, conveys all the intelligence I possess upon this melancholy subject. No one has written to me from the neighborhood of Mr. Henshaw's labors, though I have delayed this communication in hopes that some one would write. Nor do I know any person there to whom I might write. The particulars, as received from Mr. Halsey, are the following: On Sunday, the 30th March, Mr. Henshaw filled an appointment which he had made for service and preaching some 10 or 15 miles from Macon. The next day, on his return to Macon, he had to cross a small creek, which, however, was at that time much swollen by heavy rains that had recently fallen. It is conjectured that Mr. Henshaw was unacquainted with the ford, and knew not the depth of the water—that his horse, in struggling to get up the opposite bank, which was steep, threw him off, and that Mr. H., being a heavy man, and withal a cripple in his feet, was drowned. He was not missed till late in the evening of that day, when fears began to be entertained for his safety. The next morning search was made for him, and his body was found in deep water near to the place where it is supposed he attempted to cross the creek. The bit of the bridle, I learn, was broken, and Mr. H. had a small scratch on his face, probably received in his efforts to regain his horse after being thrown off. The horse was not drowned. A small sum of money and a watch were found about his person. Thus has departed a faith-

ful man of God, and one that labored assiduously, however unsuccessfully, in the great cause of spreading a knowledge of the truth as it is in Jesus. Few men have submitted, at least in our country, to more self-denial and mortification of spirit to forward the interests of religion, and promote the objects to which all the energies of his mind were devoted, and to which he at last sacrificed his life."

*McCaleb.*—REV. J. S. GREENE.—Sickness generally prevailed through the community, and in the Mission family for past six months.

*Port Gibson.*—REV. A. P. MERRILL.—A mission to slaves. "The parish steadily advancing. Although it would be entirely useless to attempt to get out a congregation of blacks in this country on week-days, yet much good might be done by visiting and conversation, which I greatly regret that I have been able to do only to a limited extent, on account of the necessary confinement in teaching. Not much parochial visiting can be accomplished in this thinly settled country without a horse, and my income from my little school will not allow me to keep one. In spite of these discouragements, however, I am toiling on in the best way I can for the good of the souls of these poor blacks."

It will be out of Bishop Otey's power to visit this diocese this spring. Bishop Freeman will, however, at his request, visit most of the churches on the river on his return from Texas.

#### Louisiana.

*Natchitoches.*—REV. E. GUION.—Arrived at my post on the 9th of December last, and have been engaged there constantly ever since, with the exception of two visits to Alexandria, which is without a settled minister—our town is in a declining condition, but the prospects of the Church nevertheless good. Holds occasional services for the troops in the vicinity, and has received many kind attentions from the officers.

*New Orleans.*—REV. N. O. PRES-  
TON.—Station commenced Nov. 15th, '44; in a state of formation, every thing encouraging. The Lord is prospering us, and with his continued blessing, we shall soon add another to the Churches in this city.

*West Baton Rouge.*—REV. A. H. LAMON.—Church organized about fifteen months ago, and been for fourteen months under the charge of its present minister; a neat edifice been erected—cost \$1800. General condition of things very encouraging; calling for devout thankfulness to Almighty God for the manifold tokens of his favor. 100 white and 400 colored persons belong to the parish, all of whom listen to the Word preached with much respect and attention.

#### Tennessee.

*Bolivar.*—REV. D. STEPHENS, D. D.—Pews finished, and the Church edifice nearly ready for consecration.

*Jackson & Brownville.*—REV. LOUIS JANSEN.

*Knoxville.*—REV. CHARLES TOMES.—Our affairs at this station are understood to be in a most promising state; some 20 persons or more being ready for confirmation.

*St. Andrews.*—REV. S. G. LITTON.—"I took charge of the station twelve months since; owing to a lengthened discontinuance of services, found every thing connected with the Church almost prostrated, and the people scattered abroad, as sheep having neither good pastures nor a shepherd. And although during the year, the parish has suffered greatly from deaths and removals, still I am happy to be enabled to add, that God has rendered his Church favorable in the sight of strangers, who display an increasing anxiety that the services should be continued, while the hearts of his people have been comforted by the regular return of the seasons of holy prayer and solemn praise, accord-

ing to the order of their loved and long-missed Zion. Congregations at first small, gradually increased, and there is every thing to cheer the heart of the Missionary—hoping that He, who has begun the good work, will continue it, until all who wait upon the services of the Church shall, in His own good time, be added to it and be saved, with all the faithful in Christ Jesus our Lord. Sorry am I, however, to add that while there is so much for which to be thankful, there should be any thing to mar the prosperity of the Mission. On yesterday morning, after a ride of 16 miles to hold service, imagine my feelings, expecting to meet my people in the sacred temple, to find it burnt to ashes! It was located in the woods: which were “fired” for the sake of the range, when the fire communicated with the building, and it was destroyed before the neighbors were at all aware of its contiguity to the devouring element. On this account, it will be necessary to discontinue the station until a place is procured, or another church erected for services. In the mean time, I will give such services as I can, gratuitously, preaching at private houses, so as to keep up the interest that now exists in behalf of our “glorious Church.” I think that we can do nothing, *at present*, nor until the crops are laid by, towards erecting another building; and in the interim, if some of our brethren at the East would lend us some aid—and it is surely a worthy and deserving object—we could during the year be able to build afresh the temple now in ruins: and in the courts of the Lord’s house again assemble to offer up the tribute of prayer and praise which has been heretofore offered up from grateful hearts to the God of our redemption, through Christ our Lord.

*Williamsport.*—REV. JOHN NOBLE.

**Kentucky.**

*Bowling Green.*—REV. C. C. TOWNSEND.

*Covington and Newport.*—REV. E. LOUNSBURY.

General condition of the parish thought to be more promising than ever.

Success depends upon getting rid of the debt with which the parish in Covington is encumbered.

*Danville.*—REV. M. F. MAURY.

*Elizabethtown.*—REV. W. D. HARLOW.

The communicants who compose this parish are principally emigrants to the West, who have preserved their love for the pure apostolic order and worship of our primitive Church, amid the many distractions of the numerous sects that have arisen in the West. Deprived for many years of the opportunity of worshipping God in the Church of their fathers, they appreciate her fostering care and love, and now enter with joy upon that service to God which is so appropriately and beautifully set forth in the liturgy of the Church; and zealously exert themselves to have permanently established in their midst the form of worship and “sound words” which distinguish the Episcopal Church.

*Frankfort.*—REV. M. H. HUNTER.

*Hopkinsville.*—REV. G. BECKETT.

*Hickman.*—REV. N. N. COWGILL.—

Workmen engaged in getting out the timbers for our Church, and may the blessed Lord build the house for us, and ever vouchsafe his presence in the temple, and forbid that any *uncertain* sound should ever be heard within its walls, that Jesus and him crucified may ever be the theme presented and urged upon this dying people.

*Smithland.*—REV. ROBT. ASH.

**Ohio.**

*Boardman and Canfield.*—REV. J. T. EATON.

*Centreville.*—REV. AB. EDWARDS.

*Huron.*—REV. SAM’L MARKS.

*Marietta.*—REV. ED. WINTHROP.—

The station may be discontinued after the first of April, as the parish, grateful for the past assistance of the Board, will

hereafter endeavour to support itself. [Station has been discontinued by the Bishop.]

*Maumee City.*—REV. B. STURGES.—The principal obstacle in the way of the advancement of the Church here is, I hope, about to be removed, viz.: the want of a suitable place of worship. Our people are making arrangements to build a little church—cost about \$2,000; that done, there is but little doubt that the Church here will soon be able, by the Lord's blessing, to sustain itself, and also make some grateful returns for the aid received through the Board of Missions.

*Springfield.*—REV. A. T. MCMURPHY

#### INDIANA.

*Fort Wayne.*—REV. B. HALSTED.—Easter services very fully attended, and with much more than usual interest, although long—one infant and two adults being on that day baptized, and 23 persons participating in the Holy Communion, one of whom walked 15 miles through the woods.

*Indianapolis.*—REV. S. L. JOHNSON.

*La Porte.*—REV. S. W. MANNEY.

*Lawrenceburgh.*—REV. A. C. TREDWAY.

"This parish first organized in '40, re-suscitated in autumn last. Services in a spacious room—new organ, said to be unsurpassed for the sweetness of its tones. In point of numbers in a feeble minority compared with other denominations—much ignorant prejudice against the Church. In its slow progress at the West it must be the consolation of the Missionaries in these distant fields that a deep foundation is being laid for a mighty edifice in future time. Though but little of the results of their work may now appear to the world, the

hand of the sower is as necessary as that of the reaper, and we have the blessed assurance that both shall rejoice together."

*Leavenworth.*—REV. J. H. DRUMMOND.

*Logansport, &c.*—REV. A. CLARK.—Connexion with the parish dates from 1st January. Visited Delphi occasionally, where a fine church edifice is in the course of erection, and will soon be ready for consecration—a fine people, warm friends of the Church, and attached both "to evangelical truth and apostolic order."

*Madison.*—REV. J. L. HARRISON.—Congregation yet small, but decidedly attached to the principles and worship of the Church. The Missionary is strongly inclined to think that if the means could be secured to erect a church edifice, a congregation could be collected in the course of two or three years that would be able in all probability to sustain a minister without any aid from the Missionary funds. The population, estimated now at 5,000, is increasing.

The Missionary, after dwelling upon the strong points of the position, earnestly entreats the friends of the cause of Missions in the West, and the members of the Episcopal Church, who are desirous that their brethren should enjoy the precious privileges of the sanctuary and the means of grace purchased at the costly price of the Redeemer's blood, to aid in the donation of funds, that a church may soon be erected to the glory of God. Funds transmitted to himself for the purpose, or to 139 Broadway, or 20 John street, N. Y., will be gratefully received, thankfully acknowledged, and faithfully applied.

*Mishawaka.*—REV. R. S. ADAMS.—Removes on the first of May to

Michigan, and takes charge of St. Thomas' Church, Battle Creek.

*New Albany.*—REV. W. P. SAUNDERS.

*Richmond.*—REV. GEO. FISKE.

*Terre Haute.*—REV. R. B. CROES.

*Vincennes.*—REV. B. B. KILLIKELLY, D.D.

*Itinerant.*—REV. WM. VAUX.

#### Illinois.

"I am glad to hear," says Bishop Chase, "that Illinois is about to appear in her true colors in the ranks of her sister Western Dioceses. May we all strive to vie with each other in this glorious work of spreading the knowledge of our Lord and Saviour Jesus Christ, in these '*goings down of the sun.*'"

"Never had we such hopes—such good reason to hope well of our Zion as at the present. All our Missionaries doing well, as many more in demand, and our College full and running over. Every week *more room* is asked for to supply the applicants, aspirants for the Holy Ministry. All our students, most *studious* and orderly. Our workmen—25 in number—after the toils of the day, earnest to improve themselves, attending the evening school, in a separate house well furnished with a good teacher *in turns* from the elder students—our holy communion well attended—and seriousness prevailing in the conduct of many who aforesaid were indifferent to all religion. Churches building in the neighborhood—to be supplied with ministrations from deacons who are in a short time, after years of due preparation, expected to be ordained. (May God bless the friends of Missions for giving us this help!) Our farming establishment most flourishing—our mills nearly completed, to give us lumber and breadstuffs—our quarries, as the mines are opened, improving

in the quality of the stone—our sheep establishment beyond expectation prosperous, promising the surest revenues for our professors—our lands, as far as the eye can reach, like the hills of Canaan, verdant with grass and rich promise of grain—our warehouse and store well filled—with goods all sold for the benefit of the College, and all, all, all paid for—and with what? With less means than are required to build one Church in a city! And shall this noble enterprise—so long tried and found practicable, honest and true, and kept up by the self-denial and sufferings of *one* family—be suffered to stop where it now is, for want of funds to erect necessary buildings? I have depended on God: but cannot think of tempting him to leave me by *running in debt*. No: stop I will, if the Church leave me in this critical condition. COME AND SEE mine efforts, and judge."

*Albion.*—REV. B. HUTCHINS.—The Missionary at this station has been urgent that some one should be sent to relieve him. He continued on duty, however, until recently, unwilling that this important position should be vacant.

*Batavia.*—REV. W. ALLANSON.—It affords the Missionary great pleasure to be able to say, that the prospects at the station were never so promising as at present. He receives a gradual accession to the number of communicants, and new places are continually presenting themselves, where he is desired to perform public services. The congregation proposes erecting a sanctuary. Many have subscribed liberally, and others signified a disposition to do so.

*Chester.*—REV. W. MITCHELL.—"Though many have sickened and died around us, God in mercy has spared our lives, and we hope to evince our gratitude to him in a much more enlarged effort to carry the blessed Gospel to perishing sinners, and be in the hands



of God the means of greater usefulness to our scattered sheep in this wide waste!" This Missionary now itinerates.

*Collinsville.*—REV. J. L. DARROW, M. D.—Has been invited to extend his ministrations to Edwardsville.

*Elgin & Silver Lake.*—REV. W. PHILO.—Services commenced soon after the first of April; officiated but few times in Elgin for the want of a room—services at Crystal lake, Cornishville, and 3 miles west of Elgin, &c. &c. A Church has been organized at Cornishville, designated by the name of St. John's. The prospect on the Oplain at Dundee and at Elgin, is very promising. At the latter place, some sums have been offered towards erecting a house of worship, so soon as it may be thought expedient to build. He acknowledges the receipt of \$60 for St. John's Church, Cornishville, per Rev. Jno. Cornish, of S. C.

*Galena.*—REV. JAS. DE PUI.—The vestry contemplate the erection of a new church and parsonage upon lots already secured. The congregation is gaining in numbers and in attachment to the principles of the Church, and will soon be in a condition to dispense with aid from abroad.

*Joliet.*—REV. W. W. BOSTWICK.—Time equally divided between Joliet and Lockport. In the latter place, a neat little church has been built the past season, and is now ready for consecration. At Joliet, a lot has been procured on which to erect a church. Would our kind friends whom God has blessed with abundance of this world's store, remember us, and extend to us a helping hand, we should feel encouraged to go on, and do what we could to the utmost of our ability. Prospects brightening. The seed sown in much discouragement, but not without faith, beginning to produce some fruits. Congregations increasing in numbers—prejudice wearing away. The Church in its evangelical and true Protestant and conservative character, is beginning to be better understood—opposition less violent—people united and harmonious—some tokens of the Lord's favor.

*Mendon and Chili.*—REV. J. SELLWOOD.—The Missionary here has been slowly convalescing—his congregation about the same in numbers. He feels somewhat discouraged, but endeavors to labor on in faith and prayer. While engaged in the services of the sanctuary, both himself and people have enjoyed the presence of God, and feel it good to be there.

*Quincy.*—REV. G. P. GIDDINGE.—Church building rendered unfit for service about Sept. last; in the meantime, officiated in Rushville, Columbus, Jacksonville, Pittsfield, Payson, Carthage, Warsaw, and in Madison and Burlington, Iowa. 2d Sund. in Nov., occupied the church, enlarged and much improved. Could rent 50 or 60 more pews, if they had them.

*Robin's Nest.*—REV. SAM'L. CHASE.

*Tremont.*—REV. W. DOUGLASS.—No further progress been made in church building affairs; not able to contribute much money themselves, and have not met with that encouragement from eastern friends, which they fear they had too confidently expected; still, they hope in time to surmount such difficulties.

*Warsaw.*—REV. THOS. S. BRITTON.—In consequence of the Mormon troubles, which threw into consternation the inhabitants of Warsaw, and made it inexpedient to attempt the formation of a congregation here, the Missionary's destination was changed to Alton, where he now has a respectable congregation, which is about to erect a Church.

*Itinerant.*—REV. DUDLEY CHASE.—In the fall, supplied Jubilee Chapel in the absence of the Bishop, and the Rev. Sam'l. Chase. Made a tour north, and crossed the lake into Michigan; officiated at a Missionary station; officiated also in Chicago, Ottawa, Indianatown, Peru and elsewhere.

*Itinerant.*—REV. ISRAEL FOOTE.—Has been on duty since Feb. 16th; in the places where he officiates, a good degree of attention and interest has been manifested.

**Michigan.**

*Adrian.*—REV. DANIEL BURGER.—Resigned the station Feb. 23d; services continued by the Rev. C. V. KELLY, late of Tecumseh—left the Sunday School in a flourishing condition, having all the necessary books of instruction, and a library of 78 vols.

*Albion and Homer.*—REV. E. C. HODGKINS.

*Dexter.*—REV. DARIUS BARKER.—A number of irregular attendants, but on the whole an encouraging increase of constant worshippers.

*Flint.*—REV. D. E. BROWN.—Congregation been steadily on the increase during the winter—feel much encouraged to persevere, assured of the blessing of the great Head of the Church on their humble endeavours.

*Grand Rapids.*—REV. F. H. CUMING.—Thinks he can report the station to be in a prosperous condition.

*Jonesville and Hillsdale.*—REV. LUMAN FOOTE.

*Kalamazoo.*—REV. HUGH KELLEY officiated here from 27th September until January 25th, when he removed to Troy.

*Kentsington.*—REV. A. S. HOLLISTER.—For the last six months services have been divided between Hamburg and this place. Congregations large, people poor,—a pleasure to preach to them, as prejudice seems to wear away—country destitute of churches. Missionary meets with some warm friends of the Church—does the best he can to preach the gospel earnestly and faithfully, and call sinners to repentance, as well as to instruct them in reference to the doctrines and usages of the Church.

*Marshall.*—REV. E. A. GREENLEAF.

*Niles.*—REV. G. B. ENGLE.—Within the two years the Missionary has been at this station the parish has

nearly trebled its number of communicants.

*Pontiac.*—REV. J. A. WILSON.

*Springville.*—REV. W. N. LYSER.—Employment chiefly that of a Missionary at large. As the country becomes more densely peopled he confines his labours more constantly to St. Michael and All Angels, Cambridge—a parish that includes the congregations at Springville, Junction, Brooklyn, and Rome.

*Troy, Mount Clemens, and Romeo.*—REV. HUGH KELLEY.

*Tecumseh.*—REV. C. V. KELLEY.—Resigned the parish on April 1st, and continues in that of Clinton and Adrian.

*Truago.*—REV. CHAS. FOX.—Remains much the same.

**Wisconsin.**

*Delavan.*—REV. STEPHEN McHUGH.

*Green Bay.*—REV. M. HOYT.—Been vacant for some time; re-occupied in October.

*Janesville.*—REV. THOS. J. RUGER.

*Milwaukee.*—REV. B. AKERLY.

*Nashotah.*—REV. J. LLOYD BRECK, REV. W. ADAMS.

In addition to the statistics embraced in table, lay services by candidates for Holy orders 250.

*Racine.*—REV. EBEN WILLIAMS.—A church edifice commenced, to cost \$2800—purely Gothic—interior 44 by 60—to have a neat tower proportioned, and sufficiently strong to bear a bell, which the Missionary hopes may be presented to the Holy temple from the good Christians of the East. He gratefully records the gift of \$700 from New York and Philadelphia. A handsome set of communion plate from a lady of Philadelphia; neat and rich Bible and Prayerbook by two ladies of the same; and from the same noble city, an organ promised. He would express

his gratitude to God for what has been done for himself and this neighbourhood, and the prospects now open for the Church in this station.

*Southport.*—REV. F. W. HATCH.—A new organ, built in Southport—tones full and sweet.

#### Kent.

*Davenport.*—REV. Z. H. GOLD-SMITH.

*Dubuque.*—REV. D. MURPHY.—Took charge about the last of November. prospects somewhat flattering—hopes the time will soon come when they will have a church.

*Burlington.*—REV. J. BATCHELDER.—Officiated regularly since 1st Jan.

#### Missouri.

*Boonville.*—REV. A. D. CORBIN.—Funds for the erection of a church edifice here, were solicited in many of our cities, with what success we have not heard. Congregation increasing.

*Jefferson City.*—REV. C. S. HEDGES.—Commenced his labours on 21st December last—substantial stone church, covered in, and containing a few rough benches, but not plastered, and without chancel arrangements—\$250 raised and expended upon the interior, which will be occupied ere long. \$100 more needed to make the building comfortable. From present indications the prospects at the station are very encouraging.

*Kemper College.*—REV. G. W. SILL.—The Bishop, in his address to the Convention, conveys this information of the prospects at that station:

“This institution, founded under the auspices of our excellent Missionary Bishop, who so long presided over you, through the pious liberality of Eastern Churchmen originally subscribing the sum of \$20,000 to start it, should be,

and is, I believe, dear to all our hearts. Yet I am grieved to say that it is far from being on a permanent foundation; nay, I consider its very existence is in jeopardy. The officers of the institution, willing to make many sacrifices to aid it, generously offered to work through the present term without any compensation for their services—yet the pecuniary embarrassment of the College was so great, that the Trustees felt bound to close the doors for the present. The property of the College, as you know, consists of 125 acres of land, five miles from the city, upon which the College buildings are standing, together with the furniture of such an establishment, and the books that have been gathered by purchase and donation, forming the basis of a Theological Library for the institution. The report of the trustees, which first informed me of so heavy a debt, also reported of assets in the way of outstanding accounts, only about \$700 as available. The whole property is now held as security for the principal debt, \$10,000. An arrangement with the chief creditor allows the trustees, within the space of one or two years, to save the institution, if practicable. I confess that the circumstances of this institution have made me very sad. When I consider the liberality which gave it life in the beginning; the pious purpose for which it was placed here,—that of training lads in the way of the Church, and guiding young men to her Holy Ministry; when I reflect upon the vast work it may and must accomplish for the cause of Christ and his Church throughout this Valley, and that it now stands in jeopardy and may be lost to the Church forever, I confess that I am greatly grieved over its sorrowful prospects. It cannot be relieved here. The

Churches of St. Louis are all in debt, and since my return home, four months since, I have been forced to raise from the friends of the Church in this city, the sum of \$12,000, for their own relief. My only hope is in the East. Kemper College cannot be said to be the property of the Diocese of Missouri. It is a pure accident that it is here in this portion of the Valley. It was placed here for the benefit of the whole Valley. It is the first broad foot-print of our first Missionary Bishop, west of the Mississippi, and we trust that our brethren will not see it erased. It is, in fact, a great missionary enterprise—it is the property of the whole Church.

"On the 13th of February, the Rev. E. Carter Hutchinson resigned the Presidency of the College, and since that period the other officers of the institution, whose generous proposal was spoken of above, have had their connection dissolved by the necessary action of the Board of Trustees."

*St. Louis.*—REV. P. R. MINARD.—"Making a great effort to pay for our Church lot—have been on the borders of destruction. —'s Church \$17,000 in debt. The College \$16,000, and my little Church without ground to stand upon, and Mr. —'s in the same predicament. But we trust a better day is approaching. \* \* \* With the assistance of Eastern friends we still have hope of the College."

*Itinerant.*—REV. ST. MICHAEL FACKLER.

#### Arkansas.

*Little Rock.*—REV. JAMES YOUNG.—A season of peculiar trial to the Church everywhere; the Missionary does not complain that a large share of it has fallen to his lot.

*Van Buren.*—REV. D. McMANUS.

#### Indian Missions within the Dioceses.

*Oncida Mission.*—REV. SOL. DAVIS.—1 Interpreter and Teacher.

#### Governor Clark Mission.

No generous mind in our communion can be insensible to the trying position in which the Bishop of Missouri is placed by the embarrassments of the diocese, growing as they do out of circumstances entirely beyond his control—the result of a state of things induced by no imprudence or want of foresight on his part.

The ordinary responsibilities of a position so commanding—so important in its influence for good or evil upon the great valley to which it is one of the keys—himself young in years, and a comparative stranger to the field in which Providence has placed him, would awaken interests for his success in all who care for the destiny of the West, or of the ark of God there. The superadded weight of a parish struggling for itself, while others look to it to save them, and of a college, once so full of promise, now closed, its professors and students disbanded, almost crushes the hope that much can be done by him for the interests of the Church through the Diocese. But the Bishop despairs not—the recent valuable gift to him of a tract of land for Missionary purposes, he hails as the dawn of a brighter day, and shows that he has called forth a liberality at home, which we trust will be responded to abroad, until the cloud dissipates, and Missouri is enabled to lay deep and broad her foundations, and prove herself what her position calls upon her to be—a fountain of blessings to the immense region of which she is the centre. His plans and

wishes for this new Mission are thus unfolded in his address to the Convention—

“With great thankfulness I acknowledge the receipt of a deed from George R. W. Clark and wife, of Christ Church, St. Louis, conveying to me in trust, as Bishop of the diocese, the gift of three hundred and thirty acres of land, in Montgomery county, in this State, for the purpose of establishing a Church Mission. This gift, I trust, will form the basis of a noble missionary enterprise in Missouri. My purpose is, with God’s help, to establish there as soon as practicable a mission, which shall blend the Home, Itinerating, and Educational systems together. Suitable houses for the missionaries must be erected there, together with a church and school-house. Then three or four missionaries may be placed there, one of whom shall always remain in the Mission to preach to the people in the neighbourhood, and be the head of the Mission school to be established there, while the others shall itinerate through the surrounding country. In this way a sparse and widely scattered population may be reached; and in this way only. The Church will then be seen as a mother following and seeking her children, and gathering in the lambs of the flock—while the missionaries, not isolated, as is frequently and necessarily the case in distant villages, will be a Christian brotherhood, to animate, encourage and cheer each other in their holy and self-denying struggles. I consider such a mission as especially adapted to the wilderness of Missouri. It will not cost much to start it, but its success will depend greatly upon the spirit of the men who may embark in it; and I pray that self-sacrificing and earnest soldiers of the Cross may be found to enter upon it, and that God’s blessing may richly reward them in their labors. The donor has allowed the privilege (if the land given should not suit for the purpose) of selling it and locating the Mission elsewhere within

the State; and with his consent, as a token of filial love and missionary gratitude, the enterprise will be known to the Church as the *Governor Clark Mission*.

“One feature especially to be noticed in the plan of this Mission is, that it embraces the cause of Christian education for the young. On this subject, my brethren, I consider we are particularly remiss. We have few, if any, schools of our own among us. Except when pious parental influence may be at work in the hearts of their offspring, the Sunday school almost alone is known as the instructor of the young immortals around us. I would not disparage these—they have done great good at times—they are still accomplishing something; but the limited time which is given to them, precludes the possibility of thorough Christian training and discipline. Four or five hours of instruction on every Sunday, will not effect what we should desire. We need parochial schools—a school in every parish—where the lambs of the flock may be safely entrusted, and where every day they may be trained and disciplined in the way of Heaven. The action of our Church upon this subject has been strange and sad—not only here, but throughout the country. We wait until manhood and womanhood dawns upon the creature—until a rich harvest of brambles and thorns have sprung up in the heart, and then begin to cultivate it. I rejoice that the Church in more favored regions is beginning to think of her duty upon this great subject, and I pray that we in our weakness and poverty may not forget it. A strong, healthy and vigorous piety will grow up under such a system, while, alas! no religion at all, or at least a very distorted and inconsistent faith, is too often the fruit of its neglect. ‘The child is father to the man;’ and if we would see good men, we must hearken to the Scripture: ‘train up a child in the way he should go, and when he is old he will not depart from it.’”

### Intelligence.

The annual meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. George's Church in the city of New York, on Wednesday, the 18th June, instant, at 5 o'clock P. M. The Rev. George Burgess, Rector of Christ Church, Hartford, Ct., will preach the Sermon before the Board.

Bishops having one or more Missionaries of the Board within their jurisdiction, are requested to transmit to the Domestic Committee's office, on the first day of June in each year, estimates for the year commencing Oct 1st, prox.

FIVE THOUSAND DOLLARS are at this moment required to meet the payments due from the Domestic Committee on the 1st April ultimo. The treasury has been overdrawn at least \$1500!!!

#### [Extract.]

PHILADELPHIA, May 10, 1845.

Sir: We beg to inform you that Miss Sarah Hutchins, by her last will, dated the 24th September, 1840, bequeaths to you a Legacy of one thousand dollars for the use of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, to be applied however to Domestic only, and not to Foreign Missions.

There is also a future contingent Legacy of six thousand dollars to the same party.

(Signed)  
HENRY J. HUTCHINS,  
P. McCALL,  
*Executors.*

Thomas N. Stanford, Esq.,  
139 Broadway, N. Y.,  
Treasurer, &c. &c.

The Rev. ISAAC P. LABAGH, having submitted the proper testimonials in

the case, with assurances of aid from sundry rectors of Churches, is now recognized as the Church's Missionary to the Jews in New York. Salary to be derived from funds specifically appropriated.

The Convention of the Diocese of Missouri passed a resolution, requesting the Bishop to appeal at the East for aid to Kemper College. The Committee on the State of the Church (see Journal of the General Convention) say:—

"Kemper College, five miles from St. Louis, is in a flourishing condition. It had during the last year between seventy and eighty pupils, and was entirely sustained by its own revenue derived from the students. If the College could be relieved from a debt of \$12,000, it might be considered permanently established."

#### Changes.

*Florida.*—The Bishop has appointed the Rev. J. Freeman Young, of Rhode Island, to the station at Jacksonville. Outfit, \$50.

*Mississippi.*—Macon is vacant by the death of the Rev. Mr. Henshaw.

*Ohio.*—The Bishop has appointed the Rev. Thomas B. Fairchild to Wooster, which is to be henceforth a station, the appointment to date from April 1st, and the salary to be \$100 per annum. Springfield is to be reduced \$50 per annum, from April 1st.

*Illinois.*—The Bishop has appointed the Rev. Washington Philo to Elgin and Silver Lake. Alton is to be considered a station instead of Warsaw, and the Rev. T. S. Britton is the Missionary at the former place.

*Michigan*.—The Rev. Daniel Burger is also vacant by the resignation of the with resigned Adrian, which, together Rev. H. Kelly, on account of ill health. with Clinton, is under the charge of the *Wisconsin*.—The Bishop has appointed the Rev. M. Hoyt to Green Rev. C. V. Kelly, who resigns Tecumseh. Troy, Mt. Clemens, and Romeo, Bay, from the 1st of April.

### Acknowledgments.

#### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th April, to 15th May, 1845:

<b>MASSACHUSETTS.</b>	
<i>Andover</i> —Christ Ch .....	\$18 50
<i>Boston</i> —St. Paul's .....	167 25
<i>Marblehead</i> —St. Michael's .....	12 87
<i>Roxbury</i> —St. James' for Ill. ....	25 00
<i>South Boston</i> —St. Matthew's .....	12 00 235 62
<b>RHODE ISLAND.</b>	
<i>Portsmouth</i> —St. Paul's .....	2 50
<i>Providence</i> —Grace Ch. ....	14 00
<i>Warren</i> —St. Mark's S. S. Christmas offerings, for Illinois, \$5 37 .....	22 57 39 07
<b>CONNECTICUT.</b>	
<i>Greenwich</i> —Christ Ch. ....	11 28
<i>Middletown</i> —Christ Ch. ....	30 00
Do. offerings S. S. ....	20 02
<i>Munroe</i> —St. Peter's .....	11 50
<i>Naugatuck</i> —St. Michael's, † ..	5 00
<i>New Haven</i> —Trinity Ch. pa. ....	102 50
<i>Norwich</i> —Christ Ch. ....	67 17
<i>Plymouth</i> —St. John's .....	18 00
<i>Saybrook</i> —Grace Ch. ....	5 00
<i>Southport</i> —Trinity .....	9 50 339 97
<b>NEW-YORK.</b>	
<i>Astoria</i> —St. George's, † .....	25 00
<i>Brooklyn</i> —Emmanuel .....	3 00
Do. a Member, † .....	4 02
<i>Butternuts</i> —Zion Ch. † .....	10 00
<i>Hudson</i> —Christ Ch. ....	20 56
<i>New York</i> —Christ Ch. ....	37 10
Grace Ch. a Member .....	25 00
St. Bartholomew's .....	1 13
St. George's, a Lady .....	5 00
St. Thomas' .....	240 00
<i>Plattsburgh</i> —Trinity Ch. Ladies' Soc. † .....	5 00
Do. Easter offering of a family ..	3 33
Mite Box of Mrs. C. B. & children ..	2 25
<i>Potsdam</i> —Trinity .....	10 00
<i>Wappinger's Creek</i> —Zion Ch. † ..	8 00 399 39
<b>NEW JERSEY.</b>	
<i>Bordentown</i> —Christ Ch. for Bishop Kemper's jurisdiction .....	43 53
<i>Hoboken</i> —St. Paul's .....	15 00
<i>Jersey City</i> —St. Matthew's .....	13 70
<i>Newark</i> —Trinity .....	31 00
<i>Orange</i> —St. Mark's, † .....	15 00
Fifth and last instalment of the legacy of the late S. Williams ..	100 00 218 23
<b>PENNSYLVANIA.</b>	
<i>Frankfort</i> —Epla. S. S. ....	3 37
<i>Jerseytown</i> —Mrs. M. Mills, † .....	5 00
<i>Philadelphia</i> —Trinity .....	70 00
Do. Fem. S. S. ....	60 00
St. Paul's Christmas off'gs S. S. † ..	5 50
<i>Reading</i> —Christ Ch. mo. Miss. coll. ....	10 00 143 87
<b>DELAWARE.</b>	
<i>Newark</i> —St. Thomas' .....	1 71
<i>Wilmington</i> —St. Andrew's .....	22 00
Trinity .....	18 12 41 83
<b>MARYLAND.</b>	
<i>Baltimore</i> —St. Andrew's .....	6 50
Do. for Bp. Chase's jurisdiction, † .....	12 50
Mt. Calvary Ch. ....	3 36
<i>Baltimore Co.</i> —Children's Miss. Box ..	3 00
<i>Charlottesville</i> —Trinity .....	20 00
<i>Clark Co.</i> —Frederick pa. ....	25 00
<i>Elkton</i> —Trinity .....	6 20
<i>Frederick</i> —All Saints' for Illinois ..	22 00
Rev. Thomas Barrow .....	2 00
<i>Hartford Co.</i> —Christ Ch. † .....	10 00
<i>Prince George and Charles Co.</i> —St. John's .....	6 00
<i>Washington, D. C.</i> —Trinity .....	55 12 171 63
<b>NORTH CAROLINA.</b>	
<i>Williamsboro</i> —"Many Friends of Missions" .....	10 00 10 00
<b>SOUTH CAROLINA.</b>	
<i>Camden</i> —Grace Ch. ....	10 00
<i>Charleston</i> —St. Philip's .....	60 00
Do. for Bp. Freeman's Mission to the Indians .....	5 00
Mrs. A. E. Clarkson .....	25 00
Monthly Miss. Lecture .....	16 04
St. Philip's Colored School, for Jacksonville, Fa. ....	1 12
St. Stephen's, a Lady, for Bp. Kemper's Mission .....	25 00
<i>Cheraw</i> —St. David's .....	17 50
St. Stephen's & Upper St. John's ..	47 00
<i>Wingau</i> —Prince George's .....	3 00 209 66
<b>LOUISIANA.</b>	
<i>West Baton Rouge</i> —Miss'ry Station ..	20 00 20 00
<b>OHIO.</b>	
<i>Portsmouth</i> —All Saints' .....	20 00 20 00
<b>INDIANA.</b>	
<i>Fort Wayne</i> —Missionary Station ..	3 55
<i>Indianapolis</i> —do .....	7 50
<i>Madison</i> —do .....	3 00 14 15
<b>ILLINOIS.</b>	
<i>Albion</i> —St. John's .....	6 00
<i>Chicago</i> —Trinity .....	6 00 12 00
<b>MICHIGAN.</b>	
<i>Detroit</i> —St. Paul's monthly coll. ....	24 46
<i>Munroe</i> —Trinity .....	7 00 31 46
<b>WISCONSIN.</b>	
<i>Nashotah Mission</i> .....	7 83 7 83
<b>ARKANSAS.</b>	
<i>Little Rock</i> —Miss. Station, † .....	9 42 9 42
<b>MISCELLANEOUS.</b>	
"Whateley" .....	1 00
Rev. S. Douglass .....	5 00
A Friend to Dom. Miss. ....	3 00 9 00
<b>TOTAL, \$1,933 18</b>	
(Total since 15th June, 1844, \$27,846 25.)	
ERRATUM.—In the Sept. No. of this periodical for 1844, there is a mistake of \$1,500 in the amount of the "Acknowledgments." This reduces the total at the present time to \$26,346 25.	

## FOREIGN.

## Athens.

The Rev. Mr. HILL, Missionary at Athens, writes as follows under date of 25th February last.

A longer period has elapsed since my last communication than I had anticipated or intended, but this has been entirely owing to illness. The whole of the month of January, I was laboring under a lassitude and sense of fatigue, which I could not account for, and which rendered me incapable of exertion. I could not apply myself to any serious occupation. This was a most unusual thing for me, as I have enjoyed almost uninterrupted health since I have lived in Greece. Towards the end of the month, however, I was suddenly attacked with a severe jaundice, of which my former symptoms were probably the precursors—and I am only now recovering. Last Sunday the 23d. for the first time in many weeks, I went to Church and preached: the day previous was the first of my venturing out. I devote the first of my returning strength to writing to you.

The labors of the past year were brought to a close under most favorable circumstances, and the duties of that upon which we have entered, have been commenced with many gratifying assurances to our own minds of the influence of our past labors, and with many incentives to persevere in the prosecution of such, as we are still permitted to engage in.

With regard to our Missionary schools, the numbers of our pupils (which, as we have frequently had occasion to state, may be increased twice or thrice, had we the means of accommodating them,) continue the same as before reported: that is, there are *always* as many under our care as our school-house can well contain. We find from *five to six hundred* the average

of the daily attendance. Even with this number, with our comparatively limited means, it would be impossible to carry out any very extensive plans of usefulness, were it not for those faithful and laborious young teachers who have been prepared for their duties under the immediate direction of your Missionaries. It would be evidently impossible to instruct so many without the aid of many more *hired* teachers from *without*; and this, both the limited appropriation of the past and present years, and the little satisfaction derived from having strangers among us, render undesirable. Our first female teacher alone, whose compensation amounts to no more than \$200 per annum, supplies the place of male teachers, whose united salaries would amount to \$600 per annum. In short, by an economical use of the intellectual treasure which the Mission in former days has been accumulating, it is now sustained.

But it is the spiritual instruction which most of these teachers have treasured up, and now bring forth for the benefit of others, which is so inestimable. It is this which enables us to diffuse among so many, a *sound religious influence*, which it would be quite impossible, by any efforts of the members of the Mission, *three* only in number, to effect by their own unassisted teaching, however faithful. It is this feature of our Missionary work which we wish particularly to bring before your notice; and although our friends at a distance may not be able so readily to realize its full force, I am sure it is this which so immediately attracts the notice and dwells upon the mind of the pious stranger who may visit the Mission schools. To all external appearance—or to a mere superficial observer—the schools present nothing more than other well-conducted schools: but a nearer inspection of the



working of the machinery, and a better acquaintance with its details, shew that there is something beyond the outside appearance, something which has reference to interests of higher value than the cultivation of intellect. I wish our friends could all be persuaded of this, and then they would not look coldly on the labor of our hearts as well as of our hands, which our Missionaries have been engaged in for so many years,—and every year with increased satisfaction. For after all, it is this very spiritual working which is, as a matter of course, increasing in energy and extent with every year's additional culture, that gives us a pleasure and satisfaction which surpasses every other. The evidences of it are brought home to our conviction every day: and I do say emphatically that it is this very evidence which is brought before our eyes every day, that the Spirit of the Gospel is more and more influencing the minds of our faithful female teachers, that is uppermost in my mind, when in transmitting to the Committee the statement of the condition and progress of our Mission at the close of another year, I say that *never* did our work appear to us so satisfactory as it does at this moment.

In a conversation which one of our female teachers had with Mrs. Hill a few days ago, she made the following observations: "I beg of you not to suppose for a moment that the instructions that have been given us from the word of God, have been without effect. As for myself, I assure you they are deeply impressed upon my heart. Every day I live, I feel more and more their necessity and importance. Do you need any proof of it? Only look around at the society in which we are living: is not every man's hand against his brother! Look into families—do you not see even among sisters of the same parents, jealousies, anger and strife! Now then turn to our schools—observe what a spirit of love prevails there—what is it that makes every thing so different there? Is it not the spirit of the Gospel which we all indeed profess, but which it has been our privilege alone to be properly instructed in."

I pray you not to suppose there is any *embellishment* or exaggeration in the relation of this interesting conversation, of which the above is only a part: it only loses much of its interest by being repeated, without being able to convey the effect produced by the warmth and animation of the speaker. She was brought up by us, under our roof—but went to live with her parents two years since. She is now one of our principal female teachers.

It is said in the Gospel, that "*the kingdom of God cometh not by observation?*" In all our Lord's teachings, the *gradual* progress of the work of the spirit is set forth—and experience proves that the "*full corn in the ear*" does not reach its maturity until it has passed through all the gradations "*first the blade, then the ear.*" And why may we not expect the same results here? In truth, God has already permitted us to see the effects of that "*leaven,*" which must eventually "*leaven the whole lump.*" A Greek lady, who formerly had two of her daughters in our domestic establishment, and who were obliged to return to their parents when that department of our Mission was broken up in 1842, sent to us in June last a most pressing request that we would receive a younger daughter under our personal care, as she (the mother) was in very ill-health, and earnestly desired to see an asylum provided for her youngest child in case she should not recover. This request we were obliged to decline, not wishing to open the door to the numerous applications that would ensue. In October last, I was requested to visit them, when I found the mother in the last stage of consumption. She exhibited all that impatience under suffering which might be supposed would be the case where there is a total ignorance of God's dealings, and much darkness as to the nature of a future state. Remarks suited to her case were presented to her—the character of God was set forth—his unwillingness to afflict the children of men—his holiness, justice, and mercy in the plan of salvation—our sins the true cause of our sufferings—and Jesus as the only remedy, were the topics urged; and during frequent

visits on the part also of the other members of the Mission, often enlarged upon. The result was afterwards communicated to me in the most simple and touching manner by her widowed husband: for she died in a few days after the first interview. It appears from his conversation with me, that the conversation held with his departed wife, had been signally blessed not only to the tranquillity of her mind and body, and enabling her to endure her great sufferings with a patience which he declared to me was most *foreign to her nature*—and to him perfectly "*miraculous*"—but as we have every reason to hope, to her *everlasting* peace. Her death appears to have been most triumphant; and she who had of all living persons of my acquaintance lived all her days in the utmost dread and horror of the last enemy, now welcomed his approach with joy, to the astonishment of all her relatives. The poor husband could only say, "What a *wonderful* thing! What a *great thing* is that gospel which you know so well!"

In truth, our situation is a *peculiar one*. We are not called upon to lay the foundation "*of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead:*" though we certainly are that of "*repentance from dead works, and of faith toward God.*" We are called upon to bring out the *spiritual principle* contained in those ordinances they value so highly, and set it before them—to teach them to use aright the means of grace, by which it may be drawn down into the hearts of those who have hitherto only been participants of the outward signs. When, therefore, the poor sinner comes to *enquire of us*, "what he shall do to be saved,"—when the uneasy sufferer on the bed of death feels roused to seek *from us* for consolation in other means than useless and vain ceremonies—have we not some ground to consider these things as the produce of that seed which has been at least abundantly sown? And under this conviction, we are willing to wait for the *latter rain*, which will consummate our hopes of a rich harvest.

I find myself somewhat exhausted

by having written so far, and now ask leave to interrupt this communication, which I shall resume in time, I trust, to reach England for the same steamer which will carry out this. At the same time, you will receive the annual accounts of the Mission. I have much more to say, but cannot now. With my sincere Christian regards to all the members of the Committee, in which Mrs. Hill and Miss Baldwin unite, I commend this Mission to your constant prayers.

We also subjoin brief extracts from letters of Mrs. Hill, to a friend in this city, dated

"Athens, Feb. 4th, 1845.

"I think our correspondence was brought to a satisfactory close for the year 1844, and I hope the documents I sent you will prove interesting to you, and will serve to assure such of our friends as you have opportunities of reading them to, that we have not altogether "labored in vain, nor spent our strength for nought." M. has informed you how we were employed at the opening of the year. The feasts are all over, and our operations have been going on for weeks in regular motion, each successive week bringing with it satisfactory evidence that a harvest is in preparation."

"There is news from Constantinople, that the Sultan has issued a proclamation, stating that all the efforts which have been made up to the present time by his ministers, for the improvement of his people, have entirely failed. He, therefore, has determined to have *Common Schools* established throughout all his dominions. It is not at all improbable that foreigners may be appealed to, to assist in this work."

"The same regular routine of duties occupies Mr. Hill; besides his other duties he is translating his sermons into Greek. We have a delightful Sunday evening service for the benefit of the teachers in the school; the children in it are making gradual advances in the knowledge of spiritual things."

## Texas.

*Galveston.*—From the Rev. Mr. EATON, Missionary at this station, a letter has been received, dated 26th April, from which the following is extracted:

“Bishop Freeman paid Texas a hasty visit last month, spending one Sunday at each of the stations. I regret much that, during his stay in this city, the weather was so inclement, that he had not an opportunity to see my ordinary congregation. He confirmed here four persons, baptized eight young persons and children, and two adults, heads of families. I did not expect him before next fall, otherwise the number of confirmations would have been much larger.

“In January last I paid a very short visit to our seat of Government, (Washington,) and preached twice in the hall of representatives—Congress being in session. I also officiated at Independence, a small place twelve miles above Washington, situated in a delightful part of the country, the neighborhood thickly settled with planters in comfortable circumstances. From what I heard, I think an unmarried clergyman of our Church might be useful there; soon collect a congregation, and receive some aid towards his maintenance. Three or four young, active Missionaries might now be profitably employed in this Republic, at St. Augustine, Independence, Brazoria, and Lagrange.

“We have commenced our parochial school house, and although we find some difficulty in procuring lumber on account of its scarcity and high price, I have every hope the building will be finished and occupied next fall. It will, when completed, have accommodation for upwards of one hundred scholars. We only want about six hundred dollars more to finish this department, which sum, I have every confidence, benevolent friends will yet contribute. My parish is much indebted to the Rector and Congregation of St. Michael's Church, Charleston, S. C., for the great interest they have mani-

festated in this Mission, and for their liberal contributions to this school, amounting altogether to upwards of *three hundred dollars*, and I should not be surprised if we yet receive farther assistance from this source. I propose to call our school building ‘St. Michael's Hall,’ in grateful memory of the aid afforded by that Church.

“I heartily desire that our political affairs were settled,—either by annexation or independence. Our present uncertain and excited state is far from favorable to the growth of piety. With permanent peace this will be a large town, and I have no doubt our Church will do well. Even under our unfavorable circumstances, every thing is improving—the prospects of the Church brightening.”

*Houston.*—The Rev. C. GILLET writes as follows, under date of 25th April:—

“Bishop Freeman arrived here on the evening of Good Friday, and stayed until the following Wednesday. During his stay the weather was very unpleasant; so rainy and muddy, that on Easter Sunday we were compelled to have service in a private house, with a few of our communicants who were near at hand. At night, the rain having ceased, we had a large congregation. On Monday night we had service again and confirmation, when seven were confirmed. On Tuesday the Bishop had intended to leave but was detained, and two more, who were desirous of being confirmed, were added to the number, making in all nine. We had service again at night, and although no notice could be given, except by ringing a small bell, yet we had a good congregation. I accompanied the Bishop to Galveston and Matagorda, and was absent two Sundays. Since my return two Sundays have intervened, on one of which I was unable to procure a place for worship, and in the other was prevented by illness from availing

myself of the kindness of the offer of the Second Presbyterian Church, whose minister was absent for that day. Next Sunday, if it please God, I hope to hold service in a room of a private house, when, for want of room, perhaps not a sixth of the congregation will be present, which would be, if I had a suitable Church. Yet so it is; and so must we struggle until by God's grace we can do better.

"I hope the time will come when the Church will be firmly planted here, and the little yet become a thousand.

"P. S.—I forgot to mention that the Presbyterians offered us their place of worship during the Bishop's stay."

*Malagorda.*—The Missionary at this

Station, the Rev. Mr. Ives, writes under date of 4th April, that the Bishop of Arkansas, the Rt. Rev. Dr. FREEMAN, had paid a visit to the parish:

"He arrived on Saturday, accompanied by the Rev. C. Gillett, of Houston. Mr. G. preached on Saturday night; the Bishop on Sunday morning, and administered the communion; Mr. G. preached again in the afternoon, and the Bishop at night, when he administered the rite of confirmation to seven persons; he also confirmed, in a sick chamber, two colored persons. We have all been much enlivened by the Bishop's presence. May his visit be sanctified to the salvation of many of my people."

## India.

### CHURCH OF ENGLAND MISSIONS IN INDIA.

In the last number we published extracts from an English journal, in relation to the promising aspect of the British Missions in India. We have just received the April number of the Quarterly Missionary paper of the Society for the Propagation of the Gospel in Foreign Parts, which contains some recent particulars in relation to these interesting occurrences:

The following letters give an account of the spread of the movement in favor of Christianity to NAZARETH, one of the oldest stations in the District:—

*From the Bishop of Madras to the Secretary of the Society.*

"December 20th, 1844.

"My health is considered to be so very seriously impaired, that my medical advisers have strongly urged the necessity of my withdrawing myself for some months altogether from the cares

and labors of my office; but with the glorious prospects continually opening to the Missionary Church, by God's grace and mercy, in Tinnevely, I cannot, and will not quit my post, whilst He gives me any strength to remain. What Bishop would hesitate as to the path of duty after reading the following statement?

*Extract of a letter to the Bishop of Madras, from the Rev. A. F. Cammerer, dated Nazareth, Tinnevely, December 9th, 1844.*

"I have been favored with your Lordship's very kind letter of the 22d ultimo. The extensive movements in favor of Christianity, of which your Lordship has already heard, call for my warmest gratitude to the bountiful Giver of all good. I was unwilling to communicate to your Lordship the joyful news until I could report the hopeful change as real and permanent, assured, that, after a trial of a few months, the facts would tell with more value. Nor was it my intention to refer at all to the matter before January, but, being called

upon by your Lordship, I have great pleasure in furnishing the following particulars of the very encouraging state of things in my neighborhood.

“Your Lordship will remember my stating in my last half-year's schedule, that there was then every appearance of a favorable opening soon presenting itself for introducing the Gospel among the important villages to the north of Nazareth; I am truly thankful to say, the time has arrived. It is now my privilege to report, that nearly the whole of the Shanar population, scattered about from my station as far as to the river which forms the northern boundary of my district, and is about four miles distant, have embraced the Gospel. *Since October last, 227 families, residing in seven villages, have renounced idolatry. The number of converts in them amounts to 832, and I have little doubt that many more will soon be added.* In other villages also, already in connexion with Nazareth, there have been considerable accessions; their number is between 500 and 600.

#### PERSECUTIONS.

“So far as I can judge, all appear sincere and promise well: although several have been reproached and deserted by their heathen relatives, and in a few instances have even been persecuted, all have continued firm and unmoved. In one of the villages only, there are four or five misguided young men, who cause me great trouble. They are doing their utmost to disturb and unsettle the people; but, as yet, I am very thankful to say, with no success. I sincerely trust they will soon be brought to a better mind. It was in the village of Mavadepum that Christianity met with so much opposition a few years ago. Some families, at that time in connexion with me, were expelled the village; and their prayer-house was demolished by the very people of this place who are now desirous to join me, and ready to receive that instruction which they before despised. Such a wonderful change has been wrought in them! A conviction of their guilt has forced itself on their minds, and they say they have never since been prosperous in their worldly undertakings. They at-

tribute it to their desecration of the Christians' place of worship.

#### PROOFS OF SINCERITY.

“A few proofs which have been given by the new converts of their sincerity will not be uninteresting. On the 9th October the principal men and the whole village of Mavadepum, which is about three miles from Nazareth, having signified their intention to embrace Christianity, and having requested me to visit them, I rode over on the 11th, accompanied by my brother. On my arrival there I was conducted to the river-side, where there were five temples belonging to the village. Here I found the people, and a great crowd beside of heathen of all classes, assembled under a large popul-tree, adjoining one of the larger temples. I entered into conversation with those who had invited me, and I soon discovered that the subject of their joining me in a body had been canvassed in the village, and that all were unanimous in begging me for a Christian teacher and a schoolmaster. They promised, from that day forth, “to renounce idolatry, to serve God only, and to learn the way of salvation.” They promised also 100 rupees in money, and materials towards their future prayer-house, which is to be built in January; and begged I would assist them with 150 rupees more, as they required a commodious large place for their congregation, which amounts to 502. I asked them what further test they were prepared to give of their sincerity and disinterestedness. Their reply was, “Take our temples and dumb idols, which have ruined us.” I am sure no better test could have been given. Inquiry having been made for the keys, they were immediately brought and delivered into my hands. The temples were opened, and, although it was then mid-day, the interior was so dark that the idols could not be distinguished. With the help, however, of a torch, thirty-six idols, large and small, were brought out and thrown against each other with great violence, by which several were broken; and, but for my checking them, not one would have been left whole. I took occasion to speak of the helplessness of idols, and the folly

of such as put their trust in them. Some of the heathen were heard to say, "We are not to blame—our forefathers left us as a legacy such a religion; and the time will come when not only such temples, but even the Trichendore Pagoda will come into the possession of the Missionaries. What is it to us? Where shall we then be?" The new converts were next directed to convey the idols to Nazareth, and after a couple of days their bandies brought them all away, and they are now heaped up in my compound.

#### DESCRIPTION OF THE CHIEF IDOLS.

"By an early opportunity I hope to send to Madras a few of the principal ones, together with a large knife used in sacrificing, with a request that they may be transmitted to the Parent Society, as evidences of the triumph of the Gospel. The five temples, a Sockalin-gum and Menacshi Kovil, a Christnu Kovil, a Pilleior Kovil, a Nagaswamy Kovil, and an Ammun Kovil, which have been transferred to me, are important ones, and much larger and more substantial than any I have yet seen made over. They are of long standing, and have always been served by a Soodra, which is not the case in ordinary small temples. They are built partly of granite and partly of brick and chunam, and must have cost more than a thousand rupees. A few of the stone pillars have figures carved on them. The small inner temple and the portico before it, all of which is granite, the people tell me were built 230 years ago; the other parts are of later date. On removing the idols, small pieces of turquoise, ruby, moon-stone, and coral, enclosed in thinly-beaten gold, were found under them. I have the pleasure to forward them all to your Lordship. In two other villages, also, inferior devil temples have been made over. The people broke the idols to pieces, and gave me the small gold ornaments that were on them. At another village I have promise of a piece of ground to build a prayer-house upon. All these circumstances hold out most encouraging hopes. *On the Society and its friends devolves the duty of providing the necessary funds, if I am to extend*

*my borders and occupy this most inviting field.* The new villages have been regularly and frequently visited. Many have been found who can read fluently portions of Scripture, and suitable books have been put into their hands. The want of places of worship is very much felt. Three or four are immediately and urgently required, and not one has yet been built. Your Lordship's assurance of the warm interest you are pleased to take in my labors is most refreshing.

"I have the honor to be, my Lord,  
&c. &c. A. F. CZEMMERER."

#### BISHOP'S APPEAL.

"And now permit me to ask the Church what is to be done? Is this harvest to be lost, and the Lord of such a harvest mocked by our want of faith, which worketh by love? Will no one come over and help us? There are thousands more who will gladly receive the word of God: what doth hinder them to be baptized, except the apathy of the Church, which will not send us men and means—or men without the means? Send us such men as the country and the times want, and we will find the means to bring them to Christ, and to keep them with Him.

"I am, as always, &c.

"G. T. MADRAS."

*From the Rev. V. Shortland to the Secretary of the Society.*

"Madras, Dec. 20th, 1844.

"I am most thankful to be able to inform you that the accounts of this month from Tinnevely fully support the hopes my last letter will have induced you to entertain. The Parent Society will receive from the Lord Bishop a most encouraging report of the additions which have taken place in the Nazareth branch of the Tinnevely Mission, with the surrender there of several important temples, and the destruction, or transfer to the Reverend Missionary, of the idols. I hope by the next mail to be able to furnish you with fuller particulars of the progress of this important work, in which the hand of God is so clearly evident, not only to the Missionaries, but to the heathen, as well as the native converts; and, in the mean

time, I am happy to forward a short letter from the Rev. G. U. Pope, giving the most satisfactory information of the stability and general growth in knowledge and grace of the converts in the Sawyerpooram District.

"It is a deeply painful consideration, that, in our present circumstances, Mr. Pope finds himself unable to answer the earnest and repeated cry from all quarters, 'Come over and help us.' Thousands of souls, desiring to be fed with that bread which came down from Heaven to be the life of the world, appeal to us in vain, from lack of those qualified to dispense to them that inestimable blessing, and lead them from those broken cisterns, the emptiness of which they now fully understand, to the fountain of living waters, wherein alone they can find rest and peace to their souls.

"Such help as lies in our power we have extended to Mr. Pope. A second assistant Catechist, Mr. A. T. Scott, who was lately sent from the Diocesan Institution to Negapatam, removed to the Sawyerpooram District, and a Mr. Francklyn, a man of piety and experience in Missionary labors, has been engaged as a Catechist, and is now on his way to the same destination. It is earnestly hoped that, by their zealous exertions in 'making known,' under Mr. Pope's direction, the 'unsearchable riches of Christ,' the work of the Lord may be strengthened, and the Redeemer's kingdom at the same time extended and established in the hearts of those who have been brought to the knowledge of the truth.

#### URGENT NEED OF ADDITIONAL MISSIONARIES.

"It is quite impossible that I can, with sufficient earnestness, impress upon you the extreme urgency that one or two able and devoted Missionaries should be sent out immediately, via Egypt. No common men will meet the exigency of the case. They should be sober-minded, and themselves fully established and grounded in 'the truth as it is in Jesus,' full of faith and love—men to whom 'to live is Christ, to die is gain.'

"Never, I can assure you, was a more encouraging Missionary field than

that which our Missions in Tinnevely now present, and it is most anxiously desired to impress you with the extreme importance of our hastening to enter in at the 'great and effectual door' thus wonderfully opened to us."\*

*From the same, dated Madras, Dec. 23d, 1844.*

"Rev. and dear Sir,—Since writing to you on Saturday, I have received a letter from the Rev. A. F. Cæmmerer. He gives precisely the same deeply interesting account as has already been forwarded to you by the Lord Bishop, with the addition of some particulars, which, though comparatively unimportant, you will, I think, be glad to receive.

"I need hardly say that the Committee, notwithstanding their present difficulties, will feel themselves imperatively bound to supply the pecuniary means necessary to carry on that great work, in the confident hope that the Almighty Head of the Church, who has all hearts at his disposal, will raise us up friends at this eventful crisis. I anxiously trust that many of the Lord's people will be stirred up to make us their almoners in providing for the spiritual instruction of those awakened Gentiles thus emancipated from the bondage and pollution of idolatry, that we may be instruments in building them up in the most holy faith of Christ, and that they may be brought to the full knowledge of Him as an all-sufficient Saviour."

#### SAWYERPOORAM.

*The Rev. G. U. Pope to the Rev. V. Shortland.*

"Sawyerpooram, Oct. 9th, 1844.

"My dear Sir,—I have this day received the petition, of which I enclose a translation. It is composed by the people and their Catechist.

"These people joined us very soon after my first appointment to this village, in 1842. From the first we met with every opposition that malice could offer. The Zemindar, in whose hands the village stands, declared his steadfast

\* In answer to this urgent appeal one Missionary has already been despatched to Madras by the overland route. Another is still required.—(March 21.)

determination to ruin every one who attempted to become Christian. The Gospel has, however, triumphed, and a temporary church has been erected in the village, and many bitter enemies are now members of the congregation. *The whole of the village is under instruction, and nearly all will, God willing, be baptized in a few weeks.*

"At one time the people were plundered of all they possessed, at the instigation of one of their enemies; but they have, by the blessing of God, recovered their property, and their enemies have been signally punished.

"There are several reasons for wishing to build a good church in this village.

"1. It is the centre of several villages newly gathered in, and a church there erected will be useful to all.

"2. The situation of the village recommends it for the residence of a Missionary, when it shall please God to 'send more laborers into the harvest.'

"3. The people have done nobly. They offer 40 rupees now. They gave 10 rupees at the formation of the Church Building Society in April, and their annual subscription is 4 rupees 10 annas.

"But a tiled church will cost at least 500 rupees.\* Towards this, the Sawyerpooram Native Church Building Society cannot give more than 100 rupees, for it has little money, and many claimants. Thus the funds available are—

- |   |             |
|---|-------------|
| 1. From the Sawyerpooram Church Building Society, | 100 rupees. |
| 2. From the people,                               | 40 "        |
| 3. Materials at the temporary church,             | 60 "        |

—————  
200 rupees.

"I fear, therefore, I cannot comply with their request, unless enabled to do so by aid from Madras. Can you suggest any way of accomplishing the work?

"I send this, thinking it may interest you, and hoping some means may be found to aid the people of Puthukotei. The petition greatly affects me, as being from the *first converts whom God has given me in this district.*"

*Petition of the Congregation at Puthukotei, in the Sawyerpooram District, to the Rev. G. U. Pope.*

"The Lord of Hosts be our help!

"To the favorable regard of our reverend and respected father and teacher, we, the undersigned, members of the congregation in Puthukotei, with much reverence present this petition; worshipping in profound humility, with clasped hands, the Triune God, and praising His holy name. We also salute the members of the Church Building Society, and beg them to regard our request.

"1. By the grace of our Lord Jesus Christ, the light of Christianity has dawned upon our village, and we, who were senseless and ignorant, have obtained the true wisdom of the Christian faith. This has not been without opposition; for the devil and his servants strove long to prevent the heavenly light from shining in this land, where darkness reigns; but this opposition has ceased, and we humbly thank God, and, under Him, you, for being enabled, under the daily teaching of a Catechist, to learn the truth and become established therein.

"2. We, who are indeed but poor people, earnestly desire that a substantial church, built of stone and chunam, and covered with tiles, should be built in our village, that we may worship God and hear His most holy word.

"Such a church will stimulate us, and confound the enemies of the Gospel.

"For this purpose we, who are very weak and poor, with one accord, and with willing mind, have agreed to offer 30 rupees in money, and 10 rupees in work, towards the erection of such a church; and we earnestly beg you to procure aid for us from the great Society which has built churches in many lands.

"We do not offer this as thinking it an offering worthy of the work, but it is all we have to give; and since God has blessed the newly-formed Church Building Society, we hope for assistance from it, and God will give us His blessing. Thus the work will be accomplished.

"3. In this our village there was a resolution once to prevent any congre-

\* About £60.



gation being formed, and a church built; but these people saw their folly, and submitted. Thus all behold and acknowledge that the power of God is great. We therefore beg that you and the members of the Church Building Society will enable us to build a tiled church, as a monument of the victory of the Gospel.

"4. If in this our humble petition any mistakes appear, let them not hinder your kindness in assisting us, but, for Christ's sake, overlook them, and favor us with your countenance and aid in the work which we have undertaken, of building a church for the Lord.

" Praise to the Triune God!  
(Signed) "SANGUNAN,  
SAMUEL,  
ABRAHAM,  
SAVISHAMULTO,  
and ten others, for the whole congregation.

" A true copy.  
" VINCENT SHORTLAND, B.D."  
Oct. 1st, 1844.

Several friends have remitted special contributions in aid of the Tinnevely Missions. The total amount at present, including £100 from the Society, is £637.

### Missionary Biography.

*Memoir of the Rev. George M. Valentine, M. A., of the Bombay Mission, who died July 23, 1844.*

(Continued from page 154.)

On the 12th of September, 1839, he was united in marriage to Miss Louisa Stather, who was a valuable helpmeet for him, and, as far as her domestic duties admitted, took an active share in the education of Native Females.

Mr. Valentine's duties consisted in superintending the Money School, instituted for the purpose of imparting to the Natives a sound education on Christian principles. Several promising, well-taught Hindoo and other youths were in the habit of attending him at his own house, to receive instruction in the Holy Scriptures. He also frequently visited the Church Missionary Mahratta Schools throughout the Island of Bombay, and particularly one established among the Beni Israel, in which, under the superintendence of Mr. Sargon, a convert from Judaism, the children of the Black Jews residing in Bombay are taught to read the Old Testament in the Hebrews as well as in the Mahratta, which is their vernacular tongue. He regularly held a Mah-

ratta Service on Lord's Day afternoons; and at different times throughout the week was engaged in preaching the Gospel to the Natives. For this purpose he frequently selected the place where their funerals were performed as an appropriate spot for endeavouring to lead them to the Saviour, who alone can deliver them from "the bitter pains of eternal death." He had thus an opportunity of addressing to them, with tenderness, the most solemn truths at the most solemn season. He occasionally quitted Bombay on Missionary tours to distant parts of the Presidency, in order more widely to diffuse the knowledge of salvation among the Heathen. As a Member of the Local Sub-Committee of the British and Foreign Bible Society, he brought his extensive scriptural knowledge and classical attainments to the service of his Master, in aiding the revision of the Mahratta translation of the Scriptures. Though he justly considered the perishing Heathen around him to be those to whom he was sent, yet he was ready, in cases of emergency, to take a part in the Lord's-Day ministrations in English Churches. He accordingly occasionally assisted his friend, the Rev.

W. K. Fletcher, at Christ Church, Byculla, and more frequently the Rev. G. Candy, Missionary of the Society for the Propagation of the Gospel in Foreign Parts, at Trinity Chapel, the congregation being partly formed of Indo-Britons and Asiatic Christians.

In the indefatigable, but quiet and unobtrusive discharge of these varied duties, he continued until July last, when he was suddenly attacked with that fearful disease, which, in a few hours, terminated his life.

In the week before he died he had been most assiduous in attending the sick bed of his brother Missionary, the Rev. H. Mellon, and the dying-bed of Mrs. Mellon; to both of whom his tender sympathy and faithful ministrations of Scripture consolation were exceedingly refreshing. On the preceding Saturday, also, one of his native servants died of cholera; and as the poor man had given evidence of a serious concern for his soul, Mr. Valentine was much with him, pointing out to him the only but all-sufficient ground of a dying sinner's hope.

The next day, having undertaken Mr. Candy's duty, who was absent from Bombay on account of ill-health, he preached twice, with deep solemnity and remarkable earnestness and fervour.

On Monday, he had an early breakfast at the house of a friend, and, when there, showed no symptoms of indisposition; but soon after his return home he was attacked with the disease.

The following brief notice of his last hours is given by his friend Mr. Fletcher, who, immediately on hearing of his illness, hastened to his bedside, and did not leave him until his death.

"He was first taken ill between eleven and twelve o'clock on Monday the 22d of July, with symptoms of cholera. At three o'clock, two Medical Officers were at his bedside; at six P. M. I was there; at ten he became speechless and insensible; and at a quarter past five in the morning of the 23d instant he gently breathed his last. His bodily sufferings were very great—indeed, I never witnessed more acute suffering from this disease; but his faith was steadfast, his hope lively, and his resignation most edifying. On my first seeing him, he grasped my hand and said, "Death is a strong ene-

my, stronger than I expected." On which I replied, "True; but *thanks be to God, which giveth us the victory through our Lord Jesus Christ!*" He immediately replied, "He giveth us the victory! He giveth us the victory!" and then exclaimed, "*O grave, where is thy victory? O death, where is thy sting?*" He subsequently expressed thankfulness that he was spared all mental suffering. Indeed, from him the sting of death was removed. The last enemy was unable to disturb his faith or peace of mind, although he fearfully tortured the body."

Some additional particulars respecting his last hours, together with an account of the impression produced in Bombay by his sudden death, are contained in the following extracts from a Letter written by Major Jacob, a valued member of the Bombay Corresponding Committee to a friend in England. It is dated July 31, 1844—

"Our dear and honoured friend, Mr. Valentine, of the Church Mission, has entered into his rest. He drank tea with us only a few days before his death, in perfect health, and spoke of himself as being better and stronger than he ever remembered to have been. His two last Sermons at Trinity Chapel were from the texts—*All flesh is grass, and all the goodness thereof is as the flower of the field, &c.*; and, *Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.* He was unusually solemn and affecting—deeply in earnest; and it was remarked by several that he seemed to be more heavenly, and less an inhabitant of this lower world, than ever. His sweet and heavenly expression, as the Hymn before the Sermon was sung—"There is a land of pure delight"—and the value of that man of God, seemed, to many, to indicate that he would not be kept much longer from his blessed Master's presence. We really feared—yet without other grounds for it then—that he was meeting apace, and preparing for his flight to his heavenly inheritance. And thus it proved."

"Poor Mrs. Valentine and their two little ones were at Poonah. His sufferings were extreme; but all was peace within. "I desire to be with Christ," was his expression just before his mental consciousness failed him. "Hangs my helpless soul on Thee," was another. He had, it seems, like Archbishop Leighton, a strong desire that he might die away from what he conceived might be the distractions of his weeping family; and his desire was granted. We met at Byculla Church on Tuesday evening

to do honour to his remains. And oh, what a sight! what an honourable gathering was there! All the religious community of the island, and a vast number of poor pensioners, warrant officers, Indo-Britons, Natives, and all weeping! I have never seen the like; and this, too, in the case of one who shunned observation when living. But his works have followed him. Where shall we find his like? I fear, never. Our friend Mr. Candy was absent at Poonah: he hurried down, and preached a Funeral Sermon last Sunday at Trinity Chapel, on the text, *The word of the Lord endureth forever*. A solemn season! There was not a dry eye in the crowded Church. I must leave imagination to supply the scene. Only the Sunday before, the departed was there, preaching on the uncertainty of life—the blessedness of vision in glory; and now we were left to mourn our loss and his unspeakable gain. The pulpit and reading-desk were hung with black; and it was as much as Mr. Candy could do to get through his delineation of the departed saint's character. And what a character was his! Mr. Candy said, that during six years of intimate acquaintance with Mr. Valentine, he never, on any one occasion, recollected a word, a look, a gesture, or an act, unbecoming a holy man of God. What an example this to us all! Oh may it be blessed indeed to many! You can hardly conceive the impression that holy man's life and death have made in the whole Presidency. It has been the subject of conversation and of thought wherever people meet. Considering his remarkably retiring habits, his self-denying rejection of most invitations he received to dine out, that it might leave him unshackled and uninterrupted in his more proper work, it is quite remarkable how generally his loss is felt."

The Bishop of the Diocese, in a Letter dated Belgaum, Aug. 21, 1844, writes—

"You will doubtless have been informed of the very severe loss which our Mission in Bombay has sustained, through the death of our highly-valued and devoted friend Mr. Valentine. It will be difficult to supply his place. Though much discouraged, at times, from the little success which followed his labours, he was yet persevering in his work, *against hope believing in hope*, always disposed to render his advice and assistance where there was any prospect of usefulness."

The feelings of the Bombay Corresponding Committee were expressed in the following Resolutions, drawn up by the Archdeacon, and adopted by

them on the 23d of July, the very day of Mr. Valentine's death—

"—That the Committee desire to record their deep sense of the irreparable loss the Mission has sustained by the lamented decease of Mr. Valentine. He united ardent Missionary zeal, piety, talents, and learning with meekness, gentleness, and a truly humble Christian spirit. His untiring diligence and labour in his Master's cause, though unseen and unobtrusive, is well known to the Committee and all the members of the Mission. In these mysterious and awful dispensations, the only comfort and encouragement left to the Committee is, that the Lord does not depend upon man, and can send other Labourers into His vineyard. That the Committee cannot but feel that such a Missionary, of such a spirit and such qualifications, will not easily be replaced, and cannot but deeply grieve for their loss.

"That a subscription, limited to three rupees each, be opened for the purpose of erecting a head and foot-stone over the grave of the late Mr. Valentine; and that an engraved brass memorial be placed on the floor of Trinity Chapel, within the Communion-rail."

The friends of Mr. Valentine, in the Presidency and the Out-Stations, have testified their love and esteem for his memory by subscribing a sum exceeding 1000*l.* toward the support of his bereaved widow and orphan Children.

Such is a brief notice of the life, character, and death, of this excellent servant of God. Undoubtedly, for himself, *to depart and to be with Christ is far better; nevertheless* in our apprehension, *to abide in the flesh* would have been *more needful* for the great work in which he was engaged. But God's *thoughts* are not as our *thoughts*. That blessed Saviour who laid down his life for the flock, is *head over all things to Church*. He setteth up one of His Ministers, and taketh down another, according "as it seemeth best to" His "godly wisdom." May He graciously raise up others to enter into Mr. Valentine's labours, endowed with the same spirit, and following him as he followed Christ!

### Miscellaneous.

#### IMPORTANCE OF INTERESTING SUNDAY SCHOOLS IN MISSIONS.

One department of parochial assistance will especially and richly repay, in the end, the most careful training of the pastor. It is that derived from the juvenile members of his flock. No one attentive to the youthful mind and heart, and aware of the force of early habits and impressions, can be indifferent to the importance of enlisting the young in the cause of Missions. If the Sunday school, for instance, of a parish, has become interested in special objects of missionary effort, and this not as a momentary impulse, but with careful training, and proper motives enforced, a delightful zest will be given to its various operations. The young may be easily interested, and once cultivating the habit of benevolence, vast facilities are evidently provided, when the heart itself becomes fully swayed by the motives of the Gospel. How much more noble the moulding thus given to character than by feeding the selfishness of youth, with profitless amusements and unmeaning toys?—and what pastor would not delight to witness such a

growing habit in the portion of his flock, soon to become its pillar of strength?

Imagine a Sunday school thus trained in delightful sympathy for the destitute and suffering, and extend the thought until it reach the youth of every parish in our communion, and patiently await the unfoldings of such a spirit as years advance, and who is so blind as not to perceive a generation training in the Church, for carrying out her wide and vast designs of Christ-like benevolence? There is not a Sunday school in the land, but may soon realize its participation in the work and give something to promote it. It may furnish a few books to a neighbouring and less privileged school, or may send a Sunday school library to the West, or support a pupil in some distant mission station. And after all, it is not so much the amount, as the happy result in the youthful heart itself—the cultivation of a habit and spirit which, under the blessing of God, will go far to supplant that worldly and selfish purpose, which now unhappily chains to earth the mighty energies of the Christian Church.

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### Intelligence.

The RT. REV. HORATIO SOUTHWATE, Missionary Bishop to Turkey, having completed a tour through the Eastern portion of the United States, sailed on the 16th May from Boston, on his return to Constantinople. He was accompanied by the Rev. Samuel Pen-

ny, recently appointed to the same Mission.

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CONSTANTINOPLE. — The Rev'd. Samuel Penny, of Rhode Island, has been appointed by the Foreign Committee a Missionary to Constantinople;

his support having been assumed by Churches in the Diocese of Rhode Island.

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FUNDS.

All remittances to be included within the present financial year, must be made immediately, as the Treasurer's books will be closed on the 15th June.

It is hoped that it will be remembered that the Church has recently sanctioned an extension of her Missionary operations abroad, which will call for a very large increase of funds during the next year. Viewed in comparison with other religious bodies around us, our own Church is yet most sadly deficient in liberality to the cause of Missions.

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PROCEEDINGS OF THE FOREIGN COMMITTEE IN RELATION TO THE DEATH OF THEIR LATE SENIOR MEMBER, THE REV. DR. MILNOR.

At a meeting of the Foreign Committee of the Board of Missions, held at the rooms on Tuesday evening, April 22d, the following resolutions were unanimously adopted :

"Whereas, it has pleased Almighty God, in His wise providence, to remove from the scene of his earthly labours the REV. JAS. MILNOR, D. D. Rector of St. George's Church in this city, and long a member of this Committee, therefore,

"*Resolved*, That we solemnly and devoutly acknowledge the hand of God in the irreparable loss which this Committee has sustained ; and that we feel an increased responsibility laid upon us to further and support the great cause.

"*Resolved*, That while we submit with un murmuring resignation to this dispensation of Divine Providence, we cannot but lament the loss which the cause of Missions in general has sustained by the decease of one who has long taken a deep, enlightened, evangelical, zealous and prayerful interest in the extension of the Gospel to all the world.

"*Resolved*, That we cherish a high appreciation of the sacrifices the revered subject of these resolutions made in the holy cause in which we are engaged, when at an advanced period of life, with precarious health, and before the cause of Foreign Missions had won the regard of the Church in general, he consented to take the office of Secretary, and to submit to the continued exposure and fatigue of a travelling agency.

"*Resolved*, That we can trace back to his cheerful and honorable advocacy of this cause at a most critical moment, some of the most important elements of its future success ; and to his disinterested, faithful and persevering zeal, his talents and influence, the present flourishing state of this divine and benignant undertaking.

"*Resolved*, That as members of this Committee, we deplore the loss which the Church and the Missionaries have sustained in the death of so wise a counsellor, so judicious a supporter, and so fatherly and sympathizing a friend as our late lamented fellow-labourer. But while our tears have testified to the sorrow of our hearts at this sudden and great bereavement, our minds have fastened more steadfastly upon the adorable Head of

the Church, and the rock upon which it is built, our blessed Lord Jesus Christ, who is above for evermore; and the liveliest gratitude is experienced to him for raising up by his grace so excellent, exemplary, and useful a man and minister of his Gospel, for preserving him so long, to be a burning and a shining light in the Church, and for distinguishing his career by so gentle, peaceful, and honourable a termination.

“*Resolved*, That we sympathize most sincerely with the Wardens, Vestry, and Congregation of St. George’s Church, in the bereavement which they have sustained by the death of a Rector for whom they had experienced the most tender, respectful, and filial regard for near thirty years.

“*Resolved*, That we entertain a high sense of the disinterestedness and magnanimity of St. George’s Church in sustaining and encouraging their Rector in a life of the most diffusive and expansive benevolence; and that in thus joining with him in bearing the burdens of a suffering world, and a struggling Church, they have afforded the highest evidence which they could give of the success of his labours as a good minister of Jesus Christ.

“*Resolved*, That this Committee sympathize most deeply with the bereaved and afflicted family of the deceased, and offer their fervent prayers that God would ‘remember them in mercy, sanctify his fatherly correction to them, endue their souls with patience under their affliction, and with resignation to his blessed will, and with the residue of His Holy Church, that they may be partakers of His heavenly kingdom.’”

### Acknowledgments.

#### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th of April, to 15th May, 1845:

##### MASSACHUSETTS.

<i>Andover</i> —Christ Ch. ....	\$18 50
<i>Boston</i> —St. Paul’s Ch. ....	171 75
Do. for China. ....	26 00
Do. for Africa. ....	27 00
Do. ed. of Robert Leighton, China. ....	6 00
A member of do. for Constantinople. ....	10 00
W. A. of do. for do. ....	100 00
Church of the Advent, T. M. for Constantinople. ....	10 00
Trinity Ch. for China. ....	50 00
Do. for Africa. ....	50 00
Do. Jav. Miss. Asso. for ed. of Manton Eastburn, China. ....	25 00
Through Robert Appleton, Esq. Treasurer, for Constantinople	5 00
<i>Lowell</i> —St. Ann’s Ch. ....	50 00
<i>Martinehead</i> —St. Michael’s Ch. ....	2 45
Do. for Africa. ....	1 10
<i>Roxbury</i> —S. S. St. James’ Ch. for ed. two children in Africa. ....	59 37
St. James’ Ch. Miss. Asso. for China. ....	12 55
Do. for Africa. ....	12 57
Do. for Constantinople. ....	50 637 50

#### RHODE ISLAND.

<i>Newport</i> —S. S. Trinity Ch. for ed. of Maria Brown Vinton. ....	20 00
First half yearly payment of ed. of Francis Vinton. ....	10 00
<i>Providence</i> —A Member of Grace Ch. for Constantinople. ....	25
<i>N. Providence</i> —St. Paul’s Ch. Mrs. S. for Constantinople. ....	10 00 40 25
CONNECTICUT.	
<i>Greenwich</i> —Christ Ch. ....	11 28
<i>Hartford</i> —St. John’s Ch. Easter offering of S. S. for Constantinople, \$1; China, \$4; Africa, \$5	10 00
Christ Ch. for Constantinople. ....	106 32
Do. do. for China. ....	50
St. John’s Ch. for Constantinople	75 00
<i>New Haven</i> —Trinity par. general. ....	100 00
Do. for China. ....	8 50
Do. special offerings for Constantinople. ....	9 00
<i>Plymouth</i> —St. Peter’s Ch. \$1. ....	4 00
Do. for China. ....	2 00
S. S. do. for ed. Theophilus Morris, Africa. ....	20 00
Do. for Constantinople. ....	25 00
<i>Waterbury</i> —St. John’s Ch. for Constantinople. ....	177 50
Do. for ed. of Thomas John and Sarah Hannah Scovill, Africa. ....	40 00 599 10
NEW YORK.	
<i>Albany</i> —St. Paul’s Ch. for Constantinople. ....	10 00

<i>Brooklyn</i> —Emmanuel Ch. for do...	9 50	
A Member of do, §	4 02	
<i>Butternuts</i> —Zion Ch.....	10 00	
<i>New York</i> —St. Bartholomew's Ch. monthly coll. April .....	1 12	
St. Luke's Ch. Young Men's Missionary Society for Africa	25 00	
Mrs. C. S. S.....	500 00	
<i>Plattsburgh</i> —Ladies' Sewing Soc'y, Trinity Ch. §.....	5 00	
Easter offering of a family of do. 1-3.....	3 33	
Do. do. of the Church, §.....	7 00	
A Lady of the same. for Africa.	2 00	576 97
NEW JERSEY.		
<i>Burlington</i> —St. Mary's Ch. Bp. Doane's ann. sub. to Constanti- nople .....	25 00	
Contribution of Parishioners of do. for do.....	30 00	
Do. for Missions generally.....	40 00	
<i>Elizabethtown</i> —S. S. St. John's Ch. for education in Greece.....	8 00	
<i>Orange</i> —St. Mark's Ch. §.....	15 00	118 00
PENNSYLVANIA.		
<i>Jerseytown</i> —Mrs. Mary Mills, §	5 00	
<i>Philadelphia</i> —Church of the Epi- scopy, for Africa.....	305 37	
S. S. of do. support of benefi- ciary at Athens.....	80 00	
Do. support of five children, Africa.....	100 00	
Do. for Greece.....	20 00	
Do. Ladies' Sewing Society, for Africa.....	300 00	
Mrs. A. M. Reed and Mr. Reed, for ed. of two boys in China..	40 00	
St. Paul's Ch. for China.....	27 50	
Do. for Africa.....	27 50	
S. S. do. Christmas offering, §	5 50	
St. Luke's Ch. ann. payment of ed. of Wm. Spear, Africa....	20 00	
Trinity Ch.....	70 00	
<i>Reading</i> —S. S. Christ Ch. for Africa	13 57	
<i>Towanda</i> —Christ Ch.....	5 50	1028 24
DELAWARE.		
<i>Newark</i> —St. Thomas' Ch.....	3 54	
<i>Wilmington</i> —Trinity Ch.....	3 13	
St. Andrew's.....	18 00	24 67
MARYLAND.		
<i>Baltimore</i> —St. Peter's Ch. for Chi- na.....	50 00	
St. Peter's Ch. contribution from some ladies, for ed. in Africa	22 00	
Do. do. for Ch. at Hous- ton.....	20 00	
"Baltimore for Cape Palmas" ..	49 12	
St. Paul's Ch.....	37 17	
Estate of Miss Sarah McGinnis of Christ Ch. for China.....	50 00	
St. Andrew's, for China.....	12 50	
Children's Missionary Box, for Africa.....	3 00	
Do. do. general...	5 00	
Children of Rev. J. Mc Illois, for China.....	2 00	
Family of L. B. M., for China..	15 00	
<i>Elkton</i> —Trinity Ch. for China.....	5 00	
<i>Frederick Co.</i> —All Saints par. for Greece \$10, for Africa \$10...	20 00	
Rev. Thomas Barrow.....	7 10	
<i>Hartford Co.</i> —Christ Ch. §.....	10 00	
<i>Prince Frederick</i> —Rev. Robt. Prout for Africa .....	3 00	
<i>Prince George and Charles Co.</i> —St. John's Parish, §.....	6 00	
<i>Washington, D. C.</i> —Christ Ch. for China.....	10 00	
Trinity Ch. ed. of N. Stringel- low and Seth Todd, Africa...	40 00	
Do. do. Female Missiona- ry Society, ed. of Louisa Stringfellow, Susan Baltzer, Elizabeth Todd, and Sarah Larkin, China.....	100 00	
Easter off'g of Ch. for China..	27 56	
Do. do. for Africa..	27 56	522 01
VIRGINIA.		
<i>Alexandria, D. C.</i> —Theological Se- minary for China.....	22 11	
<i>Clark Co.</i> —Frederick par. for Africa	5 00	
Do. do. for Greece	11 50	
Do. do. for Foreign Missions.....	11 65	
<i>Fredericksburg</i> —Members of St. George's Ch. for China.....	20 00	
E. C. of do. for do.....	5 00	
<i>Jefferson City</i> —St. Andrew's Ch. for China.....	6 00	
Do. for Africa.....	6 00	
Children of H. V. B. Johns, for China.....	0 80	
<i>Monroe City</i> —St. Peter's Ch.....	16 00	149 67
NORTH CAROLINA.		
<i>Fort Johnson</i> —Thomas Childs and family, §.....	10 00	10 00
SOUTH CAROLINA.		
<i>Charleston</i> —St. Peter's Ch. Work- ing Society, for beneficiary at Athens.....	80 00	
Do. do. colored School for Africa.....	10 00	
A Lady of St. Peter's Ch. for Church at Houston.....	5 00	
St. Bartholomew's par. Mrs. Bedon, ed. of a child in Chi- na.....	12 50	
Mr. J. G. Godfrey for do.....	12 50	
Dr. R. L. North for do.....	6 25	
Mr. H. M. Neyle, do.....	6 25	
S. S. St. Michael's Ch. for Ch. at Houston, Texas.....	21 35	
St. Philip's Ch.....	4 43	
Rev. W. Potter, for China.....	3 00	
St. Philip's Ch. for Africa.....	13 00	
for Constantinople..	70 00	
for Ch. at Houston..	33 00	
Mrs. E. A. Clarkson, for China.	25 00	
St. Bartholomew's par. for Afri- ca.....	17 50	
<i>Winyas</i> —Church at Prince George United Parishes of St. Stephens and Upper St. John's.....	1 00	25 00 238 28
ALABAMA.		
<i>Mobile</i> —Christ Ch. Bp. Polk Miss. Soc. 2d Ann. paym't for ed. of S. S. Lewis and Susan Jane Buyre, China.....	50 00	
OHIO.		
<i>Cleveland</i> —Trinity Ch. S. S. for ed. of Richard Bury, Africa.....	20 00	
<i>Pequa</i> —St. Ann's Ch. S. S. for ed. of Edward Alva Golon, Africa	20 00	
<i>Springfield</i> —Christ Ch. for Africa..	5 00	45 00
KENTUCKY.		
<i>Louisville</i> —S. S. Christ Ch. balance of pledge for Constantinople.	12 50	
Do. for China.....	3 00	15 50
MISCELLANEOUS.		
Family Mite Box .....	2 52	
A Sailor of U. S. Frigate Congress..	0 50	3 12
<b>TOTAL .....</b>	<b>\$5262 61</b>	
Total since June 15th, 1844, \$30,376 63.		
NOTE.—Received at the Mission Rooms, from St. Peter's Ch., Plymouth, and Christ Ch., Water- town, Conn., a Box of Clothing for the Mission at Cape Palmas, Africa.		

# The Spirit of Missions ;

EDITED FOR

## THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

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PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. X.]

JULY, 1845.

[No. 7.

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### Annual Sermon,

Before the Bishops, Clergy, and Laity, constituting the Board of Missions of the Protestant Episcopal Church in the United States of America, preached in St. Bartholomew's Church, New-York, on Wednesday Evening, June 18th, 1845. By the Rev. ALEX. BURGESS, A. M.

ROMANS, ix., 3.

FOR I COULD WISH THAT MYSELF WERE ACCURSED FROM CHRIST FOR MY BRETHREN,  
MY KINSMEN ACCORDING TO THE FLESH.

THE language of impassioned feeling is not first weighed in a balance before it is permitted to give itself utterance. Its design is but to be a picture of the heart, and all which is in the heart has not been explored and controlled by the exact criticism of the understanding. A mourner exclaims, that he would have given his life, or a thousand lives, for the rescue of a child or a consort from death ; and we do not bid him pause and estimate the sacrifice. It is his love, not his intellect, which has spoken, and it has spoken truly ; because such was at least the feeling of the moment. So patriarchs and prophets spoke ; for Job and Jeremiah lamented and cursed the day of their birth. So Moses prayed that if the sin of the people could not be forgiven, he also might be blotted from the book of Jehovah. Even in the calmness of historical narration, St. John could suppose that, were all the things written which Jesus did, " even the world itself could not contain the books that should be written." Then, surely, when the bosom of St. Paul was almost bursting with his wish for the salvation of his fellow-men, his country-



men, his brethren, surely he might feel that all which he could lose was not too much to be for their sake gladly relinquished.

But even without such an explanation, by which so much is ascribed to the feeling of the time, perhaps a Christian mind may justify, admire and adopt the language of the fervent apostle. There is no possible sacrifice in this world which love has not at some time had strength to execute. "Greater love hath no man than this, that a man lay down his life for his friends;" but "we ought to lay down our lives for the brethren." To offer soul for soul can never indeed be permitted by God or desired by holy men; because it could never be without consenting to become the servant, as well as to receive the wages, of iniquity. But so far as to be "accursed from Christ" might be to forfeit, without new guilt, all other blessings of the redemption except the sanctified heart; to be excluded here and hereafter from the fellowship of the Church; to follow him who was "made sin for us, though He knew no sin;" so far, perhaps, one soul, the soul of an apostle, the soul of a Paul, might deliberately accept the curse, for the deliverance of the souls of many.

Interpreted, however, in any manner, his wish cannot but signify the intensest affection in which man can spend and be spent for his brethren. It is the Missionary heart, in the great missionary to the Gentiles. The *Missionary heart* is our present subject. We have heard much of the *Missionary spirit*; and it is an excellent designation of a blessed thing; but it rather suggests the thought of stirring energy, of sanctified enterprize, of impulse and vigour and determination, than of the *feeling* which is first and deepest. The *Missionary spirit* is rather to be sought in such as give their active toils and intellectual strength to this conflict with principalities and powers; but the *Missionary heart* is in all Christian bosoms. The *Missionary spirit* may waft the labourer to his distant home: the *Missionary heart* must inspire and maintain him there, when he is left alone. The *Missionary spirit* will devise, arrange and commence systems of liberal contribution: the *Missionary heart*, year after year, pours in the offering, which, whether it be more or less abundant, is cheerful and unfailing. The *Missionary spirit* assembles you, fathers and brethren, and breathes energy into your councils: the *Missionary heart* places you on your knees in your chambers, in effectual, fervent prayer. The *Missionary spirit* sometimes

speaks with the tongues of men and of angels, and sometimes has faith that it can remove mountains, and sometimes bestows all its goods, and sometimes gives the body to be burned: the Missionary heart is charity, without which even this could profit nothing.

It is not merely a conviction of duty, nor merely a purpose of obedience, nor merely a gratitude which answers to the redeeming love of God. It is an image of that love itself; of that love for men, for men as men, for men in their guilt, for men with their capacities for happiness; of that very love in which the Son of God came down from heaven, humbled himself to the form of a servant, went about doing good, bore our sicknesses, was wounded for our transgressions, and now sees of the travail of his soul, and is satisfied. If unbelief or despair should ask how He, in His holiness and glory, could thus regard the lost, we can but answer, that "He loved us, and gave Himself for us;" and should we be asked why we should not leave our fellow-men to their errors and their sins, we have still no other reply but this, "Let him who does not love them, leave them there."

St. Paul had the commandment of his Lord, and thus necessity was laid upon him; he had the strong love of Christ, and was thus nerved for exhausting labours. But that which threw tenderness into his zeal, and amidst overburdening anxiety and distress, yet made the care of all the Churches a happiness, was that he had them in his heart; that he gave to his fellow-men all his large and generous affections. The Christians who had been long at his side were his dear brothers; the convert had the place of a beloved child: night and day, always in every prayer of his, he thanked God for their fellowship in the Gospel; and looking abroad upon the world, and especially on the seed of Jacob in their blindness, he could even have wished to be accursed from Christ for his kinsmen.

Since what may be named the Missionary heart is best displayed in the words and life of such a man, it cannot be represented as an excessive and morbid predominance of the feelings over the judgment on the powers of action, nor as a sentiment of human philanthropy, without light, warmth, and life from above. It was enkindled by the Holy Spirit: it is guided and governed by the Gospel; and we may freely say that the religion which has not found its

way to the affections is but a tinkling cymbal, and that there is no love of God, where there is no love of the brethren. Although, too, it is true that kindness may hide itself under harsh looks and rough accents, and that piety, which cannot be without love, may be stern and severe, yet where kindness is the *prevailing* feature of the character, it will communicate itself to looks and accents; and if love have its due and ruling place in our piety, it will behold mankind with the benignant eye of an angel. Everywhere it will rejoice to dispense the large treasures which it has so freely received; and chiefly as the chief, that pearl of great price, which, while it is given, is retained, and the more it enriches those on whom we bestow it, enriches us so much the more. In different spheres and characters, this love reveals itself as plain good-will, or as generous enthusiasm, or as fervid tenderness, or as laborious diligence, or as strenuous activity, or as conscientious self-denial, or as gentle compassion, or as devoted friendship, or as expansive benevolence. Still is it one and the same: that disposition of heart which "worketh no ill to his neighbour;" which, also, since every privation of attainable good is an ill, worketh him every good; and which thus is the fulfilling of the law that rules the moral universe.

When it is directed towards the spiritual state of our fellow-men, this love is the *Missionary heart*. This it is, my brethren, which, not merely as existing in the character, but as its most decided, developed, conspicuous, and prevailing feature, has always accompanied all true *Missionary endeavours*; has never failed to prompt such endeavours; is the inspiring soul of our endeavours now; is our chief need in the prosecution of these endeavours in the time to come; and must be guarded from its perils, if those endeavours are yet to prosper. May our meditations on these things be sanctified by that Spirit, whose first fruit is love!

A peculiarly earnest and predominant love has ever accompanied true *Missionary endeavours*. The text is a beautiful and a sufficient example from the days of the Apostles. While miracles continued, those very miracles were almost always works of the most effectual beneficence. But even these were scarcely a mightier token to the barbarous nations among whom they were sometimes wrought, than a power from heaven was near, than the kindness which they saw and felt in every act, and word, and look of their teachers. A Christian maid, a captive of the Iberians, offers her affectionate

prayers in their need, refuses their rewards when her prayers are answered, and so wins them to the Gospel. After a long and honourable slavery in Abyssinia, Frumentius returns to his own land, but cannot rest till he has again come to those whom he has learned to love, bearing the communion and dispensing the blessing of a Christian bishop. Attracted by the same love for a people who once held him in bondage, Patrick becomes the Missionary of Ireland. Gregory the Great encounters in the market-place the fair Anglian boys, looks on them and loves them; and the result is the mission of Austin. The same love, incorporated in Bertha and Clotilda, with the intenseness of conjugal affection, opens the way to the souls of Ethelbert and Clovis, the Saxon and the Frank progenitors of Christian sovereigns. In darker ages we hear of the cheerfulness of Columba, the patient charity of Boniface, the compassion of Willibald, the royal and saintly bounty of Stephen of Hungary. It is told of Francis Xavier, that in the deepest of his devotional retirements, he ordered that he should be called at once if any child should ask for instruction; and "what," he said, "can a true and fervent charity refuse for the safety of those who have been redeemed with the blood of Jesus?" A vision of blessed peace; of a wilderness blossoming as the rose; of a people now ignorant, brutal and depraved, but one day walking in the light of the Lord; and then, another, of ten thousand times ten thousand, gathered from every nation, and standing before the throne, and before the Lamb, has ever allured the Missionary onward. Love sought to make it real; and if sometimes the fancy has suggested vast schemes and enraptured expectations, which have been compelled to give place to the barrenness of daily life and present duty in a weary land, they have been succeeded by a personal interest, a warmth of affection, which has chained the labourer to the spot. It is the earnest sincerity of Swartz, while he speaks, as he is described, "gently and pleadingly;" it is the "unbroken cheerfulness" of Ziegenbalg; it is the unfathomed benevolence of Zinzendorf and his followers; it is the sensitive sympathy of Martyn; it is the eager, yet persuasive ardour of Brainerd; it is the steady, life-long toil of Carey and Morrison; it is the gladdening benignity of Heber; but it is throughout the one feeling, of which Eliot, dying at almost ninety, said, "My understanding leaves me, my memory fails me, my utterance fails me: but my charity holds out still."

Not only has such charity always accompanied true Missionary endeavours : it has never failed to prompt such endeavors. It has not always, indeed, sent Missionaries to foreign lands ; and certainly, Christians have glowed with the purest charity, who have been so ignorant as scarcely to dream of regions beyond their own mountains, or so poor as to be only able to supply themselves with bread, or so persecuted as to have no other task but patient suffering. But every act which is done, and every word which is spoken, for the propagation of truth and holiness, is stamped with the Missionary character : and when were these wanting ? As there are times, too, when a stedfast faith has been the special need and glory of the Church, so there have been times when the Spirit has seemed to shed abroad within it a special warmth of love ; seasons, less for the growth of the conservative than of the expansive principle ; periods when the voice of contention has been less loud or less general, and brethren have lived together in comparative unity. If these have been the periods when true Missionary endeavours have been most frequently originated and most earnestly sustained, it may be a sufficient proof that such endeavors are prompted in proportion to the development of real good will to men, which is the Missionary heart. In the history, for example, of the Reformed Church of England, we may point to three such periods. The first immediately followed the Reformation ; the second embraced the primacy of Tillotson, Tenison and Wake ; the third covered the close of the last century, and extended far into the present. In the first, before the Puritan separation had taken a distinct form, and while the English Church was united in close affection to the Protestant Churches of the continent, it had, indeed, no foreign Missions. But it was itself one system of Missions at home : from Jewel, at Paul's Cross, to Bernard Gilpin, on the Border, the abler and more enlightened clergy were preachers, and the abler and more enlightened preachers were often itinerant ; and these supplied the lack of service of the more ignorant, till the whole land knew the pure Gospel, and every parish had its own competent pastor. Then, too, the Bible was given to the Welsh ; and pious men were willing to embark on the long voyages of discovery, in the hope to bear some blessing to an almost unknown race of Pagans. In the second of these periods, after the Revolution of 1688, the peril of Popery was past, and, notwithstanding much inward dissension, the spirit of Tillotson and Stillingfleet,

of Patrick and Burnet, of Tenison and Gibson, impressed itself on the Church ; a spirit of mildness and conciliation, of practical goodness and wise philanthropy. To such a period and such men we owe the Societies for the Propagation of the Gospel and for the Promotion of Christian Knowledge ; the labours of Blair and Bray ; the example and enterprize of Berkely, and the first zeal of the founders of Methodism. The third of these periods was when the explosion of French infidelity made Christians look one another in the face, and feel that all who loved one Redeemer had now a common cause. Then, the Bible went forth on the wings of every wind ; then, men remembered and rescued the slave ; then, arose almost all those great modern associations whose names are heard and blessed on a hundred shores. These were not periods when zeal for the faith was asleep ; but they were periods when charity for the souls of men was awake ; and in reviewing all Missionary history, you will probably find that, a firm faith being first supposed, one and the same love has prompted endeavours to proclaim peace to them that were afar off, and to study peace with them that were nigh.

Such love is the inspiring soul of our own Missionary endeavours. They have been originated and supported by the piety of the Church, and their most vigorous, stedfast and generous support has ever come from those whose piety has most been characterized by the abundance of its good will to men. There is a piety which, without being destitute of the traits of the Gospel, yet reminds us of the ancient godliness under the law ; and there is a piety which, without loosening one obligation of the divine law, yet has entered more deeply into the design, and tone, and spirit of the Gospel. The law gave no command to spread the knowledge of the truth beyond the pale of Israel, but gave every command to maintain it there : the Gospel broke down every wall of partition, and bade us go forth to every creature. They who uphold the truth, who stand on the ramparts, and stand manfully, are engaged in a noble warfare ; yet there is still a more excellent way, and a work even nobler ;—to conquer by love, to bind in unity of soul, and to scatter far and wide the gifts of the heavenly kingdom. This demands the Missionary heart ; and from such a source arose our Missionary association. It draws its present life from such a principle, which is the breath of the Spirit, felt in a thousand congregations. Its faithful Missionaries have in this love their strength, and the ablest and worthiest have

chosen their path under this impulse alone. They who have entered with most singleness of purpose into these councils ; they who have come up with most constant aid ; they who, from time to time, have sustained this enterprize with expanding liberality, or with glad self-denial ; and they who, on their beds of death, have remembered it with love ; are, I believe, the very persons who would have been singled out for their affectionate and benevolent zeal in all Christian relations beside. Such are there throughout the land ; men of affluence, whose hands are open when the cause is but clear ; women, whose large possessions and large hearts are dedicated to all works of Christian love ; persons of more limited resources, whose feelings are so stirred by every Missionary discourse, that they inherit the blessing on cheerful givers ; persons yet poorer, who steadily consecrate a portion of their humble gains ; and widows with their mites, and children with their little treasures—all waiting for the summons of the fervent pastor, or for the step of the patient, diligent collector. In many thousands of households, the daily supplication that “ the light of the Gospel may shine upon all nations,” brings up the image of our labourers. In many thousands of chambers, the prayer “ that the word of God may have free course, and be glorified,” with which its progress began, attends its progress now. The Missionary heart, my brethren, is thus beating throughout the Church, wherever there is life and love.

Its natural operation is strikingly seen in blending the various preferences of individuals. It is but one love which endears to us the child at our knee or the friend at our side, and the distant sufferer whose face we never beheld. Under a common sentiment, one class of minds are more moved by the lesser need at home, because it is at home ; another by the greater need abroad, because it is greater. We are to do good “ especially unto them who are of the household of faith,” and yet we are to leave the ninety-and-nine in the fold, and go into the wilderness for the sheep that was lost. The original mould of the mind, or the influence of some providential circumstances has but turned the same affection into one or the other pathway.

This Missionary heart is our chief need in our endeavours for the time to come ; and for it you will find, as you have found, no substitute. You may establish systems of frequent contribution ; you may make the baptismal covenant your only Missionary engage-

ment—and it is well : but the frequent contributions will become the idlest forms, and the baptismal obligation to bestow will accompany the other baptismal obligations into oblivion and contempt, if the heart be not addressed, or do not answer. Will you knock at the door of the man whose whole life has no higher end than to make one million two ; will you speak to him who is *proud* of the Church, and cancels every debt to religion by the homage of a self-applauding courtesy ; will you follow those who declare by every possible sign that they are lovers of pleasure more than lovers of God, or seek the praise of men more than the praise of God, or are laying up treasure for themselves, and are not rich towards God ; and will you tell them of baptismal obligations ? Will you convert, by any plan, the charities of the Church into schemes for raising the largest amount of money with the least inconvenience ? Will you demonstrate by calculation how the smallest coin, given weekly by all alike, would yield a ten-fold supply ? Not till you are in a Church without spot or wrinkle, could any such levelling rule, were its application perfectly practicable, accomplish your desire : not till then could you prevent that charity in the act should depend on charity in the heart, on that charity which glows with different ardour in different members of the Church, and in some is absolutely wanting. Will you, then, assume the tone of indignant rebuke, appeal to their fears, their shame, or their pride, or wring from them by importunity a trifling and a heartless gift, yielded with frowns, received without respect, and certainly not recorded in any true page as given in the name of a disciple ? Treasures thus added would avail very little ; but treasures are not thus added in days of mental freedom. Tell them rather of sin, of righteousness and of judgment, till they are convinced by the Spirit of truth, and learn what the Gospel may be to their brethren by feeling what it has been to themselves. Let them see the depth of misery on the verge of which they have stood, and the height of glory to which their Saviour now commands them to ascend, with all whom they can gather to his cause ; and let their religion but once become the chief business and hope and joy of their pilgrimage. Then, tell them where and how they can aid in guiding spirits like their own to that Jerusalem which is above ; and assuredly you shall find that man, renewed after the image of God through Christ, is not the selfish being to whom you had spoken in vain. The love which be-



longed to his nature at first, and which has been slumbering under his sins while he was alienated from God, or else has spent its rich warmth on earthly ties alone, now lifts itself towards heaven, now expands itself towards man ; and all his best affections, regenerated from above, are the Missionary heart.

It is but this love, or the appearance of this love, which unites such multitudes in every cause that promises relief to human misery. Sometimes deluded, erroneous, extravagant, a vast mass of actual benevolence is dispersed through the land, waiting but guidance and an impulse. Never, however, must the call of Christian Missions lower itself, to satisfy rather than remove the errors even of a true benevolence. To place a Mission on grounds of patriotism, or science, or mere philanthropy, is disingenuous and degrading. The Gospel must be either a truth or a falsehood. If it were a falsehood, it must be the most impious of impostures, and to propagate it must be wickedness. If it be a truth, it is dishonoured by every claim lower than those which suppose that every man whose aid is desired has a soul to be saved, and a heart to feel for the souls of his fellow-men. Yes, fathers and brethren ; laying aside all doubtful disputation, let us come in the fulness of the Gospel, speaking the blessed and undoubted truth as it is received by conscience and common sense ; let us trust in its power ; and then, let us but ask of men that which their own hearts shall enjoin. The heart, once touched by the Gospel, is the fountain of all deeds of love ; and it is even now, and among ourselves, a fountain far deeper and more abundant than the doubting dare, or the uncharitable wish, to believe.

Without it, how vain is all beside ! Endowments might be ours, sufficient to furnish the bread of a minister, in every valley from one ocean to the other. Colleges and seminaries might be ours ; education as free as air ; all which wealth can bestow, all which learning can communicate. Missionaries, too, might be ours ; were every station endowed forever with a large revenue, thousands of educated men would court the office ; an army would soon be gathered for foreign and domestic service. But if the Missionary heart were not there, what should we have gained in that army ? An army of hirelings ; an army of hypocrites ! They could read the prayers of the Church, perhaps with correct intonation ; they could observe the rubrics ; they could compose arguments for the faith ; they could even perform the most sacred and sacramental func-

tions ; and it is not for us to say how far our God might still clothe with His grace even so much of His institutions. But His common instruments ; the heart that kindles other hearts ; the prayer that availeth much ; the charity that covereth a multitude of sins ; the watchfulness which has the promise that, continuing in it, we shall save ourselves and them that hear us ; all would be absent ; and, notwithstanding the temple and the priest, and the revenues by which both might be sustained, the people, the souls of men, would still wander, or be clasped in some other fold of the good Shepherd.

If we would hope that our Missionary endeavours shall hereafter be prosperous, we must guard their source and soul ; we must guard the Missionary heart of the Church, the simple, earnest good will of its members. We are bound to search with careful attention, to consider with candid seriousness, and to name with fearless directness, those evils which may peril it at its very home, and with it, too, may peril all which is most important in the sight of a Christian.

Pride is the enemy of love ; and pride seldom wears a more refined and disdainful shape than when it quietly refuses to notice the existence of our fellow-beings. Ecclesiastical pride is ever a besetting sin and danger. All Christendom embraces less than half mankind ; and our communion is but a very small portion of Christendom. It must be a mighty triumph of ecclesiastical pride, to limit all our thoughts, wishes and sympathies to so narrow a circle. Convinced of our purity of doctrine ; satisfied with our ministry ; exulting in the possession of chaste and solemn offices of worship ; rejoicing that our position preserves us from the restlessness of the fanatic ; and not regretting that the multitude of the ignorant or the superstitious should have no special claim upon ourselves ; we may be content that the Church should stand up, a fair temple, in its frozen dignity, decent and in order, while few depart and none care to enter. To such pride, all Missions to the Heathen seem romantic, all Missions at home superfluous ; and all exertions of our fellow-Christians beneath notice, except as they may attract some passing animadversion. Such indifference can be compared only with the lofty looks of him at whose gate angels ministered to Lazarus. Perhaps he felt no unkindness towards the beggar ; perhaps he intercepted not the crumbs which passed down from his table : but he and his friends moved in another sphere, and appeared not to observe the fact, that there were mendicants in society, and that these mendicants were

their kindred. So may the benevolence of a Christian Church be closed up, whenever a worldly satisfaction in its privileges and excellences has made it forget those to whom it is a debtor, the Greek or the barbarian, the wise or the unwise. We need, my brethren, a meeker and a more modest piety. Charity is crushed, if pride increase to a sufficient stature ; and pride must grow, if it be cherished by frequent thanksgivings that we are "not as other men are;" by the habit of hearing and repeating that "the temple of the Lord, the temple of the Lord, the temple of the Lord, are we;" by broad condemnation or affected ignorance of all the good that is in the world, except within our borders ; and by unbounded adulation towards any whose office may be exalted, or whose labours may be abundant. Oh, let us have the worth which acts, but speaks not ! Let us leave it to others, or to the judgment, to declare our praise ! And let our privileges be chiefly remembered, when we are measuring our duties, or lamenting our omissions ; not in the presence of one another, but before God alone !

But even without the operation of pride, the Missionary heart may be hemmed in by a settled narrowness in all its contemplations of Christian fellowship. Large was the command of our Redeemer, as large as the sufficiency of His sacrifice. Large have been the designs of His "apostles, evangelists, doctors and pastors," and "by their labour and ministry He has gathered together a great flock in all the parts of the world." Large is the region that yet remains to be subdued ; the uttermost shores that are given for His possession. Large are the destinies of our country and continent, while every year brings man nearer to man, diminishing the ocean by half, and placing within the journey of a day the opposite frontiers of great sovereignties. The Christian does not naturally close his eye to these wider prospects. But it is possible so to bind the daily train of his thoughts to the sphere of his own Church, or his own diocese, or his own parish, or his own party, that the rest of Christendom shall be to him a blank, and the state of the Heathen, present or future, an unagitated question. A narrowness like this is no very unusual spectacle ; and if, while oceans are bridged to unite the world, all bridges are hewn down, that the Church may not be united, the tendency to such narrowness must be ever more and more easy and alarming.

Almost as effectually, however, is the Missionary heart hemmed

in, or rather, crowded out, when, for good will towards the souls of men, we substitute that zeal which compasses sea and land to make a proselyte. Such zeal may be exercised in a good cause as well as in an evil. The essential character of a proselyting spirit is, that it seeks not to win men to truth and holiness, for their salvation, but to win them to our own cause, whatever it be, for its confirmation and aggrandizement. Much of this spirit is mingled with some of our best endeavours: it is so much dross mingled with the gold. It can hardly animate a whole Church to great exertion; because, if a purer love be set aside, most persons have other interests and desires which will more than counterbalance their concern for the enlargement of their own body. Still, it will withdraw from the true work of God some valuable supporters, to waste their strength in miserable feuds, persuading themselves that they are champions of something better than their own will and ambition. My brethren, we must maintain and we must propagate the Gospel, through those institutions which have been its firmest, as they were its earliest pillars; which have an apostolic origin, and therefore a divine approbation or authority. But these institutions must be upheld and extended only for the sake of the Gospel, not because they are ours; and the Gospel only for its own sake, as it is the power of God unto salvation, not as the watchword of a communion. He who cares more to persuade Christians to associate with himself than to persuade unbelievers to be Christians, has not the Missionary heart, has not the love of his brother.

That heart would be greatly endangered, should a sentiment ever prevail, which is sometimes uttered; the sentiment that we are not much to regard the results of our efforts. An apostle was willing to become all things to all men, that he might save some; and judged that such an end would justify much condescension to prejudice, and even some seeming inconsistency. He laboured with a distinct view to results; and had, I apprehend, no conception of a Christian zeal, which, if its own duty be but done, is really indifferent to the issue. Who ever loved his children or his dear friends with such apathy? Who ever established or governed a literary institution, and if the daily exercises were but duly performed, was indifferent whether the pupils were present, or whether there were pupils, or whether they acquired any improvement; contenting himself with bearing his testimony to the value of education? No: the Chris-

tian ministry are sent to preach the Gospel to men, not to bear witness to barren walls; and they who will preach with blessed effects, must wish and long and pray and look for such effects; and find in these their hope and joy and crown of rejoicing.

The Missionary heart is transformed into bitterness by the spirit of dissension. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Or, he that loveth not his brother, of his own nation, faith and communion, how can he love his brother who dwells on the other side of the ocean or the globe, a heathen and a stranger? We may be told that, in truth, there is no want of love; that these opposite tokens are but the ripples of controversy; that the common welfare, when it is seriously exposed, binds all together; that when the grave has set its sacred seal, no difference of judgment prevents the tribute of cordial esteem or reverence. But there is sometimes a fierceness in these contests, which, over the grave, seems softened only by remorse; an aversion which the common welfare, in the utmost hazards, may seem only so far to subdue, as inclination may bend to interest; a personal hostility which has no place in honourable and manly controversy; and a habit of public violence and private scandal, of seeking and seeing all occasions of reproach, of being easily provoked, of bearing nothing, believing nothing, hoping nothing, enduring nothing; which, any where else, would in a moment be named the opposite of charity. Certainly, all which is worthiest and purest among us shrinks from the dominion of this spirit. It is condemned by the venerable piety which still remains from a former generation; it is abhorred by the generous simplicity of youth; it is dreaded by those who pray anxiously in secret: it is scorned by those who act in independent rectitude; and the heart of the Church, still uninfected, withdraws from the touch and loathes the flatteries of this demon of discord; for, it is not ignorant of his devices. Still, it is needful that, one and all, peacemakers should be resolved not to be overborne by that loud, clamorous voice which is the chief strength of uncharitableness. Controversy will continue: men of right minds will often have strong opinions; but let the Christian feeling of the Church exact courtesy, kindness in word, forbearance and gentleness, towards all who can be supposed to love the Lord Jesus Christ; and let that bitterness which delights in strewing firebrands and arrows, be met precisely as we meet any other outrage on Christian morals.

For, be assured that if we nourish strife ; strife with them that are without, and with them that are within ; strife in the synod, in the diocese, in the parish, at the Missionary station ; strife through the press, and from the pulpit, and in the common relations of brotherly intercourse ; the heart that gives life to our Missionary endeavours will be consumed ; and we shall but transplant contention, and that but for a little while, beyond the Alleghanies or beyond the Atlantic.

One more danger must be named : because if not the Missionary heart, yet Missionary efforts, must dissolve before it like water. Mournfully is the word of God hindered among us, by a wide-spread sentiment of suspicion, a vague want of confidence, which, if it should never assume a distinct shape, yet is not the less powerful. There is an apprehension that, in the whole sphere of ecclesiastical, religious and beneficent operations, things are sometimes covered which should be known, and things sometimes so disclosed that the better side only shall appear ; that either opinions are secretly held which are not avowed, or opinions startlingly avowed which are not held ; that the affectation so often displayed in trifles may possibly extend higher than trifles ; that the most sacred feelings are sometimes addressed in appeals which have not emanated from those feelings ; that the holiest motives are sometimes expressed, where an earthly motive is quite sufficient, and really acts alone ; that, in the anxiety to satisfy and animate and extol, impressions are often created which are entirely favourable only because they are partly erroneous. Every such instance, real or suspected, performs its part in working the gradual diminution of an once perfect confidence. This cannot fail without causing the very results which will in vain be then ascribed to avarice, coldness or hostility. The feelings of Christian men are earnest. If they believe that you are speaking to them plainly of that which shall subserve the salvation of their brethren, their hearts and hands will answer : if they think that you are but uttering words of form and compliment, with deeds of form and compliment, if at all, will they reply. The exaggerated narrative ; the brilliant, unsustained prediction ; promises to the spiritual labourer, never to be fulfilled ; debts contracted without ability, or repudiated without shame ; long journies for the collection of monies which are first to be applied to the expense of the journies, and sometimes hardly suffice for this ; claims from a distance for conveniences which we lack at home, made

only because the claims cost little trouble, and may be successful ; fearful anticipations of bankruptcy which never arises, and, in the nature of things, never can arise ; uncertain schemes of individuals, unchecked or sanctioned by the graver wisdom of authority ; recommendations which receive a careless subscription, as a thing of course ; documents, not expressing the convictions of those whose signatures they bear ; pledges hastily given, and left unredeemed ; recklessness in expenditures ; the acceptance of donations for objects impossible or utterly inexpedient ; the failure to restore at once contributions, the object of which has become impracticable ; the concealment of embarrassments ; the consumption of endowments ; and all which cannot endure the eye of the world ; all, for the sake of Christianity in this land, should cease ; and Missionary operations should offer the leading example. Beginning here, and descending to every contract of every parish, and to every statement of every man, the Church should at least unite the directness of him whose yea is yea, and whose nay, nay ; the openness of true honour ; and the pecuniary accuracy of the high-minded man of business. The slightest suspicion of any thing less than the brightest sincerity, lays a cold hand on the Missionary heart, or compels it to seek new channels and instruments.

From pride, from narrowness of sympathy, from proselyting zeal, from indifference to results, from dissension and from insincerity, may the Spirit of power and of love and of a sound mind, be ever our defence ! Good-will to men is the bond, my brethren, which binds us together in these endeavours : we must seek no other : we must cherish this. Humbled, afflicted, bleeding under the chastening hand of God, the Church asks from those who guide its Missions, not vast sacrifices, nor any appearance of vast sacrifices ; but a serious, honest simplicity of purpose, directing all things straight towards one end, the salvation of our brethren. Around us, the wide world ; the irreligious portion of our countrymen ; the depressed Churches of the East ; the adherents of Mohammed ; the worshippers of idols ; and the brethren of St. Paul, his kinsmen according to the flesh ; all, consciously or unconsciously, are waiting for the Gospel. As it came from his lips and pen, dazzling, profound, wonderful, yet simple, manly, reasonable, adapted to all men in all climes, the tidings of that kingdom of God, which is not meat and drink, but righteousness and peace and joy in the Holy Ghost, so let it be sent and

spoken. So let it be sent and spoken by those who, like him, would esteem it a great gain to part with all, at least, but heaven, if thus their brethren might but be led to the gates of glory. At the grave of such an one, fathers and brethren, you assembled to-day. The admonitions of eternity gather close around you. It is a solemn thing to take the abandoned helm in the hour of the tempest. The vessel which you are to guide has a more precious burden than that of lives. You are to point it steadily to the everlasting shores. We are to lend you, and, I am sure, this congregation and the Church will lend, a glad and an honest aid ; for, we remember how fast we, too, are approaching either the whirlpool or the haven. With religious earnestness, with impenetrable truth, and in single-hearted love for every child of man, be all our works begun, continued, and ended ! For, even though the vessel could fail ; even though it were so broken with the violence of the waves, that, like the mariners with St. Paul, we could but escape safe to land, some " casting themselves into the sea, some on board, and some on broken pieces of the ship," yet one thing we should still bear, except we sank ; one thing is, before all others, from heaven, and goes with us to heaven, though all others be left behind—" CHARITY NEVER FAILETH."

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ERRATUM.—The name of the Rev. Mr. BURGESS, in the heading to the preceding Sermon, was inadvertently printed "ALEX. BURGESS." It should read, "By the Rev. GEORGE BURGESS, A. M., Rector of Christ Church, Hartford."



1

PROCEEDINGS  
OF THE  
BOARD OF MISSIONS.

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TENTH ANNUAL MEETING.

*New-York, June 18th, 1845.*

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," was held this day, in St. George's Church, at 5 o'clock P. M.

Present: The Rt. Rev. the Bishops of Delaware, Massachusetts, and Rhode Island; the Rev. Messrs. Anthon, Atkinson, Balch, Bedell, Boyd, Chapman, Cooke, Crocker, Cutler, Haight, Harris, Irving, Jarvis, Jones, McVickar, Mead, Ogilby, Robertson, Suddards, Wainwright, Woodbridge, and the Secretary; Messrs. Appleton, Cushman, Curtis, De Peyster, Gardiner, Huntington, Minturn, Morgan, Rogers, Sands, Stanford, Winston, and Woolley.

The Rt. Rev. the Bishop of Delaware, being the senior Bishop present, took the chair.

After prayer by the presiding officer, and the calling of the roll, it was, on motion of the Secretary,

Resolved, That the reading of the minutes of the last meeting be dispensed with.

On motion of the Rev. Mr. Haight, the Board proceeded, in compliance with the 3d Article of the Bye-Laws, to the appointment of a Secretary; and, on motion of the same, the Rev. Mr. Van Pelt was re-appointed.

The Secretary having requested the appointment of an Assistant Secretary, and nominated the Rev. J. Dixon Carder to that office, he was accordingly appointed.

On motion of the Secretary, it was

Resolved, That a special committee be appointed to examine, and report, whether any vacancies at present exist in this Board.

The Secretary and the Rev. Dr. Mc.Vickar were appointed the committee.

On motion of the Secretary, it was

Resolved, That at the service this evening, public notice be given of the administration of the Communion to-morrow morning, with the usual invitation thereto of all such as shall be religiously and devoutly disposed; and also that the collection at the offertory will be equally divided between the Domestic and Foreign Committees of the Board, unless any particular offering be specially designated as appropriated by the offerer to either department, or to any particular Mission in either.

On motion of the same, it was

Resolved, That when this Board adjourns, it will adjourn to attend divine service in St. Bartholomew's Church, at  $\frac{1}{4}$  before 8 o'clock, this evening, on occasion of the preaching of the Annual Sermon, and to meet in the place of the present meeting, to-morrow morning at 9 o'clock, for the purpose of attending service, and afterwards, for the transaction of business.

The Secretary stated that he had received information, to be communicated to the Board, that the Rt. Rev. the Bishop of New Jersey had been unexpectedly detained from the meeting, but would be present to-morrow morning.

The Rev. Dr. Anthon stated for the information of the Board, that the Rt. Rev. the Bishop of Vermont had arrived in the city, but being too much fatigued to attend the present meeting, would be present at the future sessions of the Board.

The Rev. Mr. Irving, the Secretary and General Agent of the Foreign Committee, reported that the Rev. S. H. Tyng, D. D., Rector of St. George's Church, N. Y., had been elected a member of that Committee, to fill the vacancy occasioned by the death of the Rev. James Milnor, D. D.; whereupon, on motion of the Rev. Mr. Cooke, it was

Resolved, That the election of the Rev. Dr. Tyng to be a member of the Foreign Committee, be approved by this Board.

The Rev. Mr. Harris, as Secretary and General Agent of the Domestic Committee, presented and read the Annual Report, (vide Appendix A,) of that body; which, on motion of the Rev. Dr. Mead, was referred to a special committee of five.

The Rt. Rev. the Bishop of Massachusetts, the Rev. Dr. Mead,

Rev. Mr. Suddards, and Messrs. Gardiner and Huntington, were appointed the committee.

The Rev. Mr. Irving, as Secretary and General Agent of the Foreign Committee, presented the Annual Report (vide Appendix B,) of that body; which, on motion of the Rev. Dr. Mead, was referred, without being read, to a special committee of five,—it being understood that it would be read to-morrow.

The Rt. Rev. the Bishop of Rhode Island, the Rev. Dr. Vinton, Rev. Mr. Atkinson, and Messrs. Sands and Appleton, were appointed the committee.

The Rev. Mr. Harris, on behalf of T. N. Stanford, Esq., Treasurer of the Domestic Committee, presented the Annual Report of that officer, duly audited, (vide Appendix C); which, on motion of the Rev. Mr. Haight, was referred to a special committee of three.

Messrs. Gardiner and Appleton, and the Rev. Dr. Crocker, were appointed the Committee.

The Rev. Mr. Irving, on behalf of Dr. J. Smyth Rogers, Treasurer of the Foreign Committee, presented the Annual Report of that officer, duly audited, (vide Appendix D); which, on motion of Mr. Huntington, was referred to a special committee of three.

Messrs. Gardiner, Sands, and Huntington, were appointed the committee.

The Rev. Mr. Irving presented and read the Annual Joint Report of the Secretaries and General Agents as Editors of the Spirit of Missions, on the condition of that periodical, (vide Appendix E); which, on motion of the Rev. Mr. Cooke, was ordered to be entered on the minutes of the Board.

The Secretary submitted the Annual Report of the Rt. Rev. the Missionary Bishop of the North-West, (vide Appendix F); which, having been read, was, on motion of the same, referred to the special committee to whom was referred the Annual Report of the Domestic Committee.

On motion, the Board adjourned.

*½ before 8 o'clock, P. M.*

The Board attended divine service. The Evening Prayer was read by the Rev. Mr. Balch, Rector of St. Bartholomew's Church, New York.

The Annual Sermon was preached by the Rev. Mr. Burgess, of Christ Church, Hartford, Connecticut, from the following text :—  
 “ For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.” Rom. ix., 3.

*June 19th, 9 o'clock, A. M.*

The Board met.

Morning Prayer was read by the Rev. George Woodbridge, Rector of Christ Church, Richmond, Virginia, assisted by the Rev. S. H. Tyng, D. D., Rector of St. George's Church, New York, who read the Lessons; the Ante-Communion service by the Rt. Rev. the Bishop of Delaware, assisted by the Rt. Rev. the Bishop of Rhode Island, who read the Epistle; the service for the Celebration of the Lord's Supper by the Rt. Rev. the Bishop of Delaware, who was assisted in the distribution of the elements by the Rt. Rev. the Bishop of Rhode Island.

The religious services having been concluded, the Board proceeded to business.

The following members were present: The Rt. Rev. the Bishops of Vermont, Delaware, Massachusetts, and Rhode Island; the Rev. Messrs. Anthon, Atkinson, Balch, Bedell, Boyd, Chapman, Cooke, Crocker, Cutler, Harris, Irving, Jarvis, Jones, Mead, Ogilby, Robertson, Suddards, Tyng, Vinton, Wainwright, Whitehouse, Woodbridge, and the Secretary; and Messrs. Appleton, Cushman, Curtis, De Peyster, Gardiner, Huntington, Minturn, Morgan, Rogers, Sands, Winston, and Woolley.

The Rt. Rev. the Bishop of Vermont, the senior Bishop present took the chair.

The roll having been called, the minutes of the last meeting were read and approved.

The Report of the Foreign Committee, in compliance with the understanding of yesterday, was recalled from the special committee to which it had been referred, and read by the Rev. Mr. Irving, Secretary and General Agent of the Foreign Committee, and then recommitted.

The Secretary submitted and read a letter from Mr. Elliot Cresson, of Philadelphia, in relation to the establishment of a Theological Institution at Bexley, on the Western Coast of Africa, whereupon, on motion of the Rev. Mr. Cooke, it was

Resolved, That the communication of Mr. Cresson be referred to the Foreign Committee.

The Secretary submitted and read the following communication from the Rev. N. Sayre Harris; which, on motion of Mr. Woolley, was laid upon the table for the present.

“ *New York, June 19th, 1845.*

The undersigned, Secretary of the Domestic Committee, respectfully resigns his appointment, to take effect August 1st, or as soon thereafter as a successor is ready to take charge of the office.

N. SAYRE HARRIS.

*Rev. P. Van Pelt, Secretary Board of Missions.*

The Rt. Rev. the Bishop of Massachusetts, as chairman of the special committee to whom was referred the report of the Domestic Committee, presented and read the following report:

The undersigned, to whom was referred the report of the Domestic Committee, respectfully report:

That, in regard to that part of the Report referred to them which relates to the spiritual wants of those two important portions of our population, the Germans and the Jews, they cannot refrain from expressing their cordial commendation of the interest manifested by the Committee, and of the measures which they have adopted.

The Germans, from their orderly habits and moral training, offer a remarkably promising field for Missionary labor; while, at the same time, from the large numbers in which they emigrate to these western shores, and scatter themselves over all parts of the land, they present a field not less wide than it is attractive. Peopled as this country continually is, by thousands from every land of the old world, it becomes our highest policy to provide for these settlers the means of grace, and thus to take the only certain method of rendering them sober and useful citizens. Let us give them the wholesome influence of the Gospel of Jesus Christ, and thereby prevent them from becoming, to their adopted home, a curse instead of a blessing.

The clergyman to whom the report refers as the Missionary to the descendants of Abraham, is personally known to several of the undersigned; and they can confidently commend him to the Board, as a person qualified for the discharge of this interesting and difficult work. As the subject of a Mission to the sons and daughters

of Israel has been for some time before our Church, and has been recommended to the zealous support of her members by two successive General Conventions, it is unnecessary for us to add our voice of approval to that which has been already so distinctly uttered. There is, however, one part of the plan of Missionary operations among this people, submitted by the Rev. Mr. Labagh to the Domestic Committee, and accompanying their Report, to which we beg leave to refer as highly judicious and wise; namely, that of procuring the means of erecting, as soon as practicable, an Episcopal Jewish Chapel in the city of New-York. The example afforded in this respect by the London Society for the Promotion of Christianity among the Jews, should not be lost upon us on this side of the Atlantic. We regard this measure as one of great importance, for bringing to bear upon the Hebrew people the salutary influences of the ministry of the Word; and believe that, without some suitable edifice of this kind, much of the benefit of this Mission will be unavoidably lost.

The undersigned have noticed with satisfaction that part of the report referred to them, which speaks of the salary affixed to the office of the Rt. Rev. the Missionary Bishop for the South-West. They are confident that the wise regard to economy thus manifested by the Domestic Committee will commend itself to the approbation of this Board.

We have examined with attention the statements which this Report makes in reference to the aggregate amount of contributions from the various Dioceses, as compared with that of the preceding year. While these statements show an increase in the sums thrown into the treasury, there appears to be a falling short in the case of some of the Dioceses. This diminution may be accounted for, however, without supposing a decline of interest on the part of those Dioceses in the Missionary cause. In the case of Alabama, for example, it has probably arisen from the fact, that its Bishop, having recently entered upon his extensive charge, has directed his attention principally to the relief of those pressing wants in his own portion of the vineyard, which must have forced themselves continually and painfully upon his observation. In the case of Massachusetts, which, according to the report, "has fallen so alarmingly and unexpectedly short," the undersigned have reason to know that the deficiency is susceptible of a satisfactory explanation. During the

preceding year, a legacy was paid into the hands of the Domestic Committee, amounting to a thousand dollars. There was, also, in that same year, a special and very extraordinary effort made in Boston to relieve the wants of the Domestic treasury, in consequence of an urgent appeal issuing from the Committee. And it must also be borne in mind, that the sum paid by Massachusetts into the treasury of the Foreign Committee has far exceeded that of the former year. We would also state, in further explanation, that this Diocese has been called upon, to an unprecedented extent, for aid in the important work of erecting new parish churches, and of relieving sanctuaries already built from a superincumbent weight of debt. They would take leave, on these grounds, to exculpate this branch of our household from the charge of so remarkable a dereliction of duty as would appear from the pages of the report; remarking, however, at the same time, that, were the Missionary heart beating with a more lively pulsation both there and elsewhere, the prospects of the Redeemer's cause in our fallen world would be more cheering than we find them to be.

The undersigned cannot help saying, that, notwithstanding an apparent increase in the aggregate of contributions to the Domestic funds, that increase is more apparent than real. There has been a diminution in the stream of supply through the quiet and ordinary channels of parochial contribution; the amount paid in during this year having been mainly caused by those urgent and special appeals which have been sent forth from one end of the country to the other to relieve a bankrupt treasury, and to furnish a band of missionaries with the common necessities of life. To our minds it presents itself as a grave question, whether this decay of zeal has not arisen from that change in the Missionary operations, whereby the laborers are no longer required to report their doings to the Committee by whom they are employed; and, consequently, have ceased to maintain their wonted place in the public interest and recollection. Those who are solicited for aid to the cause of Missions, must be put in full possession of what the Missionaries whom they sustain are doing, or they will not give liberally of their substance, and cannot reasonably be expected so to do. We are aware that there are many and plausible arguments on the other side of this question; but it does seem to us that, were the reports of the ministe-



rial laborers themselves spread before the public eye, the benefits accruing therefrom would be soon and generally manifested.

In the report of the Rt. Rev. Dr. Kemper, the undersigned perceive nothing that requires their special notice. As a document communicating information in regard to the vast field of his labors, it possesses great interest for all the friends of religion.

In conclusion, we beg leave to recommend to the Board the passage of the following resolutions :—

1. Resolved, That this Board highly approve the measures of the Committee in regard to the supply of the Germans in this country with the bread of life, and commend the subject to the prayers and liberal aid of the members of our Communion.

2. Resolved, That this Board view with great pleasure the incipient efforts of the Committee in behalf of God's ancient people, and solicit the assistance of the members of our Church towards erecting, in the city of New-York, an Episcopal Jewish Chapel.

3. Resolved, That this Board confirm the vote of \$1,500 per annum, with postage and travelling expenses, as the salary of the Missionary Bishop for Arkansas and Texas.

4. Resolved, That the Board of Missions, in view of the almost boundless wants of the Domestic Missionary field, commend it afresh to the prayers and the sympathies of our whole household of faith.

All which is respectfully submitted :

MANTON EASTBURN.  
WM. COOPER MEAD.  
WM. SUDDARDS,  
W. H. GARDINER.  
S. H. HUNTINGTON.

On motion of the Bishop of Rhode Island, the first resolution contained in the report was adopted as follows :

Resolved, That the Board highly approve the measures of the Committee, in regard to the supply of the Germans in this country with the bread of life ; and commend the subject to the prayers and liberality of the members of our Communion.

On motion of the Rev. Dr. Jarvis, the second resolution reported by the committee, was adopted as follows :

Resolved, That this Board view with great pleasure the incipient

efforts of the Committee in behalf of God's ancient people ; and solicit the assistance of the members of our Church towards erecting in the city of New York an Episcopal Jewish Chapel.

Mr. Gardiner moved the adoption of the third resolution reported by the Committee.

The Rev. Dr. Tyng moved to amend the resolution, by adding the words, " and that the same allowances for salary, postage and travelling expenses be hereafter made to the Missionary Bishop in the North-West."

The Rt. Rev. the Bishop of Rhode Island moved the following as a substitute for the resolution and amendment :

Resolved, That the Missionary Bishop of Arkansas and Texas be placed upon the same footing with respect to salary as the Missionary Bishop in the North-West.

On motion of the Rev. Mr. Harris, it was

Resolved, That the resolution before the Board be postponed, for the purpose of introducing a general resolution touching the salaries of Domestic Missionary Bishops.

The Rev. Mr. Harris thereupon moved the following resolution :

Resolved, That the salaries of the Domestic Missionary Bishops henceforth be \$1500, their travelling expenses and postages being paid by the Board.

The ayes and noes being called for, were as follows :

Ayes—The Rt. Rev. Bishops of Vermont and Massachusetts ; the Rev. Messrs. Atkinson, Balch, Cooke, Crocker, Cutler, Harris, Jones, Mead, Suddards, Tyng, Van Pelt, Vinton, and Woodbridge ; Messrs. Appleton, De Peyster, Gardiner, Huntington, Morgan, Rogers, Sands, Winston, and Woolley—24.

Noes—The Rt. Rev. the Bishops of Delaware and Rhode Island ; the Rev. Messrs. Anthon, Bedell, Boyd, Jarvis, Ogilby, Robertson, and Wainwright—9.

So the resolution was adopted.

On motion of the Rev. Dr. Mead, the fourth resolution contained in the report was adopted, as follows :

Resolved, That the Board of Missions, in view of the almost boundless wants of the Domestic Missionary field, commend it afresh to the prayers and sympathy of our household of faith.

On motion of the Rev. Dr. Tyng, it was

Resolved, That the Domestic Committee be requested to consider

the expediency of appointing Old Town, on the Penobscot river, in Maine, as a Missionary station.

The Rt. Rev. the Bishop of Massachusetts moved, that when this Board adjourns, it will adjourn to attend the Missionary meeting to be held at the Church of the Ascension, this evening, and to meet in this place at 9 o'clock to-morrow morning, for the transaction of business.

The Rt. Rev. the Bishop of Rhode Island moved to amend this resolution, as follows :

Resolved, That when the Board adjourns, it will adjourn to meet in this place this afternoon at 5 o'clock. Which was carried.

The Board adjourned.

*5 o'clock, P. M.*

The Board met.

Present: The Rt. Rev. the Bishops of Vermont, Delaware and Rhode Island ; Rev. Messrs. Anthon, Atkinson, Balch, Bedell, Boyd, Cutler, Haight, Harris, Irving, Jarvis, Jones, Mead, Ogilby, Robertson, Suddards, Tyng, Wainwright, Whitehouse, Woodbridge, and the Secretary ; Messrs. Curtis, De Peyster, Gardiner, Huntington, Morgan, Rogers, Sands, Winston, and Woolley.

No Bishop being present at the opening of the meeting, the Rev. Dr. Jarvis was, on motion, called to the chair.

On motion of the Rev. Dr. Tyng, the calling of the roll was dispensed with.

The minutes of the last meeting were read and approved.

The Rev. Mr. Balch offered the following resolution :

Resolved, That in the event of the annexation of Texas to the United States during the ensuing year, the Foreign Committee be charged with the care of the Church Mission in that country until the next annual meeting of this Board.

Mr. Winston moved to amend the foregoing, by striking out the words "until the next meeting of the Board," and inserting, in lieu thereof, the words, "to the first of January next."

On motion of the Rev. Dr. Mead, it was

Resolved, That the resolution and amendment be indefinitely postponed.

Mr. Gardiner, as chairman of the committee to whom was re-

ferred the Foreign Treasurer's report, presented and read the following report :

The Committee to whom was referred the account of the Treasurer of the Foreign Committee, find that the same has been duly examined and certified to be correct, and therefore recommend that it be received, and entered on the journal of this Board.

(Signed),

R. H. GARDINER,  
S. H. HUNTINGTON,  
J. SANDS.

Mr. Gardiner, on behalf of the Chairman of the Committee to whom was referred the Domestic Treasurer's report, presented and read the following report :

The Committee to whom was referred the account of the Treasurer of the Domestic Committee, find that the same has been duly examined and certified to be correct, and recommend that it be received and entered on the journal of this Board.

(Signed)

WM. APPLETON,  
R. H. GARDINER,  
N. B. CROCKER.

On motion, it was

Resolved, That the recommendation included in each of the above reports be complied with.

On motion of the Rev. Mr. Irving, it was

Resolved, That the Committee appointed to consider and report on the propriety of procuring an Act of Incorporation, be continued, and that a member be appointed thereon, to fill the vacancy occasioned by the death of the Rev. Dr. Milnor.

The Rev. Dr. Tyng was appointed.

On motion of Dr. Rogers, it was

Resolved, That the Committee have power to apply for an Act of Incorporation, whenever they may deem it expedient.

The Rt. Rev. the Bishop of Rhode Island, as Chairman of the Committee to whom was referred the Annual Report of the Foreign Committee, presented and read the following report :

The Committee, to whom was referred the Annual Report of the Committee of Foreign Missions, find little in that document which requires action on the part of the Board at its present session. The

drapery of woe in which the church where we are now assembled is arrayed, is in harmony with those feelings of pious but submissive sorrow which will mingle themselves with our deliberations and acts on the present occasion. We needed not, however, these outward tokens of mourning to remind us that one who was loved as a brother, and venerated as a father; one who was wise in counsel, and energetic in action; one who was prompt in the suggestion, and diligent in the execution, of measures adapted to the wide extension of the blessed Gospel of Christ—is no longer here to excite our zeal and inspire our efforts, by his ever ready and valuable co-operation in this work of faith and labour of love. The early and steadfast friend of the cause of Missions in our Church,—who watched over its infancy, nurtured its growth, and rejoiced in its approaching maturity;—the zealous, devoted, faithful Dr. Milnor is no more an inhabitant of this world. But we are permitted to believe that, in the world where we trust he has been received,—he still participates with us in “the communion of saints;” and that this holy cause, to which he was so devoted upon earth, still enjoys the benefit of his sympathy and prayers. While we drop the tear of fraternal affection over his grave, may we be incited to be imitators of him as he was of Christ, until we also shall have finished our course and received our crown!

The history of the Board during the ten years which have elapsed since the change of its organization from that of an irresponsible instrument of voluntary subscribers into the regular organ of the entire Church, has proved the wisdom of the principles then adopted and avowed by the General Convention. The increase of interest in the work on the part of our clergy and people, and the gradual but sure extension of the work itself, have been such as to awaken our gratitude, although they may have fallen short of our desires and expectations. The results of the year past—embracing an increase of contributions to the amount of \$7000 over those of the preceding year—the enlargement of the number of Missionaries—the election and consecration of Missionary Bishops for China and Turkey, and the extension of Episcopal supervision and services to our feeble Missions in Texas—together with the determination to make our principles and practice agree in this important particular, in the future conduct of our Missionary work, afford special grounds of mutual congratulation to the friends of

Episcopal Missions, and of devout thanksgiving to Almighty God.

Your Committee, however, are of opinion, that these encouraging facts, instead of producing self-complacency, and leading to a remission of effort, under the vain hope, that the Missionary zeal of the Church has risen to its proper standard, and that she is discharging her full amount of duty to a perishing world, should serve only to call for the more vigorous energy and unreserved consecration in this best of causes. We may learn from the experience of the past, what *may be* accomplished, when the principles which have hitherto operated to a limited extent, shall be more extensively diffused, and exert their power upon the whole body of our communion. There are, however, in the midst of the grounds of congratulation, calls to regret and humiliation. Among these may be enumerated a diminution of the number of beneficiaries in the schools connected with the African Mission, owing to the failure of support, pledged, chiefly, by our Sunday Schools at home—the failure to obtain the offers of service on the part of young clergymen, to act as Missionaries in China, although three thousand dollars, for the support of three unmarried Missionaries for three years, have been pledged, and in part paid into the treasury. In conclusion, the Committee would reiterate the commendations which the Board has, in former years, pronounced upon the plan of systematic charity, and express the earnest hope, that it may, ere long, be universally adopted in all our dioceses and parishes; and above all, they would urge upon all orders and estates of men in God's holy Church, the importance of increased importunity and fervency in prayer for those gracious influences of the Holy Spirit,—without which we cannot reasonably expect any increase in the number of devoted Missionaries, or for any success upon the labors of those already in the field.

The Committee recommend, for the adoption of the Board, the following resolutions:

1. Whereas, it has pleased Almighty God, since the last meeting of this Board, to remove from the scene of his earthly labours the late Rev. JAMES MILNOR, D. D.—therefore,

Resolved, That while we bow with humble submission to the will of Divine Providence, in this affliction, we desire to record upon our minutes, our warm veneration for the character and me-

mory of our departed brother, and our devout thanks to the Giver of all good for the great benefit which has resulted to the cause of Christian Missions, from the fervent zeal, enlarged benevolence, and untiring devotion with which our departed brother, through the grace of God working in him, discharged his duties, whether as Secretary and General Agent, as a member of the Foreign Committee, or as a co-worker with us in the deliberations and acts of this Board.

2. Resolved, That the operations of this Board in the Foreign department be again earnestly recommended as deserving the continued confidence of the Church, and entitled to the liberal support of all her members, and their fervent prayers to Almighty God for his abundant blessing.

J. P. K. HENSHAW,  
ALEX. H. VINTON,  
THOMAS ATKINSON,  
WM. APPLETON,  
J. SANDS.

On motion of the Rev. Dr. Tyng, the first resolution contained in the report was adopted.

On motion of Mr. Gardiner, the second resolution contained in the report was also adopted.

On motion of the Rev. Dr. Tyng, it was

Resolved, That the communication from the Rev. Mr. Harris, laid on the table this morning, be taken up.

On motion of the Rev. Mr. Jones, it was

Resolved, That the resignation of the Rev. Mr. Harris, as Secretary and General Agent of the Domestic Committee, be accepted.

The Rev. Mr. Jones moved, that in future the salary of the Secretary and General Agent of the Domestic Committee be \$1500 per annum.

The Rev. Mr. Harris moved the following as a substitute :

Resolved, That the salary of the Secretary and General Agent of the Domestic Committee be \$500 per annum; and that when an agent or agents be found necessary, they be employed by the Committee.

Resolved, That the salary of the Clerk doing the duty of Assistant to the Secretary and General Agent of the Domestic Committee,

and also of Assistant to the Treasurer of that Committee, be \$750 per annum.

Pending the consideration of the substitute, it was, on motion of Dr. Rogers,

Resolved, That when this Board adjourns, it will adjourn to attend the Missionary meeting to be held in the Church of the Ascension, this evening, and to meet in the place of the present meeting to-morrow morning at 9 o'clock, for the transaction of business.

On motion, the Board adjourned.

*¼ before 8 o'clock, P. M.*

The Board attended the Missionary meeting at the Church of the Ascension.

The Rt. Rev. the Bishop of Rhode Island opened the meeting with appropriate Collects from the Liturgy; after which, addresses were delivered by the Rev. Isaac P. Labagh, Rev. Francis Vinton, the Rev. A. H. Vinton, D.D., Rev. Dr. Tyng, and the Rt. Rev. the Bishop of Massachusetts.

The Rt. Rev. the Bishop of Delaware closed the meeting with prayer.

*June 20th, 9 o'clock, A. M.*

The Board met.

Present: The Right Rev. the Bishops of Vermont, Delaware, Massachusetts, and Rhode Island; the Rev. Messrs. Anthon, Atkinson, Balch, Bedell, Boyd, Haight, Harris, Irving, Jarvis, Jones Mead, Robertson, Wainwright, Whitehouse, Woodbridge, and the Secretary; Messrs. Cushman, Curtis, De Peyster, Gardiner, Huntington, Minturn, Morgan, Rogers, Sands, Winston, Wolfe, and Woolley.

The Bishop of Delaware, being the senior Bishop present at the opening of the meeting, presided, and conducted the devotional exercises.

On motion of the Secretary, the calling of the roll was dispensed with.

The minutes of the last meeting were read and approved.

On motion of the Secretary, it was

Resolved, That another member be added to the Committee ap-



pointed to examine and report whether any vacancies at present exist in the Board.

The Rev. Mr. Boyd was appointed.

The following resolutions, submitted by Mr. Gardiner, were adopted :

Resolved, That the proceedings of this Board, attested by its Secretary, be referred to the two Committees for publication.

Resolved, That the proceedings of the Board be printed in the "Spirit of Missions," and that 250 copies be printed from the same types, as a separate pamphlet, with the usual title-page prefixed.

Resolved, That the reports of the Treasurers be printed with the proceedings of the Board.

Resolved, That the Secretaries of the two Committees be authorized to draw at their discretion on the Domestic and Foreign Funds, in equal parts, for the incidental expenses attending the present meeting of the Board.

On motion of Mr. Gardiner, it was

Resolved, That the Committee on the Missionary Library be continued.

On motion of the same, it was

Resolved, That the next Annual Meeting of this Board be held at St. George's Church, in the city of New-York, in the month of June, 1846, at 9 o'clock, A. M. of the Tuesday next preceding the commencement of the General Theological Seminary.

On motion of the same, it was

Resolved, That the time of administering the Holy Communion be changed from the second day of the meeting of the Board to the first.

On motion of the Rev. Dr. Mead, it was

Resolved, That the travelling expenses of the Assistant Secretary be paid.

The Rev. Mr. Haight moved the following resolution :

Resolved, That in accepting the resignation of the Rev. N. Sayre Harris, as Secretary and General Agent of the Domestic Committee, the Board bear witness to the zeal, energy, and fidelity with which he has discharged the duties of that office for three years, and tender to him their hearty thanks for his laborious and successful exertions in behalf of the important department of Domestic Missions.

Whereupon, the Rev. Mr. Harris, Secretary of the Domestic Committee, offered the following as a substitute, which was *unanimously* adopted, viz :

Resolved, That, on general principles, it is inexpedient to pass votes of thanks to the officers of this Board for having performed their duty.

On motion of Mr. Gardiner, it was

Resolved, To take up the business under consideration at the adjournment last evening—being the substitute offered by the Rev. Mr. Harris for the Rev. Mr. Jones' resolution on the salary of the Domestic Secretary and General Agent.

The Rev. Mr. Haight called for a division of the question.

The vote being taken on the first resolution of the substitute, it was negatived.

The vote being then taken on the second resolution of the substitute, it was adopted as follows :

Resolved, That the salary of the Clerk doing the duty of Assistant to the Domestic Secretary and General Agent, and also of Assistant to the Domestic Treasurer, be \$750 per annum.

The question of the salary of the Domestic Secretary and General Agent then recurring on the resolution of the Rev. Mr. Jones, the Rev. Mr. Balch moved to amend the resolution, by striking out \$1500, and inserting \$2,000.

On motion of the Rev. Mr. Balch, the subject of the salary of the Domestic Secretary was laid upon the table.

The Rev. Mr. Balch moved the following resolution :

Resolved, That hereafter the Missionaries of the Board transmit to the Central office duplicates of their correspondence with the Bishops, for the purpose of securing more information of a Missionary character.

On motion of Dr. Rogers, this resolution was laid upon the table.

On motion of Mr. Minturn, it was

Resolved, That the first resolution of Mr. Harris' substitute, touching the salary of the Domestic Secretary and General Agent, be re-considered.

The vote being then taken on the resolution, it was adopted, as follows :

Resolved, That the salary of the Domestic Secretary and Gene-

ral Agent be \$500 per annum, and that when an agent or agents are found necessary, they be employed by the Committee.

On motion of the Rev. Dr. Mead, it was

Resolved, That a committee be appointed to nominate a Secretary and General Agent for the Domestic Committee.

The Rev. Mr. Atkinson and Mr. Gardiner were appointed.

On motion of the Rev. Mr. Balch, his resolution touching the correspondence of Missionaries, was called up.

On motion of the Rev. Dr. Anthon, it was laid on the table until the next meeting of the Board.

The Secretary, as chairman of the committee on vacancies, reported that the committee believed there were no vacancies at present existing in the Board.

On motion of the Rev. Mr. Balch, it was

Resolved, That this Board regard with undiminished confidence and interest, the project of establishing an Indian Diocese, and commend it again to the prayers and contributions of the Church.

The Rev. Mr. Atkinson, as chairman of the committee to nominate a Secretary and General Agent for the Domestic Committee, reported that they had agreed to nominate the Rev. N. S. Harris; whereupon Mr. Harris was appointed.

On motion of the Rev. Dr. Mead, it was

Resolved. That after uniting in suitable devotions, the Board adjourn.

The Board then united in singing the 104th hymn, and in prayer, offered by the Bishop of Delaware.

The Board adjourned *sine die*.

Attest,

P. VAN PELT,  
*Secretary.*

# The Spirit of Missions ;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

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PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. X.]

AUGUST, 1845.

[No. 8.

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## APPENDICES.

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[ A. ]

### TENTH ANNUAL REPORT OF THE COMMITTEE OF DOMESTIC MISSIONS.

The review of the past year forces upon the Committee the painful conviction, that the Domestic Missions of the Church do not receive the fostering care, a field so extensive, so full of promise and so important, may reasonably claim.

In a prosperous state of the country, our Foreign Missions expanding, and, so far as we learn, other Missionary bodies cheered by increased means, those furnished the Committee have not enabled them to advance or even to meet, except tardily and partially, the demands of existing stations.

Forty-one appointments have been made since the Ninth Annual Meeting, of which thirty-two are new Missionaries, sixteen have resigned, and one died.

Three bishops, one hundred and four presbyters and deacons, and three laymen, are at this moment in the pay of this department of the Society.

#### FUNDS.

The following statement of particulars, in the form heretofore adopted, is submitted.

\$498 16 are known to have been derived from Sunday Schools.

The Treasurer's Report shows the amount paid to the Dioceses respectively.

DIOCESES.	Whole number of Churches in 1844.	Churches contributing in 1844.	Churches contributing in 1845.	1844.		1845.	
				Dolla.	cts.	Dolla.	cts.
Maine.....	7	2	4	138	27	117	27
New-Hampshire.....	12	2	9	61	00	217	06
Vermont.....	33	9	9	188	25	194	65
Massachusetts.....	49	33	23	3035	06	997	21
Rhode Island.....	22	9	13	396	59	462	55
Connecticut.....	97	40	55	1957	19	2149	74
New-York.....	164	50	86	5758	92	7358	76
Western New-York.....	116	37	46	1068	00	1150	46
New-Jersey.....	45	27	31	685	05	927	59
Pennsylvania.....	116	38	53	2026	67	2836	72
Delaware.....	17	8	11	217	09	404	27
Maryland.....	96	46	53	2256	21	2129	68
Virginia.....	95	35	44	813	39	1572	77
North Carolina.....	48	5	6	179	50	352	83
South Carolina.....	45	31	30	3258	37	3712	44
Georgia.....	16	6	5	332	50	431	19
Florida.....	9	3	4	61	75	128	00
Ohio.....	78	18	23	348	43	504	74
Michigan.....	25	15	8	481	51	280	43
Indiana.....	11	7	5	121	30	82	69
Wisconsin.....	7	6	2	61	81	40	11
Illinois.....	17	9	7	135	22	151	59
Missouri.....	2	3	2	158	41	201	77
Kentucky.....	17	14	8	493	82	355	07
Tennessee.....	13	4	5	21	61	81	29
Alabama.....	20	5	4	*1373	15	180	50
Mississippi.....	10	6	5	276	32	157	94
Louisiana.....	6	3	4	362	00	160	95
Arkansas.....	3	1	1	19	75	25	24
Miscellaneous.....	....	....	....	526	05	2167	17
	1186	472	556	26347	14	27365	51

\* Contributions of two years.

NOTE.—Taking the above statement as the basis of the Committee's prospective calculations for the coming year, the following results appear: That most of the contributing and not receiving dioceses, have given more in the year ending June 15, 1845, than in the year previous, viz: Vermont, Rhode Island, Connecticut, New York, Western New York, New Jersey, Pennsylvania, Virginia, and South Carolina. Massachusetts and Maryland have given less during the latter period. That most of the receiving dioceses have given less during the same period. Maine, Michigan, Indiana, Wisconsin, Ken-

## LEGACIES.

Mrs. Ann Sheldon, late of Troy, N. Y.....	\$300 00
Mrs. Hannah H. Wheeler, late of Grafton, Mass.....	100 00
Mrs. Mary Wells, Canandaigua, W. N. Y.....	5 00
Fifth and last instalment of the legacy of the late S. Williams, of Orange, N. J.....	100 00
Miss Sarah Hutchins, late of Philadelphia.....	1000 00

## LIABILITIES.

State of the Treasury on the 15th June :—

Balance due the Treasurer.....	\$1,813 59
Due to Missionaries for 2½ months' salary, say.....	6,700 00
For the coming 9½ months.....	25,300 00
	<hr/>
	\$33,813 59

Or, at the present scale of appropriation, there may be re-  
quired for the coming 9½ months.....

	10,000 00
	<hr/>

Making.....\$43,813 59

## ACTS OF THE COMMITTEE.

The course marked out for the Committee in times past, has been followed by them this year also. They have looked "to the Bishops especially, and through them to the Clergy of their respective Dioceses, to call forth regularly and systematically the resources of the Church." The amount of indebtedness accruing at the Triennial Meeting of the Board, in October last, was submitted by the Secretary to the Western Bishops, then assembled in Philadelphia, by whom the claims of their Dioceses were submitted to the Church at a recess of the General Convention. An address of these Bishops, endorsed by their Eastern brethren, recommending a collection for Domestic Missions on the twenty-fifth Sunday after Trinity, was sent out, and resulted in securing for our Treasury the sum asked for.

The presence of the Bishops in New-York, at the close of the year, was improved by the Committee in examining and discussing various plans

tucky, Alabama, Mississippi, Louisiana.—North Carolina, Georgia, Florida, Ohio, Illinois, Missouri, Tennessee, and Arkansas, have given more.

That the greatest deficiency is in Massachusetts and Alabama, the former having given \$2087 85, and the latter \$410 65, less than in the preceding twelve months. And the deficiency in Massachusetts alone being about the sum necessary to restore the balance to our treasury.

The Secretary brought this matter to the notice of the Church in Massachusetts, at its late Convention, and from the intrinsic force of the statement, seconded, as it was, by the faithful and earnest appeal of the Bishop of that diocese, the hope is indulged, that the deficiency will be made up. When the contributions from a diocese in one year fall so alarmingly short of those of the preceding, the Committee are left without any scale by which to graduate their expenditures.

for securing a regular and adequate supply of funds. As a result, an address to the Church was sent forth, exhibiting the present wants of the Domestic field, the permanent claims of Christian Missions at home and abroad, and urging Sunday offerings.\* The Secretary was instructed to devote his time, as far as practicable, to personal intercourse with the Clergy on the subject of stated liberal contributions to Domestic Missions. To some extent he has done so.

With a view of promoting the benevolent design of the Church in passing Canon 6 of '44, the Treasurer was directed to open a separate account of contributions, to be denominated the Fund for the Religious Improvement of the Coloured Population in our country, and especially in the Southern and South-Western States; the Committee intending, when sufficient funds were contributed, or pledges made, to justify a distribution of the same, to notify the Bishops concerned of the sums which may be, if desired, appropriated for this specific object.

Believing that Missions among our red brethren could not be prosecuted advantageously while the present system of trade and intercourse with them prevails, the Committee instructed the Secretary to make proper representations on the subject at the seat of Government. This has been done, and the whole matter placed in a train which may lead to beneficial results.

Between the Annual Meeting of '44 and the late Triennial Meeting of the Board, to which he reported, the Secretary occupied himself in soliciting contributions to the Indian Bishopric. No advances have since been made in it. The sum contributed by the Rev. E. M. P. Wells, about \$1,400, is in the hands of the Foreign Committee, and will be sent by them to our Treasurer, as the Board resolved it should be.

Pursuant to the authority vested in the Committee, the salary of the Missionary Bishop in the South-West was fixed at \$1500, two-thirds of which is paid by this Committee.

#### CONDITION OF THE MISSIONS.

The June number of the Spirit of Missions embodies the latest returns from our *Western Stations*, which, with the tabular view herewith presented, (Appendix Aa,) a statement of appointments and resignations during the year (Ab,) and a list of the Missionaries now in service, and the stations they occupy, June 15th, (Ac,) will enable the Board to form its own judgment of the state of this department.

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\* They united, also, in the Domestic Committee, in recommending the third Sundays in April and October as seasons of stated collection, (*where Sunday offerings were not made*;) and in requesting the minister of each parish, on such occasions, to preach a sermon, or read a discourse or address, on the subject.

It is not deemed necessary to recapitulate the action of the Church hitherto on the subject of a Mission to the Jews resident among us. The services of a clergyman of our Church have been secured to commence such a Mission, and assurances of aid to some extent given by Rectors of parishes. The Missionary has been requested to submit his plan of operations, (Ad,) which is referred to the Board for full and final action.

At the instance of the Secretary, a further communication has been made to the Committee on the spiritual condition of German residents, which is herewith submitted, (Ae.)

By order,

N. SAYRE HARRIS,  
*Secretary, &c.*

*New York, June 18, 1845.*



## [ B. ]

## TENTH ANNUAL REPORT OF THE FOREIGN COMMITTEE.

The Foreign Committee, in presenting their *tenth* Annual Report to the Board of Missions, desire to record the expression of their devout thanks to Almighty God, for the many favours which he has vouchsafed to them during the past year. In the extension of their Missionary operations, the favourable aspect of the stations already established, the enlarged contributions to their Treasury, and the increasing interest manifested in Foreign Missions by the Church at home, they perceive evidences of the continued blessing of Heaven, which call at the same time for grateful acknowledgment, and for more faithful labours.

Yet, while mindful of these great mercies, the Committee may be permitted to express their sense of the great loss which they have sustained in the removal, by death, on the 8th April last, of their late venerable senior member, the Rev. JAMES MILNOR, D. D., Rector of St. George's Church, New-York.

The decease of this greatly beloved and eminently useful servant of Christ has been peculiarly felt by the Foreign Committee; and his loss is a severe one to the Missionary interests of the Church. To him, under God, more than to any other individual, is the Church indebted for its awaking to its solemn obligations to seek, through Missionary labours, the salvation of the heathen. Her earliest Foreign Missions engaged his earnest co-operation, and among her first missionaries to other lands, were communicants of his own parish.

At the period of the Missionary organization of 1835, very little concern was felt among us for the extension of the Gospel to the heathen; its obligations were for the most part forgotten; and where direct opposition was not encountered, indifference was the most favourable reception with which efforts to enforce these obligations were met. Very peculiar qualifications were consequently needed by him who should be selected for the early guidance of the Foreign department of the new Society; and these qualifications were most happily combined in the venerable subject of these remarks. His comprehensive views, his excellent judgment, his great candour, his sound practical wisdom, were admirably adapted for devising plans of operations for the evangelization of the world. As Secretary, he arranged the business details of the office with so much system and completeness, that the experience of succeeding years has found nothing in them requiring

alteration or suggesting improvement; and as General Agent, his success in exciting interest and imparting a Missionary spirit where before all was apathy, was as remarkable as the patience and cheerfulness he evinced under the fatigues to which, at an advanced age, the agency exposed him.

When relieved from the direct management of the affairs of the Foreign Committee as Secretary and General Agent, his interest in their proceedings never flagged. He ever continued, when his health would permit, a most constant attendant upon all their meetings, where his wise and judicious counsels were listened to with the deference they richly merited; and in repeated public addresses, both in his own parish and in other places, as opportunity offered, has he sought to excite an interest in behalf of those who are either immersed in the darkness of heathenism, or blinded by the miserable superstitions of a corrupt Christianity.

Nor was he removed from a participation in these Missionary labours until he was permitted to see the Foreign Committee, which had been organized under his guidance, surmounting early difficulties, conciliating opposition, removing distrust, and steadily advancing in friends, in resources, and in varied usefulness. It is the earnest desire and prayer of those who are left to carry on this work, that they may have grace to follow his steps, and to devote themselves to the extension of Christ's blessed Gospel, with the zeal, and diligence, and faith, and wisdom, that characterized the agency of this faithful servant of God!

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#### CONSECRATION OF FOREIGN MISSIONARY BISHOPS.

One of the most important events during the last Missionary year, has been the consecration of Bishops for the Foreign field, which took place on the 26th October last, at the city of Philadelphia. On this occasion, the Rev. William J. Boone, M. D., was consecrated Foreign Missionary Bishop, to exercise Episcopal functions at Amoy, and other parts of the Chinese empire, as the Board of Missions may hereafter designate; and the Rev. Horatio Southgate, a Foreign Missionary Bishop, to exercise Episcopal functions as a Bishop of the Protestant Episcopal Church, to the dominions and dependencies of the Sultan of Turkey. At the same time, the Rev. George W. Freeman, D. D., was consecrated Domestic Missionary Bishop for the Diocese of Arkansas, to exercise Episcopal supervision at the Foreign Missionary stations in the Republic of Texas. Bishops Boone and Southgate have since departed for their several fields of labour; and Bishop Freeman has made a visitation to the Churches in

Texas. The Committee greatly regret that the Rev. Mr. Glennie, of South Carolina, who had been elected Foreign Missionary Bishop to Western Africa, has declined the appointment. In no one of our Foreign stations is a Bishop more urgently needed than in this, which must now be left unsupplied until the Convention of 1847.

By this solemn act of consecrating Foreign Missionary Bishops, the Church has, in the most emphatic manner possible, ratified and confirmed the pledge given in 1835, that it would thenceforth assume the Missionary work previously sustained by individual and voluntary effort, and bring its united energies to bear upon its appropriate duties throughout the spiritual desolation of the whole world.

The Committee proceed to offer a condensed view of their acts, and also of the state of the Missions under their charge during the last year; referring the Board, as usual, for details, to the Monthly Missionary Journal of the Church, "THE SPIRIT OF MISSIONS."

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FUNDS.

Balance of cash on hand June 15th, 1844, including a deposit of \$5000 in the Life & Trust Co. to meet special appropriations) . . .	\$7,588 35
Receipts during the past year, . . . . .	38,514 47
	\$46,102 82
Expenditures during the past year, . . . . .	\$43,728 19
	\$2,374 63

The receipts of the Foreign Committee continue to increase; the contributions of the last year exceeding those of any former year. The special collection made throughout the Church in November last, for the DOMESTIC Committee, which yielded that branch of our Missions about \$10,000, for a season interfered with the receipts of the Foreign Treasury; but since that period contributions have again flowed in with liberality, and the Committee are cheered by this evidence of a growing interest in our Foreign Missionary enterprises, and of confidence in their management. Nevertheless, although encouraged by the past, they feel bound to assure the Board of Missions, and through them to make known to the Church, that a greatly enlarged scale of Christian beneficence must, from this year forward, be adopted by its members, in order to sustain the expenditures which the acts of the Church and the instructions of the Board have sanctioned.

It should be remembered, moreover, that the favourable condition of the

Treasury during the past year has been in some degree owing to the interest immediately excited by the discourses and visits of several of our Foreign Missionaries, who have been awaiting opportunities to embark for their stations; an agency, which, however acceptable to the Church, and effective in its results, cannot be, to any great extent, employed hereafter. The Committee must rely upon the steady contributions of the many congregations of our Communion for the maintenance and advancement of our Missions abroad. There is abundance of ability in the Church to meet these wants: and to the Church, after all the experience of the past, the Committee feel encouraged now confidently to look for the means necessary to carry on all their operations.

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### WESTERN AFRICA.

#### CAPE PALMAS.

*Established March, 1836.*

Rev. T. S. Savage, Rev. J. Payne, Rev. S. Hazlehurst, Rev. E. W. Hening, Dr. Perkins, Mr. Appleby, Mrs. Savage, Mrs. Payne, Mrs. Hening, Mrs. Perkins, Mrs. Appleby, Mrs. Patch, and several native Teachers.

The last Annual Report made mention of the departure of several additional Missionaries and Teachers for this station in May, 1844, consisting of the Rev. Mr. Hening, Mrs. Hening, Mrs. Patch, and Miss Rutherford, together with the Rev. Dr. Savage, who was returning from a visit to this country. They arrived out in August last. In December, 1844, Dr. George A. Perkins and Mr. M. Appleby, with Mrs. Perkins and Mrs. Appleby, sailed for Cape Palmas, which they reached safely in February of the present year. Up to the latest dates, which are as recent as the 18th April, every member of the Mission was in the enjoyment of excellent health; a blessing for which, considering the nature of the climate, we cannot be too grateful.

The Rev. Joshua Smith and the Rev. Samuel Hazlehurst arrived in the United States from Cape Palmas, in November last; the former having been absent five, and the latter two, years. The debilitating effects of the climate had greatly prostrated Mr. Smith; and an attack of illness of the most threatening character, to which Mr. Hazlehurst was subjected in July last, made it, in the judgment of all the Missionaries at that station, a matter of imperative necessity that both of these clergymen should return home for a season. The health of the Rev. Mr. Smith has been in some degree improved by his residence in this country, although not sufficiently so to justify the Committee in sanctioning his wishes to renew his Missionary labours at that station. It is hoped that the change of cli-

mate may soon restore the health of one who has served the Church long and faithfully ; and who has possessed, uninterruptedly, the respect and affection of the Committee.

The Rev. Mr. Hazlehurst has been much benefitted by his visit. He has passed the winter principally at the south, and has availed himself of opportunities kindly afforded him by the Rectors of parishes, to make known the condition and prospects of his Mission to the Church at home. His time has thus been most profitably employed ; and he hopes to return to the scene of his former labours in the ensuing autumn, with assurances of an increased interest in his Mission on the part of the southern portion of the Church, and of large special and annual pledges for its support.

The Rev. Dr. Savage having been united in marriage to Miss Rutherford of the same Mission in December last, removed to the station of Fishtown. The Rev. Mr. Hening has assumed the care of the station of Taboo, formerly under the charge of the late Mr. Minor. The Rev. Mr. Payne has resumed his residence at Cavalla, where he and Mrs. Payne have been joined by Mrs. Patch. Dr. and Mrs. Perkins have charge of Rockbookah, and Mr. and Mrs. Appleby remain at Mt. Vaughan until the return of the Rev. Samuel Hazlehurst.

The latest letters from our Missionaries make mention of serious disturbances between several of the native tribes, in the midst of which our stations have been established. These quarrels for a season created anxiety in the minds of the Missionaries, and interfered with the regularity of their religious services : still, these services were not interrupted ; and a gratifying proof of the growing influence of the Missionaries is found in the circumstance, that notwithstanding the excited state of the tribes, these brethren were permitted most freely to pass from place to place, and every respect was shown to their persons and property.

The review of our operations on this coast for the year are decidedly encouraging. The native congregations have increased in number ; the schools have been conducted with regularity, and with most evident improvement on the part of the pupils : a much more general observance of the Lord's day has been enforced ; and, above all, the spiritual blessing of the Lord has accompanied in marked instances the preaching and the Christian instruction of our Missionaries and teachers.

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#### SPECIAL REPORTS.

The Committee gather from the letters and reports of the Missionaries, the following particulars in relation to the several stations occupied on the coast of Western Africa.

Primary Station: *Mount Vaughan*, MR. AND MRS. APPLEBY.

The Rev. Mr. Hazlehurst, who, at the date of the last report, had the charge of this station, having returned to the United States, its care was temporarily assumed by the Rev. Dr. Savage. The accommodations afforded by the buildings at this place induced him to remain here in company with the Rev. Mr. Hening, and the other newly arrived Missionaries, until they should have become in some good degree acclimated. They accordingly continued at this place until January last, having occupied themselves constantly in Missionary duty, and closing the year with the usual examination of the schools at Cape Palmas on Christmas day.

Mrs. Thomson, who for several years has been a very faithful and efficient teacher at Mt. Vaughan, has recently returned to the United States, having arrived in New York on the 3d June.

*Fish-town and Rock-town.*—To these stations ministerial services were frequently extended from Mt. Vaughan, and the school at Rock-town, well conducted by two pious and capable native teachers, until the month of January last, when the removal of the Rev. Dr. Savage and Mrs. Savage to the first named Station, promised, with the Divine blessing, to give new life to the efforts in that quarter.

*Cavalla, Cavalla River, Kablah, and Taboo.*—These stations have continued under the care of the Rev. J. Payne, assisted by Mrs. Payne, Mr. and Mrs. Gibson, Miss Davenport, and two native assistants. In November last, Mrs. C. L. Patch was added to the station at Cavalla. In January, Mr. Payne was entirely relieved of the superintendence of Taboo, by the Rev. Mr. Hening and his wife; and in March, he was further aided by the arrival of Dr. and Mrs. Perkins at Rockbookah.

*Cavalla.*—The last annual report mentioned the temporary suspension of labour at this station, owing to difficulties with the natives. This, however, did not long continue. The satisfactory apologies offered by the tribes, and the earnest entreaties urged by them for his return, induced Mr. Payne to resume his abode there in March, 1844. A very cordial reception was extended to him, and to the pupils of the school, who had remained faithful to him.

To this place Mr. Payne has given his chief attention; and has preached every Sunday to congregations varying from one hundred to two hundred in number. There are forty-five children in the boarding-school of the station. The Sunday school has been well sustained, having about the

usual attendance of from eighty to one hundred persons. The Holy Communion has been frequently administered: the number of communicants is twenty-five. An evening school, numbering eighty pupils, has been regularly held, under the care of native teachers. And during each week, public religious services have been held in the other places connected with the station. Catechetical instruction and family worship are attended to daily in the school: and a monthly Missionary meeting is held for the older pupils.

The children in the Mission schools afford much encouragement; improving not only in knowledge and in general deportment, but, in many instances, affording good reason to believe that the blessing of the Holy Ghost has accompanied the seed sown in faith and with much prayer. More adults have been baptized, and more candidates for that sacrament were under instruction, than in former years.

At *Kablah*, the school has been re-opened, under the care of a pious native youth, with very fair prospects; and the Gospel is preached as often as opportunity will permit, by Mr. Payne.

*Taboo*.—This station, formerly occupied by the late Mr. Minor, has been frequently visited by the Rev. Mr. Payne. The buildings and grounds remained in good order, under the care of a pious native, to whom they had been entrusted since Mr. Minor's death. The same native teacher had kept up the Mission school; and Mr. Payne writes, that "the attentive and devout manner of the children afforded gratifying proof of their teacher's attention to their eternal interests." The station at *Taboo* is, as already mentioned, now under the care of the Rev. Mr. Hening and Mrs. Hening.

*Cavalla River*.—This was the station formerly occupied by Mr. Smith. Since his departure, the place has been visited by Mr. Payne; the Gospel frequently preached; and the Mission school kept up, under a native teacher.

*Rockbookah*.—This station has also been visited by the Rev. Mr. Payne; who has preached in this and neighbouring villages as often as opportunity afforded. The school at this place has also been continued by a native teacher; and the pupils, with those of the other stations under Mr. Payne's oversight, at *Kablah*, *Taboo*, and *Cavalla River*, have been collected quarterly at *Cavalla*, for an examination. The station will now enjoy the undivided attention of Dr. and Mrs. Perkins.

*Grahway*.—The school at this station was discontinued in July, for

want of a sufficient number of children to justify the expense of maintaining a teacher there. The Rev. Mr. Payne has continued to visit it almost weekly, and to preach the Gospel there.

The Mission in Western Africa must, for a long time, continue to be one of our most expensive Missions. The peculiarly unhealthy climate to which the Missionaries are exposed, renders it incumbent upon the Church to provide all that is necessary for their comfort, while the rapid decay of buildings, and the great cost attending the supply of every want, render unavoidable very heavy drafts upon the treasury. The Committee feel, however, fully warranted in prosecuting this Mission most vigorously, by the favour which it finds universally, and, it may be added, so deservedly, in the Church,—by the encouraging measure of success which has already crowned the self-denying efforts of the labourers in that field,—and by the high degree of spiritual prosperity which has, under even greater difficulties, been attained by a neighbouring Mission of the Church of England.

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ATHENS.

*Established December, 1830.*

The Rev. J. H. Hill; Mrs. Hill; Miss Baldwin; and several Greek Teachers.

The action of the Board of Missions, at its last Annual Meeting, reconsidering their resolution to dissolve the Mission at Athens, and establishing it permanently on a reduced scale, has given a new impetus to our Missionaries at that station; and the Committee are happy to report, that all the intelligence received since that period, not only from our Missionaries, but from other satisfactory sources, evinces the wisdom of the course then adopted.

Testimonials of the strongest character, in regard to the usefulness of the Mission, have come before the Committee, and they rejoice in the belief that its influence for good is already felt in no small degree among the people whom it is designed to benefit.

The object which our Missionaries at Athens are striving to accomplish is, as the Rev. Mr. Hill remarks, “to impart to the people religious knowledge, the effect of which, when widely disseminated, must be a moral reformation of the whole system within their churches. It is in this point of view that our Mission stands prominently forward, and claims the support of all enlightened members of our Church. The unlimited use of the Scriptures, the plain and unvarnished statements of Gospel truth, whenever subjects of inquiry are proposed, conducted in their midst, and which



they love to frequent, the lessons and instructions contained in the thousands of religious books we circulate, as well as in the daily instruction imparted to seven hundred pupils of various grades in life, influencing a vast proportion of the population, the standard set up in our own family, and the various acts of practical religion, by which we endeavour to enforce the doctrines we teach : all these are preparing the minds of many for a change.”

The Mission school is now, under the general superintendence of our Missionaries, entirely conducted by those who were educated in it, and it would be impossible, without the aid of these faithful teachers, to bring so many within the influence of Scriptural teaching. The funds formerly expended on their education in the general branches, have enabled the Missionaries to maintain the reputation of the schools. Many who have been the recipients of former benefactions, have taken their place in society, and are to be found in every grade, from the highest to the lowest, each one acting in her sphere, upon the principles imbibed while under instruction ; and others are now, as has been stated, most usefully engaged in the very schools in which the elements of their own education were commenced.

In addition to the duties of the Mission schools, and the distribution of tracts and bibles, the Rev. Mr. Hill has regularly sustained religious services in the city of Athens.

The Committee extract the following from Mr. Hill's report of the condition of the Mission during the last year :

“The labours of the past year were brought to a close under the most favourable circumstances, and the duties of that upon which we have entered, have been commenced with many gratifying assurances, to our own minds, of the influence of our past labours, and with many incentives to persevere in the prosecution of such as we are still permitted to engage in.

“With regard to our Missionary schools, the numbers of our pupils, (which, as we have frequently had occasion to state, may be increased twice or thrice, had we the means of accommodating them,) continue the same as before reported ; that is, there are *always* as many under our care as our school-house can well contain. We find from *five to six hundred* the average of the daily attendance. Even with this number, with our comparatively limited means, it would be impossible to carry out any very extensive plans of usefulness, were it not for those faithful and laborious young teachers, who have been prepared for their duties under the immediate direction of your Missionaries. It would be evidently impossible to instruct so many without the aid of many more *hired* teachers from *without* ; and this, both the limited appropriation of the past and present years, and the little satisfaction derived from having strangers among us, render

undesirable. Our first female teacher alone, whose compensation amounts to no more than *two* hundred dollars per annum, supplies the place of male teachers, whose united salaries would amount to *six* hundred dollars per annum. In short, by an economical use of the intellectual treasure which the Mission in former days has been accumulating, it is now sustained.

“ But it is the spiritual instruction which most of the teachers have treasured up, and now bring forth for the benefit of others, which is so inestimable. It is this which enables us to diffuse among so many, a *sound religious influence*, which it would be quite impossible, by any efforts of the *members of the Mission, three* only in number, to effect by their own unassisted teaching, however faithful. It is this feature of our Missionary work which we wish particularly to bring before your notice; and although our friends at a distance may not be able so readily to realize its full force, I am sure it is this which so immediately attracts the notice, and dwells upon the mind of the pious stranger, who may visit the Mission schools. To all external appearance, or to a mere superficial observer, the schools present nothing more than other well-conducted schools; but a nearer inspection of the working of the machinery, and a better acquaintance with its details, show that there is something beyond the outside appearance, something which has reference to interests of higher value than the cultivation of the intellect alone. I wish our friends could all be persuaded of this, and then they would not look coldly on the labour of our hearts as well as of our hands, which your Missionaries have been engaged in for so many years; and every year with increased satisfaction. For, after all, it is this very spiritual working which is, as a matter of course, increasing in energy and extent, with every year’s additional culture, that gives us a pleasure and satisfaction which surpasses every other. The evidence of it is brought home to our conviction every day: and I say emphatically, that it is this very evidence that the spirit of the Gospel is more and more influencing the minds of our faithful female teachers, which is uppermost in my mind, when in transmitting to the Committee the statement of the condition and progress of our Mission at the close of another year, I declare that *never* did our work appear to us so satisfactory as at this moment.”

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CONSTANTINOPLE.

*Established April, 1839.*

The Rt. Rev. Horatio Southgate, Missionary Bishop; the Rev. J. W. Miles; the Rev. S. A. Taylor; the Rev. S. Penny, Jr.

At the date of the last annual report, the Missions to Constantinople

and Mesopotamia were *both* enumerated, although Messrs. Miles and Taylor, who had been designed for the latter, were still at Constantinople. The Mission to Mesopotamia has since been discontinued, and under the direction of the Board at its triennial session, the whole of our operations to the Eastern Churches were concentrated at Constantinople.

Soon after the adjournment of the Board in June last, the Rev. Mr. Southgate, anticipating the permission accorded to him to revisit this country, arrived in the United States. His plans made a great alteration in the action of the Committee, in regard to this Mission. They were submitted at length to the Board at its late triennial session, and embraced chiefly the following points, viz. : a concentration at Constantinople ; an alteration of the name and style of the Mission ; a further addition to its strength ; an increase of appropriation from four thousand to six thousand dollars per annum ; and the appointment of a Bishop.

To the first two of these propositions the Committee acceded ; but for reasons set forth in their last report, were constrained to dissent from the others. The Board, however, not coinciding with them in opinion, passed resolutions—recommending to the General Convention the appointment of a Bishop—“appropriating for the use of the Mission to the Eastern Churches the sum of \$5000 per annum,” and directing the “addition, as soon as suitable persons might be found, of two Missionaries to this Station, to be paid at the rate of \$500 each per annum.”

The object of the first of these resolutions was attained by the election and consecration in October last, of the Rev. Horatio Southgate, to be the Missionary Bishop of the Protestant Episcopal Church of the United States, in the dominions and dependencies of the Sultan of Turkey. In regard to the two remaining resolutions, the Foreign Committee were unable at the time, for want of funds, to comply with the directions contained in them : their previous appropriation of \$4000 per annum being all that, in view of prior obligations, they felt warranted in making. Nor has this delay been of any disadvantage to the Mission. As it had been determined by Bishop Southgate to remain some months in the United States, and as Messrs. Miles and Taylor were exclusively occupied in the study of languages to prepare them for *future* labour, no Missionary work could be entered upon. It was therefore thought that an *immediate* increase of appropriations to this Mission might very well be dispensed with, until the return of Bishop Southgate to Constantinople, and the consequent renewal of Missionary operations.

In compliance with the solicitations of the Foreign Committee, Bishop Southgate consented to remain in this country, and has occupied the past winter in visiting various portions of the Church, and in delivering ad-

dresses and lectures upon the subject of his Mission. The special contributions to it during the past year, amount to about \$4300 ; and upon this basis the Committee have felt themselves justified in fulfilling the directions of the Board, which they have done by increasing the appropriation to this Mission, from 1st July next, from \$4000 to \$5000 per annum. They have also added another Missionary to the Station, in the appointment of the Rev. Samuel Penny, whose support has been assumed by the diocese of Rhode Island, and which will increase the appropriation to this Mission to \$5500. No other candidate has offered.

Bishop Southgate and the Rev. Mr. Penny sailed from Boston on their route to Constantinople, on the 16th May last.

The Committee of the Board, to whom was referred the last Annual Report of the Foreign Committee, urged the temporary return to this country of Mr. Southgate, that he might have an opportunity "to lay before our congregations the facts, which he has gathered during his long and careful observation of the state of the Oriental Churches ; the principles upon which the Mission is conducted ; the inviting character of the field ; and the promise held out of returns for the expense and the labours required for its evangelical cultivation."

As the best method of presenting to the Board the plans which Bishop Southgate proposes to adopt, the Committee embody in this their report, an outline of his statement of the means necessary for the revival of the Eastern Churches.

These are as follows, viz :

1. The translation of the Bible into their modern tongues, where translations have not been made, and chiefly the co-operation of the Eastern ecclesiastics in its circulation ; the latter being an important, though *not* an *essential*, point.

2d. The making our own Church known to the Oriental Communions, by an Episcopal representation of it at the chief seat of these several bodies.

3d. The circulation of the Book of Common Prayer in their own modern languages, into most of which it has recently been translated ; by which our own Church will be made known to them, in its doctrine, ministry, worship and usages ; and by which a knowledge of the pure gospel will be disseminated.

4th. The translation of their own ancient Liturgies into the languages now familiar to them, and which are supposed to be peculiarly fitted to promote a religious reformation among them.

5th. The translation of some of their own ancient writers, eminent for the purity of their doctrines and the holiness of their lives ; a knowledge of whom would tend likewise to promote a spiritual renovation.

6th. The presentation of our own Church to them in her actual worship, in the regular performance of her services, in their languages, by our Missionaries.

7th. The publication, in the modern Oriental languages, of religious and doctrinal works, for the edification of the members of those Churches.

8th. The raising up in the Eastern Churches of a native agency, to carry on, perpetuate, and finally to consummate the work to be done. In this the Missionary Bishop hopes to secure the co-operation of their clergy; and with their countenance, and the support of the Church at home, it is his design to commence the training of young men, carefully selected and giving good promise of a religious as well as intellectual character; and thus, in time, to be instrumental in preparing candidates for their ministry, who shall be faithful, holy, and thoroughly furnished men.

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CHINA.

*Established 1836.*

The Rt. Rev. Wm. J. Boone, M. D., Miss. Bishop; the Rev. Richardson Graham; the Rev. Henry W. Woods; the Rev. Edw. W. Syle; Mrs. Boone; Mrs. Graham; Mrs. Woods; Mrs. Syle; Misses Gillett, Jones, Morse.

The organization of this important Mission was completed by the election and consecration, in October last, of the Rev. Wm. Jones Boone, M. D. as Missionary Bishop. As soon thereafter as arrangements could be completed, the members of the Mission departed for their station. The Rt. Rev. Bishop Boone, the Rev. Henry W. Woods, and the Rev. Richardson Graham, Mrs. Boone, Mrs. Woods, and Mrs. Graham, and also Misses Gillett, Jones, and Morse, the three latter in the capacity of Missionary teachers, sailed from New York on the 14th December last, in the ship *Horatio*, for Canton. Letters have been received from them dated one month after their departure; at which time all were well, and prosecuting their voyage very favourably.

The Rev. Mr. Syle and Mrs. Syle, additional Missionaries for the same field of labour, sailed from Boston on the 23th day of May last, in the ship *Helen*, for Canton. The support of Mr. Syle for five years has been assumed with great liberality by St. John's Church, Providence, R. I.

The Committee have been disappointed in their expectation of securing, in addition to the foregoing, the services of three unmarried Missionaries, for whose support a pledge of \$3,000 for five years has been offered by two members of the Church. The Committee have never established any general rule on the subject of the marriage of Foreign Missionaries under their appointment, but prefer leaving each case to be settled by the

circumstances connected with it. While, however, they fully appreciate the importance of having married Missionaries and Missionary families engaged in the work abroad, they are apprehensive that too little stress has been laid upon the advantages which, on the other hand, are to be gained from having likewise engaged a number of men who shall be free from the embarrassments which the married state must almost always bring in foreign, and especially in Heathen lands. They regret, therefore, that the call which has recently been made for unmarried men, for whom an ample support was ready, has yet been unheeded. It is hoped that a few may still be found who may be willing cheerfully to labour as unmarried Missionaries, "at least until they shall have made trial of the climate, learned the language, and made full entrance on their Missionary work."

The objects of the Mission to China, the general plans of usefulness which had been adopted for its prosecution, as well as the principles by which it is to be governed, were so fully set forth in the letter of instructions of the Foreign Committee to the Rt. Rev. the Missionary Bishop to China, that it is not now deemed necessary to enter more fully into the subject.

The addresses of Bishop Boone have been instrumental in creating a very lively interest in his work, and of obtaining for it a support which is, for the most part, in the permanent form of pledges for the periods of five and ten years. It is evident, however, that the foundation of what is to be a *Church* in China, will call for a greater outlay than the means already collected will defray.

The encouragement expressed in the last Annual Report, in reference to the prospects of this Mission, has been greatly strengthened by all the intelligence which, since that date, has been received from China. It is now clearly evident that the freest access to the people is obtained; that every means suggested by the Word of God and Christian experience, for enlightening and converting men's souls, can be employed in China; and further, that the most satisfactory testimony has been received of the blessing with which God has recently accompanied the efforts put forth for this object by Missionaries sent forth by other portions of the Christian world. The Committee believe that "a wide door and effectual" has been opened by the providence of God for the labours of our own Church in that interesting country; and they pray that its members may have grace and faith to enter upon it with zeal and earnestness.

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## TEXAS.

The Rt. Rev. G. W. Freeman, Provisional Bishop. HOUSTON, (Nov. 1838,) Rev. C Gillett. MATAGORDA, (Dec. 1838,) Rev. C. S. Ives. GALVESTON, (Jan. 1841,) Rev. Benjamin Eaton.

The unsettled condition of this country continues to offer a serious obstacle to the success of Missionary labours in it; still, the reports of the Missionaries there are encouraging, and satisfy the Committee that they are not labouring in vain.

At the last General Convention, the Rev. George W. Freeman, D. D., was elected, and subsequently consecrated, Missionary Bishop for the Domestic field of Arkansas, to have jurisdiction also over the Churches in Texas. The Foreign Committee have assumed the payment of \$500 per annum towards the salary of the Missionary Bishop.

At the request of the Committee, Bishop Freeman paid a visit, early in the present year, to the Churches in Texas; which, however, in consequence of unavoidable delays, was restricted to the three stations already occupied. His report to the Foreign Committee gives good reason to believe that the Republic of Texas affords a favourable field for the Missionary efforts of our Church; and inquiries have accordingly been instituted in relation to the most promising points suggested with a view to their occupation, as soon as the political situation of the country will permit.

*Houston.*—The station of the Rev. Mr. Gillett is yet without a Church edifice; a want which greatly affects the success of the Missionary's efforts. Pressed by a conviction of necessity, Mr. Gillett visited the United States last summer, with the hope of collecting funds sufficient for the erection of a small building. He has been obliged to return to his station with but partial success. It is earnestly hoped that enough may yet be contributed to secure this all-important matter; for without a permanent place of worship, the congregation so well gathered and promising so much in a spiritual point of view, must inevitably be scattered. It is not within the province of the Committee to extend the necessary aid, and they can, therefore, but commend the application to the liberality of the Church.

Bishop Freeman's first official visit was to this station, at which he arrived on the evening of Good Friday, 21st March last. Very stormy weather prevented the assembling of large congregations; still, many were gathered together for the solemn services of the Church. Nine persons were confirmed, and the Holy Communion administered.

The Bishop makes the following observations in regard to this station:

"I spent several days at Houston very agreeably, and I hope not unprofitably, receiving many kind attentions from the members of this interesting

congregation, and visiting from house to house; and the impression made upon my mind by this intercourse was most favourable, both as to the character of this Christian community for piety and zeal in the cause of Christ and his Church, and as to the faithfulness and efficiency of their worthy pastor. The number of communicants belonging to the congregation is now near *forty*; the families about *fifty*; and the congregation is still growing. And yet they are without a church of their own, although strenuous efforts are making to procure the erection of one. But the expense of building in this new country being very great, and the means of the congregation limited, the object can scarcely be attained without foreign aid. The success of the Missionary in his late appeal to the benevolence of Churchmen in the United States has not been commensurate with the necessities of the case, nor with the claim which may fairly be set up in behalf of this interesting portion of the Church. Besides what has been collected abroad and the amount which can be raised at home, about *fifteen hundred dollars more* are requisite to enable this 'little flock' to enjoy in full the privileges of the sanctuary. Were this object accomplished, there is little doubt that the congregation could and would immediately support their minister without aid from the Missionary funds, so that it would seem to be good policy for the Committee itself, were it allowable and proper, and had they the ability, to advance the sum needed from their own funds.

"Following the excellent example of the Missionary at Matagorda, Mr. Gillett has commenced the establishment of a parochial school, from which, judging by the character of the worthy person whom he has employed to conduct it, much benefit to the cause of Christ and his Church may be reasonably expected."

*Matagorda.*—This station continues under the care of the Rev. Mr. Ives, who, besides a constant discharge of ministerial duty at this place, and the supervision of his parochial school, has also extended his Missionary labours to other places in the vicinity, performing divine service, preaching the Gospel, and administering the sacrament of Baptism.

The station was visited in the spring of the present year by the Rt. Rev. Bishop Freeman, who arrived at Matagorda on the 29th March; and during the visitation, confirmed *nine* persons. The condition of the station may be gathered from the remarks of Bishop Freeman, who observes that "the congregation is small, but embraces nearly the whole population of the place; no other religious body having been able to get a foothold among them. Mr. Ives' school continues to flourish, and to prove a nursery for the Church, several of the persons confirmed by me being members of it. It numbers about forty pupils, collected from various parts of the



country. The Missionary is patiently and faithfully labouring here, in a small but not unpromising field, carefully sowing the seed, and trusting to the good providence of God to cause it to spring up in due season and bring forth fruit. Of late, having secured an assistant in his school, he has been enabled to extend his labours to the neighbouring country, and has officiated occasionally at Brazoria, where, and the parts adjacent, he represents that there is an earnest and very general desire to enjoy the ministrations of the Church, and where he purposes steadily to officiate, until another Missionary shall be sent to his relief."

*Galveston.*—The Rev. Mr. Eaton, the Missionary, was absent from this station during the autumn of last year, for the benefit of his health, and occupied himself during his visit to the United States in efforts to raise funds for the erection of a building for a parochial school; an addition especially needed in that Republic for the welfare and permanent establishment of a parish. The special contributions towards this object, a very large portion of which were from St. Michael's Church, Charleston, S. C., were sufficient to warrant the commencement of the work; and the Missionary expresses a hope that the sum yet needful for its completion, amounting to *six hundred dollars*, will be collected, so that the building may be ready for occupation in the fall. The prospects of this congregation are encouraging; an organ has been paid for by voluntary contributions, amounting to seven hundred and fifty dollars; and the Committee believe that ere long the parish will be enabled entirely to sustain itself. The appropriation to this station will be reduced next year, and the amount withdrawn from it, granted to some new point in the Republic.

During the visit of the Bishop, in April last, two adults and seven children were baptized, and four persons confirmed.

In regard to this station, Bishop Freeman writes as follows: "During my stay in Galveston, I visited most of the families belonging to the congregation of Trinity Church, and found much to interest me. The congregation is large, respectable, and increasing; though, owing probably to the fluctuating state of society in the commercial emporium of a new country, the proportion of communicants is small. Mr. Eaton is prosecuting his commendable scheme of establishing a parochial school, and has commenced laying the foundation of a building on the Church lot for that purpose. He has suitable persons, he thinks, already engaged to conduct the school, so soon as he shall have procured accommodations for it; and could immediately collect, he supposes, nearly one hundred children, chiefly belonging to the congregation, to begin with. Indeed, nothing is wanting, he represents, to give complete success to this praise-

worthy undertaking, but *the means* to erect the necessary buildings. Considering the importance of the position, Galveston being the chief port of the Republic, and destined to become, ere long, a large commercial city, it would seem that few objects can be presented to the members and friends of the Church at large, having greater claims upon their beneficence, than the establishment of such an institution as that which the Missionary proposes. And these claims, it is thought, are peculiarly urgent at this time, when the Church of Rome is making great efforts to establish its influence, and is preparing to set up at Galveston, one of its well known institutions for the education of the young."

In relation to the general aspect of Texas, as offering a field for Missionary enterprise, Bishop Freeman remarks; "The Republic of Texas, I judge from the best information I could obtain during my very brief visit, presents on the whole an inviting field for Missionary labour. At San Augustine and Nacogdoches in the east, and at Brazoria and other points on the Brasos in the west, Missionaries are needed immediately, and could, I am informed, be at once partially supplied by the people among whom they would labour.

"At various other points there is much to encourage the Committee to send Missionaries, could they be had: and as the country will soon be rapidly filling up with an intelligent, enterprising population, it would be well to direct the minds of our pious young men, who are about entering the ministry, to that promising field."

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#### CONCLUSION.

The revolution of ten years, during the whole of which period several of the present members of the Foreign Committee have been connected with it, has made great and favourable change in the position and prospects of our Foreign Missions.

The Committee feel that they have no longer to urge the claims of a department of Missions, but partially authorized by the Church. In the election of Foreign Missionary Bishops, by her representatives in General Convention assembled, and in their subsequent consecration, the whole Church has, in the most solemn manner possible, pledged her united energies to discharge, so far as means and opportunities may permit, the obligations resting upon her from her Divine Lord's commission to do her part in diffusing throughout the earth the unsearchable riches of Christ's Gospel.

Her constitutional agents in conducting this work, rejoice that her members are awaking to a conviction of the fallacy of the charge, that a

regard for Foreign Missions is but the indulgence of a visionary and enthusiastic spirit, fitted only to mislead that calm Christian judgment which should first supply all the necessities of our own land: a charge which is made by those who are forgetful of these facts—that the history of the Christian Church is but a history of Christian Missions, conducted and sustained by men who left behind them, in their labours, many yet in spiritual darkness—that the Missionaries of this day, who engage in them, accomplish a proportion of good, (judging from ordinary statistics,) at least equal in amount to that effected by the same number of clergymen who remain at home—that an interest in Foreign Missions, as proved by experience, is one of the most blessed means for expanding efforts and enlarging liberality for the extension of the Church at home, and of promoting the growth of a healthy and vigorous piety in the bosom of every individual who yields to its influence—a charge which should not be made by men reared in a Church owing its very existence to the zeal and nursing care of friends of Foreign Missions: a charge, moreover, which at this very day is most signally refuted in the success which, under the blessing of God, so conspicuously crowns the efforts of our Mother Church in this holy cause.

All denominations of Christians about us, appear to be putting forth unwonted energies in the great schemes of Christian benevolence, and it will not answer for our own Church, with all the encouragements of the past, and all the rich bounties of providence and grace enjoyed by her, to be laggard in holy emulation. It is assumed that our present scale of operations is the minimum with which the Church will be content: and this will demand for the year now commencing, an outlay of \$37,000. Nothing can be easier than to ensure this sum, were each parish minister to endeavour, (an endeavour in which very few could fail,) to remit to the Foreign Treasury annually, at least fifty cents for each communicant under his care; and if those who have the oversight of the more wealthy parishes, increase their contributions in some good proportion, how rapidly might our Missions be extended, and the messengers of peace be sent abroad?

To produce the result so earnestly desired, the Committee appeal once more to the Board, and through them to their respected brethren and friends, the Clergy of the Church. Let every parish minister form the purpose to interest the members of his flock in the spiritual welfare of others: let him pursue this steadily and vigorously; let him not content himself with abstract declarations on the duty, but remembering that interest, to be intelligent, must be based upon truth and information, let him present largely those topics of interest which relate especially to Mis-

sions ; let him, recollecting that God despiseth not the day of small things, do this, even if placed over the most feeble and scattered fold in the country ; let him, ever mindful of the force of early habits and impressions, especially labour to enlist the children of his Sunday school in the work of Missions ; and he will assuredly find himself most amply repaid in the spiritual refreshment of his own heart ; in the growing piety of his flock ; in the increasing liberality of his people toward even his own personal comfort ; and in a steadfast victory of the whole body over that worldly and selfish purpose which now unhappily chains to earth the mighty energies of the Christian Church.

And if there be any who cannot yet think with us, and who hesitate to follow in the path now marked out by the Church, is it too much to ask that these will withhold objection and needless opposition, and silently permit those who would support Foreign as well as Domestic Missions, to spend and be spent in such manner as may approve itself to their hearts and consciences ?

With these suggestions, most respectfully offered, the Committee submit to the Board the report of their proceedings, purposing to go on in the course which they have uniformly pursued, so long as the Church may see fit to entrust them with this holy work ; refusing no exertions, and shrinking from no responsibility ; and seeking always the salvation of the souls of men, by the promulgation, in all its heavenly and powerful simplicity, of the pure Gospel of Christ.

By order of the Foreign Committee,

PIERRE P. IRVING,  
*Secretary, &c.*

*Mission Rooms, 281 Broadway,  
June 18, 1845.*

DR. THE COMMITTEE FOR DOMESTIC MISSIONS, in account with THOS. N. STANFORD, Treasurer. CR.

1845.		1845.	
June 15.	To Cash paid in support of Domestic Missions, viz:	June 15.	By Cash, received from June 15, 1844, to June 15, 1845,
	Maine.....\$875 00   Kentucky.....\$1703 07	June 15.	balance reported June 15, 1844.....
	New Hampshire 262 50   Ohio..... 779 19		" balance due Treasurer this day, June 15, '45
	Delaware..... 562 50   Indiana..... 2906 46		
	North Carolina. 104 17   Illinois..... 3261 16		
	Georgia..... 600 00   Michigan..... 3193 62		
	Florida..... 825 25   Wisconsin... 1431 10		
	Alabama..... 1255 88   Missouri..... 1270 53		
	Mississippi..... 1025 00   Iowa..... 850 00		
	Louisiana..... 537 49   Arkansas..... 1000 00		
	Tennessee..... 1100 00   Indian Terr'y 547 20		
		24,088 12	
	To Cash, salaries of the Bishops.....	3,350 00	
	" paid for outfits granted to Missionaries....	1,150 00	
	" salary of the Secretary and General Agent....	1,723 66	
	" Assistant.....	500 00	
	" travelling expenses of the Secretary.....	172 19	
	" balance of exploration of Indian Territory....	60 00	
	" Bishop Kemper's travelling expenses for 2		
	" years, and within his jurisdiction.....	428 36	
	" Secretary's postage and other incidental ex-		
	" penses of the office.....	344 94	
	" postage of a circular to the Rectors in the		
	" United States, asking a collection on the		
	" 25th Sunday after Trinity.....	114 26	
	" printing the Domestic Committee's share of		
	" the expenses of and printing Proceedings		
	" of the Board of Missions at the Annual		
	" and Triennial Meetings.....	524 65	
	" Books for Missionary Library.....	25 94	
	" Stationery.....	14 76	
	" Treasurer's postages, and discounts.....	125 71	
	" Rent of office, \$104 50—fuel, \$26 50.....	141 00	
	" Expenses of transfer of Kentucky bond....	46 67	
	" Unavailable funds in hands of Treasurer....	100 00	
		\$32,910 26	

The undersigned have examined the above account, and vouchers, and have found the same correct.  
 GEO. C. MORGAN, } Auditing Committee.  
 New-York, June 18, 1845. B. L. WOOLLEY, }

E. E. THOS. N. STANFORD, Treasurer.

[ D. ]

DR.

THE COMMITTEE FOR FOREIGN MISSIONS in account with their Treasurer.

CR.

1845. June 14.	To amount of Payments, viz: On account of Greece .....	\$3,573 56	1845. June 14.	By amount of Contributions received— On account of Greece .....	\$493 86
	China .....	15,503 61		China .....	10,640 90
	" Africa .....	9,947 27		" Africa .....	9,173 90
	" .....	6,587 42		" Constantinople .....	4,395 90
	" Constantinopic. ....	2,335 00		" Texas .....	157 79
	" .....	535 00		" General .....	11,091 72
	" Parochial School, Galveston, Texas.	250 00		" Parochial School, Galveston, Texas.	401 84
	" Church at Houston, Texas .....	290 00		" Church at Houston, Texas .....	490 35
	" Bread Fund, Athens .....	810 00		" Bread Fund, Athens .....	295 00
	" Scholarships, do. ....	204 72		" Scholarships, do. ....	955 00
	Printing Annual Report, &c. ....	1,194 71		" Palestine .....	16 00
	Rent of Office, Postages, Fuel, Stationery, Transportation, and other incidental expenses .....	2,305 77		By amount of interest from Life & Trust Co. and others	202 91
	Salary of Secretary and General Agent, and Assistant	136 69		By balance per Treasurer's account, including amount	
	Travelling Expenses of Secretary, and others .....	54 44		then on deposit with Life & Trust Co., 15th	
	Discount .....	2,374 63		June, 1844 .....	7,588 35
	To balance of cash on hand .....				
		\$46,102 82			\$46,102 82

E. & O. E.

J. SMYTH ROGERS, Treasurer.

New-York, June 14, 1845.

The subscribers, an Auditing Committee, have examined the accounts of the Treasurer, and found them correct, showing a balance in the Treasury of two thousand three hundred and seventy-four 63-100 dollars.—New-York, June 19, 1845.

LEWIS CURTIS,  
JAMES F. DE PEYSTER.

## [ E. ]

## JOINT REPORT ON THE CONDITION OF THE "SPIRIT OF MISSIONS,"

*Required by Resolution of the Board of 1842.*

The Editors of the "Spirit of Missions" have the satisfaction to report, that this periodical is not only no longer a charge upon the funds of the two Committees, but that it has actually begun to furnish some revenue to the Missionary treasuries.

The average circulation for the year ending with June, 1845, has been about 4100 copies, of which number about one-fourth have been distributed gratuitously.

As all interest in Missions must be based upon intelligence, and as information concerning our own operations can only be derived from the Missionary Journal of the Church, the Editors again appeal to their brethren of the Clergy to exert their influence to promote its wider circulation among the laity. The number of copies issued might readily be quadrupled; and the effect of such effort could not but be of service to the cause of Missions.

The Editors regret to learn from their Publisher, that about \$550 are still due from delinquent subscribers. It is hoped that this notice will meet the eyes of some of this number, and remind them that the dollar due for each copy will, if remitted, add so much to the funds for the support of our Missions.

Attention is respectfully called to the following statement of the Publisher:

"It is supposed by some, that a subscriber is not responsible for more than the one year for which he originally subscribes, unless he formally renews his subscription: but the truth is, that he virtually renews it, by continuing to receive the numbers, and is so far responsible. A second thought will convince any one of this: for were it otherwise, a publisher must hear from a majority of his subscribers at the commencement of every new year; and till this be done, cannot proceed with any safety. Thus three-fourths of our periodicals would have but a single year's existence. Those persons, therefore, who would discontinue their subscriptions to the 'Spirit of Missions,' should send timely notice to the publisher, the necessary presumption being, that they would continue them. This they can do without expense, if residing at a distance, through the postmaster nearest to them, whose duty it is, indeed, upon the refusal of a paper on the part of the subscriber, to notify the publisher of the fact."

Respectfully submitted,

N. SAYRE HARRIS,  
PIERRE P. IRVING,

June 16, 1845.

*Secretaries.*

## [ F. ]

REPORT OF THE MISSIONARY BISHOP IN THE  
NORTH-WEST.

DEAR BRETHREN,—During the year ending 1st June, 1845, my journies have not been as extensive as they were at former periods of my Mission, in consequence of the meeting of the General Convention, the various duties which detained me at New York, and my deep anxiety and unre-mitted efforts that the Dioceses, both of Missouri and Indiana should have Bishops of their own.

Since my last report I have preached one hundred and sixty-two times, besides delivering some lectures or addresses to Sunday schools, to theological and other students, and at funerals. At twenty-six confirmations, I have laid hands on one hundred and twenty-seven persons, who were candidates for that holy and apostolic rite, at Jeffersonville, Richmond, New Harmony, Vincennes, Fort Wayne, Lafayette, Delphi, Indianapolis, Lima, Mishawaka, Michigan City, and Thurston, in Indiana; at Nashotah Lakes, Back River, Lisbon, Pine Lake, Mineral Point, Prairie du Lac, Beloit, Delavan, Geneva, Elkhorn, and Southport, in Wisconsin; at Dubuque, in Iowa; and at Clintonville, Long Island, New York, on Sunday, 24th November, at the request of the Bishop of that Diocese. Of these, forty-nine were confirmed in Indiana, sixty-one in Wisconsin, seven in Iowa, and ten in New York.

I have administered the Holy Communion forty-one times, and have assisted in the distribution of the elements at six other periods. During my short visits to Kemper College and the Mission School at Nashotah Lakes, I celebrated the daily services of the Church forty-five times.

Seven male and eleven female infants, and three men and three women, have been baptized by me.

The following clergymen have removed from my jurisdiction: the Rev. Washington Philo, deacon, from Wisconsin to Illinois; the Rev. James D. Mead, M. D., from Missouri to Connecticut; the Rev. Lyman N. Freeman, from Indiana to Ohio; the Rev. Foster Thayer, from Indiana to New York; the Rev. William Walsh, from Wisconsin to Maryland; the Rev. Richard S. Adams, from Indiana to Michigan; the Rev. John Henry Hobart, from Wisconsin to New York; the Rev. Henry Payne, from Indiana to Ohio; the Rev. Frederic F. Peake, from Missouri to Florida; and the Rev. Richard F. Cadle, from Wisconsin to Western New York.

The following clergymen have been transferred to me by their respective Diocesans: the Rev. Anson Clarke, from Ohio, is now the Missionary at Logansport and Delphi in Indiana; the Rev. B. B. Killikelly, D. D., from Mississippi, is the Missionary at Vincennes in Indiana; the Rev. Joshua L. Harrison, from Virginia, is the Missionary at Madison in Indiana; the Rev. William P. Saunders, from Tennessee, is the Missionary at New Albany in Indiana; the Rev. Amos C. Treadway, from Western New York, is the Missionary at Lawrenceburgh in Indiana; the Rev. Melancthon Hoyt, from Michigan, is now the Missionary at Green Bay in



Wisconsin; the Rev. Stephen McHugh, from Western New York, is the Missionary at Delavan, Elkhorn, and Geneva in Wisconsin; the Rev. Thomas J. Ruger, from Western New York, is the Missionary at Janesville and parts adjacent in Wisconsin; the Rev. Ebenezer Williams, from New York, is the Missionary at Racine in Wisconsin; and the Rev. Daniel Murphy, deacon, from Michigan, is the Missionary at Dubuque in Iowa. The Rev. Lyman N. Freeman of Ohio, intended to settle at Evansville in Indiana, and was transferred to me for that purpose, but before he came into the Diocese, requested to be re-transferred to Bishop McIlvaine.

There are now fifteen clergymen who belong to the Diocese of Indiana, all of whom are faithfully employed in the active duties of parochial life, excepting the venerable Dr. Wylie, who presides over the University of the State with great urbanity and usefulness, and who officiates every Sunday morning at the College Chapel; and the Rev. Ashbel Steele, who is still compelled, in consequence of the loss of his voice, to engage in secular concerns for the support of his family.

The Church had not even a name in this State ten years ago, and although there are now more than twenty organized parishes, yet each one of them is feeble, and will require, two or three years longer, the fostering care which has been so kindly extended by the Board. Much benefit would result, and many hearts be greatly cheered, if the following eight stations could be immediately supplied by ambassadors of God: Mishawaka and South Bend, Evansville, New Harmony, Bloomfield, Crawfordsville, Delphi, Peru, Lima and Bristol.

In Wisconsin there are ten Missionaries, if the Rev. S. Davis, whose whole time for more than twenty years has been devoted to the temporal and spiritual interests of the Oneidas be included in the number. They are all in active service, and have before them an arduous, but most noble and promising field for their many labours. Oh! that the Church, in the name of God, would send forth for a few years, as many Missionaries to one of the North-Western States or Territories as are required. Then, indeed, the wilderness and the solitary places would rejoice, and blossom as the rose. Then the hearts of the Bishops would be cheered, when they behold Roman chapels arising in every village, and when they learn that the eastern theological schools are sending forth Presbyterian or Congregational Missionaries by the dozen—then while, they perceive day by day the awful prevalence of error, fanaticism, and infidelity, their hearts would be cheered by the conviction that the Church of the living God, the pillar and ground of the truth, realized her vast responsibilities and glorious privileges—and was faithfully fulfilling her duty. At this moment, ten heralds of the cross, in addition to those already in the field, would not be sufficient to administer to all the spiritual wants of those Episcopalians who are scattered throughout the territory, whose number is rapidly increasing by emigration, and who are to be found in every village and farming district. Mineral Point, Potosi, Beloit, Sheboygan, Tachceday, Watertown, Whitewater, Madison, Prairie-du-Chien, &c., deserve the attention of young and devoted Missionaries.

Iowa to a fearful extent has yet been unexplored by the Church. There are now Missionaries at Burlington, Davenport and Dubuque; Iowa City,

Bloomington, and the town of Fort Madison should be immediately attended to, while two or three itinerants would be of the greatest use.

A year since there were seven candidates within my Mission—one of whom belonged to Indiana, one to Missouri, and five to Wisconsin. Last midsummer the Missouri candidates increased to four, three of whom were graduates of the College, and one of the three was appointed in July Professor of Latin, and the two others were made tutors in that Institution. It was my high privilege and duty to attend in my place as Bishop, and as a trustee, the examinations of the College and its second commencement. The police and government were admirable, while the scholarship would have done credit to the oldest school of the country. At the exhibitions there were five speakers, all of whom were communicants of the Church. Does not this fact speak volumes in its favour?—in favour of the only Institution of the Church beyond the Mississippi. If there, in a country so new, and where our influence is as yet but little known or felt, such results have arisen from first efforts, may I not hope and pray that Churchmen at the East will be ready with the utmost cheerfulness to relieve an institution so admirably situated and so full of the highest promise, from embarrassments, which are not very great, and which have to my utter astonishment, suspended, I trust but for a day, the operations of Kemper College. It was founded in faith and prayer—it was exceedingly needed—and was filled with the brightest youth. For it, I have made every sacrifice that affection dictated and duty sanctioned. For the Church's sake—that I might carry forward her plans of 1835, without any reference to personal comfort, and which she commissioned me to accomplish as well as I could, the Lord being my helper—for the Church's sake I have retired from all connection with that institution for ever, and am, therefore, emboldened to speak without reserve of its importance and value. Its young and ardent Bishop will soon ask, and I trust will not ask in vain, for such aid as will place it upon an imperishable foundation.

At this moment, there are in Wisconsin nine candidates for the ministry, six of whom are pursuing their studies at the Mission School, at Nashotah Lakes, one is at the General Theological Seminary, and the remaining two are making due preparation for the sacred office in private.

Besides the seven candidates who are at Nashotah, there are about ten young men who are preparing to become candidates under the guidance and faithful instruction of the Rev. Messrs. Breck and Adams, the Missionaries at that station. Of this school, so unassuming and retiring, I wish to say but little. It was designed for the benefit of those who were anxious to devote themselves to the ministry, and who were destitute of means. That it is worthy the patronage of every sound Churchman, I have no doubt. In thorough training upon the truest principles of the Gospel, as a religious house, similar to those of primitive days, where retirement from the world, frequent and ardent communion with God through all the ordinances of his Church, industry, hard study, obedience, and the spirit of self-sacrifice will be duly inculcated; in these respects, it will, I believe, fully realize, if properly cherished, the most sanguine expectations of its best friends. Party spirit, and the topics which occasionally agitate the various Dioceses of our country, are unknown there. Simply to the

Church they cling ; and if there be a motto which unfolds the prevailing principle of the institution, it is "All for Christ." There are now three Oneida boys at the institution ; and there are circumstances concerning which I will more fully report at another time, which make us anxious to educate in Wisconsin, some youth of foreign birth for the ministry.

The Rev. Samuel Lee Johnson was admitted by me to priest's orders on Sunday, the 8th of August, 1844, in Christ Church, Indianapolis, Indiana. Mr. Johnson is the devoted Missionary at Indianapolis, and affords such aid as circumstances permit to the excellent school, St. Mary's Seminary, which is conducted by his lady on the soundest principles, in that important and flourishing town.

At the request of the ecclesiastical authority of the Diocese of Pennsylvania, I admitted the Rev. John B. Colhoun, M. D., deacon to the priesthood, at St. James' Church, Philadelphia, on Sunday, the 5th of January last. Associations of the most interesting nature were connected with this event. During the first fifteen years of my ministry, I had statedly officiated in this church, and around its chancel Mr. Colhoun had often in youth been catechised by me.

In the humble chapel of the Nashotah Mission, I ordained, on Wednesday, the 14th May last, Mr. Gustaf Unonius, a native of Sweden, who had enjoyed many advantages in his own country, and whose sound judgment, studious habits, and unfeigned piety afford the promise of great usefulness. There are already four stations at which he officiates among the Norwegians, many thousands of whom have lately come into the Territory. He has organized two congregations, and will probably soon organize others. He already numbers one hundred and seventy communicants among his parishioners. The admission of Mr. Unonius to the diaconate, and the bringing in of these Norwegians to all the privileges of the American Church, may be considered among the first fruits of the Nashotah Mission.

On Sunday, the 27th of February, I consecrated to the worship of Almighty God St. Paul's Church at Milwaukee, Wisconsin. The building is really beautiful, and does much credit to the taste and zeal of the congregation and the architect. After a long deprivation of the blessings and consolations of the sanctuary, since the lamentable death of that most worthy and able man, the Rev. Samuel B. Hull, the parish is again reviving under the Rev. Benjamin Akerly, whose zeal and energy have won for him the affection and confidence of all to whom he ministers in holy things.

Two or three opportunities having been afforded, I have embraced them with great pleasure, to set apart, with solemn prayer, *grounds* for the burial of those who die in the Lord.

As I intend hereafter to send frequent communications to the Spirit of Missions, I consider it unnecessary to be more minute in this report.

Commending my Mission to the prayers and generous support of the Board, under the conviction that it includes some of the most important fields which have ever been brought to your attention,

I am, dear brethren, affectionately and faithfully yours,  
**JACKSON KEMPER,**  
*Missionary Bishop, &c.*

11th June, 1845.

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On Sunday, the 27th of February, I consecrated to the worship of Almighty God St. Paul's Church at Milwaukie, Wisconsin. The building is really beautiful, and does much credit to the taste and zeal of the congregation and the architect. After a long deprivation of the blessings and consolations of the sanctuary, since the lamentable death of that most worthy and able man, the Rev. Samuel B. Hull, the parish is again reviving under the Rev. Benjamin Akerly, whose zeal and energy have won for him the affection and confidence of all to whom he ministers in holy things.

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JACKSON KEMPER,

*Missionary Bishop, &c.*

11th June, 1845.

## Act of the United States of America,

	Marrriages.	Burials.	Miles travelled in performance of duty.	Year in which the Station was first occupied.	Year in which the Station was first added.	Population.	Number of families.	Number of individuals not enumerated in r.	Time spent at Station in its duties since last Report.	REMARKS.
	r	s	t	u	v	w	x	y	z	
MAINE. . . . .	2	6	.....	1840	1840	6000	67	345	11	
Under the char	6	2	.....	.....	.....	.....	.....	.....	12	
Wentsham, . . . . .	2	2	.....	1843	1843	6000	.....	.....	12	
NEW HAM	1	.....	.....	1835	1836	5000	22	20	5	
Under the char	4	1	.....	1842	1842	8000	26	175	12	
Chase, D. D.										
DELAWARE. . . . .	.....	.....	.....	.....	1844	.....	25	.....	6	resigned.
Under the char	1	2	.....	.....	1842	.....	20	.....	.....	
Lee, D. D., . . . . .	.....	2	.....	.....	1842	.....	22	.....	.....	
.....	.....	4	.....	.....	.....	1500	12	50	6	
.....	.....	2	250	.....	.....	2000	20	40	.....	
.....	1	6	916	.....	.....	500	21	60	6	
.....	1	4	.....	.....	1843	.....	17	80	4½	
.....	.....	3	1370	1807	1843	.....	62	258	6	
.....	.....	1	.....	1700	1843	.....	14	60	.....	
NORTH C.	.....	2	.....	.....	.....	.....	11	.....	5	
Under the char	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Ebes, D.D., L.	.....	.....	.....	.....	.....	.....	.....	.....	.....	
GEORGIA. . . . .	2	1	284	1842	1843	1000	10	30	12	
Under the char	.....	1	216	1843	1843	2500	20	70	6	resigned.
Elliott, D. . . . .	.....	.....	.....	1838	1838	300	.....	.....	6	resigned.
FLORIDA. . . . .	.....	.....	.....	.....	.....	.....	.....	.....	6	resigned.
Under the char	4	8	.....	.....	.....	1400	.....	200	12	resigned.
Elliott, D. . . . .	2	1	138	1839	1839	6500	14	40	10½	
.....	6	11	.....	.....	.....	.....	38	.....	12	









## [ A b. ]

## APPOINTMENTS.

Rev. W. Adams	Nashotah	Wisconsin	1, Oct'r 1844.
" B. Akerly	Milwaukie	do	Feb'y 1, 1845.
" T. S. Britton	Alton	Illinois	May 12, 1844.
" D. Brown	Florence	Alabama	Oct'r 1, 1844.
" D. R. Brewer	Concord	New Hampshire	Nov'r 1, 1844.
" J. A. Childs	Lewes, &c.	Delaware	Jan'y 1, 1845.
" A. Clark	Logansport	Indiana	do. do.
" G. B. Engle	Niles	Michigan	Oct'r 1, 1844.
" I. Foote	Jubilee College, &c.	Illinois	April 1, 1845.
" T. B. Fairchild	Wooster	Ohio	do. do.
" E. Guion	Natchitoches	Louisiana	Oct'r 1, 1844.
" J. L. Gay	Irvington	Alabama	
" E. A. Greenleaf	Marshall	Michigan	July 1, 1844.
" B. Halsted	Fort Wayne	Indiana	April 1, 1844.
" B. Hutchins	Albion	Illinois	do. do.
" A. S. Hollister	Itinerant	Michigan	Oct'r 1, 1844.
" J. Henshaw	Macon	Mississippi	do. do.
" J. L. Harrison	Madison	Indiana	do. do.
" W. D. Harlow	Elizabethtown	Kentucky	Feb'y 1, 1845.
" C. S. Hedges	Jefferson City	Missouri	Dec'r 1, 1845.
" M. Hoyt	Green Bay	Wisconsin	April 1, 1845.
" S. L. Johnson	Indianapolis	Indiana	April 1, 1844.
" B. B. Killikelly, D.D.	Vincennes	do	Oct'r 1, 1844.
" A. H. Lamon	West Baton Rouge	Louisiana	do. do.
" Edw. Lounsbury	Covington	Kentucky	do. do.
" S. G. Litton	St. Andrew's	Tennessee	April 1, 1844.
" A. Louderback	Rockford, &c.	Illinois	
" G. G. Moore	Covington	Kentucky	April 15, 1844.
" A. P. Merrill	Missionary to the Slaves	Mississippi	May 1, 1844.
" S. McHugh	Delavan	Wisconsin	Oct'r 1, 1844.
" D. Murphy	Dubuque	Iowa	do. do.
" J. Noble	Williamsport	Tennessee	do. do.
" N. O. Preston	New Orleans	Louisiana	do. do.
" W. Philo	Elgin, &c.	Illinois	April 1, 1845.
" T. J. Ruger	Janesville	Wisconsin	Oct'r 1, 1844.
" W. P. Saunders	New Albany	Indiana	do. do.
" J. A. Shanklin	St. Mary's	Georgia	Jan'y 1, 1845.
" G. W. Sill	Kemper College	Missouri	Oct'r 1, 1844.
" W. E. Steele	Caddo Parish	Louisiana	
" B. Sturges	Maumee City	Ohio	do. do.
" C. Tomes	Knoxville	Tennessee	do. do.
" E. Williams	Racine	Wisconsin	do. do.
" J. F. Young	Jacksonville	Florida	

## RESIGNATIONS.

Rev. D. Brown.....	Jacksonville .....	Florida.....	Oct'r 1, 1844.
" J. Burke.....	Natchitoches.....	Louisiana.....	do. do.
" D. Burger.....	Adrian.....	Michigan.....	April 1, 1845.
" R. G. Cox.....	Battle Creek.....	do.....	Nov'r 1, 1844.
" C. Dresser.....	Springfield.....	Illinois.....	Jan'y 1, 1845.
" J. H. Drummond.....	St. Luke's.....	Kentucky.....	Oct'r 1, 1844.
" W. E. Franklin.....	Georgetown.....	Delaware.....	Jan. 1, 1845.
" J. B. Gallagher.....	Clarksville.....	Georgia.....	Oct'r 1, 1844.
" J. S. Greene.....	Raymond.....	Mississippi.....	Feb'y 11, 1844.
" J. H. Hanson.....	Key West.....	Florida.....	July 1, 1845.
" J. Henshaw (died) ..	Macon.....	Mississippi.....	April 1, 1845.
" M. Hoyt.....	Ionia.....	Michigan.....	Oct'r 16, 1844.
" C. S. Hedges.....	Itinerant.....	Missouri.....	Nov'r 1, 1844.
" H. Kelly.....	Troy, &c.....	Michigan.....	May 1, 1845.
" B. B. Killikelly.....	Grand Gulf.....	Mississippi.....	Oct'r 1, 1844.
" G. G. Moore.....	Covington.....	Kentucky.....	do. do.
" H. Payne.....	Bloomfield.....	Indiana.....	July 12, 1844.
" W. P. Saunders.....	Franklin.....	Tennessee.....	Oct'r 1, 1844.
" W. B. Stevens.....	Athens.....	Georgia.....	do. do.
" E. Winthrop.....	Marietta.....	Ohio.....	April 1, 1845.

## [A c.]

## MISSIONARIES NOW (JUNE 15) IN THE FIELD.

## MAINE.

Rev. Alex. Burgess, Augusta.
" John West, Bangor.
" T. F. Fales, Brunswick.

## NEW-HAMPSHIRE.

Rev. D. R. Brewer, Concord.
" W. H. Moore, Manchester.

## DELAWARE.

Rev. J. A. Childs, Dagsboro'
" J. L. McKim, Milford, &c.
" John Long, Seaford, &c.

## NORTH CAROLINA.

Rev. J. R. Lee, Rockingham Co.
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## GEORGIA.

Rev. Thos. F. Scott, Marietta.
" J. A. Shanklin, St. Mary's.

## FLORIDA.

Rev. J. Freeman Young, Jacksonville.
" Josiah Perry, Quincy.
" F. H. Rutledge, St. Augustine.

## ALABAMA.

Rev. F. B. Lee, Carlowville.
" F. H. L. Laird, Huntsville.
" J. L. Gay, Irvington.
" J. J. Scott, Livingston.
" L. B. Wright, Selma & Cahawba.
" D. Brown, Tuscumbia & Florence.

## MISSISSIPPI.

Rev. N. W. Camp, Jackson.
" J. S. Greene, McCaleb.
" A. P. Merrill, Miss. to the Slaves.

## LOUISIANA.

Rev. W. E. Steele, Caddo pa.
" E. Guion, Natchitoches.
" N. O. Preston, New-Orleans.
" A. H. Lamou, West Baton Rouge.

## TENNESSEE.

- Rev. D. Stephens, Bolivar.  
 " Louis Jansen, Jackson, &c.  
 " Charles Tomes, Knoxville.  
 " S. G. Litton, St. Andrew's.  
 " John Noble, Williamsport.

## KENTUCKY.

- Rev. C. C. Townsend, Bowling Green.  
 " E. Lounsbury, Covington and  
 Newport.  
 " M. F. Maury, Danville.  
 " W. D. Harlow, Elizabethtown.  
 " M. H. Hunter, Frankfort.  
 " N. N. Cowgill, Hickman.  
 " G. Beckett, Hopkinsville.  
 " Robert Ash, Smithland.

## OHIO.

- Rev. J. T. Eaton, Boardman.  
 " Abraham Edwards, Centreville.  
 " Samuel Marks, Huron.  
 " B. Sturges, Maumee City.  
 " A. T. McMurphy, Springfield.  
 " T. B. Fairchild, Wooster.

## INDIANA.

- Rev. B. Halsted, Fort Wayne.  
 " S. L. Johnson, Indianapolis.  
 " S. W. Manney, Laporte.  
 " A. C. Tredway, Lawrenceburgh.  
 " J. H. Drummond, Leavenworth.  
 " A. Clark, Logansport, &c.  
 " J. L. Harrison, Madison.  
 " R. S. Adams, Mishawauka.  
 " W. P. Saunders, New Albany.  
 " G. Fiske, Richmond.  
 " R. B. Croes, Terre Haute.  
 " B. B. Killikelly, D.D., Vincennes.  
 " W. Vaux, Itinerant.

## ILLINOIS.

- Rev. B. Hutchins, Albion.  
 " Thos. S. Britton, Alton.  
 " W. Allanson, Batavia.  
 " J. L. Darrow, Collinsville.  
 " W. Philo, Elgin & Silver Lake.  
 " J. De Pui, Galena.  
 " I. Foote, Jubilee College, &c.  
 " W. W. Bostwick, Joliet.

- Rev. J. Sellwood, Mendon and Chili.  
 " G. P. Giddinge, Quincy.  
 " Samuel Chase, Robin's Nest.  
 " A. Louderback, Rockford, &c.  
 " W. Douglass, Tremont.  
 " Dudley Chase, Itinerant.  
 " W. Mitchell, do.

## MICHIGAN.

- Rev. C. V. Kelly, Adrian and Clinton.  
 " E. G. Hodgkins, Albion & Homer.  
 " D. Barker, Dexter.  
 " D. E. Brown, Flint.  
 " F. H. Cuming, Grand Rapids.  
 " L. Foote, Jonesville & Hillsdale.  
 " A. S. Hollister, Livingston Co.  
 " E. A. Greenleaf, Marshall.  
 " G. B. Engle, Niles.  
 " J. A. Wilson, Pontiac.  
 " W. N. Lyster, Springville.  
 " Charles Fox, Truago.

## WISCONSIN.

- Rev. S. McHugh, Delavan.  
 " M. Hoyt, Green Bay.  
 " Thos. J. Ruger, Janesville.  
 " B. Akerly, Milwaukee.  
 " J. Lloyd Breck, } Nashotah  
 " W. Adams, } Mission.  
 " Gustaf Unonius, Pine Lake.  
 " E. Williams, Racine.  
 " F. W. Hatch, Southport.

## IOWA.

- Rev. Z. H. Goldsmith, Davenport.  
 " D. Murphy, Dubuque.  
 " J. Batchelder, Burlington.

## MISSOURI.

- Rev. A. D. Corbin, Boonville.  
 " C. S. Hedge, Jefferson City.  
 " G. W. Sill, Kemper College.  
 " P. R. Minard, St. Louis.  
 " St. Michael Fackler, Itinerant.

## ARKANSAS.

- Rev. J. Young, Little Rock.  
 " D. McManus, Van Buren.

## INDIAN MISSIONS.

- Rev. S. Davis, Duck Creek.  
 1 Interpreter, and 1 Teacher.

[ Ad. ]

REV. AND DEAR SIR,—I owe you an apology for not attending to your last communication before this, but indisposition in my family, and some duties demanding immediate attention, have obliged me to defer.

In regard to the Germans spread over our land, I have little further to add to the general statistics of the last year. It is a matter of notoriety, however, that of late the immigration has been very great, and that it is constantly on the increase. Some remain in the cities where they first arrive, others go in companies and form settlements, chiefly in the west, retaining and perpetuating their own language and usages.

The Germans among us may be classed, according to the knowledge of our language, into those who as yet understand the German only, and of these the immigrants constitute the greatest number; those who by intercourse have acquired some knowledge of the English; and those Americans, who, born and educated where the German alone is used, have little or no knowledge of the English.

In the city of New York the German population is found in different quarters, and in nearly all of these there are Churches of different names, or the beginnings of one under some religious instruction. The greatest number is found in that part of the city bounded north and south by Rivington and Fifth streets, and east and west by Avenue A and the East river.

It is in the midst of this population that St. Simon's Church is located, and to which my parochial labours have been chiefly confined.

The Germans were once proverbially religious. Among no people has religious instruction been more generally prevalent. It has ever formed a part of their education, and the influence of some religious training is apparent, notwithstanding recent changes that have been introduced. In the midst of much indifference, too, there is also much interest on the subject of religious truth.

The means which have been employed by us to reach the religious sympathies of this numerous population, have been thus far limited chiefly to the services of the Church regularly performed, visitation of families, and the distribution of charities placed in my hands by benevolent individuals. The services appear to be appreciated, and the responses are made with much seriousness and animation.

But the unsettled condition of the immigrants subjects the Church to much fluctuation. There is unquestionably a great field for labour among the Germans of the city alone, and if the effort now made be duly sustained by the Churches, it cannot fail to yield a plentiful harvest.

Your friend and brother,

C. F. CRUSÉ.

[A e.]

The undersigned, Missionary to the Jews, reports :

That since his appointment he has visited among that people as extensively as his time would allow, and has found in many instances a readiness and even anxiety to listen to the arguments in favour of a Messiah come, and the explanations of those prophecies which Christians regard as pointing to Jesus of Nazareth. It is a matter of regret, that a considerable portion of his time has been necessarily occupied in presenting the importance and claims of this Mission to the Churches, in order to awaken an interest in behalf of the ancient people of God, and obtain the necessary means of support for this enterprize. The Missionary feels that his whole time ought to be devoted to labour among the people to whom he is sent ; and by the circulation of tracts, personal intercourse, and the explanation of both the Old and New Testaments, bring the great truths of Christianity before their minds.

It is of exceeding importance to the success of this Mission, that there should be provided a suitable place of worship in this city which could be always open, and be known as an Episcopal Jewish Chapel, solely for the benefit of that people, in which regular service would be performed, and lectures delivered on the prophecies, the Christian system unfolded, the objections to Christianity met and removed, and the true character of the Old Testament dispensation made known.

The same provision should be made for those of this people who are willing to hear the Gospel, which has been made for the colored population of this city, or for the seamen of this port. Until this object is accomplished, the Missionary will necessarily labour under many disadvantages, and the Church uncertain whether the enterprize will succeed or not, will be more backward to contribute toward its support, than if a building were already erected, and Divine worship known to be regularly performed therein. The well known aversion which all classes have to meeting for public worship in private places, will always operate against their frequenting such temporary accommodations as can for the time being be obtained. The circulation of the Hebrew New Testament and the Hebrew Prayer-Book is important, in order to show them the truth of God's word, and the order of His worship, in a language that they have always esteemed sacred. Hence it will be necessary to order a supply of these from the Missionary Society of the Mother Church. Great patience is required in instructing those whose prejudices have been so long and deep-rooted against the Gospel of Christ, but the success of our Mother Church has shown that patient continuance in well doing, with a steadfast reliance on the promise of Jehovah, will secure a blessing on those whose eternal salvation is the object of our labours and prayers.

Respectfully submitted :

ISAAC P. LABAGH.

[ Af. ]

TABLE showing the Parishes that have contributed to Domestic Missions,  
during the year ending 15th June, 1845.

<b>MAINE—</b>		<b>MASSACHUSETTS—Continued—</b>	
Bangor, St. John's.....	\$18 22	Salem, St. Peter's.....	\$115 00
Brunswick, St. Paul's.....	9 00	So. Boston, St. Matthew's.....	32 00
Gardiner, Christ Ch.....	63 05	Springfield, Christ Ch.....	2 00
Hancock Barracks.....	23 00	Taunton, St. Thomas'.....	36 00
Houlton.....	4 00	Wilkinsonville, St. John's.....	27 21
		Miscellaneous.....	53 71
	117 27		997 21
<b>NEW HAMPSHIRE—</b>		<b>CONNECTICUT—</b>	
Claremont, Trinity.....	5 50	Branford, Trinity.....	15 74
"    Union Ch.....	3 00	Bridgeport, St. John's.....	44 91
Concord, St. Paul's.....	15 33	Bridgewater, St. Mark's.....	5 20
Cornish, Trinity.....	1 55	Brookfield, St. Paul's.....	41 00
Dover, St. Thomas.....	10 00	Brooklyn, Trinity.....	10 00
Hopkinton, St. Andrew's.....	17 00	Cheshire, Christ Ch.....	25 00
Manchester, St. Michael's.....	75 97	Derby, St. James'.....	118 45
Plainfield, Grace Ch.....	2 41	East Greenwich, St. Luke's.....	6 00
Portsmouth, St. John's.....	83 00	East Plymouth, St. Matthew's.....	4 00
		Essex, St. John's.....	15 00
	217 06	Fairfield, Trinity.....	24 00
<b>VERMONT—</b>		Greenwich, Christ Ch.....	11 28
Bellows Falls, Emmanuel.....	35 00	Guilford, Christ Ch.....	13 00
Brandon, St. Thomas.....	12 00	Hamden, Grace Ch.....	5 67
Burlington, St. Paul's.....	43 65	Hartford, Christ Ch.....	342 05
Guilford, Christ Ch.....	12 00	"    St. John's.....	32 00
Highgate, St. John's.....	7 00	Kent, St. Andrew's.....	2 00
Middlebury, St. Stephen's.....	20 00	Meriden, St. Andrew's.....	30 00
Rutland, Trinity.....	18 00	Middle Haddam, Christ Ch.....	12 00
St. Alban's, Union Ch.....	30 00	Middletown, Christ Ch.....	175 12
Sheldon, Grace Ch.....	12 00	Milford, St. George's.....	5 00
	194 65	Monroe, St. Peter's.....	30 00
<b>RHODE ISLAND—</b>		Naugatuck, St. Michael's.....	5 00
Bristol, St. Michael's.....	131 42	New Canaan, St. Mark's.....	3 75
Newport, Trinity.....	15 00	New Haven, Trinity.....	354 50
"    Zion Ch.....	30 00	"    Westville, St. James.....	1 50
North Providence, St. Paul's.....	72 00	New London, St. James.....	50 00
Portsmouth, St. Paul's.....	2 50	New Preston, St. Andrew's.....	3 50
Providence, Grace Ch.....	79 00	Newtown, Trinity.....	43 00
"    St. John's.....	24 15	Northford, St. Andrew's.....	8 20
"    St. Stephen's.....	14 00	North Haven, St. John's.....	2 50
Rockville.....	5 15	Norwalk, St. Paul's.....	50 53
Wakefield, Ascension.....	6 00	Norwich, Christ.....	236 42
Warren, St. Mark's.....	22 57	Plymouth, St. John's.....	18 00
Westerly, Christ Ch.....	25 00	Pomfret, Christ.....	5 00
Wickford, St. Paul's.....	8 00	Portland, Trinity.....	25 00
Woonsocket, St. James'.....	17 75	Poquetonuck, St. James'.....	1 00
Miscellaneous.....	10 00	Reading, Christ Ch.....	12 37
	462 55	Ridgefield, St. Stephen's.....	9 00
<b>MASSACHUSETTS—</b>		Roxbury, Christ Ch.....	1 50
Amesbury, St. James'.....	3 23	Salisbury, St. John's.....	7 50
Andover, Christ Ch.....	89 81	Saybrook, Grace Ch.....	10 00
Ashfield, St. John's.....	5 00	Sharon, Christ Ch.....	14 00
Boston, Christ Ch.....	8 17	South Glastonbury.....	5 00
"    St. Paul's.....	191 01	Southport, Trinity.....	9 50
"    Trinity Hall.....	25 10	Stamford, Christ Ch.....	40 00
Chelsea, St. Luke's.....	7 00	"    St. John's.....	100 84
Grafton, bequest of Mrs. Hannah } H. Wheeler.....	100 00	Stratford, Christ Ch.....	20 00
Great Barrington, St. James'.....	22 00	Wallingford, St. Paul's.....	7 00
Greenville, St. James'.....	22 50	Warehouse Point, St. John's.....	10 00
Hanover, St. Andrew's.....	5 00	Washington, St. John's.....	1 00
Ianesborough, St. Luke's.....	10 00	Waterbury, St. John's.....	170 00
Lowell, St. Ann's.....	55 00	Watertown, Christ Ch.....	36 12
Marblehead, St. Michael's.....	31 94	Wolcott, All Saints.....	3 50
Milburg.....	10 00	Woodbridge, Trinity.....	2 00
Newburyport, St. Paul's.....	6 51	Woodbury, St. Paul's.....	11 77
Newton, L. Falls, St. Mary's.....	9 53		2149 74
Northampton, St. John's.....	10 00	<b>NEW-YORK—</b>	
Pittsfield, St. Luke's.....	42 88	Albany, St. Paul's.....	51 91
Roxbury, St. James'.....	79 41	"    St. Peter's.....	100 00
		"    Trinity.....	3 00

New York—Continued—	
Astoria, St. George's.....	85 00
Athens, Trinity.....	3 50
Ballston Spa, Christ.....	8 00
Bedford, St. Matthew's.....	3 25
Brooklyn, Calvary.....	73 40
" Christ Ch.....	15 69
" Emmanuel.....	67 02
" St. Anne's.....	520 00
" St. Luke's.....	32 68
Butternuts, Zion Ch.....	10 00
Cooperstown, Christ Ch.....	27 18
Delhi, St. John's.....	8 00
Duanesburgh, Christ.....	25 00
Elmira, Trinity.....	15 00
Fairfield, Trinity.....	5 00
Fishkill, Trinity.....	31 00
Fishkill Landing, St. Anna's.....	33 75
Flatbush, St. Paul's.....	25 00
Flushing, St. George's.....	97 00
Fort Hamilton, St. John's.....	34 50
Glen's Falls, Ch. of the Messiah.....	6 00
Goshen, St. James'.....	29 54
Harlaem, St. Andrew's.....	20 32
Hempstead, St. George's.....	29 00
Hobart, St. Peter's.....	6 34
Hudson, Christ Ch.....	32 56
Hyde Park, St. James.....	12 00
Islip, St. John's.....	26 63
Jamaica, Grace Ch.....	12 25
Jersey.....	2 00
Johnstown, St. John's.....	7 92
Little Falls, Emmanuel.....	16 00
Little Neck, Zion.....	6 44
Lansingburgh, Trinity.....	17 00
Louisville, Zion.....	10 00
Morrisania, St. Ann's.....	55 00
Newburgh, St. George's.....	32 00
New Rochelle, Trinity.....	55 00
Newtown, St. James'.....	44 00
New-York, All Saints.....	147 03
" Ascension.....	993 53
" Calvary.....	50 00
" Christ Ch.....	80 10
" Epiphany.....	1,36 26
" Grace Ch.....	475 00
" Nativity.....	6 20
" St. Andrew's.....	1 24
" St. Bartholomew's.....	332 91
" St. George's.....	623 00
" St. John's.....	277 40
" St. Mark's.....	305 14
" St. Michael's.....	124 35
" St. Paul's.....	238 21
" St. Peter's.....	27 13
" St. Stephen's.....	15 50
" St. Thomas'.....	291 54
" Zion Ch.....	20 00
Norway, Grace.....	2 00
Norwich, Emmanuel.....	3 00
Oak-Hill, St. Paul's.....	3 50
Ogdensburg, St. John's.....	16 00
Oyster Bay, Christ Ch.....	6 81
Patterson, Christ Ch.....	1 50
Peekskill, St. Peter's.....	17 50
Plattsburgh, Trinity.....	10 58
Potsdam, Trinity.....	15 00
Poughkeepsie, Christ Ch.....	35 75
" St. Paul's.....	24 07
Rockaway, Trinity.....	14 13
Rossville, St. Luke's.....	4 55
Rye, Christ Ch.....	37 52
Sandyhill, Zion Ch.....	5 00
Saugerties, Trinity.....	21 16
Seneca Falls, Trinity.....	5 81
Setauket, Caroline Ch.....	6 00
Tompkinsville, St. Paul's.....	4 00
Troy, Christ Ch.....	9 10
" St. Paul's.....	280 67
" legacy of late Mrs. Ann Sheldon	300 00
Walden, St. Andrew's.....	6 08
Wappinger's Creek, Zion.....	8 00
Waterford, Grace Ch.....	10 50

New York—Continued—	
Waterloo, St. Paul's.....	811 03
Westchester, St. Peter's.....	24 32
Whitehall, St. Paul's.....	8 75
Williamsburgh, St. Mark's.....	18 06
Miscellaneous.....	730 00
<b>7368 76</b>	
WESTERN NEW-YORK—	
Angelica, St. Paul's.....	4 37
Auburn, St. Peter's.....	17 59
Avon, Zion.....	7 00
Batavia, St. James'.....	54 73
Binghamton, Christ Ch.....	8 00
Brownville, St. Paul's.....	1 37
Buffalo, St. Paul's.....	78 70
" Trinity.....	63 71
Camden, Trinity.....	2 62
Canandaigua, St. John's.....	41 00
Clyde, St. John's.....	7 27
Dexter, All Saints.....	1 00
Fredonia, Trinity.....	5 00
Geneva, Trinity.....	92 96
" Zion.....	7 00
Hammondsport.....	6 68
Harpersville, St. Luke's.....	3 72
Homer, Calvary Church.....	2 50
Honeoye Falls, St. John's.....	2 50
Ithaca, St. John's.....	15 55
Leroy, St. Mark's.....	45 00
Lewiston, St. Paul's.....	5 00
Lockport, Grace Ch.....	20 00
Lowville, Trinity.....	6 43
Lyons, Grace Ch.....	26 66
McLean, Zion.....	3 50
Manlius, Christ Ch.....	15 00
Marcellus, St. John's.....	3 00
Medina, St. John's.....	4 50
Moravia, St. Matthew's.....	2 00
New Berlin, St. Andrew's.....	30 25
Oswego, Christ Ch.....	15 09
Owego, St. Paul's.....	13 00
Oxford, St. Paul's.....	23 00
Palmyra, Zion Ch.....	9 00
Paris Hill, St. Paul's.....	1 64
Perryville, St. Stephen's.....	3 00
Richmond, St. Paul's.....	2 00
Rochester, St. Luke's.....	310 00
" St. Paul's.....	31 70
Sackett's Harbour, Christ Ch.....	13 00
Sherburne, Christ.....	4 00
Sheridan.....	2 50
So. Derby, Christ.....	1 50
Syracuse, St. Paul's.....	42 00
Utica, Grace Ch.....	56 65
Waterville, Grace Ch.....	7 00
West Granby, St. Luke's.....	0 88
<b>1160 46</b>	
New-JERSEY—	
Belleville, Christ Ch.....	7 90
Berkeley, St. Peter's.....	4 75
Bordentown, Christ Ch.....	43 53
Burlington, St. Mary's.....	126 00
Camden, St. Paul's.....	10 00
Chew's Landing, St. John's.....	3 40
Clinton, St. Paul's.....	0 58
Elizabethtown, St. John's.....	40 47
Flemington, Calvary Ch.....	0 59
Freehold, St. Peter's.....	2 75
Hoboken, St. Paul's.....	40 03
Hope, St. Luke's.....	2 40
Huntington, St. John's.....	5 00
Jersey City, St. Matthew's.....	45 89
Middletown, Christ.....	1 50
Morristown, St. Peter's.....	34 28
Mount Holly, St. Andrew's.....	23 88
Newark, Grace Ch.....	30 62
" Trinity.....	110 44
New Brunswick, Christ Ch.....	29 81
Newton, Christ Ch.....	7 60
Orange, St. Mark's.....	47 00
Last inst. of leg'cy of late S. Williams	100 00

<b>NEW JERSEY—Continued—</b>		<b>DELAWARE—Continued—</b>	
Paterson, St. Paul's.....	\$11 00	Sussex, St. George's.....	\$2 16
Perth Amboy, St. Peter's.....	42 00	Wilmington, St. Andrew's.....	154 65
Princeton, Trinity.....	20 00	"    Trinity.....	101 48
Rahway, St. Paul's.....	28 00		
Red Bank, Chapel.....	3 50		404 27
Salem, St. John's.....	29 00	<b>MARYLAND—</b>	
Shrewsbury, Christ Ch.....	10 16	Alleghany Co., Emmanuel Pa.....	9 79
Spotswood, St. Peter's.....	6 00	Annapolis, St. Ann's.....	75 00
Swedesboro', Trinity.....	20 00	"    Severn Ch.....	3 92
Trenton, St. Michael's.....	35 00	Anne' Arundel Co., St. James'.....	20 00
	927 59	Elkridge, Christ Ch.....	15 00
<b>PENNSYLVANIA—</b>		Baltimore, Calvary Ch.....	23 36
Bellefonte, St. John's.....	27 36	"    St. Andrew's.....	19 00
Brownsville, Christ Ch.....	1 00	"    St. Paul's.....	428 35
Carbon Co., St. Mark's.....	10 00	"    St. Peter's.....	151 00
Carbondale, Trinity.....	3 00	"    St. Stephen's.....	5 31
Carlisle, St. John's.....	130 00	Baltimore Co., St. Thomas'.....	43 00
Chester, St. Paul's.....	7 00	"    St. Timothy.....	9 62
Chester Co.....	100 00	"    St. James'.....	10 00
Churchtown, Bangor Ch.....	13 30	Cambridge, Christ Ch.....	100 00
Easton, Trinity.....	22 50	"    Chapel of St. James'	
Erie, St. Paul's.....	11 25	College.....	42 06
Frankfort.....	3 37	Carroll Co., Ascension.....	10 00
Germantown, St. Luke's.....	177 00	"    Holy Trinity.....	10 00
Greenburgh, Christ Ch.....	3 00	Cecil Co., Elkton, Trinity.....	6 20
Hamiltonville, St. Mary's.....	31 56	Charlottesville, Trinity.....	20 00
Harrisburgh, St. Stephen's.....	45 00	Clarke Co., Frederick Pa.....	25 00
Holmesburgh, Emmanuel.....	97 39	Clear Spring, St. Andrew's.....	5 00
Honesdale, Grace Ch.....	5 00	Cumberland, Emmanuel.....	65 47
Honeybrook, St. Mark's.....	3 00	Dorchester Co., Dorchester Parish.....	2 30
Huntington, St. John's.....	3 00	Elliott's Mills, St. John's.....	19 00
Jerseytown.....	5 00	Frederick Co., All Saints.....	57 00
Kingsessing, St. James'.....	35 50	"    St. Mark's.....	10 00
Lancaster, St. James'.....	162 40	Georgetown, D. C., Christ Ch.....	103 09
Leverich, Christ Ch.....	6 00	"    St. John's.....	43 00
Lewiston, St. Mark's.....	9 75	Hagerstown, St. John's.....	60 00
Lower Dublin, All Saints.....	21 10	Hancock Co., St. Thomas.....	21 66
Marcus Hook, St. Martin's.....	34 50	Harford Co., Christ Ch.....	10 00
Meadville, Christ Ch.....	25 84	Havre de Grace, St. John's.....	4 67
Newtown, St. Luke's.....	3 63	Kent Co., Chester Pa.....	19 00
Oxford, Trinity.....	27 52	Montgomery Co., St. Bartholomew's.....	23 66
Paradise, All Saints.....	7 00	Mount Savage, Christ Ch.....	2 62
Perkiomen, St. James'.....	20 00	Prince George's Co., Nottingham Pa.....	7 50
Philadelphia, Christ Ch.....	100 00	"    Queen Ann's Pa.....	31 99
"    Ch. of the Ascension.....	146 15	"    St. John's.....	7 00
"    Ch. Evangelists.....	40 00	"    St. Matthew's &	
"    Ch. Gloria Dei.....	40 00	"    St. Marks'.....	69 31
"    St. Andrew's.....	240 62	"    St. Paul's.....	12 27
"    St. James'.....	274 35	"    Upper Marlboro'	
"    St. John's.....	50 00	Trinity.....	15 00
"    St. Luke's.....	15 00	Prince George and Charles Cos., St.	
"    St. Paul's.....	5 50	John's.....	40 85
"    St. Peter's.....	200 00	St. Mary's Co., St. Andrew's Pa.....	10 00
"    Trinity.....	242 04	Somerset Co., Coventry Pa.....	6 00
Phillipsburgh, Trinity.....	3 00	"    Somerset Pa.....	17 00
Piqua, St. John's.....	7 00	"    Springhill Pa.....	15 00
Pittsburgh, Trinity.....	255 00	Talbot Co., St. Michael's.....	30 00
Pottstown, Christ.....	9 12	"    St. Peter's.....	15 00
Pottsville, Zion.....	15 22	Washington, D. C., Christ Ch.....	56 04
Reading, Christ.....	35 00	"    Epiphany.....	31 33
Schuylkill Haven, St. John's.....	3 25	"    St. John's.....	171 59
Towanda, Christ Ch.....	3 20	"    Trinity.....	65 12
Wellsborough, St. Paul's.....	2 83	Worcester Co., All Hallow's.....	18 00
West Chester, Holy Trinity.....	30 55	"    Worc'r Pa., St. Paul's.....	6 55
West Vincent, St. Andrew's.....	4 50	Miscellaneous.....	20 00
West Whiteland, St. Paul's.....	3 42		
"    St. Peter's.....	5 77		2129 68
Wilkesbarré, St. Stephen's.....	9 00	<b>VIRGINIA—</b>	
Miscellaneous.....	35 94	Albemarle Co., Charlottesville, Christ	
	2536 72	Ch.....	33 81
<b>DELAWARE—</b>		"    St. Ann's Pa., Christ	
Dagsborough, Prince George's.....	7 05	"    Ch.....	44 50
Jaurel, Christ Ch.....	1 50	"    Pa., Walker's	
Lewes, St. Peter's.....	13 95	"    Pa.....	26 93
Little Hill, St. John's.....	3 50	Alexandria, D. C., Christ Ch.....	90 00
Middletown, St. Ann's.....	3 07	"    St. Paul's.....	72 20
Newark, St. Thomas'.....	1 71	Augusta Co., Staunton, Trinity.....	57 50
Newcastle, Emmanuel.....	110 00	Bedford Co., Russell Pa.....	10 00
St. George's Chapel.....	1 69	Berkeley Co., Martinsburgh, Trinity.....	3 50
Seaford, St. Luke's.....	3 50	Campbell Co., Lynchburg, St. Paul's.....	61 00
		Caroline Co., St. Margaret's.....	3 79
		Charles City Co., Western Pa.....	35 00



<b>VIRGINIA—Continued—</b>		<b>SOUTH CAROLINA—Continued—</b>	
Chesterfield Co., Dale Pa. ....	610 00	Society Hill, Trinity. ....	669 12
Clarke Co., Wickliffe Pa. ....	26 00	Statesburgh, Claremont. ....	70 00
Cumberland Co., St. John's. ....	8 00	Sullivan's Island, Grace Ch. ....	14 23
Elizabeth City Co., Hampton, St. John's. ....	10 00	Waccamaw, All Saints. ....	210 00
Essex Co., St. Ann's and Farnham's Parishes. ....	19 50	Winnaboro', St. John's. ....	5 00
Fauquier Co., Leeds Pa. ....	20 00	Winyaw, Prince George's. ....	51 00
Fort Monroe, U. S. Chapel. ....	35 50	Miscellaneous. ....	50 00
Gloucester Co., Abingdon and Ware Pa. ....	23 50		3712 44
Goochland Co., Pemberton Pa. ....	44 00	<b>GEORGIA—</b>	
Hallfax Co., Antrim Pa. ....	2 00	Augusta, St. Paul's. ....	94 40
" Meade. ....	20 00	Columbus, Trinity. ....	50 00
" Roanoke. ....	40 00	Macon, Christ Ch. ....	68 00
Hanover Co., St. Martin's. ....	43 75	Montpelier, St. Luke's. ....	18 06
Henrico Co., Richmond Monumental Ch. ....	110 06	Savannah, Christ Ch. ....	200 73
" St. James'. ....	45 05		431 19
" St. John's. ....	16 63	<b>FLORIDA—</b>	
James City Co., Williamsburgh, Bruton Pa. ....	30 00	Apalachicola, Trinity. ....	20 00
King George's Co., St. Paul's. ....	25 13	Pensacola, Christ. ....	15 00
Loudon Co., Leesburgh, St. James'. ....	33 46	St. Augustine St. Paul's. ....	30 50
Mechlenburgh Co., St. John's. ....	4 00	Tallahassee, St. John's. ....	62 50
Nelson Co., Nelson Pa. ....	26 00		128 00
Norfolk, Christ Ch. ....	110 00	<b>ALABAMA—</b>	
" St. Paul's. ....	13 00	Dallas Co., St. David's. ....	6 00
Norfolk Co., Portsmouth, Trinity. ....	34 00	Florence. ....	10 00
Northampton Co., Hungar's Pa. ....	47 00	Mobile, Christ Ch. ....	147 50
Ohio Co., Wheeling, St. Matthew's. ....	42 25	Montgomery, St. John's. ....	17 00
Orange Co., St. Thomas. ....	25 00		180 50
" Raleigh and Dale Pas. ....	18 50	<b>MISSISSIPPI—</b>	
Prince William Co., Pr. Wm. Pa. ....	36 00	Columbus, St. Paul's. ....	10 00
Spotsylvania Co., Christ Ch. ....	1 89	Jackson, St. Andrew's. ....	22 00
" Fredericksburgh, St. George's. ....	125 57	Jefferson Co., Christ Ch. ....	6 10
" St. John's. ....	4 36	Natchez, Trinity. ....	67 84
Suffolk, St. Paul's. ....	10 00	Vicksburgh, Christ Ch. ....	42 00
Miscellaneous. ....	68 68	Miscellaneous. ....	10 00
	1572 77		157 94
<b>NORTH CAROLINA—</b>		<b>LOUISIANA—</b>	
Edenton, St. Paul's. ....	37 00	Natchitoches, Trinity. ....	10 54
Fort Johnston. ....	10 00	New Orleans, St. Paul's. ....	37 41
Hillsborough, St. Matthew's. ....	11 50	St. Francisville, Grace Ch. ....	70 00
Newbern, Christ Ch. ....	18 50	West Baton Rouge, St. John's. ....	43 00
Raleigh, Christ Ch. ....	147 00		160 95
Washington, St. Peter's. ....	25 00	<b>KENTUCKY—</b>	
Williamsborough. ....	10 00	Bowling Green. ....	1 31
Wilmington, St. James'. ....	93 88	Covington. ....	5 20
	352 81	Danville, Trinity. ....	12 00
<b>SOUTH CAROLINA—</b>		Elizabethtown. ....	4 50
Abbeville, Trinity. ....	6 00	Frankfort, Ch. of the Ascension. ....	11 00
Beaufort, St. Helena. ....	65 62	Henderson, St. Paul's. ....	27 50
Berkeley, St. John's. ....	36 50	Jefferson Co., St. Matthew's. ....	6 13
Camden, Grace. ....	91 45	Jeffersonville, St. Luke's. ....	2 75
Charleston, St. Andrew's. ....	17 00	Lexington, Christ Ch. ....	36 85
" St. Michael's. ....	402 62	Louisville, Christ Ch. ....	120 89
" St. Paul's. ....	96 00	" St. Paul's. ....	123 00
" St. Peter's. ....	157 65	Newport. ....	3 95
" St. Philips. ....	623 69		355 07
" St. Stephen's. ....	74 90	<b>OHIO—</b>	
" Monthly Miss. Society. ....	153 85	Ashtabula, St. Peter's. ....	12 00
" Soc. of Col'd Persons. ....	16 00	Chillicothe, St. Paul's. ....	50 00
Charleston Neck, St. John's. ....	7 00	Cincinnati, St. Paul's. ....	42 55
Cheraw, St. David's. ....	97 50	Circleville, St. Philip's. ....	1 75
Columbia, Trinity. ....	330 00	Cleveland, Trinity. ....	60 00
Edisto, Trinity. ....	188 25	Columbus, St. Paul's. ....	40 00
Georgetown. ....	50 00	" Trinity. ....	36 00
Grahamville, Trinity. ....	33 00	Gambier, Harcourt Pa. ....	16 00
Greenville, Christ Ch. ....	14 45	Grafton, St. Stephen's. ....	2 06
James Island, St. James'. ....	12 00	Granville, St. Luke's. ....	8 00
John's Island, St. John's. ....	116 37	Hudson, Christ Ch. ....	2 50
North Santee, Ch. of the Messiah. ....	5 32	Lower Sandusky, St. Paul's. ....	2 25
Pendleton, St. Paul's. ....	103 31	Massillon, St. Timothy. ....	15 00
Pineville. ....	50 00	Manmee City, St. Paul's. ....	8 25
Radcliffboro', St. Paul's. ....	136 00	Medina, St. Paul's. ....	10 00
Richland, Zion Ch. ....	100 00	Norwalk, St. Paul's. ....	10 00
St. Helena's Island, St. Helena. ....	20 00	Ohio City, St. John's. ....	11 00
St. Stephen's and Upper St. John's. ....	235 66	Painesville, St. James'. ....	16 00
		Piqua, St. James'. ....	37 89

<b>Ohio—Continued—</b>		<b>ILLINOIS—Continued—</b>	
Portsmouth, All Saints.....	\$49 00	Mendon, Zion Ch.....	\$2 45
Sandusky City, Grace Ch.....	20 00	Springfield, St. Paul's.....	14 83
Springfield, Christ.....	3 00	Waverley.....	7 00
Steubenville, St. Paul's.....	51 50	Miscellaneous.....	1 00
	504 74		151 59
<b>TENNESSEE—</b>		<b>MICHIGAN—</b>	
Bolivar, St. James'.....	20 00	Ann Arbor, St. Andrew's.....	16 00
Clarksville, Trinity.....	5 00	Detroit, St. Paul's.....	182 30
Columbia, St. Peter's.....	11 00	Dexter, St. James'.....	3 00
Jackson, St. Luke's.....	35 29	Grand Rapids, St. Mark's.....	15 50
Knoxville, St. John's.....	10 00	Monroe, Trinity.....	13 00
	51 29	Niles, Trinity.....	10 00
<b>INDIANA—</b>		Pontiac, Zion Ch.....	
Fort Wayne.....	3 55	Springville.....	8 00
Indianapolis.....	7 60	Waterford, St. Paul's.....	2 00
Jeffersonville, St. Paul's.....	5 00	Miscellaneous.....	10 63
Lafayette, St. John's.....	30 40		20 00
Lawrenceburgh, Trinity.....	12 25		260 43
Madison.....	3 00	<b>WISCONSIN—</b>	
Mishawaka, St. Paul's.....	3 12	Green Bay, Christ Ch.....	7 12
Point Commerce.....	2 00	Milwaukee, St. Paul's.....	12 00
Terre Haute, St. Stephen's.....	13 77	Nashotah Mission.....	20 99
Vincennes.....	2 00		40 11
	82 69	<b>MISSOURI—</b>	
<b>ILLINOIS—</b>		St. Louis, Christ Ch.....	155 77
Albion, St. John's.....	16 00	" St. John's.....	15 00
Chicago, St. James.....	20 00	Miscellaneous.....	31 00
" Trinity.....	16 00		201 77
Galena, Grace Ch.....	37 00	<b>ARKANSAS—</b>	
Jubilee College.....	29 31	Little Rock.....	25 24
Juliet, Christ Ch.....	3 00	<b>MISCELLANEOUS.....</b>	
Lancaster.....	5 00		2167 17
		<b>TOTAL.....</b>	<b>\$29,717 67</b>

[ Ag. ]

TABLE showing the Parishes that have contributed to Foreign Missions, during the year ending 15th June, 1845.

Town and Parish whence contributed.	For Greece.	China.	Africa.	Constantinople.	Texas.	Parochial School at Galveston.	Ch. at Houston.	General.	Total.
<b>MAINE—</b>									
Bangor, St. John's.....		2 00	20 00					22 22	44 22
Brunswick, St. Paul's.....								9 00	9 00
Gardiner, Christ.....			40 00	200 00				63 05	303 05
Portland, St. Stephen's.....		16 00		57 50					103 50
<b>NEW-HAMPSHIRE—</b>									
Concord, St. Paul's.....								5 00	5 00
Hopkinton, St. Andrew's.....								12 00	12 00
Portsmouth, St. John's.....		10 00	10 00					20 00	40 00
<b>VERMONT—</b>									
Brandon, St. Thomas'.....								3 20	3 20
Burlington, St. Paul's.....								61 70	61 70
Middlebury, St. Stephen's.....			5 00		2 00			8 00	15 00
Rutland, Trinity.....								18 00	18 00
St. Alban's, Union.....								8 60	8 60

Town and Parish whence contributed.	Greece.	China.	Africa.	Constantinople.	Texas.	Parochial School at Galveston.	Ch. at Houston.	General.	Total.
<b>MASSACHUSETTS—</b>									
Amesbury, St. James'.....	.....	.....	.....	.....	.....	.....	.....	3 23	3 23
Andover, Christ.....	.....	.....	.....	.....	.....	.....	.....	26 30	26 30
Bedford.....	30 00	.....	.....	.....	.....	.....	.....	.....	30 00
Boston, Christ.....	.....	.....	.....	.....	.....	.....	.....	7 17	7 17
" Ch. of Advent.....	.....	.....	.....	10 00	.....	.....	.....	.....	10 00
" Grace.....	.....	.....	210 00	.....	.....	43 25	.....	.....	253 25
" St. Matthew's.....	.....	.....	.....	.....	.....	.....	.....	5 00	5 00
" St. Paul's.(Palestine, & 15).....	.....	90 52	248 00	120 79	.....	.....	.....	513 50	957 81
" Trinity.....	.....	102 15	103 24	.....	.....	.....	.....	175 00	350 39
" Trinity Hall.....	.....	.....	16 23	.....	.....	.....	.....	.....	16 23
" Miscellaneous.....	.....	1600 00	20 00	105 00	.....	.....	.....	.....	1725 00
Greenfield, St. James'.....	.....	.....	.....	.....	.....	.....	.....	12 50	12 50
Hanover, St. Andrew's.....	.....	45 00	20 00	.....	.....	.....	.....	2 00	67 00
Lowell, St. Ann's.....	.....	.....	.....	.....	.....	.....	.....	50 00	60 00
Marblehead, St. Michael's.....	.....	.....	1 10	.....	.....	.....	.....	12 13	13 23
Nahant.....	.....	.....	8 41	.....	.....	.....	.....	11 59	20 00
Newburyport, St. Paul's.....	.....	.....	4 00	.....	.....	.....	.....	4 30	8 30
Newton, St. Mary's.....	.....	.....	24 04	25 00	.....	.....	.....	.....	49 04
Northampton, St. John's.....	.....	.....	.....	.....	.....	.....	.....	5 00	5 00
Pittsfield, St. Stephen's.....	.....	.....	.....	150 00	.....	.....	.....	225 00	375 00
Roxbury, St. James'.....	.....	34 59	93 97	1 00	.....	.....	.....	10 44	139 97
Salem, St. Peter's.....	.....	.....	.....	.....	.....	.....	.....	115 00	115 00
Springfield, Christ.....	.....	.....	.....	.....	.....	.....	.....	2 00	2 00
Taunton, St. Thomas'.....	.....	.....	20 00	.....	.....	.....	.....	9 52	29 52
Wilkinsonville, St. John's.....	.....	.....	.....	.....	.....	.....	.....	27 21	27 21
Miscellaneous.....	.....	.....	.....	25 00	.....	.....	.....	100 00	125 00
<b>RHODE ISLAND—</b>									
Bristol, St. Michael's.....	.....	193 02	.....	124 08	.....	.....	.....	54 07	371 17
Newport, Trinity.....	.....	.....	30 00	10 00	.....	.....	.....	24 25	64 25
" Zion.....	.....	.....	50 00	24 50	.....	.....	.....	20 00	94 50
Providence, Grace.....	.....	15 00	61 25	44 25	.....	.....	.....	31 25	151 75
" St. John's.....	13 00	1050 00	250 00	40 00	.....	.....	.....	24 16	1402 16
North Providence, St. Paul's.....	.....	.....	20 00	10 00	.....	.....	.....	40 00	70 00
Rockville.....	.....	.....	.....	.....	.....	.....	.....	20 00	20 00
Warren, St. Mark's.....	.....	10 00	40 00	.....	.....	.....	.....	.....	50 00
Wickford, St. Paul's.....	.....	.....	.....	.....	.....	.....	.....	7 00	7 00
Westerly, Christ.....	.....	.....	10 00	.....	.....	.....	.....	25 00	35 00
Woonsocket, St. James'.....	.....	.....	0 75	20 00	.....	.....	.....	1 50	22 25
Miscellaneous.....	.....	10 00	.....	6 00	.....	.....	.....	10 00	26 00
<b>CONNECTICUT—</b>									
Branford, Trinity.....	.....	.....	.....	.....	.....	.....	.....	5 74	5 74
Brookfield, St. Paul's.....	.....	.....	.....	.....	.....	.....	.....	9 00	9 00
Cheshire, St. Peter's.....	.....	.....	.....	.....	.....	.....	.....	10 00	10 00
Derby, St. James'.....	.....	.....	15 00	9 81	.....	.....	.....	1 03	25 84
Fairfield, Trinity.....	.....	.....	6 20	.....	.....	.....	.....	25 55	31 75
Greenwich, Christ.....	.....	.....	.....	.....	.....	.....	.....	11 28	11 28
Guilford, Christ.....	.....	.....	.....	.....	.....	.....	.....	13 00	13 00
Hamden, Grace.....	.....	.....	.....	.....	.....	.....	.....	7 67	7 67
Hartford, Christ.....	.....	252 50	10 00	108 32	.....	.....	.....	110 50	479 62
" St. John's.....	.....	104 00	35 00	76 00	.....	.....	.....	13 00	228 00
Middle Haddam, Christ.....	.....	.....	33 00	.....	.....	.....	.....	.....	33 00
Middletown, Christ.....	.....	.....	.....	.....	.....	.....	.....	30 00	30 00
Monroe, St. Peter's.....	.....	.....	.....	.....	.....	.....	.....	30 50	30 50
Naugatuck, St. Michael's.....	.....	.....	.....	.....	.....	.....	.....	5 00	5 00
New-Haven, Trinity.....	62 00	34 50	1 00	214 97	.....	30 00	20 00	127 50	489 97
New-London, St. James'.....	.....	.....	5 31	.....	.....	.....	.....	50 00	55 31
New-Preston, St. Andrew's.....	.....	.....	.....	.....	.....	.....	.....	3 50	3 50
Newtown, Trinity Pa.....	.....	.....	42 00	.....	.....	.....	.....	.....	42 00
Northford, St. Andrew's.....	.....	.....	.....	.....	.....	.....	.....	0 50	0 50
Northwalk, St. Paul's.....	.....	.....	.....	.....	.....	.....	.....	21 85	21 85
Norwich, Christ.....	.....	.....	5 82	.....	.....	.....	.....	68 25	74 07
Plymouth, St. Peter's.....	.....	2 00	20 00	25 00	.....	.....	.....	4 00	51 00
Pomfret, Christ.....	.....	.....	.....	.....	.....	.....	.....	1 00	1 00
Portland, Trinity.....	.....	.....	4 50	10 00	.....	.....	.....	.....	14 50
Portsmouth, Trinity.....	.....	.....	0 50	.....	.....	.....	.....	.....	0 50
Poquetonnock, Christ.....	.....	.....	.....	.....	.....	.....	.....	1 00	1 00
Roxbury, Christ.....	.....	.....	.....	.....	.....	.....	.....	1 50	1 50
Salisbury, St. John's.....	.....	.....	.....	.....	.....	.....	.....	7 50	7 50
Saybrook, Grace.....	.....	.....	.....	.....	.....	.....	.....	5 00	5 00
Stamford, St. John's.....	.....	.....	.....	.....	.....	.....	.....	33 84	33 84
Stratford, Christ.....	.....	.....	.....	.....	.....	.....	.....	10 00	10 00
Warehouse Point, St. John's.....	.....	.....	.....	.....	.....	.....	.....	5 00	5 00

Town and Parish whence contributed.	Greece.	China.	Africa.	Constantinople.	Texas.	Parochial School at Galveston.	Ch. at Houston.	General.	Total.
Washington, St. John's.....	.....	.....	.....	.....	.....	.....	.....	1 00	1 00
Waterbury, St. John's.....	.....	.....	60 00	217 50	.....	.....	.....	8 62	286 12
Watertown, Christ.....	.....	.....	.....	.....	.....	.....	.....	33 87	33 87
Westville, N. Hav., St. James'.....	.....	.....	.....	.....	.....	.....	.....	34 00	34 00
Wolcott.....	.....	.....	.....	.....	.....	.....	.....	1 00	1 00
Woodbridge, Trinity.....	.....	.....	.....	.....	.....	.....	.....	2 00	2 00
Woodbury, St. Paul's.....	.....	.....	.....	10 00	.....	.....	.....	.....	10 00
<b>New-York—</b>									
Albany, St. Paul's.....	.....	.....	.....	10 00	.....	.....	.....	20 00	30 00
" St. Peter's.....	.....	.....	.....	.....	.....	20 00	.....	50 00	70 00
Astoria, St. George's.....	.....	.....	20 00	.....	.....	.....	.....	25 00	45 00
Athens, Trinity.....	.....	.....	.....	.....	.....	.....	.....	3 00	3 00
Brooklyn, Calvary.....	.....	.....	.....	.....	.....	.....	.....	71 70	71 70
" Christ.....	.....	71 62	.....	181 12	.....	.....	.....	.....	252 74
" Emmanuel.....	10 00	40 00	70 00	9 50	.....	.....	.....	98 33	227 83
" St. Ann's.....	100 00	.....	20 00	.....	.....	.....	50 00	380 00	650 00
Butternuts, Zion Ch.....	.....	.....	.....	.....	.....	.....	.....	10 00	10 00
Cooperstown, Christ.....	.....	.....	.....	.....	.....	.....	.....	3 87	3 87
Factoryville, Trinity Chapel.....	.....	78 50	.....	.....	.....	.....	.....	.....	78 50
Fishkill Landing, St. Anna's.....	.....	.....	.....	.....	.....	.....	.....	31 50	31 50
Flushing, St. George's.....	.....	25 00	.....	.....	.....	.....	.....	57 25	82 25
Fort Hamilton, St. John's.....	.....	25 00	.....	.....	.....	.....	.....	9 65	34 65
Fairfield, Trinity.....	.....	.....	.....	.....	.....	.....	.....	5 00	5 00
Glenn's Falls, Ch. Messiah.....	.....	.....	.....	.....	.....	.....	.....	3 50	3 50
Hempstead, St. George's.....	.....	.....	.....	.....	.....	.....	.....	17 74	17 74
Hobart, St. Peter's.....	.....	.....	.....	.....	.....	.....	.....	2 25	2 25
Hudson, Christ.....	.....	20 00	.....	13 50	.....	.....	.....	.....	33 50
Hyde Park, St. James'.....	.....	.....	.....	.....	.....	.....	.....	8 00	8 00
Jamaica, Trinity.....	.....	.....	.....	.....	.....	.....	.....	5 00	5 00
Little Neck, Zion.....	.....	.....	7 35	.....	.....	.....	.....	.....	7 35
New Rochelle, Trinity.....	.....	.....	.....	.....	.....	.....	.....	35 00	35 00
Newtown, St. James'.....	.....	.....	.....	.....	.....	.....	.....	27 00	27 00
New-York, All Saints' (including a collection of \$55 69, for general purposes, which does not appear in the Treasurer's report, having been received too late for insertion there).....	.....	.....	.....	.....	.....	.....	.....	90 84	90 84
" Ch. Ascension.....	115 00	1450 00	122 50	20 00	15 00	.....	.....	489 24	2211 74
" Epiphany.....	.....	.....	.....	.....	.....	.....	.....	2 00	2 00
" Nativity.....	.....	.....	.....	.....	.....	.....	.....	1 28	1 28
" Grace.....	.....	.....	.....	.....	.....	.....	.....	125 00	125 00
" St. Andrew's.....	.....	.....	.....	.....	.....	.....	.....	5 21	5 21
" St. Bartholomew's.....	.....	240 00	70 00	.....	.....	.....	.....	91 09	401 09
" St. George's.....	80 00	181 62	30 00	.....	.....	.....	.....	769 30	1060 92
" St. Luke's.....	.....	3 00	25 00	.....	.....	50 00	.....	.....	78 00
" St. Mark's.....	.....	451 87	38 50	.....	.....	.....	.....	.....	480 37
" St. Matthew's.....	.....	.....	20 00	.....	.....	.....	.....	.....	20 00
" St. Michael's.....	.....	.....	.....	.....	.....	.....	.....	8 00	8 00
" St. John's.....	.....	200 00	.....	.....	.....	.....	.....	16 83	215 83
" St. Paul's.....	.....	.....	20 00	.....	.....	3 00	.....	.....	23 00
" St. Peter's.....	.....	.....	.....	.....	.....	.....	.....	15 17	15 17
" St. Thomas'.....	.....	75 00	.....	.....	.....	.....	.....	193 28	268 28
" St. Stephen's.....	80 00	.....	.....	.....	.....	.....	.....	.....	80 00
" Trinity.....	.....	.....	.....	.....	.....	.....	.....	10 00	10 00
" Miscellaneous.....	.....	309 00	72 00	113 00	.....	.....	.....	645 11	1139 11
Norway, Grace.....	.....	.....	.....	.....	.....	.....	.....	2 00	2 00
Louisville, Zion.....	.....	.....	.....	.....	.....	.....	.....	10 00	10 00
Paterson, Christ.....	.....	.....	.....	.....	.....	.....	.....	1 00	1 00
Plattsburgh, Trinity.....	.....	.....	2 00	.....	.....	.....	.....	15 33	17 33
Potsdam, Trinity.....	.....	.....	.....	.....	.....	.....	.....	5 10	5 10
Poughkeepsie, Christ.....	.....	.....	.....	.....	.....	.....	.....	30 00	30 00
" St. Paul's.....	.....	.....	.....	5 00	.....	.....	.....	19 41	24 41
Troy, St. Paul's.....	.....	.....	.....	.....	40 00	.....	.....	39 46	79 46
Sandy Hill, Zion.....	.....	.....	.....	.....	.....	.....	.....	3 50	3 50
Williamsburgh, St. Mark's.....	.....	.....	.....	.....	.....	.....	.....	3 41	3 41
Whitehall, St. Paul's.....	.....	.....	.....	.....	.....	.....	.....	5 25	5 25
<b>WESTERN NEW-YORK—</b>									
Batavia.....	.....	0 50	.....	.....	.....	.....	.....	.....	0 50
Binghamton, Christ.....	10 00	5 00	5 00	31 00	.....	.....	.....	.....	51 00
Canandaigua, St. John's.....	.....	.....	.....	.....	.....	.....	.....	4 00	4 00
Casden, Trinity.....	.....	.....	.....	4 00	.....	.....	.....	.....	4 00

Town and Parish whence contributed.	Greece.	China.	Africa.	Constantinople.	Texas.	Parochial School at Galveston.	Ch. at Houston.	General.	Total.
Canandaigua, St. John's	.....	.....	.....	4 00	.....	.....	.....	4 00	4 00
Camden, Trinity	.....	.....	.....	.....	.....	.....	.....	.....	4 00
East Bloomfield, Zion	.....	.....	.....	.....	.....	.....	.....	2 00	2 00
Buffalo	.....	.....	.....	.....	.....	.....	.....	10 00	10 00
Fredonia, Trinity	.....	.....	.....	.....	.....	.....	.....	5 00	5 00
Geneva, Trinity	.....	15 00	1 50	.....	2 00	.....	26 00	56 00	99 50
Geneseo, St. Michael's	.....	10 00	.....	.....	.....	.....	15 00	.....	25 00
Hammons' Pt., St. James'	.....	.....	.....	.....	.....	.....	.....	5 00	5 00
Honeoye Falls, St. Johns	.....	4 00	.....	.....	.....	.....	.....	.....	4 00
Leroy, St. Mark's	.....	.....	19 82	.....	6 83	.....	19 26	10 00	55 90
Lockport, Grace Ch.	2 00	.....	1 00	.....	.....	.....	.....	11 00	14 00
Lyons, Grace Ch.	.....	.....	.....	.....	.....	.....	.....	5 00	5 00
Manlius, Christ Ch.	.....	.....	.....	.....	.....	.....	.....	10 00	10 00
Mt. Morris, St. John's	.....	93 50	.....	.....	.....	.....	.....	46 41	139 91
Medina, St. John's	.....	.....	.....	.....	.....	.....	.....	2 50	2 50
New Berlin, St. Andrew's	.....	.....	.....	.....	.....	.....	.....	5 00	5 00
Oxford, St. Paul's	.....	25 00	20 00	.....	.....	.....	.....	22 00	67 00
Paris Hill, St. Paul's	.....	.....	.....	.....	1 46	.....	.....	5 68	7 14
Rochester, St. Luke's	80 00	.....	130 00	25 00	10 00	.....	.....	105 00	350 00
Syracuse, St. Paul's	.....	.....	5 00	.....	.....	.....	.....	14 25	19 25
Utica, Grace Ch.	.....	.....	10 00	.....	.....	.....	2 00	9 50	21 50
" Trinity	.....	.....	.....	.....	.....	.....	.....	0 71	0 71
Waterville, Grace Ch.	.....	.....	.....	.....	.....	.....	.....	2 00	2 00
<b>NEW JERSEY—</b>									
Berkeley, St. Peter's	.....	.....	.....	.....	.....	.....	.....	5 25	5 25
Hurlington, St. Mary's	.....	.....	.....	55 00	.....	.....	.....	40 00	95 00
Camden, St. Paul's	.....	.....	10 50	.....	.....	.....	.....	.....	10 50
Clinton, St. Paul's	.....	.....	.....	.....	.....	.....	.....	1 11	1 11
Elizabethtown, St. John's	8 00	113 85	20 00	.....	.....	.....	.....	.....	141 85
Flemington, Calvary Ch.	.....	.....	.....	.....	.....	.....	.....	1 12	1 12
Jersey City, St. Matthew's	.....	.....	.....	.....	.....	.....	.....	25 49	25 49
Mount Holly, St. John's	.....	.....	3 00	.....	.....	.....	.....	8 25	11 25
Orange, St. Mark's	.....	.....	.....	.....	.....	.....	.....	15 00	15 00
Morristown, St. Peter's	.....	.....	.....	.....	.....	.....	.....	15 50	15 50
Newark, Grace Ch.	.....	.....	.....	27 40	.....	.....	.....	.....	27 40
" Trinity	.....	.....	.....	.....	.....	.....	.....	59 82	59 82
Rahway, St. Paul's	.....	.....	.....	.....	.....	.....	.....	3 00	3 00
Spottwood, St. Peter's	.....	.....	.....	.....	.....	.....	.....	3 50	3 50
<b>PENNSYLVANIA—</b>									
Bellefonte, St. John's	.....	.....	20 00	.....	.....	.....	.....	24 75	44 75
Brownsville	.....	1 00	.....	.....	.....	.....	.....	.....	1 00
Burnsville, Christ Ch.	.....	1 00	1 00	.....	.....	.....	.....	.....	2 00
Chester, St. Mary's	.....	.....	.....	.....	.....	.....	.....	12 66	12 66
Concord, St. John's	.....	25 00	.....	.....	.....	.....	.....	.....	25 00
Douglasville, St. Gabrielle	.....	.....	.....	.....	.....	.....	.....	3 19	3 19
Erie, St. Paul's	.....	.....	.....	.....	.....	.....	.....	11 25	11 25
Germantown, St. Luke's	.....	.....	.....	.....	.....	.....	.....	39 00	30 00
Hamiltonville, St. Mary's	.....	1 00	.....	.....	.....	.....	.....	1 00	2 00
Harrisburgh, St. Stephen's	.....	.....	20 00	.....	.....	.....	.....	50 00	70 00
Holmesburgh, Emmanuel	.....	.....	2 74	.....	.....	.....	.....	63 00	65 74
Honesdale, Grace Ch.	.....	.....	.....	.....	.....	.....	.....	8 00	8 00
Jerseytown	.....	.....	.....	.....	.....	.....	.....	5 00	5 00
Kingessing, St. James'	.....	.....	.....	.....	.....	.....	.....	25 00	25 00
Lancaster, St. James'	.....	.....	12 00	.....	.....	.....	.....	59 00	71 00
Lewistown, St. Mark's	.....	1 45	.....	.....	.....	.....	.....	5 00	6 45
Morantown, St. Thomas'	.....	.....	.....	.....	.....	.....	.....	5 18	5 18
Norristown, St. John's	.....	.....	.....	24 00	.....	.....	.....	.....	24 00
Oxford, Trinity	.....	.....	.....	.....	.....	.....	.....	21 97	21 97
Philadelphia, Ascension	.....	.....	.....	50 00	.....	.....	.....	.....	50 00
" Emmanuel	.....	.....	.....	50 00	.....	.....	.....	.....	50 00
" Christ	.....	.....	.....	40 00	.....	.....	.....	.....	40 00
" Epiphany	100 00	40 00	705 37	.....	.....	.....	.....	.....	845 37
" Evangelists	.....	.....	20 00	.....	.....	.....	.....	.....	20 00
" Grace	.....	.....	20 00	.....	.....	.....	.....	.....	20 00
" St. Andrew's	80 00	61 62	107 49	.....	.....	.....	.....	265 53	504 64
" St. John's	.....	.....	75 00	.....	.....	.....	.....	.....	75 00
" St. James'	.....	.....	27 56	.....	.....	.....	.....	271 86	299 42
" St. Luke's	.....	.....	40 00	.....	.....	.....	.....	12 50	62 50
" St. Paul's	.....	41 10	67 50	.....	.....	.....	.....	5 50	114 10
" St. Peter's	.....	.....	.....	100 00	50 00	.....	.....	.....	150 00
" St. Phillips'	.....	.....	40 00	.....	.....	.....	.....	.....	40 00
" St. Thomas'	6 00	.....	15 00	.....	.....	.....	.....	.....	21 00
" Trinity	.....	.....	2 10	.....	.....	.....	.....	53 11	65 21

Town and Parish whence contributed.	Greece.	China.	Africa.	Constantinople.	Texas.	Parochial School at Galveston.	Ch. at Houston.	General.	Total.
Philadelphia, Miscellaneous.....			20 00	25 00			20 00	178 50	243 50
Paradise, All Saints.....								6 00	6 00
Pottstown, Christ.....								9 13	9 13
Pottsville, Zion.....				13 00					13 00
Rockdale.....								6 00	6 00
Reading, Christ.....			13 87					2 82	13 87
Wellborough, St. Paul's.....								2 82	2 82
Wilkesbarré, St. Stephen's.....	80 00	5 00	19 65					20 50	125 15
West Chester, Holy Trinity.....		15 50						1 62	17 12
West Whiteland, St. Paul's.....			3 50						3 50
Towanda, Christ Ch.....								5 50	5 50
<b>DELAWARE—</b>									
Lewes, St. Peter's.....								4 31	4 31
Newark, St. Thomas.....								3 54	3 54
Sussex, St. George's.....								1 25	1 25
Wilmington, St. Andrew's.....								53 30	53 30
" St. James'.....		92 00							92 00
" Trinity.....								21 07	21 07
<b>MARYLAND—</b>									
Annapolis, St. James'.....		10 00	30 00						40 00
" St. Ann's.....								6 00	6 00
Anne Arundel Co., St. James'.....		15 00							15 00
Alleghany Co., Emmanuel Pa.....								9 79	9 79
" All Hallows.....								5 00	5 00
Baltimore, Christ Ch.....		50 00	35 00						85 00
" St. Andrew's.....		12 50							12 50
" St. John the Baptist.....									5 00
" St. Paul's.....								64 46	64 46
" St. Peter's.....		50 00	54 50			20 00	20 00		144 50
" Miscellaneous.....	16 67	83 60	68 79	125 00				10 00	304 12
Baltimore Co., St. John's and Harford.....								10 00	10 10
Carroll Co., Ascension & Trinity.....				15 91				5 10	21 01
Clear Spring, St. Andrew's.....								5 00	5 00
Cumberland Co., Emmanuel.....								28 23	28 23
Dorchester Parish.....								2 30	2 30
Elkton, Trinity.....		5 00							5 00
Frederick Co., All Saints.....	35 00		127 42					7 00	169 42
Georgetown, D. C., Christ Ch.....		50 00	20 00					62 67	132 20
" St. John's.....			10 00					28 00	38 00
Hagerstown, St. John's.....								50 00	50 00
" St. James' Coll. Chap.....								24 88	24 88
Hancock Co., St. Thomas.....								8 33	8 33
Havre de Grace, St. John's.....								4 67	4 67
Hartford Co., Christ Ch.....								10 00	10 00
Harwich, St. Thomas.....								13 33	13 33
Kent Co., Chester Pa., and Chestertown.....		15 00	15 00						30 00
Petersville, St. Mark's.....								10 00	10 00
Prince George's Co., St. Matthew and St. Mark's.....								25 81	25 81
" St. John's P.....								4 00	4 00
" Queen Ann's Pa.....								31 99	31 99
" St. Paul's.....								12 27	12 27
Prince George and Charles Cos., St. John's.....								40 85	40 85
Prince Frederick Co.....			12 50						12 50
Somerset Co., Spring Hill Pa.....								5 00	5 00
Talbot Co., St. Michael's Pa.....								30 00	30 00
" Severn Ch.....								3 97	3 97
" St. Peter's.....								9 72	9 72
Washington, D. C., Christ Ch.....		30 00	20 00						50 00
" Epiphany.....		4 00		4 00		4 00			12 00
" St. John's.....		24 81	10 00						34 81
" Trinity.....		162 56	57 56						250 12
Washington Co., St. John's.....								16 78	16 78
<b>VIRGINIA—</b>									
Albemarle Co., St. Ann's.....								11 50	11 50
" Charlottesville.....								53 13	65 13
" Walker's Ch.....							2 00	9 93	9 93
Alexandria, D. C., Christ Ch.....	25 00		20 00					6 00	50 00
" St. Paul's.....	2 50	15 00						14 00	31 50
" Theo. Sem.....	5 84	48 74	2 50			10 00		17 03	84 11
Amelia Co. Raleigh Pa.....			12 00						12 00

Town and Parish whence contributed.	Greece.	China.	Africa.	Constantinople.	Texas.	Parochial School at Galveston.	Ch. at Houston.	General.	Total.
Augusta Co., Bowdoin Chapel.....	.....	.....	.....	.....	.....	.....	.....	4 00	4 00
Bedford Co., Russell Pa.....	.....	.....	.....	.....	.....	.....	.....	10 00	10 00
Berkeley Co., Hedgesville, Mt. Zion	.....	12 50	2 50	.....	.....	.....	.....	.....	15 00
"    Martinsburg, Trinity...	.....	20 75	7 50	.....	.....	.....	.....	.....	28 25
Bellemeade.....	.....	2 00	.....	.....	.....	.....	.....	.....	2 00
Caroline, St. Margaret's.....	.....	.....	.....	.....	.....	.....	.....	3 79	3 79
Clarke Co., Frederik Pa.....	11 50	.....	5 00	.....	.....	.....	.....	11 65	23 15
"    Millwood, Christ Ch... 3 00	.....	.....	3 00	.....	.....	.....	.....	5 00	11 00
"    Wickliffe Pa.....	.....	.....	.....	.....	.....	.....	.....	25 00	25 00
Chapel Hill.....	.....	.....	.....	.....	.....	.....	.....	7 50	7 50
Coolsworth.....	.....	.....	.....	.....	.....	.....	.....	2 00	2 00
Cumberland Co., Littleton Pa.....	.....	20 00	.....	.....	.....	.....	.....	.....	20 00
Culpepper Co. St. James'.....	.....	24 00	.....	.....	.....	.....	.....	.....	24 00
"    St. Stephen's.....	.....	2 75	2 75	.....	.....	.....	.....	.....	5 50
Dinwiddie Co. Petersburg, Grace Ch	.....	50	40 00	.....	.....	.....	34 75	5 00	60 25
Essex Co., St. Ann's & So. Farnham	.....	.....	.....	.....	.....	.....	.....	50 00	50 00
Fanquier Co., Leeds Pa.....	13 00	.....	.....	.....	.....	.....	.....	10 00	23 00
Fort Monroe.....	.....	.....	.....	.....	.....	.....	.....	5 00	5 00
Gloucester Co., Abington & Ware	.....	.....	.....	.....	.....	.....	.....	23 50	23 50
Goochland Co., Pemberton Pa.....	.....	.....	7 00	.....	.....	.....	.....	33 50	40 50
Green Spring Pa.....	.....	.....	.....	.....	.....	.....	.....	8 00	8 00
Halifax Co., Antrim Pa.....	.....	5 00	75 50	.....	.....	.....	.....	2 00	83 50
"    Meade Pa.....	.....	.....	.....	.....	.....	.....	.....	23 80	23 80
"    Roanoke Pa.....	.....	.....	.....	.....	.....	.....	.....	20 00	20 00
Hanover Co., St. Martin's.....	.....	.....	.....	.....	.....	.....	.....	18 75	18 75
Henrico Co., Richmond, Christ Ch.	15 55	.....	.....	.....	.....	.....	.....	.....	15 55
"    Monumental.....	10 00	100 15	.....	.....	.....	.....	.....	.....	110 15
"    St. James'.....	.....	50 00	.....	.....	.....	.....	.....	.....	50 00
"    St. John's.....	.....	.....	.....	.....	.....	.....	.....	16 62	16 62
"    Miscellaneous.....	8 00	.....	20 00	.....	.....	6 00	.....	1 00	35 00
Jefferson Co.....	.....	.....	45 27	.....	.....	.....	.....	.....	45 27
"    Shepherdstown, St. Andrew's	.....	23 63	53 12	.....	.....	.....	.....	.....	76 75
James City Co., Williamsburgh,	.....	.....	.....	.....	.....	.....	.....	23 00	23 00
"    Brotton Pa.....	.....	.....	.....	.....	.....	.....	.....	32 75	32 75
King George's Co., St. Paul's.....	.....	.....	.....	.....	.....	.....	.....	.....	30 00
Lancaster Co., Spring Grove.....	10 00	20 00	.....	.....	.....	.....	.....	.....	30 00
Loudon Co., Leesburgh, Shelburn	.....	5 00	.....	.....	.....	.....	.....	25 00	30 00
Lynchburg, St. Paul's.....	.....	.....	.....	.....	.....	.....	.....	61 00	61 00
Lexington, Grace.....	.....	.....	.....	.....	.....	.....	.....	5 41	5 41
Monongahela Co., Morgantown.....	.....	.....	.....	.....	.....	.....	.....	70 00	70 00
Nelson Co., Nelson Pa.....	.....	.....	37 00	.....	.....	.....	.....	13 00	50 00
Northampton Co., Huntingdon Pa.	1 00	.....	.....	.....	.....	.....	.....	37 00	38 00
Norfolk, Christ Ch.....	.....	60 00	.....	.....	12 00	.....	.....	338 50	410 50
"    St. Paul's.....	.....	3 00	20 00	.....	.....	.....	.....	25 50	48 50
Ohio Co., Wheeling, St. Matthew's	.....	.....	.....	.....	.....	.....	.....	20 00	20 00
Port Royal, St. Peter's Ch.....	.....	.....	11 00	.....	.....	.....	.....	.....	11 00
Raleigh and Dale Parishes.....	10 00	.....	.....	.....	.....	.....	.....	18 50	28 50
Spottsylvania Co., Fredericksburg,	.....	.....	.....	.....	.....	.....	.....	.....	.....
"    Christ Ch.....	85 27	84 13	141 77	.....	.....	.....	.....	5 76	316 93
"    St. John's.....	.....	.....	.....	.....	.....	.....	.....	4 37	4 37
Winchester.....	.....	20 00	30 00	.....	.....	.....	.....	.....	50 00
Miscellaneous.....	.....	.....	13 50	.....	.....	.....	.....	26 25	39 75
<b>NORTH CAROLINA—</b>									
Hillsborough, St. Matthew's.....	.....	.....	.....	.....	.....	.....	.....	5 50	5 50
Smithville.....	.....	20 00	.....	.....	.....	.....	.....	.....	20 00
Raleigh, Christ Ch.....	.....	.....	20 00	.....	.....	.....	.....	.....	20 00
Wilmington, St. James'.....	.....	.....	.....	69 00	.....	50 40	.....	10 71	130 11
<b>SOUTH CAROLINA—</b>									
Beaufort, St. Helena.....	61 00	5 00	431 46	70 93	.....	.....	.....	.....	568 39
Charleston, St. Andrew's.....	.....	.....	37 00	.....	.....	.....	.....	.....	37 00
"    St. Bartholomew's.....	.....	69 00	48 50	.....	.....	.....	.....	.....	117 50
"    St. Michael's.....	.....	96 12	142 00	38 50	.....	133 00	.....	194 22	737 93
"    St. Peter's.....	.....	1098 76	331 54	.....	5 00	25 00	.....	212 00	1674 30
"    St. Philip's.....	.....	32 00	115 87	343 00	.....	.....	.....	180 14	671 11
"    St. Paul's.....	.....	.....	63 00	.....	.....	.....	.....	70 75	133 75
"    St. Stephen's.....	.....	.....	170 58	5 00	.....	.....	.....	63 79	239 37
"    Ladies' Working Soc..	.....	.....	100 00	.....	.....	.....	.....	.....	100 00
"    Soc. of Col'd Persons.....	.....	.....	16 00	.....	.....	.....	.....	.....	16 00
"    Miscellaneous.....	.....	75 00	62 04	251 44	.....	.....	.....	297 00	685 48
Cheraw, Legacy of W. H. Robins..	.....	500 00	.....	.....	.....	.....	.....	.....	500 00
Claremont, Statesburg.....	.....	.....	.....	.....	.....	.....	.....	10 00	10 00
Columbia, Trinity.....	.....	.....	.....	60 00	.....	.....	.....	.....	60 00
Edisto Island, Ch. at.....	10 00	302 70	.....	.....	.....	.....	.....	.....	312 70
Greenville, Christ Ch.....	.....	.....	.....	.....	.....	.....	.....	25 65	25 65



Town and Parish whence contributed.	Greece.	China.	Africa.	Constantinople.	Texas.	Parochial School at Galveston.	Ch. at Houston.	General.	Total.
Greenville, Prince William's Pa. ....	98 00	170 00	.....	.....	.....	.....	.....	16 64	268 00
John's Island, St. John's.....	97 00	111 28	.....	.....	.....	.....	.....	.....	224 62
Richland, Mt. Zion.....	25 00	25 00	.....	.....	25 00	.....	.....	.....	75 00
Radcliffboro', St. Paul's.....	82 00	2 00	.....	.....	2 00	9 00	.....	50 00	145 00
Society Hill, Trinity.....	.....	.....	.....	.....	.....	.....	.....	2 00	2 00
Waccamaw, All Saints.....	.....	5 00	.....	.....	.....	.....	.....	.....	5 00
Waltersboro', St. Bartholomew's.....	69 07	.....	.....	.....	.....	.....	.....	.....	69 07
Wilton, Christ.....	.....	15 00	.....	.....	.....	.....	.....	.....	15 00
Miscellaneous.....	.....	167 00	920 00	.....	.....	.....	.....	.....	1087 00
<b>GEORGIA—</b>									
Augusta, St. Paul's.....	25 00	.....	.....	.....	.....	.....	.....	3 65	28 65
Macon, Christ Ch. ....	.....	87 6c	.....	.....	.....	.....	.....	.....	87 68
Montpelier Institute.....	19 00	.....	.....	.....	.....	.....	.....	8 06	27 06
Savannah, Christ Ch. ....	2 00	10 00	134 96	8 00	.....	.....	.....	33 00	187 96
" St. John's.....	.....	.....	41 11	.....	.....	.....	.....	75 00	116 11
" Miscellaneous.....	.....	12 00	.....	.....	.....	.....	.....	.....	12 00
St. Simon's Island, Christ.....	.....	.....	.....	.....	.....	.....	.....	20 00	20 00
<b>KENTUCKY—</b>									
Henderson, St. Paul's.....	.....	.....	.....	.....	.....	.....	.....	27 60	27 60
Jefferson City, St. Matthew's.....	.....	.....	.....	.....	.....	.....	.....	6 12	6 12
Lexington.....	.....	.....	.....	25 00	.....	.....	.....	.....	25 00
Louisville, Christ Ch. ....	.....	3 00	.....	25 00	.....	.....	.....	.....	28 00
" St. Paul's.....	.....	20 00	.....	.....	.....	.....	.....	90 00	110 00
<b>TENNESSEE—</b>									
Columbia.....	.....	.....	.....	.....	.....	.....	.....	5 00	5 00
<b>OHIO—</b>									
Ashtabula, St. Peter's.....	.....	.....	.....	.....	.....	.....	.....	7 00	7 00
Cincinnati, St. Paul's.....	.....	.....	.....	.....	.....	.....	.....	17 50	17 50
" Christ.....	.....	.....	2 00	.....	.....	.....	.....	27 55	29 55
Circleville, St. Phillip's.....	.....	.....	5 25	.....	.....	.....	.....	.....	5 25
Cleveland, Trinity.....	.....	.....	20 00	.....	.....	.....	.....	.....	20 00
Columbus, Trinity.....	.....	.....	.....	.....	.....	.....	.....	55 50	55 50
Chillicothe, St. Paul's.....	30 00	.....	.....	.....	.....	.....	.....	.....	30 00
Dayton, Christ.....	18 00	.....	.....	.....	.....	.....	.....	.....	18 00
Granville, St. Luke's.....	5 00	.....	.....	.....	.....	.....	.....	14 00	19 00
Gambier, Harcourt Pa. ....	7 00	3 10	10 00	5 50	.....	.....	.....	26 50	52 10
Hudson, Christ Ch. ....	.....	.....	.....	.....	.....	.....	.....	2 50	2 50
Huron, Christ.....	.....	.....	.....	.....	.....	.....	.....	1 00	1 00
Grafton, St. Stephen's.....	.....	.....	.....	.....	.....	.....	.....	1 68	1 68
Cuyahoga Falls.....	2 00	2 00	2 00	.....	.....	.....	.....	20 00	26 00
Marietta, St. Luke's.....	16 00	.....	.....	.....	.....	.....	.....	.....	16 00
Mt. Vernon, St. Paul's.....	.....	.....	.....	.....	.....	.....	.....	10 00	10 00
Newark, Trinity.....	.....	.....	2 00	.....	.....	.....	.....	.....	2 00
Norwalk, St. Paul's.....	.....	.....	.....	.....	.....	.....	.....	10 00	10 00
Piqua, St. Ann's.....	.....	.....	20 00	.....	.....	.....	.....	.....	20 00
Portsmouth, All Saints.....	.....	.....	.....	.....	.....	.....	.....	10 00	10 00
Steubenville, St. Paul's.....	25 00	.....	.....	.....	.....	.....	.....	14 50	39 50
Springfield, Christ.....	.....	.....	6 00	.....	.....	.....	.....	6 04	11 04
Troy, Trinity.....	8 25	.....	.....	.....	.....	.....	.....	.....	8 25
Zanesville.....	5 00	.....	.....	.....	.....	.....	.....	3 00	8 00
<b>MICHIGAN—</b>									
Detroit, St. Paul's.....	.....	.....	.....	.....	.....	.....	.....	63 50	63 50
Springville.....	.....	.....	.....	.....	.....	.....	.....	2 00	2 00
<b>ILLINOIS—</b>									
Albion, St. John's.....	.....	.....	.....	.....	.....	.....	.....	12 00	12 00
Morgan Co.....	.....	.....	.....	.....	.....	.....	.....	5 00	5 00
<b>LOUISIANA—</b>									
New Orleans, Christ.....	25 00	112 47	.....	.....	.....	.....	.....	.....	137 47
" St. Paul's.....	25 00	160 00	.....	.....	.....	.....	.....	37 41	222 41
" Ch. of Annunciation.....	.....	30 50	.....	.....	.....	.....	.....	.....	30 50
<b>MISSISSIPPI—</b>									
Jefferson City, Ch. at.....	.....	.....	.....	.....	.....	.....	.....	6 10	6 10
<b>ALABAMA—</b>									
Dallas Co., St. David's.....	.....	.....	.....	.....	.....	.....	.....	2 00	2 00
Florence.....	.....	.....	.....	.....	.....	.....	.....	5 00	5 00
Mobile, Christ Ch. ....	50 00	200 00	5 00	.....	.....	.....	.....	142 50	397 00
Montgomery, St. John's.....	.....	55 00	.....	.....	.....	.....	.....	15 00	70 00
Springhill.....	25 00	.....	.....	.....	.....	.....	.....	.....	25 00
<b>MISSOURI—</b>									
St. Louis, Christ Ch.....	5 00	.....	.....	.....	.....	.....	.....	12 50	17 50
<b>ARKANSAS—</b>									
Little Rock, Miss. Station.....	.....	.....	.....	.....	.....	.....	.....	9 41	9 41
<b>CANADA</b>									
MISCELLANEOUS.....	.....	.....	100 00	25 50	.....	215 19	.....	255 67	630 36



## Intelligence.

### CHANGES.

*Georgia.*—The Bishop has appointed the Rev. OWEN P. THACKARA, Deacon, to the station at Rome, dated May 15, 1845.

*Florida.*—The Rev. J. H. HANSON has resigned the station at Key West, to take effect June 1, 1845; and the Rev. JOSIAH PERRY has resigned Quincy since May last.

*Louisiana.*—The Bishop has appointed the Rev. WILLIAM STEELE to Caddo Parish. Salary \$200, from the time of his entering upon his duties there.

*Illinois.*—The Rev. WASHINGTON PHILO has resigned the station at Elgin and Silver Lake, since June 1st, 1845.

*Michigan.*—The Bishop has removed the Rev. E. C. HODGKIN from Albion and Homer to Tecumseh; and has appointed the Rev. R. S. ADAMS to Battle Creek, from April 1st. Jackson and Port Huron are to be Missionary stations instead of Troy, Mount Clemens, &c., and the Rev. C. W. FITCH is the Missionary at the former, from April 1st; and the Rev. PRINEAS SPAULDING at the latter, from June 1st. Salary of Mr. Fitch, \$150; Mr. Spaulding, \$100. The Rev. CHARLES V. KELLY has resigned the station at Adrian, from June 15th. The Rev. Mr. LYSTER has received permission to be absent from his station for two months, his health requiring a cessation of labour.

*Indiana.*—The Rev. A. C. TREADWAY has resigned his station at Lawrenceburgh.

### CIRCULAR.

*To the Clergy connected with my jurisdiction in Indiana, Wisconsin, and Iowa :*

DEAR BRETHREN,—I intend, with Divine permission, to visit the parishes or stations of all of you during this year; but in consequence of several unexpected events, and among them I must reckon three or more ordinations, which I ought to hold in different parts of my Mission, I cannot have the pleasure of seeing you at as early a day as I had anticipated, and which I had mentioned in some of my private letters.

Soliciting you to prepare candidates for confirmation, and assuring you that due notice shall be given of my visitation, I am, dear brethren, your affectionate and faithful friend and Bishop,

JACKSON KEMPER.

9th June, 1845.

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th May to 15th June, 1845:

MAINE.		MASSACHUSETTS.	
<i>Gardiner</i> —Christ Ch. ....	\$ 20 93	<i>Amesbury</i> —St. James. ....	3 23
<i>Hancock Barracks</i> .....	23 00	<i>Salem</i> —St. Peter's. ....	25 00
	43 93	A Lady, for N. H. per Rev. N. S. Harris. ....	2 00
VERMONT.			30 23
<i>Bellows Falls</i> —Emmanuel S. S. ....	5 00	RHODE ISLAND.	
<i>Brandon</i> —St. Thomas. ....	3 00	<i>Bristol</i> —St. Michael's mo. coll. for May, for the diocese of Maine. ....	8 50
<i>Wilmington</i> —Christ. ....	7 00		8 50
<i>Rutland</i> —Trinity, $\frac{1}{2}$ . ....	5 00	CONNECTICUT.	
	20 00	<i>Brookfield</i> —St. Paul's, $\frac{1}{2}$ . ....	4 00
		<i>Derby</i> —St. James'. ....	12 81
		<i>Hamden</i> —Grace Ch. $\frac{1}{2}$ . ....	5 67
		<i>Hartford</i> —Christ Ch. mo. coll. ....	53 00
		<i>Meriden</i> —St. Andrew's. ....	20 00
			94 48

NEW YORK.	
Brooklyn—St. Ann's .....	520 00
Ft. King—St. George's, † .....	25 25
Newtown—St. James' .....	11 00
New York—St. Andrew's S. S. ....	1 24
St. Bartholomew's .....	5 00
St. Mark's offerings, † for each Ill. and Mo. ....	48 64
Do. for Ark. ....	10 00
St. Michael's mo. coll. † .....	8 71
St. Peter's S. S. ....	1 75
For Dom. Missions, per Rev. P. S. Chauncey .....	5 00
Mrs. C. L. S. by a Member of the Domestic Committee. ....	500 00
Rev. D. P. by G. T. B. † .....	2 50
Miss C. Willmer, per Rev. G. T. Bedell, † .....	2 50 1142 59

WESTERN NEW YORK.	
Batavia—St. James' .....	7 50
Fredonia—Trinity .....	5 00
Geneva—Trinity .....	5 00
Ithaca—St. John's .....	3 00
Leroy—St. Mark's .....	19 00
Lockport—Grace .....	5 00
Marius—Christ Ch. ....	2 00
Owego—St. Paul's .....	5 00
Rochester—St. Luke's, of which \$10 is for Western Missions. ....	55 00
St. Paul's .....	8 94
Syracuse—St. Paul's .....	11 00
Utica—Grace Ch. ....	35 65 162 09

NEW JERSEY.	
Mount Holly—St. Andrew's Fem. Miss. Soc. ....	14 75
Newark—Grace Ch. ....	12 00 26 76

PENNSYLVANIA.	
Carlisle—St. John's .....	20 00
Easton—Trinity .....	5 00
Holmesburgh—Emmanuel, † .....	20 00
Lancaster—St. James' † .....	59 00
Meadville—Christ Ch. of which \$7 is for Nashotah .....	15 84
Philadelphia—St. Luke's, a Member, †	5 00
Pottstown—Christ Ch. † .....	4 12
Towanda—Christ Ch. ....	3 20
J. R. J. † .....	12 50
A. Lady, per Rev. N. S. Harris. Legacy of the late Miss Sarah Hutchins, of Philadelphia ...	1 00 1000 00 1145 66

DELAWARE.	
Dagsboro'—Prince George's .....	1 94
Laurel—Christ Ch. ....	1 50
Lewes—St. Peter's .....	8 00
Little Hill—St. John's .....	2 00
Middletown—St. Ann's .....	3 07
Seaford—St. Luke's .....	1 50
Sussex—St. George's .....	2 16
Wilmington—St. Andrew's Young Ladies' Soc. ....	12 00
Trinity S. S. ....	12 17 44 34

VIRGINIA.	
Albemarle Co.—Walker's Ch. † .....	9 93
Caroline C. H.—St. Margaret's Ch. †	3 79
Charlottesville—Christ Ch. ....	18 81
Dimondie—A Lady, † .....	1 00
Halifax Co.—Antrim pa. ....	2 00
Roanoke pa. ....	20 00
Hanover Co.—St. Martin's pa. † .....	18 75
King George Co.—St. Paul's .....	7 63
Spotsylvania Co.—Christ Ch. † .....	1 99
St. John's, † .....	3 79
Do. Miss. Box .....	57
Sundry Ladies and Gentlemen. Robert Nelson, for Mo. ....	8 18 5 00
J. C. A. per Mr. Stuart, Norfolk.	4 00 105 34

SOUTH CAROLINA.	
Camden—Grace Ch. ....	11 00
Charleston—St. Andrew's, for Ga. ....	17 00
St. Michael's .....	32 82
St. Peter's, for Marietta, Ga. ....	43 28
John's Island—St. John's .....	22 09

Waccamaw—All Saints' .....	50 00
Winyaw—Prince George's .....	10 00 185 99
NORTH CAROLINA.	
Raleigh—Christ Ch. ....	40 00 40 00
GEORGIA.	
Savannah—Christ Ch. ....	55 00 55 00
ALABAMA.	
Florence—Miss. Station .....	5 00
Mrs. H. Noland .....	5 00 10 00
TENNESSEE.	
Bolivar .....	10 00
Columbia—Mrs. D. Greenfield, † ...	5 00 15 00
OHIO.	
Steubenville—St. Paul's .....	15 50 15 50
INDIANA.	
Mishawaka—St. Paul's .....	3 12
Point Commerce .....	2 00
Terra Haute .....	11 27 16 39
ILLINOIS.	
Galena—Grace Ch. ....	37 00
Waverly .....	5 00 42 00
MICHIGAN.	
Detroit—St. Paul's mo. coll. ....	36 22
Dexter—St. James' .....	3 00
Niles .....	10 00
Springville .....	2 00 51 22
WISCONSIN.	
Green Bay .....	7 12
Milwaukee—Mr. Kilbourne, per Bp. Kemper .....	10 00 17 12
MISSOURI.	
St. Louis—R. B. Williams .....	3 00 3 00
MISCELLANEOUS.	
From the Spirit of Missions, being unexpended funds in the hands of the Publisher .....	50 00
TOTAL .....	43325 13

(Total since June 15th, 1844, \$29,717 67.)

## FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th May to 15th June, 1845:

MAINE.	
Gardiner—Christ Ch. ....	\$ 20 93
Legacy of Miss E. L. Gardiner, for Constantinople .....	100 00
"A Friend of Missions," for do.	100 00 220 93
VERMONT.	
Brandon—St. Thomas' .....	1 00
Barre—St. Paul's .....	13 90
Rutland—Trinity, † .....	5 00 19 90
MASSACHUSETTS.	
Amesbury—St. James' .....	3 23
Boston—Robert Farley, for Con- stantinople .....	50 00
Olla Daniel, for do. ....	50 00
Newburyport—St. Paul's, for Africa.	2 00
Salem—St. Peter's .....	25 00 130 23
RHODE ISLAND.	
Bristol—St. Michael's, for support of the Rev. S. Penny, Con- stantinople, a family pledge .....	80 00
Providence—Grace Ch. Sunday of- ferings .....	11 00
Randal Holden, for Mesopota- mia .....	5 00
St. John's S. S. account of pledge to Bp. Boone, educa- tion four children, China. ...	100 00
St. John's, support of Rev. E. W. Syle, China, first annual payment of pledge for 9 years	900 00
Do. Ladies, for Mrs. Savage, Africa .....	216 00
Do. S. S. for do. do. ....	24 00
Do. for school at Athens .....	13 00

Children of C. H. Dabney, Esq. ed. China.....	25 00				
Do. of Mrs. R. H. Ives, do.....	25 00	1409 00			
CONNECTICUT.					
Brookfield—St. Paul's mo. offerings..	4 00				
Derby—St. James', for Constantinople	9 81				
Hamden—Grace Ch.....	7 67				
Naugatuck—St. Michael's, †.....	5 00				
New London—St. James' S. S. ed. Africa.....	5 31				
Steybrook—Grace Ch.....	5 00				
Woodbury—St. Paul's, for Constanti- nople.....	10 00	46 79			
NEW YORK.					
Astoria—St. George's, †.....	25 00				
Brooklyn—Christ Ch. for China.....	46 62				
Do. for Africa.....	46 62				
Emmanuel Ch. a Communi- cant's off'ing, for China, \$20; Africa, \$20; Greece, \$10.....	50 00				
Do. a Member, †.....	2 50				
St. Ann's, ed. child at Athens, \$100; Ch. at Houston, Texas, \$50; general, \$30.....	530 00				
Factoryville—Trinity Ch. Miss. Soc. for China.....	42 00				
Flushing—St. George's, †.....	25 25				
Little Neck—Zion Ch. mo. offerings, Africa.....	7 25				
Newtown—St. James', do.....	5 00				
New York—Ch. of the Ascension, ed. China, J. F. Depeyster, † \$25; Mrs. Foster, †\$25; Edw. Cammann, †\$25; Mrs. Thurst- on and daughter, †\$25; Miss Caroline Wilmer, † 2 50.....	102 50				
Do. 4th payment from Ladies, for support of beneficiary, Athens.....	80 00				
Do. Stuart Brown, 2d payment ed. in China.....	50 00				
Do. Miss A.'s Scholars, for do.	55 00				
Do. Miss Turner's do. for do.	25 00				
Do. Miss Le Roy's do. for do.	25 00				
Grace Ch.....	125 00				
St. Bartholomew's mo. coll....	5 00				
St. Luke's Young Men's Miss. Galveston, Texas.....	50 00				
Do. Mr. C. Archer, for China.	3 00				
St. Mark's, for China, \$5; for Africa, \$5.....	10 00				
Do. mo. offerings, for China.	1 00				
St. Michael's mo. coll. †.....	8 00				
St. Peter's.....	15 17				
Do. Mrs. M. Banyer, for Africa.	50 00				
Do. Rev. D. P. †.....	2 50				
Whitehall—St. Paul's.....	3 00	1394 51			
WESTERN NEW YORK.					
Fredonia—Trinity.....	5 00				
Geneva—Trinity.....	5 00				
Leroy—St. Mark's.....	10 00				
Lockport—Grace, \$6; for Greece, \$1.	7 00				
Manlius—Christ Ch.....	5 00				
Mount Morris—St. John's, China, \$40; general, \$14 31.....	54 31				
Oxford—St. Paul's, Misses Van Wagenen, 1st of three annual payments, ed. Africa.....	20 00				
Do. Ladies, for ed. in China..	25 00				
Rochester—St. Luke's, for Africa, \$30; Texas, \$10; General, \$30.	70 00				
Do. Teachers S. S. 1st annual payment Thos. Pitkin, Africa.	20 00				
St. Paul's, for Africa.....	9 00				
Through David Hoyt, 4th annual payment for ed. of Sophia Rochester, Africa.....	20 00	250 31			
NEW JERSEY.					
Mount Holly—St. John's Female Miss. Soc. Africa.....	3 00				
Do. Fem. S. S.....	5 25				
Do. Family Mite Box.....	2 80				
Newark—Grace Ch. for Constanti- nople.....	27 40	41 15			
PENNSYLVANIA.					
Brownville—A Female Friend, for China.....	1 00				
Holmesburg—Emmanuel Miss. So- ciety, †.....	20 00				
Lancaster—St. James', †, \$59; for Africa, †12.....	71 00				
Philadelphia—St. James' Coloured Class, for Africa.....	7 66				
St. John's, Young Ladies' Sew. Circle, ed. Africa.....	75 00				
St. Luke's, a Member.....	12 50				
J. R. J. †.....	5 00				
Pottstown—Christ Ch. †.....	4 13	196 19			
DELAWARE.					
Lees—St. Peter's.....	4 31				
Swess—St. George's.....	1 25				
Wilmington—St. James', Ladies' pledge to Bp. Boone, ed. China, \$88; donation for do. \$4.....	92 00	97 55			
MARYLAND.					
Georgetown, D. C.—Christ Church, Fem. S. S. ed. Africa.....	20 00				
Do. Male S. S. ed. Anthony Hyde, China.....	25 00				
Prince Frederick—Rev. Rob. Prout, for Africa.....	9 50				
Washington, D. C.—Christ Ch. S. S. ed. Africa.....	20 00	74 50			
VIRGINIA.					
Albemarle Co.—Walker's Ch. †.....	9 93				
Amelia Co.—Raleigh pa. for Africa.	12 00				
Caroline Co.—St. Margaret's pa. †..	3 79				
Charlottesville—Christ Ch.....	37 63				
Chulpepper Co.—St. Stephen's, a family, for Africa, \$2 75; for China, \$2 75.....	5 50				
Dinwiddie Co.—Mrs. E. Withers, †	1 00				
Fredericksburg—Mr. R. Nelson, \$5; R. A. Atkinson, \$3; R. B. At- kinson, \$3; Mrs. Lucy A. Lock, \$2 50; all for Africa..	13 60				
Haliifax Co.—Antrim pa. Mrs. Eliza Bruce, \$15; Mrs. Eliza A. Bruce, \$20; Mr. T. G. Cole- man, \$20; Mrs. M. E. Gram- mer, \$2 50; all for Africa....	57 50				
Mrs. E. J. Easley, general, †\$2; Col. C. H. Cobamp, for Africa, †2; Miss Catherine Holt, for do. †2; Miss Mary J. Smith, for do. †2.....	8 00				
Rev. J. Grammer, for China, \$5; Africa, \$15.....	20 00				
Roanoke pa. for Africa.....	20 00				
Hanover Co.—St. Martin's pa. †....	18 75				
King George Co.—St. Paul's.....	15 25				
Loudon Co.—Shelburne parish, for Africa.....	5 00				
Middlesex—Urbanna, Mrs. J. R. Gwynn, †.....	1 00				
Norfolk—St. Paul's, for ed. Africa, \$20; China, \$30.....	50 00				
Spottsylvania Co.—Christ Ch. †....	1 89				
St. John's, †.....	3 79				
Do. Miss Box, †.....	65				
Sundry Ladies and Gentlemen, \$5 05; do. for Constantino- ple, \$6.....	11 05	296 19			
SOUTH CAROLINA.					
Charleston—St. Michael's Ch. off'gs Do. do. for Con- stantinople.....	32 63				
Do. a Member, 1st and 2d instal- ment of monthly pledge of \$30 per annum, for do.....	5 00				
Do. a Lady, annual pledge for do.....	20 00				
Do. mo. Miss. Leo.....	5 34				

St. Peter's, towards salary of Bp. Boone.....	80 00	St. Bartholomew's parish, S. C.....	13 60
Do. S. S. ed. China.....	39 67	Do. Received after.....	10 00 23 80
From a number of coloured persons, ed. Africa.....	40 00	Mission to coloured people, Prince William's parish, S. C.....	10 00
John's Island—St. John's, general, \$2 64; ed. China, \$5 40; China, \$3.....	11 94 958 93	Greenville, S. C.....	30 00
TENNESSEE.		Prince William's parish, S. C.....	140 00
Columbia—Mrs. Greenfield.....	5 00	Do. for support of boy to be called Sheldon Church.....	20 00 160 00
OHIO.		St. Andrew's Ch. S. C.....	17 00
Columbus—Trinity, Ladies' Miss. Soc. ....	26 00	Do. J. G. Drayton.....	10 00
Marietta—St. Luke's to Greece.....	8 00	Rev. S. Hanckel.....	10 00 37 00
Steubenville—St. Paul's Whit-Sunday offerings.....	8 50 42 50	Church at Edisto Island.....	142 82
MICHIGAN.		Rev. C. E. Leverett, for child to be called Archibald Seabrook.....	25 00
Springville—A Miss. Station.....	2 00	Edisto Academy, for boy to be called "Edisto".....	23 00
LOUISIANA.		Jos. B. Seabrook, for child to be called "Sarah Ann Seabrook".....	20 00
New Orleans—Christ Ch. S. S. for Africa.....	20 00	Gov. Aiken.....	50 00
"O," for ed. China.....	25 00 45 00	Jabez R. Wescoat.....	20 00
ALABAMA.		For boy to be called Charles Leverett.....	20 00
Florence—Mrs. H. Noland, &.....	5 00	Blacks.....	1 88 302 70
MISSOURI.		Christ Ch. Wilton, S. C.....	16 00
St. Louis—R. P. Williams.....	5 00	Country Clergyman.....	20 00
ARKANSAS.		Ellen Latrobe, Baltimore.....	2 00
Little Rock—A Miss. Station.....	9 41	Rev. Freeman Clarke.....	10 00
MISCELLANEOUS.		A Friend.....	10 00
A Lady, by the Rev. N. S. Harris, &.....	1 00	Mrs. Kohne, for support of child to be called "Paul Tranter Keith".....	100 00
TOTAL, \$5,261 15		Monumental Ch. Richmond, Va.....	100 15
		Christ Ch. do. for support of child called "George Woodbridge".....	15 55
The following are particulars of contributions which have been received per Rev. Samuel Hazlehurst, for the African Mission:		St. James' Ch. Richmond, Va.....	60 00
Christ Ch. New Orleans, La.....	\$92 47	Nelson parish, Nelson Co.....	37 00
St. Paul's Ch. do.....	\$130 00	St. Peter's Ch. Port Royal.....	11 00
Do. Bible Class.....	10 00	Grace Ch. S. School, Petersburg, for support of child called "Nicholas Cobbs".....	20 00
Do. Sunday School, for support of a child to be called Leonidas Polk.....	50 00 160 00	St. James' Ch. Culpepper.....	24 00
Ch. of Annunciation, New Orleans.....	10 50	Zion Ch. St. Andrew's, Charlestown, Jefferson Co. per Rev. A. Jones.....	45 27
Do. for child called Ogden Preston.....	20 00 30 60	S. School of Christ Ch. Alexandria, for support of child.....	20 00
Christ Ch. Mobile, Ala.....	130 20	St. George's Ch. Frederickburg.....	116 77
Do. Mrs. E. Jones, for support of child called Emmanuel Jones.....	50 00 197 20	Do. for Greece.....	86 27
St. John's Ch. Montgomery, Ala.....	65 00	Prince William's, So. Ca. for China.....	27 00
Churches Savannah, Ga.....	82 22	St. Martin's parish, Hanover, Va. 2 Ladies.....	5 00
Female Missionary Soc. Christ Ch.....	50 00	St. Margaret's Ch. Caroline, Va.....	1 00
Infant Sunday School Class. do.....	5 00 137 22	St. George's, Frederickburg, Va. 2 Ladies.....	2 00
Christ Ch. Macon.....	67 68	Christ Ch. Winchester, Va.....	62 35
Do. Ladies' Association.....	20 00 57 68	Zion Ch., St. Andrew's parish, Charlestown. Do. Sewing Circle, for ed. of a boy to be called Alexander Jones.....	47 50 20 00
St. Peter's Ch. Charleston, S. C.....	331 64	Trinity Ch. Sheplian's-Town—Ed. of Boteler Hammond.....	20 00
Do. Ladies' Working Society.....	100 00	Do. Henrietta Lee.....	20 00
Do. Mrs. Ramsay's Seminary.....	21 18	Children of the parish.....	50
Do. Children Miss Lovell's school.....	86 453 58	Coloured people.....	68 41 03
St. Philip's Ch. Charleston—From a Member.....	20 00	District of Columbia—Christ Ch. Navy Yard, Washington, Rev. Mr. Bean.....	31 00
Do.....	60 00	St. John's Ch. Georgetown.....	16 06
From Coloured S. School.....	2 87	Christ Ch. do.....	24 25
Ladies, for the support of Abraham Kaufman.....	20 00 102 87	Mrs. E. B. Thomas.....	5 00
St. Michael's Ch. Charleston.....	102 00	From one family, viz: a mother.....	5 00
A Member, for support of child called Mary Maxwell.....	20 00	Emily.....	2 50
Do. support of child called Alexander Glennie.....	20 00 142 00	Edward.....	4 00
St. Stephen's Chapel, Charleston.....	25 00	Elizabeth.....	50 12 00
Do. Sunday Schools.....	19 34 44 34	Pennsylvania. Lewistown, support of Elias White Hale.....	20 00
St. Paul's Ch. by a Member.....	3 00	Ch. Evangelists, Philad. S. S.....	1 00
Do. Eliza R. Deas, for support of child Thomas Dupont.....	20 00	Kensington, Emmanuel Ch., Rev. J. E. Maxwell.....	2 50
Do. Thos. M. Hanckel.....	10 00	TOTAL.....	\$3,223 33
Do. John Hanckel, for support of boy.....	20 00 59 00	Total for the month ending June 15, 1845.....	\$8,474 48
Charleston monthly Missionary lecture.....	17 06	Total since June 15, 1844.....	\$36,311 56
Beaufort, S. C. St. Helena Ch.....	260 34		
Do. a gold chain.....	20 00 260 34	Also received, a gold chain; a ring; a pair of ear-rings; a string of pearls;—the proceeds whereof to go to the support of the African Mission.	
For child to be called Joseph Walker.....	63 00		
John's Island, St. John's Ch.....	9 40		
Coloured people, for support of child. Do. Received after.....	37 35 109 85		

# The Spirit of Missions ;

EDITED FOR

## THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

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PREACH THE GOSPEL TO EVERY CREATURE.

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Vol. X.]

SEPTEMBER, 1845.

[No. 9.

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### Diocesan Annals.

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#### Church in Connecticut.

THE inhabitants of Connecticut were almost universally derived from the Puritan settlements in Massachusetts. Through a period of eighty years they had been peopling the pleasant valleys along their rivers, and extending themselves on the shore of the Sound, and at length penetrating the rougher regions of the interior, before their religious establishment had been threatened by any rival. Little engaged in trade—little disturbed by the frontier wars—a quiet and a devout people, they had formed that habit of steadiness in practice and of obedience to order, which has not yet ceased to be their social and religious distinction. Connecticut contained, in 1713, thirty-eight towns, and a population of seventeen thousand.

When, in 1702, the Rev. George Keith, after forsaking the Quakers, and conforming to the Church of England, and his friend, the Rev. John Talbot, traversed the colonies as exploring missionaries of the Society for the Propagation of the Gospel, they passed through Connecticut, and preached on a Sunday at New London. Their host was Gurdon Saltonstall, a wise and good man, at that time the minister of New London, and afterwards for many years the governor of the colony ; and he assured them that, were he in England, he would join in external communion with the national establishment. It was, very probably, the first occasion on which a minister of the English Church had officiated in Connecticut since the first race of settlers had completed their separation.

The actual entrance, however, of Episcopacy, was from the adjoining province of New-York. In 1702, Mr. Bartow was appointed a missionary of the Society for the Propagation of the Gospel, at West Chester ; and in 1704, Mr. Muirson

at Rye. As early as 1705, Col. Heathcote, of New-York, entertained the design of extending the ministrations of the Church from the county of West Chester into the western towns of Connecticut. In that year an application was made from Stratford to Mr. Vesey, the English clergyman at New-York; and in September, 1706, Mr. Muirson, accompanied by Col. Heathcote, visited Stratford, baptized four or five persons, and administered the Lord's Supper to about fifteen; probably the first occasion of its celebration in Connecticut, according to the English ritual. Richard Blacklake and eighteen others addressed the Bishop of London, asking for a missionary at Stratford; and it was hoped that Mr. Reed, the minister of the place, would soon conform. These petitioners were Englishmen, who had spread some knowledge of their own Church amongst their neighbors. On a second visit of Mr. Muirson, in 1707, with Col. Heathcote and the Rev. Evan Evans, a justice of the peace came to his room, and warned him against preaching; the meeting-house was refused; and the magistrates went from house to house, threatening such as should attend the services with fines and imprisonment. He was also invited to Fairfield, and there baptized several persons, officiating at the house of one of the principal inhabitants. But in 1709, the labors of this first missionary, who is described as happy in his delivery, making little use of his notes in preaching, skilled in argument, and blameless in his conversation, were terminated by an early death. The people of Stratford were also visited by his successor at Rye, the Rev. Mr. Bridge, and by Mr. Sharpe, who, during a residence of a month amongst them, baptized, with others, an aged man, said to be the first man-child born in Connecticut. Under the laws of the colony, the Episcopalians were compelled to pay their taxes for the support of the minister of the town, and for building and repairing the meeting-house; and this was felt as so great a grievance, that they complained to the Bishop of London, and applied in vain to the Colonial Assembly for redress. A parish had already been organized at Stratford; and, for refusing payment of the rates, Timothy Titharton, one of the wardens, and several of the vestrymen or principal parishioners, were even thrown into prison for a few days. Governor Hunter, of New-York, in a letter written in 1711, after a visit to Connecticut, described the Churchmen of Stratford as "appearing very much in earnest, and the best set of men he met with in that country." Their petitions for the services of a missionary, however, could not be favorably answered by the Society for more than fifteen years; and in the mean time, other events had opened a wider prospect.

The first commencement of Yale College was held at Saybrook in 1702; and in 1717, it was removed to New Haven. At that time, Samuel Johnson, a young man of twenty-one, was one of its tutors; and in 1719, the Rev. Timothy Cutler, minister of Stratford, a man of eminent learning among his brethren, and esteemed the third oriental scholar of New England, was elected rector of the institution. At his home at Guilford, Johnson had borrowed a prayer-book from an English neighbor, an humble and pious man, of the name of Smithson; afterwards, he had read the discourse of Archbishop King on the Inventions of Men in the Worship of God; and at the College he found a considerable collection of the then recent books of divinity of the Church of England. In 1720 he was ordained as the Congregational minister of West Haven; but his favorable opinion of Epis-

copy was still nourished by his access to the library of the College, and by private conferences with others whose minds had been brought under the same influence. Such were the Rector of the College himself; Mr. David Brown, one of the tutors; the Rev. James Wetmore, minister of North Haven; the Rev. Jared Eliot, of Killingworth; the Rev. Samuel Whittelsey, of Wallingford; and the Rev. John Hart, of East Guilford. The issue was, that at the commencement of the College in 1722, Cutler, Johnson, Wetmore, Brown, and the three others, sent in to the trustees a formal statement that several of them doubted of the validity of Presbyterian ordination, and the rest were satisfied of its invalidity.

Great was the amazement of the assembly who heard this statement in the College library, and wide the consternation as the tidings flew from village to village. A much more extensive defection was feared: the men were pronounced unimpeachable even by their adversaries; the Connecticut ministers appealed for information on this controversy to the learned at Boston and Cambridge; and Cotton Mather replied as if this had been the first separation from an establishment since the Reformation. After a few weeks, Cutler was "excused from all further services as Rector of the College;" the resignation of Brown was accepted; and while Whittelsey, Eliot and Hart were sufficiently relieved from their doubts to continue in their ministry, Johnson, Cutler, Brown and Wetmore embarked for England, and received orders. Except Brown, who died in England, they returned as missionaries of the Society.

At the period of this avowal there was not a single clergyman of the English Church in Connecticut. But in the same year the Rev. Mr. Pigot was sent to Stratford as a missionary; and in 1723, Christ Church in that village was erected, a small wooden building, forty-five feet by thirty, the first Episcopal church in the province. Within eighteen months, the number of communicants grew from twenty to seventy-nine; and Mr. Pigot also preached and administered the sacrament at Fairfield, at Newtown, and at Ripton, now called Huntington. At the end of that time he was removed to Providence, and Mr. Johnson was his successor at Stratford. As some of the parishioners of Johnson and Wetmore conformed with their pastors, parishes were organized, in 1723, at West Haven and at North Haven.

New London, far along the coast to the eastward, was a place of some trade and of much intercourse with Boston, and Providence, and also with Newport and the Narragansett country, where churches already existed, under the labors of Honeyman and Macsparran. In 1725, St. James' Church at New London was founded, chiefly, it should seem, by some English families; and in that year the Churchmen at Fairfield built a small edifice, to which, in 1727, they added a glebe and parsonage. Henry Caner, who was a member of Yale College when Cutler conformed, had been lay-reader at Fairfield, and now went to England for orders, and became missionary at Fairfield and Norwalk. In 1731, the Rev. Samuel Seabury, of Groton, opposite New London, conformed, and having received orders, was sent to New London, where he was for eleven years the missionary of the Society. The Rev. John Beach, of Newtown, conformed in 1732, and was deposed by his brethren; but, returning with Episcopal orders, and enjoying the confidence of his old parishioners, drew most of them with himself, and was long

an active, exemplary, and successful laborer in the surrounding region. Two years after his adhesion to the Church, an edifice for its services was built at Newtown. In 1733, the Rev. Ebenezer Punderson, who had been pastor of the Second Society at Groton, followed the example of Seabury, but did not cross the sea immediately; and in 1734, Jonathan Arnold, the successor of Johnson at West Haven, was convinced by the same arguments which had changed the destinies of his predecessor. A parish was formed at Hebron in 1734, when the Rev. John Bliss, the first minister of the town, having been dismissed by a council from his pastoral labors, declared himself for Episcopacy; and in the following year a church was erected. A year or two after, a chain of eastern parishes, from Hebron to New London, was completed by the organization of a church at Poque-tanock, or Preston, where Punderson was missionary for several years. A number of persons conformed at Guilford as early as 1730; a church was built at Derby in 1737, under the missionary charge of Arnold; another at Norwalk, under that of Caner; and it was computed that there were at that time seven hundred Episcopalian families in Connecticut.

The visit of Dean Berkeley to America in 1729 and 1730, was an event of some importance in the history of literature and religion. At the suggestion of Johnson and of Eliot, of Killingworth, he became a benefactor of Yale College; and one condition of "the Dean's Bounty" was that the senior missionary of the Church of England in the colony of Connecticut should be present at the examinations. In less than twenty-five years after the removal of Cutler from the presidency, more than twenty-five clergymen of the Church were graduated at that institution.

The congregation at Fairfield was already so much increased, that in 1738 their church was rebuilt and enlarged; and in 1739 another was built at West Haven, which, though much changed, still remains, the oldest in the diocese. Mr. Arnold, on a voyage to England, was lost at sea. Whitefield now passed through New England; and his passage was followed by the appearance of a class of enthusiasts, whose irregularities annoyed and divided the Congregational parishes, and created in many minds a prepossession in favor of the Church, with its solemn order and godly discipline. Johnson had published "Plain Reasons for conforming to the Church," and Beach had been engaged in repeated controversies, in which his ablest opponent was the Rev. Peter Hobart, a Congregational minister of the county of Fairfield. The public had become somewhat familiar with the discussion; and in almost every town in the western parts of the Colony, there were individuals who declared their wish for conformity. New Milford, in the county of Litchfield, seems to have been visited by Beach and Johnson about 1741, and a church was built there in 1743 or 1744, although for more than ten years after, no clergyman was settled in that neighborhood. At Plymouth, which was then called Northbury, the greater part of the proprietors of the Congregational meeting-house determined on converting it into an Episcopal church; and the Rev. Theophilus Morris, who officiated at Derby, Waterbury and West Haven, became also their missionary.

(To be concluded.)



### Missions (GENERALLY) in the West.

With the view of enabling the friends of Domestic Missions to see the necessity of increased exertions and greater liberality in the support of the Missionary cause in our own land, we give some of the remarks with which the Bishops accompany their annual estimates.

From Bishop CHASE, of New-Hampshire :—

“St. Michael’s Church, Manchester, under the faithful and efficient labors of the Rev. Mr. Moore, and the kind aid of your treasury, has gained strength from year to year, so that the rector thinks they will get on with an appropriation of \$100 for the next year.

“Great efforts are now making for the Church at Concord. A young gentleman, of a high order of talents, and earnest devotion to his duty, is engaged there, and the prospect is, that with strong help for two or three years, and the Lord’s blessing, that Church will be placed above the need of further aid. I wish Concord may have \$250.

“At Drewsville there is now engaged, and soon to be instituted, one of the best men of our Church. If he can receive \$100 for two or three years, I consider it as certain as any prospect can be, that St. Peter’s will need and ask no further aid. There are special reasons for this statement, which it is not proper to mention here, but which will be known in their time.

“Further than this I am not able to be particular at present. We have many towns and villages where most favorable openings exist for the organization of Parishes. I will, however, be moderate, and only ask the Committee to appropriate to Missions in New-Hampshire for the coming year the sum of \$550. *Most earnestly* I pray that the appropriation may not be less than \$500—the larger sum if possible. We are now just in the inception of Church progress in this Diocese. In future communications I hope I shall be able to give you a better account.”

From the Bishop of Kentucky :—

“For the first time since your regulation, requiring duplicate reports from your Missionaries, through the Bishops, nearly two months from the proper date having elapsed, I am without the materials for making that report, only three of the Missionaries having reported to me.

“This will not release me from my duty of speaking a good word where I think God has added his blessing to our poor efforts. And this, perhaps, is due in the first instance to Bowling Green, where, though our efforts are upon the humblest scale, they have been prosecuted with an ardor almost without precedent, and with a promise of success, calling for our warmest gratitude.

“The number of persons presented for confirmation, by the Rev. Mr. Cowgill, at Mills Point—seven—which, but for the ill health of some of the parties, would have been nine, speaks volumes as to the auspices of that parish, and the success of its faithful Missionary. Could you realize what a day of small things it is in that region, you would concur with me in this opinion.

“In Smithland the cause of the Church languishes, almost to the verge of extinction. May mercy and revival of hope come in some form !

“Would that it were possible for me to indulge the hope that your Committee could this year increase your bounty to this Diocese, from \$2,000 to \$2,500. I have seldom met with a more favorable opening for exertion than at Paducah.

“In truth, at a meeting of the Clergy during our late Convention, it was agreed upon that four of the brethren, in succession, should go once a month to that place ; and should this plea for an increase of appropriation to this Diocese fail, that three of the leading par-

ishes would pledge \$100 a year each, for a Diocesan Mission at that place.

"By the way, it had been previously resolved unanimously in Convention, that the four contributions a year, for your two Committees, should be urgently recommended to all the parishes, and that vigor should be imparted, if possible, to our Diocesan organization.

"In connection with Paducah, a station is commended at Blandville, Ballard county, about twenty miles off, where an informal balloting was had, as they were too feeble to sustain more than one parish or minister, that they would give preference to an Episcopal clergyman. Great interest was manifested at Convention, to give a faithful trial to this unusual indication, to ascertain to what, under God's blessing, it might lead.

"A fund of nearly \$200 has been placed in the Bishop's hands by the ladies of St. Paul's Church, Boston, for the outfit of a Missionary to the mountains; and a layman in Vermont has signified his willingness, as far as at the time informed, to give a life-effort to that arduous Mission—to begin as a primitive Deacon. To what the movement may grow, God only knows. But if the right man can be had, the Bishop is very solicitous to have the funds for his support at his command. At Convention, several of the Clergy who thought that they had had good opportunity for forming an opinion in the case, expressed themselves hopeless of success, on account of the vast distance between the Episcopal Church and these sons and daughters of penury and religious destitution. But the Missionary spirit, it would seem, must look with most pity, upon the most destitute. Action upon this population from the border must be hopeless. But action and sympathy in their midst, and on the part of a Church, which in England is pre-eminently the Church of the ignorant and of the poor, must, by the blessing of the God of Missions, in a course of years, prove effectual."

The Bishop of Louisiana thus writes:—

"In pursuance of the requisition of

the regulations governing appropriations, I submit through you to the Committee the sum of \$2,000, as the estimated amount required to aid our Missions in this diocese for the ensuing year. We are about taking up a position at one or two new points, and shall need, therefore, more assistance than we had last year. As we have not hitherto been very burdensome, we trust the Committee will feel warranted in making an appropriation to this amount.

"I am well persuaded that the funds hitherto appropriated to this diocese have been well applied and productive of eminently useful results. At one of the Mission stations, where, eighteen months ago, there was scarcely any organization, I found this Spring a new and very neat church just finished, in which, after it was consecrated, I administered confirmation to 46 persons. This station will soon support itself. The rest of the Missions under my charge are in a prosperous condition.

"One Mission in the city of New-Orleans will, we think, become self-supporting in the course of the next two years, perhaps earlier. A church will be erected for the congregation of the Missionary during the ensuing autumn and winter. After which it is expected the congregation will in a good degree take care of itself, and enable us to employ the appropriation at another point in the same city."

Bishop KEMPER, in forwarding his estimate, says:

"In the following estimate I have mentioned the places where it is important, in my opinion, to have Missionaries. The salaries in most cases ought not to be less than \$250 per annum. In Iowa they ought to be \$300 per annum. I shall urge, however, upon the Missionaries, during this year, and upon the people to whom they minister, the necessity of having a gradual reduction of income. From 1st October, 1846, the appropriations, I conceive, for several stations in Indiana and Wisconsin, should be diminished, and continue to be diminished year by year until they entirely cease. Among the places I refer to are New Albany, Evansville, Vincennes, Richmond, Indianapolis, Michi-

gan City, and Mishawaka, in Indiana; and Green Bay, Milwaukee, Racine, Southport, and Mineral Point, in Wisconsin. I shall require hereafter each clergyman within my jurisdiction, who is aided by the Board, to visit, at least four times every year, one or more places within twenty miles of his residence; and thus new stations will be prepared for the fostering care of the Church."

The Bishop of Illinois, in forwarding his estimate, says:

"Bishop Chase would assure the Committee that, though the estimate for 1845-6 has been increased by some additional stations, yet many more might have been added, well worthy of the labor of the faithful Missionary. He would only add his prayers, (which he never fails to offer,) 'the Lord would send forth ministers and stewards of His manifold grace, to feed His children famishing in the wilderness; that He would stir up the hearts of His faithful people of the laity to give liberally of the abundance which He hath given them, in support of the laborers whom He may be pleased to send amongst us.'"

Bishop FREEMAN thus communicates with the Committee from New Castle, Del., July 19, 1845:

"I have just returned to the east from my southwestern tour. Owing to constant travel and the want of conveniences for writing, on my journey through Arkansas, it was not in my power to communicate with the Committee according to their standing request, by the first of June, and, therefore, I concluded to defer writing till I should have completed my spring and summer visitation.

"Having yielded to the solicitation of Bishop Otey that I would undertake a visitation to the churches in Mississippi on my way from Texas to Arkansas, I was obliged to confine my labors in Arkansas to those portions of the State in which our Missionary operations have hitherto been conducted. This, however, was nearly all that I expected, from the lateness of the season when I

set out, to be able to accomplish on my first visitation.

"The points visited were Little Rock, Van Buren, Fort Smith, Fayetteville, Cane Hill, and the Head Waters of White River. At Little Rock I found our Missionary laboring under a slight and temporary discouragement, owing to the late strenuous, and but too successful efforts of one of the many modern sects. And regarding this as the most important station in the State, Little Rock being as yet the largest town, and, at the same time, the seat of Government, I yielded to the entreaties of the Rev. Mr. Young, the Missionary, and many of the principal members of the congregation, and remained with them ten or twelve days, including a day or two on my return, preaching ten times, and confirming, on two separate occasions, nine persons. Notwithstanding the discouraging circumstances just alluded to, however, the Church is growing here steadily, and in a highly satisfactory ratio of progression. The services are well attended; the congregation, embracing a fair proportion of the principal citizens, is large, for the place, and increasing, and the Missionary commands the respect and esteem of his parishioners; and were the worldly circumstances of the community at all prosperous, we might expect this soon to be stricken from the list of Missionary stations. But, unfortunately, the people are poor, and unable to do much for the support of a minister, and the probability is that for some time to come a full Missionary appropriation will be necessary. Indeed, such is the expensiveness of living here, and so little is or can be done for him by his parishioners, that to enable our Missionary to prosecute his labors without embarrassment and with full effect, the appropriation should be increased; and I have no hesitation in deciding that it be raised immediately to \$500, commencing with the first of April last. There is also a small debt (about \$800) hanging over the Church, from the embarrassment of which it is important that it should be speedily relieved; and as the congregation are actually unable to raise this sum in addition to their little contributions for the support of their minister, I would ear-

nestly commend the subject to the consideration of benevolent churchmen throughout the land. For a more particular account of the state of the Church in Little Rock, I refer you to Mr. Young's report to me, which is herewith submitted for the inspection of the Committee.

"From Little Rock, I was compelled, from the low stage of water in the river, to make the journey to Van Buren and the other points visited, on horseback, a distance, going and returning, of 450 miles—so that much time was necessarily occupied in travelling. To Van Buren I was accompanied by the Rev. Mr. Young, and was there met by the Rev. Mr. Scull, from Fayetteville. I found here no communicants, no candidates for confirmation, and, I may add, no congregation *proper*. The Missionary has officiated at this point on alternate Sundays, in a house of worship common to all religious bodies, but to a mixed assemblage, of whom it is difficult to say what number, if any, consider themselves as Episcopalians. We held service here five times; I preached thrice, and, at the request of the missionary, baptized one adult and six children. At Fort Smith, where the Missionary also officiates, as I understand, on alternate Sundays, I found the same state of things existing, as at Van Buren. To that place I was accompanied by the Rev. Messrs. Young, McManus, and Scull, and we held two services, which were well attended, particularly by the officers of the U. S. Army, many of whom were present in attendance upon a Court Martial. I preached on both occasions, and have reason to believe that our services left a good impression.

"The Rev. Mr. McManus having been elected Chaplain to Fort Gibson, and doubtless by this time been commissioned, I regard the station of Van Buren and Fort Smith as vacant. Although nothing appears as yet to have been accomplished towards planting the Church at these two places, I do not deem it advisable, by any means, to abandon the ground. On the contrary, I have a good hope that the ministrations of a judicious, experienced and efficient Missionary would soon be effec-

tual to the gathering together many of the scattered sheep of the flock, and bringing them into Christ's fold—the Church. There are in both places, and in the country around, many persons whose early education, and whose tastes and habits of thought, lead them to prefer the ministrations of the Church; and Van Buren, being most evidently destined to become the commercial emporium of a wide extent of fertile country, and consequently to grow into a large and flourishing town, ought, by all means, to be retained as a Missionary Station, and, if possible, immediately supplied with an able minister. And in order to secure the services of a suitable person, an appropriation should be made of not less than \$500, better \$600, per annum. An efficient aid to the planting of the Church and the propagation of the truths which she teaches, in this important and interesting portion of the State, would be the establishment of an institution of learning under her auspices—and for this, the circumstances of the present time are favorable. A good school is much needed and greatly desired by the inhabitants.

"Could we now command some four or five, yea, even *two* thousand dollars, and procure the services of some capable and enterprising churchman with a family, to undertake the conducting of such an establishment, I have no doubt of our meeting with success, not only in building up speedily a valuable institution of learning, but, with the aid of the supervision and the ministerial labors of an efficient Missionary, in rearing up and establishing on a permanent basis in this now frontier wilderness, "the Church of the living God, the pillar and ground of the truth."

"From Van Buren I proceeded, attended by the Rev. Mr. Scull, to Fayetteville, Washington county. At this place I remained, with the exception of two days at Cane Hill, enjoying the hospitality of Mr. Scull, ten days, including two Sundays, having been prevented by high waters from getting to the head waters of White River as I intended, to pass the latter of them. I preached in Fayetteville, in a school room, six times, and administered the Holy Eucharist to ten persons, of whom

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“At the head waters of White River (Madison County, 35 miles south-east of Fayetteville) where I only spent the night, I confirmed, in his own house, at the family altar, William McElroy. He and his wife are both communicants, and, I was pleased to observe, are scrupulous in the daily performance of family devotion. In this neighborhood there are three or four communicants; among them is Col. Sumner, a patriarch of more than fourscore years, an emigrant from Vermont.

“The prospects for the establishment and spread of the Church in this north-western and mountainous region of Arkansas, appears, confessedly, not to be very flattering. Yet it would, I think, scarcely become us to abandon the field and give up those few sheep in the wilderness, which have heretofore been folded with so much care, to the mercy of the wolves of the mountain, scattered though they be. Though the progress of the Church in that re-

gion must, from the nature of things, be very slow for some time to come, yet I doubt not that the labors of an able and prudent Missionary, self-denying, and capable of “enduring hardness as a good soldier of Jesus Christ,” would in a few years be found productive of much fruit to the honor and praise of God's holy name and the edification of his Church. There are two or three other points in this quarter of the State, which should be included in the Fayetteville station, at which it is thought the Church might be planted, particularly Bentonville, Benton County. The whole would form an interesting, though arduous field for the labors of a Missionary; and I would recommend that it be again made a Missionary station, and that so soon as a suitable Missionary can be obtained, his salary be fixed at \$500. Indeed, could we command the one, I would say that *two* Missionaries ought to be employed to act in concert in this field; as, in truth, according to my judgment, should be the case in nearly all our south-western stations. I am persuaded that, had we sent forth our Missionaries from the beginning, as our blessed Lord did the seventy, “*two and two*,” our success would have been far greater than it has been, and we should not have been compelled so often to retrace our steps.

“The Rev. Mr. Scull, the former Missionary in this part of Arkansas, who, for the last two years, has been laboring as he could in this field, without compensation from any source, supporting himself and family by the labor of his own hands, will probably soon accept the appointment of Chaplain to one of the United States military posts; and thus this portion of the vineyard will be left entirely destitute.

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petent to labor with effect. From this it will appear that to place our Missions in Arkansas on a hopeful footing, my opinion is, there will be required for the current year an appropriation of at least \$2500; and I wish this to be considered as my estimate. I trust, if not presented too late—and the delay has been unavoidable—the Committee will not hesitate to make this appropriation. I do not know that the men for the stations indicated—*four* are required—can be obtained; but no efforts on my part will be spared to procure them, *provided I have reasonable assurance that they will be adequately supported.*

"I have, as yet, visited no part of the Indian Territory, but purpose visiting some portions of it, together with the southern and eastern part of Arkansas, in the fall."

From communications recently received at the office, we give the following particulars of the state of the various Churches and Stations in the States and Territories under the jurisdiction of the Right Rev. JACKSON KEMPER, D. D., which are not embraced in the reports published in the June number:

Of the Diocese of Indiana, the Bishop writes: "The station which comprised *Mishawaka* and *Bristol* is now vacant, as the Missionary, the Rev. R. S. Adams, informs me he intended to remove to the diocese of Michigan early in May. The location of these towns on the St. Joseph River, in a beautiful country in the northern part of the state, and where there is very considerable water power, renders it highly probable that they will become large and flourishing. Were it possible, there ought to be a Missionary at each of them, and another at *Lima*, which is twenty miles east of *Bristol*. During the ministry of Mr. Adams, he has had the gratification of seeing a very neat church consecrated at *Mishawaka*, and the corner-stone laid for one at *Bristol*."

*Madison*.—The Missionary, the Rev. J. L. Harrison, writes as follows: "I beg leave, respectfully, to report, that after some trials and

mortifications that are not necessary to be mentioned now, we have at length succeeded in engaging a room for the performance of divine service. This room is now fitted up, and was used by the congregation for the first time on Good Friday. The number of persons usually attending the services during the winter, when we labored under many disadvantages, has been from fifty to eighty; but I confidently look for an increase, when it shall be generally understood that we mean to persevere in the attempt to establish the Church on a permanent foundation.

"It remains for me to state what has been done since my residence in this place. The congregation has been gathered together; and, so far as I can learn, there is more union and harmony existing than has been known for some time. The Sunday school has been remodeled and taught by myself, with such assistance as was voluntarily offered, during the winter. A choir has been raised; and the members of it are now faithfully instructed in sacred music by a zealous teacher. And the holy communion has been twice administered; the first time to fourteen, and the second time, on Easter Sunday, to seventeen communicants."

*Richmond*.—The report of the Rev. George Fiske, Missionary: "I have pleasure in saying that this parish is in a prosperous state. Public worship was celebrated most Sunday mornings during my absence last summer, for the space of four months, by lay-reading. I was able to discern the good effects of it immediately.

"The result of my begging expedition, last season, has enabled me to pay over to the vestry \$740, reducing our debt to \$400. We hope to realize something from the \$2400 due us on subscription in the parish,—perhaps nearly enough to liquidate the debt.

"On Sunday, P. M., I preached in some distant village, or farming district, performing the duties of an Itinerant Missionary. I think that the interests of the Church are much more rapidly promoted in this way: for I find that nothing is taken from this people, and much is given to a hungry, distracted community around. I have



two Sunday schools in the country, and hope to organize another in the flourishing village of Hagerstown." Mr. Fiske has baptized three infants. There are thirty-nine communicants belonging to his parish. In the Sunday school at Richmond there are thirteen teachers and one hundred and thirty scholars.

*Logansport, &c.*—The Rev. A. Clark reports as follows :

"I have been but so short a time here that of course I can have but little to report by way of labors performed, and by reason of very limited acquaintance both with the people generally and with the present condition and prospects of the Church, I may not be able to speak with as much confidence as if longer time had enabled me to form a more correct judgment as to Logansport. From the situation and size of the town, from the numbers in it who profess to be favorable to the Church, and from the progress which has already been made in the erection of a substantial church edifice and the collection of a congregation in it, I consider this as decidedly the most important point in the field under my charge ; and when I look at the resources which the place affords, the numbers who ought to be gathered into the fold, who are straying at large as sheep having no shepherd, and who, if they have any choice, express a decided preference for the services of the Church, I feel as if great encouragement were afforded, and as if nothing were needed but to thrust in the sickle and reap an abundant harvest. But passing time more and more convinces me that the wished-for end is not of so easy attainment. With all these apparent advantages for speedily building up the Church, the faith of the Missionary has to rely more upon the promises of the great Lord of the harvest than upon the indications of future good in the circumstances with which he is surrounded. The evil, which I suppose prevails to a greater or less extent throughout all our western towns, prevails here to a most discouraging degree—I mean indifference to religion and the most painful neglect of the means of grace and of the ministrations of the Gospel—and consequently, the

prevalence of Sabbath-breaking and intemperance and wickedness of almost every description. Even many of those who profess to be friendly to the Church, are seldom seen in the sanctuary, while the great mass of the community are as regardless of the preaching of the Gospel and the privileges of the Church, as if they were matters of no consideration. Never did I feel my insufficiency for the great work of the ministry more than at present, or appreciate the need of power from on high in order to success in the gospel work. Often the almost desponding inquiry arises within me, "Can these bones live?" But still there are many worthy families who truly prize the privileges of the Church, and who do what they can to promote its welfare. Small as the number comparatively is, it is cheering to find some to hold up my hands. There is but one person at present within my knowledge whom I can properly regard as a candidate for confirmation.

"Of Delphi I can speak with much more satisfaction. The Church is gaining ground, both as to numbers and the estimation in which she is held by many who, until quite recently, have known nothing of her principles and character. Opposition is strong on the part of some of the denominations of the place, but harmless, or rather, I should say, beneficial. Our own people are stimulated by it to greater exertion in maintaining our cause, and others the more they attend our services, are the more persuaded that the opposition which is raised against us arises more from sectarian bitterness than from any just cause of objection, and, consequently, the sympathies of the community at large are daily becoming more and more in our favor. The Methodists have shown us great kindness in permitting us to use their house of worship when not occupied by themselves, and in attending upon our services with much apparent satisfaction. Our people are urging on their church-building as fast as their circumstances will allow, but it will be some time before it will be ready for consecration, probably not before June, perhaps later. They seem ready to make every sacrifice which the interests

of the Church require. This parish owes much, rather, I should say, almost every thing, to the zeal and liberality of our good brother of Lafayette, Mr. Johnson. But for his gratuitous labors the few Episcopalians there would not probably have been collected together, and but for the important pecuniary assistance which he has rendered, so fine a church edifice as that which they have in progress would never have been commenced. I have seldom seen more interest manifested in any object, and more entire devotion to the welfare of the Church, than I have witnessed among this people. I trust they will reap their reward in receiving abundantly the spiritual blessings of the gospel.

*New Albany.*—The Rev. Wm. P. Saunders reports that there are forty communicants in the parish; that the Sunday school consists of six teachers and forty scholars; and that two infants have been baptized. "You are," he writes, "so familiar with this parish, that any remarks from me, other than that no material change has taken place, seem unnecessary. I think it proper, however, to say that I have, as you suggested, been urging upon the people the importance of settling, as soon as possible, the debt of the Church. And I have received the assurance, that if they can get aid to the amount of \$100, they will, between themselves, pay off the bank debt of about \$300 or \$350."

*Michigan City and La Porte.*—The Rev. Solon W. Manney, Missionary.

"I do not know that I ever reported to you the state of my Mission, when it put forth so many signs of promise. I always hoped, but now I am cheered. The number of communicants has been steadily increasing ever since I took charge of the station, which has always been a matter of great thankfulness and consolation: but now things seem to be taking a permanent form, which I hope, by God's blessing, will secure a swifter increase in future. At Laporte the contract for the church has been let to good and responsible men, who will take an interest and pride in having it well built and handsomely finished. The cost will be about \$2200. We

shall be compelled to raise \$500 or \$600 from abroad, which I think we can do without my leaving. If so, I shall be greatly rejoiced. Next fall or winter it will be ready for consecration. There will be many to rejoice at that event.

"Michigan City was never more flourishing. The number of communicants have never been so large at any given time as at present. Three or four more will be added at our next communion from those you confirmed, who were prevented, by sickness or absence, from receiving their first communion on Easter Sunday, or rather on the first Sunday after Easter, which will make our number of communicants about fifty."

*Indianapolis.*—Rev. S. Lee Johnson, Missionary. — "Amidst peculiar and very trying difficulties, this parish and its devoted Missionary continue faithful. During Passion week there were services morning and evening, with frequent lectures. "Almost all the congregation attended regularly, and seemed to enjoy the services very much." "Avoiding all excitement, I endeavor to preach the plain Gospel of Jesus; and, by carrying out the services of the Church, to exhibit that. I may be wrong, but I think the faithful preaching of the Cross of Christ, and steady adherence to the doctrines and worship of the Church, without any other attempt to preach or to set up the Church beyond what may be done by showing how firmly she adheres to the Gospel, is the surest way of building up our Zion."

*Vincennes.*—The Rev. Dr. Killikelly states in his report, that he has baptised five infants and one adult; that there are eight teachers and forty scholars in the Sunday schools; and that the present number of communicants is twenty-seven. He remarks as follows: "Since my return to my former parish of St. James', there appears to be somewhat of a revival of that good spirit which cheered me in my earlier efforts to plant the Church here. Larger congregations have at times attended our services than were ever, it is said, assembled in the church. The side pews are to be immediately put up. The ladies of the congrega-

tion have undertaken to provide carpeting and window screens ; and lamps for the desk and body of the church are already in use. The parish has just sustained a loss in the removal of some of its most zealous members. There have, however, been some additions, and, thank God, no defections ; and were we but rid of the debt to which the Rt. Rev. the Bishop in charge alluded in a late number of the ' Spirit of Missions,' we should look forward with more of hope to the permanent, although gradual growth, of the Church in Vincennes."

*Fort Wayne.*—The Rev. B. Halsted, Missionary.—“ During Lent the Morning Prayer was performed on Wednesdays and Fridays at *sun-rise*, the only time we could have the use of the Court-House. In Passion week we had daily prayers, also on Monday and Tuesday in Easter week. Several were kept from these morning services by sickness, of which there has been, and is, much in our town. The attendance varied from seven to twenty persons. On Ash Wednesday and Good Friday, when I preached, the congregations were larger, and, on the whole, was quite encouraging. Easter services were very fully attended, and with much more than usual interest, although quite long, two adults being on that day baptized, (young men,) and twenty-three persons participating in the Holy Communion, one of whom had walked fifteen miles through the woods to be with us. Previously, at the opening of the Sunday school, I baptized an infant.

“ I think our Lent services were productive of much good, and that the condition of our parish has considerably improved since my last report. I have preached a series of sermons on the distinctive features of the Church ; and a great desire has been manifested by many to examine the whole system of the Church. Several have by these means become firmly settled in Church principles. We have not yet taken measures for building, and I cannot yet say what is in contemplation, as our present Vestry has not had a meeting. I have had no clerical aid since your last visitation, though never more greatly felt the need of it than during the past winter, when

the greatest efforts were made on all sides to oppress the Church, and prejudice the minds of people against it. It has also been a season of the most wild and extravagant excitement—called, of course, a revival. But by the blessing of God upon—not my feeble instrumentality alone—but the judicious co-operation of a few excellent laymen, and such means as we were able to employ,—as books and tracts,—and the ordinances of his own Church,—right principles, and above all, a right spirit, have, I trust, been making slow but certain progress. We begin to feel that the Church—still weak—is *gaining strength* ; and, we trust in its Divine Head, that it will, ere long, begin to exert a greater influence in this community for the glory of God, the order and harmony of society, and the salvation of men. I expect to officiate at Eel River, about fifteen miles distant, one Sunday in each month during the spring and summer. My next appointment there is for next Sunday. In that neighborhood we have at least seven communicants. My congregations there are quite encouraging.”

*Leavenworth, and parts adjacent.*—The Rev. John H. Drummond, Missionary, adds to his semi-annual return the following observations: “ I have a regular weekly circuit. The people begin to love the Prayer Book, to think more favorably of the Church, and to realize that it is sound and evangelical. Though tried in various ways, the goodness of God continueth yet daily, and I still look to see that goodness displayed in favor of my chosen and beloved people.” Mr. Drummond asks whether he can obtain a Sunday School Library, with books of instruction, for Proctorville, a place between Leavenworth and Corydon ?

*Janesville.*—The Rev. Thos. J. Rucker, Missionary :

“ I have gratefully to acknowledge the blessing of God in preserving the health of myself and family. Never have we enjoyed better health than since our arrival in the territory. To the praise of His grace, I mention the success which has hitherto attended the ministrations of His word and sacraments in this station. A goodly number

have for the first time received the Holy Communion. Several are looking forward with interest to the time of your expected visitation, when, by the blessing of God, they intend to renew and confirm their baptismal vows in the apostolic rite 'of the laying on of hands.' The attendance upon the public services of the Church is continually increasing, and a deeper interest appears to be felt in them."

*Delavan, Wis. Ter.*—Rev. S. McHugh, Missionary.

"For want of a proper house to hold it in, I have not organized a Sunday school as yet. I meet the young people belonging to the parish of Christ's Church, Delavan, once a week at my own house, for the purpose of instructing and preparing them for confirmation. They meet another evening in the week to practice and perfect themselves in Church music; and during the season of Lent, I hold weekly meetings in the houses of my parishioners in rotation. In my last I stated that our little church edifice would be shortly finished. We have experienced some of those delays incident to building in new countries, but it is now in a fair way to admit of holding services in it within a week or a fortnight at the most.

"The liberality and zeal of a few Church families here surpass anything I could at all expect. Our building will cost more than \$300, and yet our cash subscriptions did not amount to \$100. Some gave logs, some gave work, and some both money and work. At one time I saw the merchant, the lawyer, and the mechanic, (not a carpenter.) working on the roof together. At another, a gentleman, whom I knew fifteen years ago as the senior warden of St. Paul's Church, Albany, N. Y., and myself, might be seen rolling logs for a church building in Wisconsin—a strange coincidence and employment, but preferable, in my opinion, after all, to sending an agent among our eastern brethren, the liberality of some of whom is only equalled by their patience, especially those in the city of New-York. On the whole, I have much cause for gratitude so far, and much to inspire hope for the future. My health never

was better, and this, too, while two resident clergymen, belonging to other denominations, have suffered severely from sickness, and yet the inclemency of the weather never detained me from riding in the discharge of my duty since my arrival in the territory."

Mr. McHugh adds that his stock of Prayer Books is nearly exhausted, and that he is without Sunday School books.

*Davenport, I. T.*—The Missionary, the Rev. Z. H. GOLDSMITH, reports the baptism of one infant, no communicants, thirty-three sermons, and the administration of the Holy Communion once, during the last six months. He writes:

"The condition of the station has undergone no very marked change since my last semi-annual communication. Upon the whole, I think there is a more enlightened view among the community in regard to the distinctive principles of the Church, and a gradual improvement in spiritual things. As to our temporal condition, there is much to cause anxiety to every friend of the Church here. The debt due upon our church lot of \$400 is yet unpaid, and a pressing demand was made upon the vestry a short time since. The land in Ohio, which Dr. Hooe, of Virginia, generously gave for the relief of the Church at this station, and the institution of Kenyon College, has been under the direction of the Bishop of Ohio, but no disposition has been made of it as yet to relieve us from our embarrassment. The money which I collected whilst in the East two years since, will only cover the interest due upon the lot after deducting my travelling expenses and purchasing one stove for the church, leaving the original amount of \$400 still due. I wrote a letter to the clergyman appointed by Bishop McIlvaine to correspond with me upon the subject not long since, and stated our situation, and urged the importance of selling the land even at a sacrifice, rather than have us sold out. I also remarked to him in my letter, that if the Bishop thought proper to hold the land for the future good of Kenyon College, I had not the slightest objection, provided he would ad-

vance the amount due to us. One thing or the other, I said to him, must be done, either to advance the money or sell the land, or I would write to Dr. Hooe and request him to send me a power of attorney, and I would proceed to Ohio and sell the land for whatever it would bring. In the mean time, whilst this business is arranging, I fear we shall be sold out. Now, will not some friend to the cause of Missions advance the amount and wait till the property in Ohio can be disposed of, and thereby save the Church and station? Will not some one do it, and look to another life for compound interest upon the loan? I trust so. The prospect has never

been better since I commenced my labors at the station of establishing the Church upon a permanent basis, and to be sold out and broken up, would be a deplorable event."

*Burlington.*—The Rev. JNO. BATCHELDER, the Missionary, writes:—

"I think the prospects of the Church are more encouraging than they have been heretofore. Our meetings are better attended, and there seems to be more importance attached to the worship of the Church, but still amidst such a multiplicity of sects we cannot reasonably expect a rapid growth. This is our constant bane."

### Intelligence.

APPROPRIATIONS TO DIOCESES IN THE DOMESTIC FIELD FOR THE YEAR COMMENCING OCTOBER 1, 1845.—In reference to the appropriations for the coming year, the Committee have adopted the following resolution:

"That the appropriations for the year commencing October 1, 1845, shall not exceed \$33,000."

The distribution of the \$33,000 for the year commencing October 1, 1845, is as follows:

Bishop Chase . . . . .	\$1000
Bishop Kemper . . . . .	1500
Bishop Freeman . . . . .	1000
Travelling expenses of Bishops . . . . .	500
Central expenses* . . . . .	1700
Outfits for Missionaries . . . . .	1000
Contingent or unappropriated . . . . .	500

—\$7200.

The remaining \$25,800 distributed† among the dioceses aided as follows—the

\* Central expenses—Secretary's salary, \$500; Assistant, \$750; postage and dis- counts of Secretary and Treasurer, \$214; rent, \$100; fuel, \$36; care of room, \$52; messenger, \$28; stationery, \$20.

† If the distribution were to be made *de novo*, reference would doubtless be made to population, extent of territory, &c.; but the Committee find certain Missions in existence. These must be cared for as far as possible. EXISTING MISSIONS, as the column shows, ABSORBS MORE THAN THE WHOLE SUM. Out of this it is impossible to appropriate according to the estimates of the Bishops. The Committee rely upon the Bishops so to apply the appropriations, that in succession, if not at the same time, many points may be aided. The Mission to the Jews is not provided for here. That is to be sustained by funds specifically pledged for the purpose.

table showing the appropriations for last year; the present actual cost of existing Missions; the Bishops' estimates for the next year; and, in the last column, what, in view of all, the Committee appropriated to each diocese aided:

Dioceses.	Appropriation for past year.	Actual present cost of Missions.	Bishops' estimates for the coming year.	Com's appropriation for coming year.
Maine.....	1000	750	.....	750
New Hampshire.....	350	300	550	350
Delaware.....	650	650	650	650
North Carolina.....	250	250	.....	250
Georgia.....	750	750	.....	750
Florida.....	1500	550	.....	650
Alabama.....	1500	1350	1350	1500
Mississippi.....	1500	900	3500	1000
Louisiana.....	1500	1250	2000	1400
Tennessee.....	1250	1200	3000	1200
Kentucky.....	2000	1900	2500	1500
Ohio.....	700	700	.....	500
Indiana.....	3200	3200	5500	3000
Illinois.....	4000	4000	5350	3500
Michigan.....	3500	3500	3500	3000
Wisconsin.....	3000	1500	5250	1500
Iowa.....	2000	1000	1800	1000
Missouri.....	1900	1600*	3100	1600
Arkansas.....	1500	800	.....	1200
Indian Missions in Wisconsin.	550	550	550	550

In fixing the appropriation at \$33,000, the Committee were guided by the receipts of past years,† and the Secretary urged the consideration that each of the 72,000 communicants of the Church might be reasonably asked to contribute 50 cents per annum to Domestic Missions, or at least the parochial clergy be affectionately requested to send from their parishes to our treasury at that rate. If the clergy will do so, we shall be able to dispense with agencies, and continue, perhaps carry further, the present economical arrangement at the centre; otherwise, agencies must inevitably be resorted to. The debt of the Church to her Missionaries must be paid. It rests now with the Clergy, whether the sums given for Missions are to be diminished by the expense of their collection by other agents than them-

\* This should have been printed \$1,900. It is to be presumed that the Committee will add \$300 to the appropriations for the Diocese.

† 1836, \$18,763 48	1839, \$31,806 64	1842, \$25,088 59	1844, \$26,783 19
1837, \$22,662 82	1840, \$25,000 84	1843, \$33,835 60	1845, \$29,717 67
1838, \$26,559 72	1841, \$30,113 58		

Of the \$33,000 appropriated for 1844 and 1845, it is supposed that not more than \$30,000 will be drawn out of the Treasury.

selves. Our sister department has enjoyed the benefit of presenting her claims through returned Missionaries,—ours have remained at their posts; and “their salaries are computed only for the time in which they have been actually engaged at their station in the duties thereof, temporary sickness only excepted.” Shall these Rev. brethren be called off from the work of preaching the Gospel, or one or more of the parochial Clergy in dioceses which fall short in their contributions, be requested to act as local agents, in which case the expense of travelling and supplying their pulpits must be met by the Committee,—or will the Clergy resolve themselves to bring up their flocks to the very moderate standard here suggested? The matter rests with them.

The Rt. Rev. the Bishop of Illinois will (D. V.), be in New York about the 10—15th September. Letters for him may be forwarded to this office.

The Rev. PAUL TRAPIER, of Charleston, S. C., is the preacher in course at the next annual meeting of the Board. Rev. ALONZO POTTER, D.D., of Schenectady, N. Y., is his substitute.

The Rt. Rev. G. W. FREEMAN, D.D., has recently returned from his first visitation of the Churches within his Episcopal jurisdiction. He has travelled, since he left Newcastle, 17th February last, 6000 miles, 450 of them on horseback; preached about sixty times; baptized nine adults and fourteen children, and confirmed seventy-six persons. This includes the labors of the visitation in Mississippi, undertaken at the request of Bishop OTEY. The Bishop writes, in a letter recently received at the office, “Through the unmerited kindness of God, I have met with no serious accident, have been blessed with almost uninterrupted health, and am permitted once more to meet my family in comfort and peace. God’s holy name be praised for all his mercies!” Letters, &c. for the Bishop may be addressed to Newcastle, Del., until the 1st Oct.

#### CHANGES.

*Mississippi.*—The Rev. A. P. MERRILL, formerly Missionary to the slaves, has been appointed by Bishop OTEY to Port Gibson, Grand Gulf, and vicinity.

The Bishop also appoints the Rev. ANDREW MATTHEWS to De Soto Co., from April 1st; and the Rev. WILLARD PRESBURY, Missionary in Washington Co. His services are for the most part given to the negroes. No salary.

*Alabama.*—The Bishop appoints the Rev. J. L. GAY to the station at Irvington, January 1st, 1845.

*Missouri.*—The Bishop discontinues Kemper College as a station, and substitutes Owen’s Station and St. Charles, to which he appoints the Rev. THOMAS HERRILL; the Rev. G. W. SILL, lately of Kemper College, goes to Hannibal and Palmyra.

*Kentucky.*—The Bishop appoints the Rev. G. G. MOORE to the Station at Paris, from May 10, 1845.

*Illinois.*—The Bishop makes the following appointments, to date from the time of the Missionaries entering upon duty:—Rev. C. V. KELLY to Ottawa; Rev. MR. RADLEY to Kickapoo; the Rev. ROBERT WALKER to Rushville and Beardstown; and the Rev. A. J. WARREN to Dixon and vicinity.

*Wisconsin.*—The Bishop appoints the Rev. GUSTAV UXONIUS, Missionary to Pine Lake and vicinity, from May 14th, 1845. \$50 extra salary has been appropriated by the Committee to him.

*Arkansas.*—The resignation of the Rev. D. McMANUS, of the Station at Van Buren, is accepted, to take place July 1, 1845.

### Acknowledgments.

#### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th June to 15th August, 1845:

MAINE.	
Portland—St. Stephen's.....	28 00 28 00
VERMONT.	
Enosburgh—Christ Ch.....	4 00
St. Alban's—Union Ch.....	4 46
Shelden—Grace Ch.....	4 21
Do. S. S.....	0 79 13 46
MASSACHUSETTS.	
Boston—Christ Ch.....	2 00
Trinity.....	137 50
Charlestown—St. John's.....	5 54
Lynn—St. Stephen's, a Member.....	10 00
Marblehead—St. Michael's.....	7 59
Salem—St. Peter's.....	17 50 180 13
RHODE ISLAND.	
Rockville—S. S. Teachers & Scholars	4 00 4 00
CONNECTICUT.	
New Haven—Trinity.....	110 00
New Milford—Donation of Mrs. M. A. B.....	50 00
Newtown—Trinity Ladies' Miss. As.	21 00
Northfield—Trinity.....	30 00
Portland—Trinity, for Bp. Kemper's jurisdiction.....	20 00
Rosbury—St. James' for Ill. & Ky.....	17 28
Stamford—St. John's.....	18 57
Waterbury—St. John's.....	100 00
Westport—Christ Ch. a Lady.....	5 00 372 15
NEW YORK.	
Albany—St. Paul's mo. off'gs.....	20 00
St. Peter's.....	40 00
Fort Hamilton—St. John's.....	1 00
Harlaen—St. Andrew's.....	1 27
Islip—St. John's.....	15 00
New York—Ch. of the Ascension, at the Miss. meeting.....	77 51
St. Bartholomew's, §.....	33 66
St. George's, at the offertory meeting of the Board.....	3 95
St. John's, 2 Ladies.....	6 00
A Protestant Episcopalian.....	750 00
Do. for the Jews.....	50 00
Poughkeepsie—St. Paul's.....	19 00
Utica—Grace Ch. a Member.....	5 00
Yonkers—St. John's.....	20 00
J. R.....	1 00 966 12
WESTERN NEW YORK.	
Hath—St. Thomas'.....	10 00
Rochester—St. Luke's, Young Ladies' Benevolent Society, for the Jews.....	25 00 36 00
NEW JERSEY.	
New Brunswick—Christ Church, a Member.....	5 00
Princeton—Trinity.....	70 00
S. S.....	5 00 80 00

#### PENNSYLVANIA.

Philadelphia—Gloria Dei Ch. Fem. S. S. for Bp. Kemper.....	19 00
Do. Male do. for Bishop Freeman.....	7 00
St. James'.....	289 41
St. Luke's, Fem. Bible Class.....	10 12
Wilkesbarrs—St. Stephen's.....	6 00
W. P. D.....	10 00 341 53

#### MARYLAND.

Alexandria, D. C.—Christ Ch.....	35 00
Washington, D. C.—Trinity, Fem. Miss. So.....	75 00 110 00

#### VIRGINIA.

Fredericksburgh—St. George's.....	20 00
Martinsburgh—Trinity S. S. off'g....	5 78 25 78

#### SOUTH CAROLINA.

Camden—Grace Ch.....	11 75
Charleston—Mo. Miss. Soc.....	29 56
St. Bartholomew's, for St. Mary's, Ga.....	10 00
St. Michael's.....	30 57
St. Phillip's.....	70 00
Mrs. Andrew Johnson.....	5 00
St. Stephen's Chapel.....	10 57
Columbia—Trinity Ch.....	50 00
Grahamville—Trinity.....	12 57
Greenville.....	30 40
Pineville—A Friend to Domestic Missions.....	50 00 311 02

#### MISSISSIPPI.

Natchez—Trinity.....	30 32
Mite box of Dr. Abercrombie for Arkansas.....	15 00 45 32

#### KENTUCKY.

Donville—Trinity.....	5 00
Henderson—Henry Delano, Esq.....	10 00
Jefferson Co.—St. Matthews.....	8 35
Lexington—Christ Ch.....	15 50 38 85

#### OHIO.

Cleveland—Trinity.....	15 61
" for Nashotah.....	6 12
Mount Vernon—St. Paul's.....	5 00 26 73

#### INDIANA.

Indianapolis—Christ Ch.....	15 12
Jeffersonville—St. Paul's.....	2 23 17 35

#### MICHIGAN.

Detroit—St. Paul's.....	20 27
Pontiac—Zion Ch.....	2 00 22 27

#### MISSOURI.

St. Louis—R. P. Williams §.....	2 50
Rev. P. R. Minard.....	10 00 12 50

#### MISCELLANEOUS.

From a friend.....	200 00
J. E. S. for Domestic Missions.....	10 00
Anonymous.....	10 00
Interest on Kentucky bond.....	300 00
J. P.....	10 00
A friend to Epis. Dom. Missions.....	5 00
L.....	5 00 541 00

TOTAL, \$3171 21



## FOREIGN.

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### Africa.

Letters have been received from this Mission of as late a date as 6th June, at which time all were well, and pursuing the discharge of their duties. As the letters make no mention of any interruption of Missionary labours by recent difficulties among the native tribes, or of the supposed removal of the Rev. Mr. Payne to Cape Palmas, it is taken for granted that the rumors of these events published in some of our papers, are without foundation.

The portion of Mr. Payne's journal which we subjoin, is of an older date than that already given to the public, having only recently been received. Other portions of the journal, more recent, and of much interest, will be published next month.

JOURNAL OF REV. J. PAYNE, MISSIONARY AT CAVALLA, WESTERN AFRICA.

June 1st to Sept. 1st, 1844.

*Sunday, June 9th.*—Had the privilege of preaching to a congregation of more than 100 people. Many of them were from the Webo tribe, 80 miles in the interior, just above the falls of the Cavalla river. Their town is "Netea," mentioned in Dr. Hall's journal as a place of singular beauty. It was visited by G., my interpreter, some months ago, who had religious services there during his stay. From his account, the people took much interest in them, and many of them observed the Sabbath while he remained, and for some time after he left. Some of my hearers to-day, to use G.'s strong language, "cried" to accompany him home, at the time referred to, that they might hear from the Missionary, more about "Myisenah te," (the things of God). This privilege they have en-

joyed to-day. And, indeed, I seldom preach at this season, either on Sunday or during the week, without having an opportunity of declaring the way of salvation to people from some one of the twelve tribes, bordering on the Cavalla river.

The way is thus being prepared for some future Missionary, whom, I trust and believe, God will provide, to bear the glad tidings of the gospel in person, through that populous region of country.

In the Sunday school, this afternoon, there were 80 attendants.

*Sunday, June 16th.*—Congregation to-day over 100. In the Sunday school 80-90 in attendance.

*Saturday, June 22d.*—Returned from Taboo station. The school there continues full, and the teacher to manifest the same interest in spiritual things as on a former visit. I preached to small congregations in the two towns nearest to the Mission house.

The native man "W." who, when I was last at Taboo, appeared to manifest so much interest in the gospel, made me a visit. After telling me that he had observed the Sabbath faithfully since I left before, notwithstanding the ridicule to which it had subjected him, he requested me to give him a "book" (certificate), to this effect, in order that he might present it to the Missionary who should come to reside at the station, to prove that he was a "God man." Such is heathenism!

*Sunday, June 23d.*—Congregation this morning not above ninety—Sunday scholars, eighty.

*Sunday, July 7th.*—This morning at half past seven o'clock, admitted to the Church, by baptism, "Tano Harriet Hunter," eldest child of G., aged fourteen years. At ten o'clock, administered the communion to twenty-two persons, including six colonists. At

eleven o'clock, preached to a congregation of one hundred, including our scholars. At three o'clock P. M., met male department of our Sunday school, which, with the female, numbered eighty attendants. At half past seven to-night, had the usual services for our family.

These services, thank God, I have been enabled to perform without any apparent injury to my health.

*Sunday, July 14th.*—Congregation about ninety. In the Sunday schools not over sixty attendants. The decrease in the latter is owing to the fact that most of the evening scholars, who usually attend Sunday school, are at present occupied in driving off birds from the rice farms.

*Sunday, July 28th.*—Congregation this morning at least one hundred; attendance in Sunday schools, eighty. An English trading vessel has been lying off the place to-day, the captain of which, though too conscientious to trade, yet sent enough rum on shore to turn the heads of most of the old men from all serious thoughts.

An interesting Christian sailor, belonging to this vessel, a Dane, of Copenhagen, passed the day with us. Although but two years have elapsed since his mind was enlightened by the Holy Spirit "to see the things which belong to salvation," yet his conversation afforded evidence of a growth in knowledge and Christian experience truly wonderful. In the absence of all human teaching, except a religious book or two, the Spirit seems to have "taken of the things of God, and shown them to him," so as to build him up in the faith, under circumstances the most discouraging. Such an example should encourage those who labour for the conversion of sailors, to "be not weary in well-doing;" and therefore it is recorded.

*Sunday, Aug. 4th.*—This morning, at half past 7 o'clock, admitted to the Church, by baptism, Hnéhdeh Sarah Hamm, a native girl, aged fourteen years. She was for some time in the school of the A. B. C. F. M., at Cape Palmas, and was placed under our care by the father of the youth to whom she was betrothed, and who is now in the Gaboon river. Hnéhdeh is a remarka-

bly amiable child, and has led an irreproachable life ever since she has been with us. She has been a candidate for baptism for two months.

At ten o'clock, administered the communion to twenty-three persons, including Rev. Mr. Smith, providentially with us. Sixteen of them were natives.

At eleven o'clock, preached to a congregation of one hundred and fifty people. In the Sunday school this afternoon there were one hundred scholars.

*Saturday, August 10th.*—Returned from Taboo river station, where I went on Thursday. I found the school, of thirteen children, doing well, and their teacher, still much interested in his eternal interests. I preached in the two towns, near the Mission-house, yesterday, and on my way home to-day in a small town of the Babo tribe.

*Sunday, August 11th.*—Congregation to-day one hundred and thirty. In the Sunday schools were one hundred persons. Of these about twenty-five were from the river Cavalla station, and Kablah schools. Those from the former will hereafter spend the Sunday here, in consequence of Mr. Smith having been compelled by ill health to leave his charge.

This assemblage of one hundred children and youths, with native teachers assisting, is a spectacle calculated to excite lively gratitude and hope.

*Sunday, August 18th.*—Congregation to-day larger than it has been since my return, numbering all of one hundred and sixty persons.

In the Sunday schools were seventy-five attendants. While in Sunday School, I was informed by a native, of the arrival of Dr. Savage, a brother minister, and wife, and two female assistants, at Cape Palmas. Thanks to the Lord of this vineyard, for the addition of laborers, for his work in this yet dark and heathen land!

*Saturday, August 24th.*—Returned from Cape Palmas, where I have been since Monday, assisting Dr. Savage in the various duties arising from Mr. Hazlehurst's illness, the arrival of new Missionaries, and Mr. Smith's departure for America.

With the appearance of our new Missionaries I am much pleased, and

most devotedly do I pray, that they may be long spared to realize the expectations, and hopes of usefulness, which their evident qualifications have led me to cherish.

This afternoon, at 3½ o'clock, I took leave of brother Smith, at Cape Palmas, he proceeding to the ship which was to convey him to America, and I directing my course to my dear family and station.

*Sunday, August 25th.*—Congregation this morning full, but composed, with few exceptions, of youths. They were, however, very attentive, and an unusual degree of solemnity seemed to rest upon them.

On our way from the Chapel home, the small attendance of old and middle aged men was accounted for in a most melancholy spectacle presented. About half-way between the chapel and principal town-gate, sat a miserable old man, almost denuded, surrounded by a tumultuous crowd, struggling to rise. Goaded on by his cruel executioners, he at length rose with great difficulty, and attempted to walk. He could, however, only proceed a few steps. Just as we were passing him, his head became dizzy, his legs tottered, he reeled, and uttering a few incoherent words, fell with a crash, amidst the shouts of the multitude, a lifeless corpse before us!

We were not a moment accounting for the sickening sight. The "Sedibo" had given the old man "gidu" a few hours before, and to this he had now fallen a victim. Very soon after reaching our house, we saw him dragged by the feet, like a dog, without the town, and presently in the most public place on the burning sand, he lay beneath a noonday sun, naked, unpitied, "the accursed wizard."

About two o'clock, he was lashed to a kind of frame work like a ladder, and borne upon the heads of his son, and some one else who had pity on him, to some distance from town, and thrown in the "Wizard's burying-ground," to be devoured by vultures, land crabs and insects.

As soon as I saw the old man, I recognised him as Pwiddah, who, ever since I came here, has acted as a kind

of messenger to the King or Eodiá. He was a stranger in this place, having come from Hidiab, a town some fifteen miles up the Cavalla river, in the Babo tribe, from which he had been driven by a remarkable custom. While in his native town, it was destroyed by a fire, originating in his house. In consequence of this last circumstance the old man was obliged, immediately to leave his home, and to fly, until he could find some one who had had a similar misfortune. At the hands of this person he passed through some superstitious ceremony, in order to avert those awful calamities, which, it is supposed, would otherwise have overtaken him. Whether the same custom forced him to remain a permanent exile from home, I cannot say. But, however this may be, having married a sister of one of the headmen here, he has ever since acted in the humble capacity before-named, until it was his misfortune to fall under the imputation of witchcraft. A "deya" (devil man) at a distance, and therefore, according to popular opinion, the more to be relied upon, by virtue of that omniscience, with which they profess to know the most secret things, at any distance whatever—had designated him not as the principal agent, but as the instrument of his brother-in-law, and some other leading men, in an attempt to kill by witchcraft one of the head-men in the town. Some suspicious preparations, found scattered over the town, strengthened public belief in the word of the "deya," and the old man was seized, and died the death just described.

But the matter could not stop here. "If the deceased man was a wizard, as his death proved, the brother-in-law must be guilty and ought to drink 'gidu.'" Accordingly W. very soon was seized, one of the oldest head-men in the town, and put in a house-loft, to be smoked until morning, when he must pass the dreadful ordeal. This seizure caused great excitement, and, when passing by the Worobah's (town's father) house, he called me in, to beg that I would try to rescue the old man in the morning. I assured him of my sympathy with the sufferer, but represented the improbability of my effecting the object desired, inasmuch as, though

rescued for the present, shame would force the old man to drink "gidu" voluntarily, and thus sacrifice the life which I sought to save. On his telling me, that he thought I might be enabled to induce the people to allow him to return home, without drinking "gidu," I told him to send for me, and I would do what I could in the morning.

*Monday, August 26th.*—This morning, I found that the rumor of W.'s seizure had drawn together numerous influential friends from nearly every town in the Grebo tribe. I thought, therefore, the matter might be safely left with them. After a hard struggle, however, with the "Sedibo," all that they could accomplish was, to obtain for the old man present release, on condition that he should drink "gidu" before returning to town, and pay two cows for the "Sedibo." Until he can wipe off the imputation of witchcraft, he must remain an exile from home.

*October 4th, 1844.*—As an opportu-

nity will be presented shortly to send this by Captain Lawlin, now on the Coast, I close it to be in readiness.

You will rejoice to learn that God has dealt most graciously with our new friends who came out with Dr. Savage, they being, all of them, now in comfortable health. The same may be said of every member of the Mission. Both Mrs. Payne and myself have for the last two months, been remarkably favored in this respect.

Our quarterly examinations have just closed. I was not able to attend that at Mount Vaughan. The schools, however, at this station, River Cavalla, Kablah, and Taboo, have been examined in my presence. In all, some members of evening schools at this place included, some hundred children have thus passed under review; and I feel thankful to be able to add, that, considering the fact that all, with the exception of the school at this station, have been almost entirely under native teachers, the result has been very encouraging.

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### Athens.

The following letter from the Rev. Mr. Hill, dated 26th May, communicates the sad intelligence of the death of a most exemplary, useful, and devoted clergyman of the Church of England, who had been long a faithful laborer in the Missionary field, and a firm friend to our own Missionaries in Greece:

"We have to mourn over the loss of the Rev. Henry D. Leeves: for upwards of twenty years the principal agent, in the Mediterranean, of the British & Foreign Bible Society, and for many years my daily associate and Christian companion in the fellowship and labor of the Gospel. For fourteen years have we been acquainted with each other, and for about nine years have we uninterruptedly shared the duty of preaching the Gospel, and ad-

ministering the rites and sacraments of our Church, without any interruption of our friendship, and, as I can truly say, on my own part, with an increasing esteem for his many virtues and his ripening Christian graces. Two years ago Mr. Leeves received the appointment of Chaplain to the British Legation here; but this never interrupted my sharing with him the duties of the English Church, where I continued to officiate every Sunday; he reading prayers when I preached, and I, when it was his turn to preach: and so conscientious was he in this brotherly division of labor, that he would never invite even a clergyman of the English Church, a visitor, to officiate, without previously consulting my wishes, and then only for his share of the duty of the day. I mention these things, that you may understand how deeply the sudden and unexpected intelligence of

the death of such an endeared friend and colleague has afflicted me.

Never have I felt more painfully the loss of friend or relative. Mr. Leeves had for some years been desirous of visiting Palestine, but had never been able to accomplish his wishes. The Committee of the Bible Society had last year sanctioned a journey thither, in reference to some inquiries about the Scriptures, in connection with the Jews: and Mr. Leeves, who has been for some years engaged in preparing an edition of the Bible in the Jewish-Spanish language, resolved to go this spring; and, accordingly, having arranged with me about the duties of the English Church, and sent his whole family to his estate in Eubœa, with the exception of his second daughter, whom he proposed to take with him, he left us on the 10th of March last, full of hope, and rejoicing in the expectation of soon beholding the Holy City, and the other scenes of our Saviour's life and sufferings. He met with many unforeseen delays, however, in reaching Syria; and it was not till the 5th of April that he reached Beyrout. There he was for a few days unwell with fever and ague and rheumatism; but, as soon as he felt himself somewhat restored, they set out along the sea coast by Tyre and Sidon, a very painful and fatiguing route, as I understand. Before he reached Acre, he was taken ill, and turned off to Mount Carmel, where there is a comfortable monastery. But not regaining health, he wrote to Beyrout for medical aid, and an American physician was sent to him. By the advice of this physician, he abandoned all thought of visiting Jerusalem; and they returned, by sea, to Beyrout, where he arrived on the 2d of May. He was kindly received into the house of Dr. De Forest, an American medical Missionary, where he received every attention from two American and two English physicians, but in vain. God had determined to remove him from us. He died on the 8th of May.

"This sad bereavement it fell to my lot to communicate to his family, absent four days' journey from Athens. He has left a widow, a son, and four daughters, one of whom was with him.

Their grief was indeed great, but I am happy to say we have seen in all of them the efficacy of a Christian education. They bow with wonderful resignation to this most afflictive stroke. A better husband, a more tender father, never existed. He was indeed the centre around which they all revolved. My daily duty it has been to visit and console poor Mrs. Leeves and the eldest daughter, who have come to town.

On Sunday, the 25th of May, after a few hours' time only for preparation, I preached to a most crowded congregation, a funeral discourse, from the 24th chapter of Matthew, verses 40th, 42d, 43d, and 44th. The 40th verse was that which came into my mind, the moment I read the letter which announced the death of my beloved brother: 'There shall two be in the field; the one shall be taken, the other left.' May God enable me to improve this sad bereavement, and to learn the lessons He designs to teach me. It has brought the solemnity of death and the responsibilities of life very near to me. 'The one has been taken and the other left.' Even so has it seemed good to the Arbiter of life and death. It behooves me to inquire, why? and, in the pursuit of this inquiry, 'to give all diligence,' that I may 'make my own calling and election sure.' My dear brother Leeves' end was peace. His death was most tranquil, and he never uttered a murmur or a wish that it should be otherwise. So I should have expected from such a life; and I thank God for his example both in life and death.

"I can write about nothing else just now, though I ought to say much more on other subjects. We are well, thank God, and all is well with us personally, and with our Missionary labors."

The latest advices from Athens make mention of the impaired health of Mrs. Hill, the wife of our Missionary, for so many years the faithful and efficient head of the Mission *2006*. Her sister, Miss Mulligan, who had long been connected with the Mission, and who is most favorably known to very many in the Church in that relation, is

about to return to Athens, and to resume her duties with the Mission. It is earnestly hoped that this most seasonable relief may prove, through God's blessing, of great benefit to Mrs. Hill.

The letters from Athens continue to afford gratifying evidence of the usefulness of the Mission, and of the prosperity and beneficial influence of the schools, although they furnish but little matter for publication.

We subjoin brief extracts from letters written to friends in this city :

*From Mrs. Hill, April 13-27, 1845.*

" A very sweet and holy Sabbath has been made more than usually grateful to us by the public baptism, by Mr. Hill, of a young American gentleman. The service, solemn as it always is, in the case of an adult usually produces a peculiar interest among those who witness it, and on this occasion appeared to be one of the most impressive which has ever taken place in the Protestant sanctuary for public worship here. The subject of the rite, now about 21 years old, was born in Sicily, and sent to America at an early age. He afterwards returned to Messina, the place of his nativity, and though his baptism had been neglected, when the time for reflection arrived, it began and continued for a long period to engage his mind, till this opportunity enabled him to receive that seal of the Christian covenant. His whole deportment leads me to believe that he has not lightly entered into the solemn engagement 'to continue Christ's faithful soldier and servant unto his life's end.'

" We have had a number of Americans here this Spring ; and much of our time has unavoidably been occupied in paying them such attentions as their situation as strangers and countrymen required, a duty which seems of necessity to devolve on us, and we therefore think cannot be declined by us. It is a great relief and satisfaction to us that there are some among the numbers who now flock to Athens to whom we can open our hearts, and speak, as those who watch for souls, to such as can under-

stand their value. Such visitors always refresh us, and leave a most pleasant and enduring impression behind them.

" I do not know what I should do without K—— A——, and consider her as specially raised up to assist me in my time of need. For more than two months I have been prevented from going regularly to the school, and during the whole of that period have received the greatest satisfaction from the manner in which every thing has been conducted. She is indefatigable in her endeavors to instruct the girls in spiritual things, and her influence in this respect is constantly increasing in the schools and elsewhere. The bounty of our two estimable friends, —— ——, are specially applied for her, and they will be pleased to learn that their liberality is placing so deserving a person above actual want. Elizabeth writes me very affectionate letters, and as if she had fully decided to take her lot with us as soon as her affairs at Crete are arranged.

" At our Sunday school on Easter Sunday, there were more than three hundred scholars present."

*From Mr. Hill, April 29.*

" You will be gratified to know that, amidst all storms of fierce party conflict, we stand firm, having the confidence of all the contending parties. —— is still at the head of affairs, and continues to be, as he always was, a warm friend of ours. I have had to perform the Church duty alone, find much delight in my pastoral duties, and have reason to hope that my ministrations are acceptable and profitable to our little flock.

" Mrs. H. has alluded to the baptism of a young American, who had just come from a long journey to the East, and was on his way to Messina (Sicily). The rite was administered in the presence of the whole congregation, after the second lesson. I had several conversations with him on the subject, before and afterwards. He has had a first rate education ; I believe him to be truly pious, and I rejoiced to have an opportunity of admitting so promising a youth to the privileges of the Christian covenant."

## Constantinople.

Since the adjournment of the Board of Missions on the 20th June, we have received intelligence of the safe arrival at Liverpool, on 31st May last, of the Right Rev. Horatio Southgate, Missionary Bishop to Constantinople, and of the Rev. Mr. Penny, Missionary to the same place. They expected to reach their field of labor in July.

With the view of spreading before the Church information respecting the Mission of which he is now the head, Bishop Southgate, before his departure, left at the Foreign office a lecture on the subject, for publication in the Spirit of Missions. As our limits would not admit of our presenting it entire, Bishop S. divided it into four sections, the first of which we now subjoin.

### LECTURE OF BISHOP SOUTHGATE, *On his Mission to the Oriental Churches.* PART FIRST.

PRELIMINARY REMARK.—The following Lecture is intended merely as a synopsis of the points presented. It has been used by the author as two and sometimes three lectures, by filling up the general view with such illustrations and details as suggested themselves at the moment. Many who have heard it in public, will, perhaps, be able to recall various incidents and statements of facts which, as having been entirely extemporaneous, do not appear in the written form, while others will here see in full, that of which they had only a small part, largely expanded. H. S.

It may already be known to you, my brethren, that our Church, in her late General Convention, designated the "Dominions and Dependencies of Turkey" as one of the fields of her Foreign Missions, and appointed a Bishop to have jurisdiction over the clergy and members of our own Church there, to act as director of the Mission, and as the accredited representative of our Church before the Christian communions of those countries. By so doing she has, in the most solemn and positive manner, pledged herself to the work of re-

viving and elevating those ancient Churches, and restoring to them, with God's blessing, the full enjoyment of the privileges and blessings of the gospel. She has committed herself to the enterprise in the most full and formal manner that is possible; and by her action, calls upon her every member to sustain her in her undertaking. She has pledged them with herself, for they are herself; and it was by them, acting through their representatives, that the deed was done, the act was sealed, the pledge was given. In calling upon you, therefore, brethren, to come up to this work, to enlist yourselves in it, to gird yourselves for it, I do not feel that I am speaking without some authority. I am uttering the voice of the Church. I am speaking of what is already your own.—a work to which you, as members of the Church, are, as far as her act can do it, pledged and committed by herself.

But I do not feel that this is in itself enough, or that any such action of the Church will avail aught to the accomplishment of the enterprise, unless there is in the hearts of her members a full and complete consecration of themselves to it. I do not feel that acts of official legislation will accomplish anything without the interest, the zeal and the self-devotedness which are as the spirit in the wheels,—the moving power of the whole machinery.

I propose, therefore, in this present discourse, to lay before you some of the grounds of the enterprise, to show you something of its real nature, and to present to you such motives as may, with the divine blessing, move you to an active participation in it.

The first of these motives,—the first I mean, not in importance, but in the natural order of the subject,—is the peculiar character and origin of those communions.

Our field embraces the Christian Churches in the dominions and dependencies of Turkey. These Churches are the Greek, the Armenian, the Syrian, the Nestorian, and the Coptic Churches.

I first remark with regard to them, that they are all *apostolical in their ori-*

gin. They derive their existence from the labors of the apostles; they were all, with a single exception, planted by apostolic hands.

The Greek Church, which numbers about 7,000,000 of souls, was established chiefly by the apostle Paul and his fellow laborers, who preached the Gospel in Athens, Corinth, Thessalonica, Philippi, Ephesus, and the adjacent regions. This same Church has continued in uninterrupted descent from that time to the present. It has survived every revolution of kingdoms, every storm of war which has swept over those regions, every change in their social or civil condition, and still survives, the object, in part, of our earnest solicitude, and of our purifying labors.

Another is the Armenian Church, also derived from the apostles through the Greeks, who received the Gospel from the apostles themselves. The members of this Church number about 5,000,000.

The Nestorian and Syrian Churches, as they are now called, were planted by the apostles Thaddeus and Thomas, and have continued in one unbroken line to the present day, as is clearly shown in Dr. Grant's valuable work on the first mentioned of these Churches. They number, together, about 250,000 souls.

The Coptic, or Egyptian Church, was established by St. Mark the Evangelist, and has continued through all the changes of Egyptian dynasties, the Christian Church of that country. Its numbers I do not exactly know, but the whole number of all the Oriental Christians is probably about 15,000,000. This includes also the Abyssinian Church, which, from lying without the dominions of the Sultan, falls beyond the range of our own Mission; but, as it is immediately connected with the Coptic Church, it may properly be regarded as a part of it, inasmuch as it receives its Bishops directly from it; its Metropolitan being always consecrated by the Coptic Patriarch.

The field, then, of our Mission embraces European Turkey, Asia Minor, the ancient Armenia, Kurdistan, Mesopotamia, Syria, the Holy Land, and Egypt. Over this vast extent our labors are intended to operate,—embrac-

ing a country probably, taken altogether, the most prolific in natural resources of any land on the face of the earth,—the country which was both the cradle of our race and the cradle of Christianity,—the country from which has emanated almost every great religious revolution which has materially affected the destinies of the world.

The Oriental Churches are *all Episcopal in the constitution of their ministry*. They all have the Three Orders as we recognise them; and these three orders correspond with our own in the nature of their respective office. They are, as with us, Bishops, Priests, and Deacons. No other order is known among them. Priests and deacons are *always* ordained by Bishops, and in no other way. This is a testimony to the constitution of our own ministry, which is very important. It is not, as in this country, where various denominations exist non-episcopal in their character. *There*, every one is Episcopal: there is no other known. The Bishop alone ordains, presides over the clergy, and administers the laws of the Church. The Presbyter administers the sacraments, and performs all other parochial duties. The Deacons, of whom there are generally one or more connected with every congregation, assist the priest, and attend to the secular concerns of the Church. This office is more primitive in its character than among us, being devoted more strictly to the original purpose of it, the 'serving of tables.' Acts, vi. 3.

Preaching is confined to the Episcopal and the Presbyterial office. The Deacons, I believe, never preach; and, for the most part, preaching is done chiefly by the Bishops, excepting in the Armenian Church.

It should be remarked, however, that the dioceses of the Bishops are often smaller than with us. They sometimes consist of a single city, or a city and a few villages, and sometimes of a few villages only. In Constantinople there are at least six Greek Bishops for a population of some 250,000 Greeks, each Bishop having under him from one or two to six or eight Churches.

The Eastern Churches universally *worship with a Liturgy*. They all use prescribed forms of Prayer, interspersed



with Lessons and the reading of Psalms, as among us. They believe that some of their liturgies originated with the Apostles, as for instance the Liturgy of St. James the Apostle in the Syrian Church. Their liturgical services, however, are much fuller than ours. The Greek Church has in part distinct services for every day in the year. The Syrian Church has a service for every week-day, so that the whole is read through once in a week, and a service, in part distinct, for every Sunday and other Festival,—as is also the case with us, in our Collects, Epistles and Gospels.

I may here add, that all the Eastern Churches *observe religious festivals*, and have, besides others which we have not, most or all those which we recognise. Thus they have Christmas, and all keep it on the 25th December, excepting the Armenian Church, which has a custom of its own, and observes it, together with the Epiphany, on the 6th of January, considering it as the Epiphany, or Manifestation, of Christ in the flesh. All the other Churches have the Epiphany on the same day, the Feast of the Circumcision on the first of January, the Feast of the Purification of the Virgin Mary on the 40th day after Christmas, the Festival of the Annunciation on the 25th of March, Easter, Ascension Day, and Whitsunday. They have also the festivals of the Apostles and Evangelists, of the Angels, and of All Saints—all of them Festivals of our own Church.

Besides these, they have certain other Festivals in which the ancient and earliest Fathers of the Eastern Church, such as Ignatius, Basil and the Gregories, are commemorated; and others still, in which characters less known to us, but having the reputation of great sanctity among themselves, are had in remembrance. In the Greek Church, these festivals are very numerous. Indeed, there is hardly a day in the year which that Church has not devoted to the memory of some saint. Few, however, of these days are actually celebrated. The whole number of Festivals which are really commemorated in the Greek Church, is about 50, of which about one half are recognised as Festivals by our own Church. In the

other Eastern Churches, the number is much less. In the Armenian Church, besides those Festivals which we acknowledge, there are only about 10 that are particularly commemorated, and in the Syrian and Nestorian Churches, the number is still less.

I know of no Festivals in the Oriental Communion which are *in themselves* objectionable, excepting that of the Assumption of the Virgin Mary. This is commemorated in the Greek and Armenian Churches, but not, if I am correctly informed, in any other of the Eastern Communion. There may possibly be other objectionable Festivals, of which I am not aware.

I wish I could speak as favorably of their *mode of observing* religious festivals. But here truth requires me to declare that they have many corruptions connected with them, which show into how low a state those Churches have fallen. They attend Church during them and abstain from labor. But they also often make them days of riotous mirth, especially in those parts of the country bordering upon the Levant, where they have been most corrupted from Europe. Thousands engage in abusing them to idle merriment, licentiousness, and profanity. This, however, is not true of all, and perhaps the remark, in strict justice, must be confined to the common rabble, who have no idea of the use of such a season but to make it an occasion for sinful indulgence and excess. Many there are who keep the day with joy, yet with sobriety, and this is particularly true of the *interior*, where the vices of the Capital do not so generally prevail. In general, however, our Eastern brethren have not those exalted and spiritual views of the right use of such holy days as we could wish to see prevailing among them, and which, we may believe, will be one result of their revivification and restoration to primitive piety. Still, we must add, in the words of an English clergyman, who visited them about the year 1670, that the observation of festivals has been one of "the chiefest preservatives of Religion in those Eastern countries," and especially the commemoration of those connected with the life and history of the Incarnate Redeemer. "For," as he says, "children, and those of the most

ordinary capacities, know the meaning of those holy solemnities, at which time they flock to Church in great companies, and thereby retain the memory of our blessed Saviour's Birth, dying upon the Cross, Resurrection and Ascension, and keep up the constant profession of their acknowledgment of the necessary and fundamental points of Faith, as of the doctrine of the blessed Trinity and the like."<sup>e</sup>

The Eastern Churches have also *Fasts*, the principal of them being the Great Fast of Lent, and two weekly *Fasts* of Wednesday and Friday—the first in commemoration of the betrayal, and the second of the crucifixion of our Lord. They have also a fast before Christmas, and another before the Festival of St. Peter, which occurs, at least in the Greek and Syrian Churches, on the 29th of June, as with us. Those Churches, the Greek and Armenian, which observe the Festival of the Assumption, also have a Fast before that.

It is in the *manner of observing* their *Fasts*, that one of the chief deficiencies of the Eastern Churches is seen. They have lost to a very great degree the religious use and design of Fasting as a season of contrition for sin and amendment. It consists, among the uneducated multitude, in abstinence from food, or from certain kinds of food, and the fast is looked upon rather as a meritorious act in itself than as the accompaniment and sign of a spiritual repentance. Yet many do retain some idea of its proper use, for they readily allow that the abstinence is not acceptable to God unless accompanied by a hearty sorrow for sin and a sincere abandonment of all their evil ways.

The fasts are kept by abstaining from flesh, eggs, milk, butter, and other articles, which may be classed as animal food. They also often practice abstinence from food altogether. Thus, in some parts of the country, they eat only once in 24 hours, during Lent. In others they do not eat till afternoon. And in many instances entire abstinence is kept up for days together, as, for example, during the whole interval from Thursday evening in Passion week to Easter morn.

<sup>e</sup> Smith's Account of the Greek Church, London. 1690.

I pass now to the *doctrines* of the Eastern Churches. They all hold the Nicene Creed, as you find it in your Prayer Books, with the exception of the doctrine concerning the Procession of the Holy Ghost. *They* say, He "proceedeth from the Father." *We* say "He proceedeth from the Father and the Son." The difference is in the words, "*and the Son*," which they have not. These words were added in the Western forms of the Creed, probably, about the beginning of the 7th Century; but the Eastern Churches never had them. They undoubtedly retain the Creed as it was first framed in the Council of Nice, A. D. 325, and in the First Council of Constantinople, A. D. 381. But it may well be doubted whether the difference is anything more than a verbal one.

In holding this Creed, they hold the doctrine of the Divine Trinity, the great truths of the Incarnation, Passion, Crucifixion, Resurrection and Ascension of our Adorable Lord. They hold the truth of His coming again, of the Final Resurrection and Judgment, of the eternal Blessedness of the Righteous and the Eternal Damnation of the Wicked. They hold to the unity of the Church, Catholic and Apostolic, and Baptism as the introduction into it. They hold to the doctrine of the lost and fallen state of Man by nature and of salvation provided by Christ alone. All these are undoubted doctrines of the Oriental Churches.

It has been supposed, however, with regard to some of them, that they are in error concerning the Nature of Christ. Thus it is thought concerning the Nestorians, that they hold the heresy imputed to Nestorius, from whom they have their name, the heresy namely of attributing two persons as well as two natures to Christ. But my own investigation and the testimony of others who have had still better opportunities than myself to inquire concerning them, incline me to the opinion that they are not justly chargeable with this error, that they do not hold it. They believe, however, that Nestorius himself did not hold it, and hence they reject the decree of the Council of Ephesus against him. But they reject also the name of *Nestorians* as inapplicable to them-

selves, since they affirm that they hold no other doctrine than belongs to the Church Universal, and claim to be a true branch of Christ's Church.

The Armenians, Syrians and Copts, have been supposed to hold the heresy of Eutyches, who denied the existence of two natures in Christ, saying that the human was merged in the divine. But

the Armenians, Syrians and Copts all anathematize Eutyches and his doctrine. Hence they cannot be supposed to hold it. On this subject, after considerable investigation, I am disposed to believe that they are fully orthodox, and hold *in reality* the same doctrine with ourselves, which affirms that there are two natures united in one Person.

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### Texas.

We respectfully commend to the perusal of every member of the Church the earnest appeal of our young Missionary at Houston, in Texas, of whose labors for Christ we could say much, were it expedient. Sure are we, that the lovers of evangelical truth could not do better than to give help to the object for which he seeks aid.

Letter from the Rev. Charles Gillett, dated Houston, April 27th, 1845:

Having promised you a letter by the next mail, I avail myself of the first convenient opportunity of preparing it, though it may be several days before I shall have an opportunity of sending it.

I want to give you some account of my labors in the United States, making a brief statement of what I did during my absence from my post in this place. The circumstances under which I left, and the objects I had in view, you very well know. These objects I pursued steadily and untiringly, thinking, as I still think, that the future welfare of the Church, not only in this place, but, to a very great extent, in the country about us, depended very much upon its permanent and immediate establishment here. It is from this point, more than any other in the country, (not excepting even Galveston,) from whence, for at least some time to come, an influence is to go forth for good or for evil, over a great portion of the interior of this country. This is the point where the planters bring most of their produce to market, and from whence they get most of their supplies. Many of them come with their teams from a very long dis-

tance, and often spend the Sunday among us; and this gives them an opportunity of attending and becoming acquainted with the peculiar characteristics of the Church. It was with these views, concerning the country generally, in the hope of extending the borders of our beloved Zion, as well as the desire to build up a congregation permanently in this place, that I set out on my mission to the United States, believing, as I still believe, that very little can be done towards establishing the Church in any place, without a permanent and fixed place of worship, so that the regular and stated means of grace may be had without interruption.

Wherever I was permitted, during my journey through the United States, to make known our wants, there seemed to be a generous sympathy enlisted, and persons were disposed to give according to their ability for the relief of our necessities. Yet, I found very many of our brethren of the clergy unwilling that the matter should be mentioned to their congregations at all; and thus I at once found myself precluded from all hope of assistance from such congregations. I confess I was sometimes pained and grieved beyond measure, to find some of my clerical brethren, who, placed over large and flourishing congregations, had never known what it was to want, either personally, or in any arrangement connected with their stated seasons of public worship, and who consequently could know nothing either of the *wants* or the *trials* of Missionary life, inveighing against such of their brethren as placed on the outposts, felt themselves called upon to make an effort to sustain and comfort their feeble

parishes, by asking aid from those to whom God had given an abundance. Such sentiments expressed, and such feelings manifested, on the part of cold and calculating men of the world, I should not have been much surprised at, nay, I expected it; but when I came among my brethren who profess to be regulating their own lives and the lives of those under their guidance, by the precepts of him who was meek and lonely, and who taught his followers, that daily self-denial, and a daily taking up of the cross, were necessary to substantiate their claim to discipleship,—that it was “More blessed to give than to receive,” that “Whosoever giveth to the poor, lendeth to the Lord,”—I say, among such I had expected to meet only with sympathy, at least, for those whose lot was cast in the waste places of Zion. And I am glad to say that generally I did meet such sympathy. And I do not wish to be considered as speaking of contrary cases in the light of a complainer. It *did* grieve me when I found them—and it grieves me now to remember them. And had I leaned upon an arm of flesh for support, I would long since have abandoned my post, and sought a place of greater ease and quiet. But I have felt myself called of God to labor here, and I could not, dare not leave.

After all my efforts, I returned here having about \$1200 to commence a church; some of this I brought with me, and some of it I left to be sent to the treasurer of the For. Committee—the greater part of which, I have not yet seen acknowledged.\* I had promises of more, but what those promises will amount to, I cannot tell. I hope my brethren who were kind enough to say they would do *something* for us, will not forget their promise.

The first sheet of this letter I had written before receiving yours of April 10th.

On my arrival here I found a building, which had been erected for a city school some years since, about to be sold. As we had no place for worship, the thought struck me that we might purchase it for a small amount, repair it for a place in which to hold service for the present, and eventually make it a

school house. One part of my purpose in going to the United States you will remember was to make some provision for a school, which we so much needed here, and in which I had great hopes for the future welfare of the Church.

We therefore purchased this house, have had it removed, and are fitting it up for the purposes above stated. We have expended about \$500 in this matter. Last Sunday morning we had service in this room, which is tolerably large, and will accommodate about 200 persons. It was very much crowded, and, I fear, will hardly accommodate an ordinary congregation. The 500 dollars expended on this building is from the money collected by me while in the United States. My hope is to be able to replace this money before we complete our church, which we shall soon commence. Under the circumstances I did not see how we could do better. I thought it far more advisable to take this step than to have my congregation six months, or perhaps even longer, without any certain place in which to assemble. The congregation are not owing anything, and, by God's grace assisting, I do not mean they shall, so long as I am their rector. If our church was now completed, I am sure the congregation would be large, and in a short time would, no doubt, support their clergyman.

I suppose Mr. Ives has told you of the effort he was making for Brazoria. I hope the Church will soon be established there. There is quite an anxiety manifested to have a clergyman of our Church near Independence also.

If men and means could be had, I am sure six or eight Missionaries could at once be profitably employed in various parts of the Republic.

In relation to the foregoing suggestion of the importance of establishing more stations in Texas, we remark that the Foreign Committee were contemplating an enlargement of Missionary effort in that country, when the change in its political relations arrested their action: and they are now preparing to transfer the care and support of the Churches in Texas to the Domestic Committee.

\* Because not received.—Editor.

### Intelligence.

**FUNDS.**—It is hoped that the members of the Church will not suppose that, because the Foreign Committee met their engagements for the year ending on the 15th of June last, there is now but little pressing need of contributions to their Treasury. We have heard the phrase “*overflowing treasury*” used with regard to their finances; but the word is wholly inapplicable. The Committee did, indeed, through the divine goodness and the ready help of the Church, provide last year what was needed; but they *accumulated nothing*. The small balance reported at the meeting of the Board has been expended; and now they enter upon the greatly increased responsibilities of the present year with nothing to rely upon but the prompt liberality of their friends and brethren, which they entreat may be extended to the work they have in hand. They desire no spasmodic exertions,—no special effort; but they long to see the steady flow of gifts from every quarter—from the smallest as well as the largest parishes; believing that in this way only can their operations be extended with any security.

In the Annual Report the hope was expressed that the health of the Rev. Mr. Hazlehurst would be sufficiently re-established to warrant the Foreign Committee in acceding to his very urgent desire to return to his station this fall. The Committee however feel constrained to recommend a delay in the departure of this highly esteemed Missionary, and trust that a few months’ longer residence in a healthy climate will tend to complete his recovery. In the mean time, they have requested him to extend his journies to such portions of the Church as have not been visited by him; and they affectionately commend him to the Clergy and Laity, as one who, having “held not his life dear to him” for the sake of extending the knowledge of Christ’s blessed Gospel, is well deserving a cordial welcome at their hands.

**CHINA MISSION.**—The last British steamer brings intelligence of the arrival at Hong-Kong, China, on the 25th April, of the ship *Horatio*, from this port. In this vessel, which sailed on the 14th December last, our Missionaries to China, under Bishop Boone, were passengers. It is hoped that in our next number we may have the pleasure of communicating fuller intelligence.

### Acknowledgments.

<b>FOREIGN MISSIONS.</b>	
The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th of June, to 15th August, 1845:	
<b>MAINE.</b>	
Portland—St. Stephen’s Ch. for Constantinople.....	\$25 00
<b>MASSACHUSETTS.</b>	
Boston—S. S. Trinity Ch. ed. of Abby M. Loring, Africa.....	20 00
St. John’s Ch.....	5 84
Hanover—St. Andrew’s Ch. for Africa	25 00
Do. do. general.....	17 07
Do. do. a Member.....	2 00
Lynn—St. Stephen’s Ch. a Member.....	10 00
Marblehead—St. Michael’s Ch.....	2 25
Roxbury—S. S. St. James’ Ch. ed. of 2 children, Africa.....	6 62
Mis. Asso. do. do.....	17 28
Salem—St. Peter’s Ch.....	17 50
Springfield—S. S. Christ Ch. ed. of H. W. Lee, Africa.....	10 00
Do. do. do.....	10 00
<b>VERMONT.</b>	
Enosburg—Christ Ch. $\frac{1}{2}$ .....	4 00
Sheldon—Grace Ch. $\frac{1}{2}$ .....	4 21
S. S. do. $\frac{1}{2}$ .....	79
St. Albans—Union Ch.....	4 46
	13 46

<b>RHODE ISLAND.</b>	
<i>Bristol</i> —St. Michael's Ch. coll. for June, \$9; S. S. of do. ed. of Julia Bristed and Martha Coggeshall, Africa, \$68 44; Infant S. S. do. for Africa, \$4 50; do. for China, \$4 50; S. S. of do. for China, \$1 70; Young Ladies' Bible Class do. for ed. W. P. Munro, China, \$25; Rev. J. W. Cooke's sub. support of Rev. Samuel Penny, Jr. Constantinople, \$50; Rev. J. Bristed, do. do. do. \$50.....	203 14
<b>NEW YORK.</b>	
<i>Albany</i> —St. Paul's Ch. mo. off'g....	13 00
<i>Brooklyn</i> —S. S. Christ Ch. ed. Elizabeth Newman, Africa.....	20 00
<i>Delhi</i> —St. John's Ch.....	8 62
Mrs. Charles Marvin, for Greece.....	5 00
<i>Little Neck</i> —S. S. Zion Ch.....	3 08
<i>New York</i> —Ch. of the Ascension, Miss. meeting 19th June, \$.....	71 51
St. George's Ch. meeting Board of Missions June 19th, \$.....	3 95
St. Bartholomew's Ch. Sermon before Board of Missions, \$.....	33 65
All Saints' Ch.....	85 69
S. S. St. John's Ch. ed. of Freeman Clarkson, Africa.....	20 00
Young Ladies of Miss Haines' school, for ed. China.....	25 00
Thro' Miss Mulligan, Friends of Mission at Athens. for Beneficiary, \$49; Bread fund, \$30.....	79 00
A Prot. Episcopalian.....	250 00
A Friend to Foreign Missions.....	4 00
Cash.....	4 52
<i>Yorkers</i> —St. John's Ch.....	10 00 637 02
<b>WESTERN NEW YORK.</b>	
<i>Geneva</i> —Mrs. Hale, ed. of a child, Africa.....	20 00
<i>Geneseo</i> —Mrs. Wadsworth, for Africa.....	5 00
<i>Rochester</i> —St. Luke's Ch. Ladies' Benevolent Soc. for parochial school, Galveston.....	25 00 70 01
<b>NEW JERSEY.</b>	
<i>Newark</i> —Trinity Ch. for Constantinople.....	28 76
<b>PENNSYLVANIA.</b>	
<i>Philadelphia</i> —Ch. of Evangelists....	1 00
S. S. do. for Africa.....	6 75
St. Phillip's Ch. Ladies' Soc. for church at Houston.....	50 00
St. James' Ch.....	104 42
<i>Wilkesbarre</i> —Rev. Dr. May and the Rector, Teachers and S. Scholars of St. Stephen's Ch. 7th annual payment for ed of "Aspasia" in school at Athens.....	40 00
St. Stephen's Ch. for Africa.....	12 50
S. S. do. do. do.....	1 50
<i>Pittsburg</i> —S. S. St. Andrew's Ch. half year's sup. 3 children in China.....	37 50 253 67
<b>MARYLAND.</b>	
<i>Da'rtmore</i> —Cash from J. M. C. for Constantinople.....	25 00
<b>VIRGINIA.</b>	
<i>Arlington</i> —Mrs. Custis.....	5 00
<i>Berkley Co.</i> —Rev. J. Chisholm, for Africa.....	5 01
Mount Zion Ch.....	5 00
<i>Fairfax Co.</i> —S. S. for Africa.....	1 00
<i>Farquhar Co.</i> —Leeds' par. for Africa.....	30 00
<i>Fredericksburgh</i> —St. George's Ch. for China.....	10 00
Do. do. general.....	10 00
<i>Mt. Ida</i> —Miss Selden, for Africa.....	5 00
<i>Norfolk</i> —S. S. Christ Ch. ed. of 3 children, Africa.....	60 00
Christ Ch. for China.....	2 12
S. S. St. Paul's Ch. for ed. of Ann D. Miller, Africa.....	10 00
<i>Rochdale</i> —Calvary Ch. for China....	10 00
<i>Richmond</i> —St. Andrew's Ch.....	60 00 213 12
<b>SOUTH CAROLINA.</b>	
<i>Beaufort</i> —Communicants of St. Helena par. for ed. of children in China.....	600 60
Ladies' Miss. Association, do. for Greece.....	97 00
<i>Charleston</i> —Mo. Miss. Lec. June....	5 20
Do. do. do. July.....	4 75
St. Stephen's Chap. off'g's.....	10 68
Do. ed. D. Gobin, Africa.....	12 00
S. S. Teachers do. do. for C. Dupont, Africa.....	5 25
Col'd Congr. do. ed. Theo. Dehon, Africa.....	5 41
S. S. do. do. ed. Paul Trapier, Africa.....	17 10
S. S. and Bible Class do. do. ed. N. Bowen, Africa.....	10 00
Committee, for sup. of J. W. Miles, Constantinople.....	70 00
St. Philip's Ch. for Africa.....	40 00
Do. Bp. Southgate.....	30 00
A Member of St. Michael's, 3d and 4th instalment of ann. sub. to Bp. Southgate.....	5 00
St. Michael's Ch. general.....	15 37
Mrs. A. Johnston.....	5 00
<i>Columbia</i> —Off'g's Trinity Ch.....	15 00
<i>Grahamville</i> —Rev. S. Reed, for China.....	36 36
<i>Prince William Par.</i> —Rev. J. Elliott, for China.....	200 00
Rev. B. C. Webb, for Africa.....	15 00 1199 02
<b>GEORGIA.</b>	
<i>Savannah</i> —Ladies' Chinese Soc. for China.....	188 86
3 Members of same, for ed. of 4 children, China.....	100 00
Rec'd for use of Dr. Cummings, China.....	102 00
From a Communicant of Georgia. 1st of 5 ann. payments for Africa.....	40 00 430 86
<b>ALABAMA.</b>	
<i>Mobile</i> —G. Cleveland, support of B. Keith, China.....	25 00
Children of T. Kelsey, sup. child in China.....	25 00
<i>Springhill</i> —Juv. Miss. Asso. for ed. of Serena Deas, China.....	25 00 75 00
<b>LOUISIANA.</b>	
<i>New Orleans</i> —Miss Cox, for Africa.....	5 00
<b>KENTUCKY.</b>	
<i>Lexington</i> —Christ Ch. Ladies' Miss. Soc. 3d ann. payment sup. of Bp. Southgate.....	25 00
Christ Ch. weekly off'g of Chill'n.....	6 00
<i>Louisville</i> —St. Paul's Ch. several little girls, for China.....	12 00
Christ Ch. for church at Matagorda, Texas.....	16 46
St. Paul's Ch. for do. do.....	13 00 72 46
<b>OHIO.</b>	
<i>Gambier</i> —S. S. at Schenck's Ch.....	2 00
<i>Granville</i> —Female Seminary, for ed. of Clara A. Johnston, China.....	25 00
Do. do. ed. Clarissa Sandford, Africa.....	20 00
<i>Mt. Vernon</i> —Dr. Russell.....	5 00 52 00
<b>MISSOURI.</b>	
<i>St. Louis</i> —R. P. Williams, \$.....	2 50
From Rev. P. R. Minard.....	5 00 7 50
<b>TOTAL</b> .....	<u>63,545 11</u>
(Total since June 15th, 1845, \$3,545 11.)	
ERRATUM.—\$16, acknowledged as from St. Peter's Ch. Monroe City, Virginia, in the June No. of Spirit of Missions, should have been St. Peter's Ch. Monroe, Conn.	

# The Spirit of Missions ;

EDITED FOR

## THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

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PREACH THE GOSPEL TO EVERY CREATURE.

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Vol. X.]

OCTOBER, 1845.

[No. 10:

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### Diocesan Annals.

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#### Church in Connecticut.

[Continued from page 233.]

In 1742 there were five missionaries in Connecticut: Johnson, Caner, Beach, Punderson, and Morris, besides a vacancy at New London, and besides Richard Caner, who assisted his brother, and a schoolmaster at Stratford. The church at Stratford was rebuilt in 1743, its dimensions being now sixty by forty-five, with a steeple, a chancel, and a library; and it is still standing, and in good preservation. By the aid of Bishop Secker, Johnson received the degree of Doctor of Divinity from the University of Oxford, and soon after, he published his "Principles of Ethics." A parish was organized at Woodbury by Mr. Beach about 1740; and at Reading, where one Richard Lyon, a native of Ireland, was the first churchman, the Episcopal Church was planted before any others; so that as early as 1750, a second edifice was needed and was erected. In 1740, a church was built at Huntington; in the same year, or soon after, one at Simsbury; in 1742, one at Waterbury; in 1743, the church at Norwalk also was rebuilt, and a parish was formed at Guilford; about the same time another arose at Norwich, and Richard Miner, minister at North Stratford, now Monroe, conformed, but died in England; in 1746, a church was built at Litchfield; in 1747, at Stamford; in 1748, at Stratfield, now Bridgeport. The Rev. Barzillai Dean took orders as Missionary to Hebron in 1745, but died on his way home; the Rev. Ebenezer Dibble conformed in 1747, and took charge of the church at Stamford, and of a small parish which was soon after formed at Greenwich; the Rev. Joseph Lamson succeeded at Fairfield, after Mr. Caner, in 1744, removed to King's Chapel at Boston. In 1748, Jeremiah Leaming and Richard Mansfield, and in 1751, Thomas Bradbury Chandler, received orders. Leaming was long a learned and honored minister of Connecticut;

Chandler is known as the interesting biographer of Johnson, and the able advocate of the introduction of an American Episcopate; and Mansfield lived through a ministry of more than seventy years, saw the present edifice of Trinity Church, New Haven, where he had once known but a single Episcopalian, and died in 1820, at ninety-six, with the name of his Saviour on his lips.

About 1750, churches were built at Middletown and at Wallingford; and in the next year the Rev. Ichabod Camp was ordained, and became missionary at those places. In 1753, the church at Roxbury was erected; in 1754, the remote church at Sharon; and in 1755, the original church at New Haven. At the beginning of the French war in 1756, the Society had eleven missionaries in Connecticut: Winslow at Stratford, Lamson at Fairfield, Newton at Huntington, Dibble at Stamford, Beach at Newtown, Mansfield at Derby, Fowle at Norwalk, Gibbs at Simsbury, Graves at New London, Punderson, who itinerated in the neighborhood of New Haven, and Palmer, late Congregational minister of Cornwall, who itinerated in the west. The colony had lost its brightest ornament, Dr. Johnson, who had accepted the presidency of King's College. These missionaries received from thirty to sixty pounds a year from the Society. About the year 1759, the Rev. James Scovill, a native of Waterbury, took charge of the parishes at that place and at Plymouth, and officiated also at New Cambridge, now Bristol. Churches at Greenwich and at Northford were built in 1760; and the Rev. Samuel Andrews becoming missionary at Wallingford and in its vicinity, a church arose at Cheshire, under his charge, in the same year. In 1762, a church was built at Weston; and in that year a lot was purchased at Hartford by a few individuals, but the enterprise was interrupted, and slept for another generation. The parish of Watertown was organized in 1764; and in 1765, the church was erected. In 1763, Johnson returned to Stratford; and Bela Hubbard, afterwards the venerable rector at New Haven, and Abraham Jarvis, the second Bishop of the diocese, crossed the Atlantic for orders. Thomas Davies had returned in 1762, to labor faithfully in the northwestern portion of the colony; and under his charge a new church was built in 1765 at New Milford; but a year after he died at the early age of twenty-nine. In 1768, there were seventeen missionaries; and it appears that the labors of Johnson were extended to Milford; those of Gibbs to Hartland; those of Mansfield to Oxford; those of Clarke, the missionary at New Milford and Woodbury, to Kent and New Fairfield; those of Palmer, now missionary at Litchfield, to Cornwall; and those of Andrews to Meriden. It was in 1765 that Johnson published his "Vindication" of the Society.

The northeastern part of the province was as yet quite untouched by the doctrine which elsewhere had spread itself so widely and so rapidly. But in 1766, Godfrey Malbone, a gentleman of Newport, educated at Oxford, retired to an extensive estate in that part of Pomfret which is now called Brooklyn; and John Aplin, an eminent lawyer of Rhode Island, removed about the same time to Plainfield. A church was proposed, in 1769, to be erected on the confines of Pomfret, Canterbury, and Plainfield; about forty families subscribed the requisite instrument; the expense devolved chiefly on Malbone; and in 1771 the church at Brooklyn was opened for service. A Mr. Moseley, chaplain of a vessel of war, officiated for a little time; but in 1772 he was succeeded by the Rev.



Daniel Fogg, a graduate of Harvard University, who remained over a small but happy charge almost half a century. In the beginning of 1772, Dr. Johnson rested from his labors. The missionaries, immediately before the Revolution, were Dibble, Beach, Hubbard, Graves, Gibbs, his assistant Viets, Mansfield, Newton, Leaming, Clarke, Scovill, Andrews, Fogg, Kneeland at Stratford and Milford, Peters at Hebron, and Tyler at Norwich. Under the charge of Mr. Dibble were as many as two hundred and twenty families; under that of Mr. Beach, three hundred and forty-five communicants; under Mr. Mansfield, one hundred and ten; under Mr. Leaming, one hundred and sixty-six; under Mr. Andrews, two hundred and twenty. Many of the missionaries baptized from fifty to a hundred children in each year. A church had just been built at Kent; the mission at Litchfield had been suspended, and resumed "upon the earnest entreaty of the people and acknowledgment of their offence in the ill-reception given to the last missionary;" and the parishes of Plymouth and Bristol had undertaken to support their own minister, the Rev. James Nichols, giving sixty pounds and a glebe of forty acres. It was particularly stated by several of the missionaries, that their people and the Dissenters lived in great harmony; and Connecticut was already sending forth emigrants to form new parishes in the county of Berkshire in Massachusetts, and in Vermont. Along the shore of the Sound, from Guilford to Greenwich, almost every town had its church; and they were scattered far up the valleys of the Housatonic, the Naugatuc, and the Thames; while, here and there, as at Simsbury, at Hebron, and at Brooklyn, a solitary congregation worshipped God in the words of the Common Prayer, and at other spots, as at Danbury and Hartford, the itinerant missionary found always from a few a joyful welcome. The Connecticut clergy were probably the purest body of their order in the colonies. They were mostly natives of the soil; Episcopalians from conscientious conviction and preference; men of information, diligence, and devout zeal; and it is but justice to the descendants of the Puritans to say, that they would never have tolerated amongst them such indolence and profaneness under the clerical garb as have been often described as seen at that period in some of the more southern provinces. In 1766, and again in 1771, the clergy of Connecticut addressed a memorial to Bishop Terrick of London, urging the establishment of the Episcopate in America; and they did not hesitate to point to the character of some of those who were indifferent or hostile to such a measure as one of the best proofs of its necessity.

When the war of the Revolution commenced, the Church in Connecticut reeled under the shock. The clergy, with few exceptions, believed themselves bound by their allegiance and their oaths to pray for the sovereign whose dominion the country threw off; and the congregations were generally regarded as composed of the Tory party. Many of the churches were closed; the clergy were often placed under a certain restraint, along with some of the chief of their parishioners; and more than one church was burned by the very invaders whose cause they were supposed to uphold. Beach is said to have been threatened with personal violence, and even with death, while he stood boldly in the desk; Tyler, though generally beloved, was sometimes afraid, if tradition speak truth, to drink the water of his own well; Peters met with still harder usage, and, fleeing to

England, retaliated with his pen; and during or after the war, Viets, Andrews and Scovill withdrew to the British provinces. The stipends from the Society were withheld, in accordance with its charter, as soon as the colonies were recognized as foreign states; and the Church was left, at the end of the war, almost like Jerusalem when the messengers came thence to Nehemiah. Scarcely ten clergymen remained, dependent on their parishes alone, and subject to an accumulated weight of popular prejudice.

One advantage, however, was won; their application for the Episcopate could no longer interfere with the political interests of Great Britain. When Bishop White, in the summer of 1782, had published an anonymous pamphlet in anticipation of an impossibility of obtaining the succession from abroad, Bishop Jarvis, as secretary of the voluntary convention of the Connecticut clergy, which met at Woodbury in the following March, prepared an answer. The convention also at once selected Dr. Samuel Seabury, son of the former missionary at New London, and himself a former missionary at Staten Island, and addressed Archbishop Markham of York, the Archbishopric of Canterbury being at that moment vacant, with the request for his consecration. Dr. Seabury repaired to England, and, finding difficulties which seemed insurmountable, sought and obtained, on the fourth of November, 1784, consecration at the hands of the Bishops in Scotland. All the Connecticut clergy had not been present at his election, and a few of them hesitated to give the measure their approval; but on his return he soon acquired, by his abilities, his frankness, his prudence, and his eminence as a preacher, the high respect of all men, and the strong confidence of his diocese. Within the space of five years, before the introduction of Episcopacy from England into the more southern states, Bishop Seabury ordained twenty-five persons to the priesthood.

The first convention of the Protestant Episcopal Church in Connecticut, under the constitution of the Protestant Episcopal Church in the United States, was held in June, 1792, at New Haven. Twenty clergymen, besides the Bishop, were present, and delegates from twenty-one parishes. Among these were the parishes of Chatham, now Portland, and East Haddam, on the Connecticut; of Woodbridge, now Bethany, and East Haven, in the county of New Haven; and of Harwinton, in the county of Litchfield—parishes which had been formed, it would seem, since the Revolution. In that year, also, a church was built at Granby, and about that time the parishes of Northfield and St. Matthew's, Plymouth, were organized. In 1793, Middle Haddam, North Guilford, and Brookfield were also represented; in 1794, Southington; in 1795, Trumbull, Branford, Meriden, and Hamden; in 1796, Oxford. The Episcopal Academy at Cheshire was established in 1796, with the design that it should, as far as might be, supply the absence of a college and a theological institution. Bishop Seabury died suddenly in February of that year. The Rev. Dr. Bowden was elected as his successor, and declined; and in 1797, on the 14th of October, the Rev. Abraham Jarvis received consecration. At the convention by which he was elected, seventeen clergymen were present, and delegates from the new parishes of Canaan and Ridgefield. A special convention was held at New Haven in October of the same year, on the occasion of his consecration, and then a delegate also

appeared from New Preston. In 1798, it is remarkable that Wethersfield was represented, while the parish which had been formed in the adjoining town of Hartford, and had already begun its church five years before, but was without a minister, sent no delegate till 1802. In 1799, a new parish had been established in the western part of Litchfield; in 1801, delegates were present from Salisbury and Danbury; in 1802, from Berlin and Salem Bridge; in 1804, from Durham; in 1805, from East Windsor; in 1806, from Hartland; in 1808, from Glastonbury; in 1809, from New Canaan. A report was also presented, in 1809, from the church at Wilton. In 1811, the parish of North Killingworth appeared; in 1812, that of Bridgewater; in 1813, that of Bethlehem. The death of Bishop Jarvis took place on the 3d of May, 1813; and at the ensuing convention twenty-nine clergymen were present. In 1814, the churches at Humphreyville and Washington were first represented; and in that year measures were adopted for the formation of a Diocesan Missionary Society, which afterwards received the name, so deservedly dear, of the Society for Promoting Christian Knowledge. The parishes of Wolcott, Jewett's City and Groton sent delegates in 1815; and in that year, Bishop Croes having been elected and declined the Episcopate, Bishop Hobart, of New-York, was invited to perform Episcopal offices in Connecticut. In the assessments for the formation of a Bishop's Fund in 1817, no less than seventy-four parishes are named, including those at Ellington, New Stratford, Quaker's Farms, Essex, and Windham. In 1818, the Society for Promoting Christian Knowledge was actually established. Its funds have been almost entirely devoted to the assistance of new and feeble parishes; and, though generally distributed in small portions, have been exceedingly fruitful.

In 1819, the present Bishop was elected. The number of the clergy was then between thirty and forty; but of the many parishes of the diocese, only seven were strong enough to afford the entire support of a rector. About twenty parishes have since been added, in nearly the following order: Middlebury, Naugatuc, Bradleyville, St. Paul's, New Haven, Salem, Hitchcocksville, Pomfret, Saybrook, Westport, New Britain, Westville, Woodbridge, Fairhaven, St. John's, Hartford, Wolcottville, Windsor, West Hartford, St. Luke's African Church, New Haven, Manchester, Christ Church, Derby, Haddam, Coventry, St. Thomas' Church, Danbury. But the great and even astonishing increase of the Church has been not in the number of parishes, but in the strength of those which existed before. The clergy have become almost threefold; and almost seventy parishes now enjoy the exclusive services of a minister. Of the parishes which have been named in this summary, those of Durham, Wethersfield, Hartland, Ellington, Berlin, Jewett's City, and Groton, no longer exist, having never had more than a very precarious organization; those of Windham, Harwinton and Bristol have been reorganized; and those of West Hartford, St. Luke's, New Haven, Coventry and Haddam, are as yet without churches. There are fifteen churches of stone—two at New Haven, two at Hartford, at Middletown, Portland, Hebron, Norwich, Guilford, Bridgeport, Windham, Kent, Hitchcocksville, Derby, and Fairhaven. The number of baptisms in a year is nearly a thousand; the number of communicants between seven and eight thousand.

A college for the service of the Church had been long desired and designed;

and in 1824, Washington College began its instructions. It received a handsome endowment, which has since been very generously augmented; and it has now become the greatest nursery of the ministry of the Church in the North. Within the past year its name has been changed into the more characteristic and religious designation of Trinity College, Hartford. Bishop Brownell was its founder and first president; and his successors have been the Rev. Doctors Wheaton and Totten.

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### Our Missionary Policy.

#### STATED COLLECTION FOR DOMESTIC MISSIONS.

As the time recommended by our Bishops approaches (third Sunday in October,) when we may reasonably expect a full Treasury, from the collections then (when not otherwise) made for our Domestic Missions, we are the more anxious to place before our brethren, clerical and lay, the responsibilities incurred by us, that there may be no disappointment. The circular of the 15th July, sent from this office to the Clergy, gave minute information of the distribution among the Dioceses aided, of the appropriations for the year commencing Oct. 1, 1845, and also of the reduced scale of expenditure at the centre. With this we have at present no concern.

It is of the debt incurred by the Church for Missionary service rendered her since 1st April last to October 1st, inst., (six months,) we would now speak.

Some persons dislike the terms debt, service, &c. in this connection. We know no other so appropriate. The Church, through her Missionary organ, sends out a body of one hundred Missionaries, "agreeing with them for a penny a day." The service has been rendered, the report of it sent in, and, the treasury being empty, we say to the Church that, on the 1st October, she owes a debt of \$12,000 to her Domestic

Missionaries for service rendered. Some dwell upon the Missionary spirit, others upon the Missionary heart. At one time we are pointed to the Church on her knees, at another off her knees—prayer the chief want. We have to speak at this time, and in this place, of the Missionary service, and the Missionary debt, and point to the Church in arrears.

If the former topics have been pressed upon those whom it concerns, by those concerned—(God forbid that they should be unconcerned)—to do it; we have no fears that the latter will be set aside—the service unrequited, or the debt remain a blot upon her escutcheon.

There is one point to which we would call the special attention of our clerical brethren. The Church system is now being tested. There is no agency at present for Domestic Missions, save that of the Clergy with their respective flocks. Shall this economical state of things continue, or the old way of spending many hundreds to collect a few thousands be resumed, even after the years spent in bringing the cause in this way to the mind and heart of the Church?

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#### FUNDS FOR MISSIONS.

What *shall* be done to insure sufficient and regular receipts into the Missionary treasury?

Since '35, the endeavor has been to

bring the Church to a practical recognition of the ground taken by the Church's representatives; that every baptized person is a member of the society, and, therefore, bound to contribute: that every rector is an agent for Jesus' sake. First one objection has been circulated through the Church, and then another: the first no sooner obviated than another takes its place—until it must be evident that the difficulty is as much subjective as objective—still in arrears, still struggling—always under a cloud.

*What shall be done?* We ventured to submit to our Rev. brethren a proposition that each should send us *at least* at the rate of 50 cents per annum for each *communicant*, looking to *them* as a body to make it up. Assuming that this was a moderate *minimum*, and graduating our expenditures by that minimum.

The plan, as applied to one of the Dioceses, was sketched in a communication, which follows, to the "Banner of the Cross." The objections to it will be found in a communication, which also follows. We cordially thank our Rev. brother for the interest he takes in the subject, and submit very cheerfully to be placed in the wrong.

Would to God that some unobjectionable mode of doing an acknowledged duty could be devised by the wit of man. Light may be elicited by a comparison of views.

[From the Banner of the Cross, Aug. 2, 1845.]

“ Mr. Editor:—

Your notice of DOMESTIC MISSIONS, and the communication of L., in the Banner of the 12th, could not have been more opportune.

You fear, not without reason, that embarrassment will attend our missionary operations until some systematic plan is adopted to supply the commit-

tees. Embarrassment has ever attended them; complaints are made on every hand of spasmodic efforts, appeals, running into debt, extravagance, &c. &c., when, to a great extent, no system is adopted to prevent all this. The practical good sense of your remarks—the business-like aspect in which you regarded the question, attracted my notice, and led me into a train of reflection upon the feasibility of supplying the funds for which the Church may be considered pledged upon the principles you have suggested. I do not mean to restrict my remarks to missions. What are the objects in Pennsylvania, for instance, to which the Church there may be considered, not generally, but specifically and to a definite amount, *pledged*, as far as any thing done by the sanction and under the direction of her representatives can pledge honorable Christian men. The support of the Episcopate, two thousand dollars; Advancement Society, four thousand; Convention Fund, five hundred; Domestic Missions, four thousand four hundred and thirty-two—fair proportion of thirty-six thousand; Foreign Missions, four thousand four hundred and thirty-two—share of thirty-six thousand. I do not speak here of the Bishop White Prayer Book Society, nor of the Ladies' Tract or Prayer Book Society, of the fund for disabled clergymen, the distribution of the Bible, and other objects which properly and strongly appeal to Churchmen, simply because no measures are taken for these which necessarily incur specific debt. The former do and must, in their very nature, because we must have a Bishop and a Convention, and missionaries are actually *sent* by the diocese into Pennsylvania, or by the Church at large, into the West, and into heathen lands, and must be paid. From a provision for these there is no escape. To whom shall we look to meet it? To *all* the baptized—they *ought* to meet it, certainly. It is their duty to give themselves, (as they have been given by their sponsors,) first to God and then to good works. But how many of these practically renounce their baptismal engagements—render not to God the things that are God's, and of course forget that which is

due to Cæsar. How idle to look to these to give their money. May they not say, 'We have never taken these vows upon ourselves, or openly ratified before the Church engagements made for us. Why, then, rely upon us for the consequent, when we pour contempt upon the antecedent. You say that works done before the grace of Christ are not pleasant to God, and yet you appeal to us, who do not recognise practically the higher duty of communion, to sustain the operations of the Church.' Now these must by all means be brought to repentance first, and looked to for the fruits of it. Till they do repent, on whom may we fairly build, in our calculations? Upon the COMMUNICANTS—upon those who openly acknowledge their obligations to Christ and his Church. How many have we in Pennsylvania? In 1844, eight thousand eight hundred and sixty-five; in the Church at large, seventy-two thousand—dividing fifteen thousand three hundred and sixty-four dollars by eight thousand eight hundred and sixty-five, we have one dollar seventy-four cents per annum, or four cents each week, as the share of each communicant in Pennsylvania, if God has given the ability. Now, will any one pretend to say that any communicant in this diocese cannot give four cents per week, or that every congregation cannot furnish at this rate for each of that class—the rich supplying the lack (if there be any) of the poor?

What minister does not, or ought not, to claim the privilege for the congregation to which he ministers? Has one man more parts in the bishop than another—more interest in the Convention, in the spread of the gospel? With some acquaintance with the poor, we hazard nothing in saying, that the poorest flock in our land would feel itself honored, were its pastor to claim for it such a share in the heat and burden of the day as this low standard of expenditure calls for, and allows them the satisfaction of participating in it.

Suppose each rector were to keep a list of his communicants, and were to credit them with the sums given under envelope at the offertory, or at a quarterly missionary meeting, at which intelligence on all these points could be im-

parted. How easy, at the end of the year or six months, by application to those having ability to make up any little lack there might be, and then remit to the several treasurers the parish quota. The regular and stated operations of the Church would go on quietly and without embarrassment, and all other Church objects, (these being provided for,) receive according to the remaining ability of the parish, at its regular or occasional collections for them.

Not to trespass further at this time, we postpone to another number what remains to be said on this important subject. X. Y. Z."

Your circular, dated July 15th, did not reach me till yesterday. Having been, from the commencement of my ministry here, a steadfast advocate of Missions, Domestic as well as Foreign, I am always happy to be reminded of my duty to be more and more diligent in urging their high claims; and to be prepared to approach my people with facts and statements like those presented in your circular. But I beg leave, with all conscientiousness and sincerity, to inform you, my dear brother, that if I should set before my parishioners that part of your communication which seems most directly applicable to them, the effect would, in all probability, be unfavorable to the cause which you desire to promote. You consider that each of the 72,000 communicants of the Church might be reasonably asked to contribute 50 cents per annum to Domestic Missions, and ask us to send from this parish at least eighty-one dollars,—half before October. I do not altogether deny this; though it might admit of a question whether every communicant in my parish, where we have monthly collections, generally three for Domestic and three for Foreign Missions, and the other six for various objects, including the Seamen's Church, &c., could be reasonably asked to contribute *two dollars a-year* for benevolent objects. But your argument does not duly distinguish between city and country parishes. Depend upon it, my dear brother, however easy it may be to say and write that 72,000 communi-

cants, not only ought to raise 33,000, (36,000 even,) dollars a year for Domestic Missions, and can do it by giving only 50 cents a-piece, yet it will take a very long time to convince the people of our country parishes that they ought to give as much in proportion to the number of communicants as the people in wealthy city parishes; that — parish, Connecticut, for instance, with 170 communicants, more or less, should contribute eighty-five dollars, while — parish, New York, with I know not how many, but suppose seventeen hundred communicants, should be expected to give for the same object *only eight hundred and fifty dollars*. For how large a proportion of the latter are, like *more than three-fourths* of the former, persons who only live from week to week and from year to year, by the earnings of their daily labor, or upon an income no larger than that of a hired laborer? I admit, and as often at least as once a month, earnestly endeavor to convince my people, that they do not by any means come up to the measure of their duty and ability in benevolent contributions, and never refuse to have any object of which I can approve brought before them. But I could never myself urge the consideration suggested in your circular. For, to speak very candidly, I cannot deem it either a scriptural, or in the light of reason and common sense a sound argument, to say that an average of so much for every communicant throughout the land would supply the treasury, and then call on every individual or every parish, to contribute, rather in such case *pay*, according to that average. I think such an argument more likely to do harm, by causing our rich communicants to set up too low a standard of benevolence than to do good, by leading the poor of this world, rich in faith, to do much more than they now do. For, true as it is, that the comparatively poor contribute much more in proportion to their means than the rich, even if we take into consideration only such as are

communicants, yet I think we should always keep it before the minds of all, that the rich should in all reason give more in proportion to their income than the poor, yes, *much more*. Do not, for one moment, dear brother, think that I am desirous to excuse my parishioners or myself. There are among them some who are rich in this world; but, so far as I am aware of their deeds, by no means rich in good works. It is my fervent prayer for such, that the Lord would open their hearts, and enable me ever to open my mouth boldly to tell them of their duty and their sins. But I thought it my duty also frankly to give you these hints on a question of some importance: for our permanent success in the work of Missions depends in a great degree upon our taking true, sound views of Christian duty. I am sure that a reference to the records of the Board of Missions for the last ten or eleven years, would satisfy you that the claims of the Board have never been *forgotten* within that time; and if, though yet a stranger to you, I might have the pleasure of seeing you at its parsonage, and in its pulpit, I doubt not that an hour in the study of its rector would convince you that he has not neglected the subject of Missions, Foreign or Domestic, in his ministrations. Nevertheless, the people of this parish never have contributed, and probably will not very soon contribute, one hundred and seventy dollars a-year to both departments, in addition to their other contributions for various objects. Let us hope, however, that they may improve gradually, and, believe me, with much esteem and best wishes, sincerely yours, in Christ.

P. S.—Before we had a religious paper in this Diocese, several copies of the "Spirit of Missions" were taken here. But for several years past I have hardly been able to obtain a subscriber, most of those who would like to read it saying that they cannot, at all events, take more than one paper.

### The Jews.

The thirty-seventh anniversary of the London Society for promoting Christianity among the Jews, was held on Friday, May ninth, at Exeter Hall, London. The Hebrew children were ranged on the platform, and sung several appropriate Hebrew and English hymns during the hour before the commencement of the meeting.

The Annual Sermon was preached the day preceding, at the Episcopal Jews' Chapel, Bethnal Green, by the Rt. Rev. the Lord Bishop of Chester, from Isa. xliii. 21. "This people have I formed for myself; they shall shew forth my praise."

The enthusiasm which was manifested on the occasion can scarcely be realized by us, who have taken so little interest, and engaged in so little effort, in behalf of this people.

The state of their treasury is the best indication of the deep hold which this cause has taken on the affections of our Mother Church. Notwithstanding all she is doing in the various enterprises of Christian benevolence, \$125,000 and upward was contributed during the last year, to sustain the operations of this particular society. The reports from their Missionaries are of the most cheering nature. The blessing of God has rested on their labors in a greater degree than in any preceding year.

The number of ordained Missionaries in their employ is twenty-seven, to which is added between thirty and forty teachers, tract distributors and assistants, all sent forth by the society to labor in this field.

The stations occupied by the society are thirty. Of these, twenty are in Europe, nine in Asia, and one in Africa.

The institutions under their patronage are a Hebrew college at London, Hebrew schools, an operative Jewish institution, and an asylum for the indigent.

The services of the Episcopal chapel in London have been attended with many tokens of the divine blessing during the past year: thirty-six Israelites have been received by baptism. There is now a total of four hundred and eleven

baptisms recorded on the baptismal register of the chapel. The number of adult unconverted Jews, who have attended at the services in Hebrew, English and German, has often been very considerable. In Amsterdam and Rotterdam, divine service is regularly performed in the Episcopal chapels there erected exclusively for the Jewish population. These services are constantly attended by Jews and Jewesses, who listen with great attention. Many were present at the baptism of converts recently performed by Rev. C. W. H. Pauli, and the solemnity seems to have produced an extraordinary effect upon their minds.

By means of the press, the London society has also been seeking to reach the understandings of this people. During the past year, there was circulated among this people two thousand seven hundred and nineteen Hebrew bibles, one thousand eight hundred and forty New Testaments, in the same language, besides three thousand seven hundred and eighty pentateuchs, psalms, &c. in Hebrew, Dutch, English and German, and about seventy thousand tracts, on various subjects.

Such is a brief sketch of the operations of this noble society, as we gather from their last annual report. The number of souls gathered into the fold of Christ through these various instrumentalities is not given, although every Missionary speaks encouragingly, and reports some additions by baptism.

How great the contrast between the zeal of our Mother Church in Israel's welfare and our own! What an example does she set for our imitation? To the people beloved for the Father's sake, she is all attention, that she may win them to Christ. We have *resolved to begin* to seek their welfare, and have appointed a Missionary to labor among them. But how little has, as yet, been received for his support; scarce two hundred dollars has thus far been contributed to this object, although one half-year's salary is already due, and a supply of Hebrew bibles, testaments, tracts, &c.,



has been ordered from the London society, for our Missionary's use. The thought is insupportable, that this good work, which has such strong claims upon us, and which has been so long and wrongfully delayed, should, when commenced, be suffered to languish for want of necessary support. Shall our Mother Church endow a Hebrew college, establish Sunday schools, build chapels, found asylums, issue numerous works from the press, and sustain seventy laborers in that part of the "vineyard of the Lord of hosts, which is the house of Israel," and we fail in erecting

one chapel, or supporting one Missionary? We hope not; but that the Church in this land,—the daughter,—will be as liberal in providing for the thousands of Judah amongst us, as her mother is in seeking the welfare of Judah's millions in the Old World. We propose, in a series of short articles, to set forth the claims of the Jews upon the Protestant Episcopal Church in the United States, and adduce a few of the many considerations which should persuade her to be more zealous in the cause of the ingathering of the "lost sheep of the house of Israel" into the fold of Christ.

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### Miscellaneous.

A correspondent of the "Missionary of the Cross," who was present at the laying of the corner-stone of St. John's Church, Knoxville, Tenn., the station of the Rev. CH. TOMES, Missionary, (who presented twenty-four candidates to Bishop Otey for confirmation recently,) thus calls attention to the claims of East Tennessee:

"In conclusion, Mr. Editor, allow me to call the attention of the Church at a distance to the importance of occupying this large and interesting field with missionaries. Here we are in the centre of a circle of some four hundred miles in diameter—of a vast territory **IN THE VERY HEART OF THE UNITED STATES**—and in all that area, this is the only organized congregation in connection with the Protestant Episcopal Church, and that one only twelve months old. Does not this fact speak loudly against former remissness, and in favor of future, active, and zealous efforts from Churchmen? Is our branch of the Universal Church all that her friends claim for her? Are the blessings to be enjoyed within her fold such and so great as they are asserted to be? (and surely these questions must be answered in the affirmative,) and will the pious and intelligent of her sons hesitate to seek admission into her ministry, that they may carry these blessings to those

who are destitute of them? Will those whom God has endowed with earthly riches hesitate liberally to bestow as the Lord has prospered them, that the Missionary may be fed and clothed?"

In a communication in the "Christian Witness," from the Right Reverend the Bishop of Arkansas to the Right Reverend the Bishop of Massachusetts, we find the following remarks on the wants of the South-Western Diocese:

"The Church at Little Rock, through the failure of some means counted upon at the time of building, is embarrassed by a debt, which, though small, is quite beyond the ability of the congregation to meet. This debt is only \$800; and yet, if not speedily liquidated, it must cause the church to pass into other hands. The Missionary at this point has laboured faithfully under many discouragements, and has been successful in building up the congregation, which is now large and highly respectable. But the pecuniary pressure upon this community, arising from a variety of causes, particularly the destruction, for two successive years, of the hopes of the husbandman by flood and by drought, is such that there are few who can, with all their efforts, do more than make both ends of the year meet; and unless

in this, their time of extremity, they can be sustained by the helping hand of their brethren abroad, the congregation must suffer irreparably. Little Rock, being the seat of government, constitutes the most important station of the Church in Arkansas, and one which ought by all means to be upheld."

"And are there not, in Boston, some generous Churchmen who will contribute to this object? I do not doubt it in the least. But I would not cast this burden, light though it be, upon Boston, or upon your diocese, alone. I would appeal, if I had the opportunity, to the sympathies and the Christian liberality of *all*, in every place, who love our Lord Jesus Christ and his Church in sincerity; believing that, by such, the appeal would be cheerfully and promptly responded to, and the amount needed be abundantly supplied.

"Among my wants is a good and efficient Missionary for Van Buren, Arkansas—a most important station. Can you not direct me to such an one? The stipend shall be \$600, provided the appropriation of the Committee be realized."

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*Extracts from the Bishop of Montreal's  
Journal of Visitation.*

A NEWLY SETTLED COUNTRY.

My way, for a great part of the eight miles which I had to go before reaching the mouth of the Gaineau, lay along a low ridge of land next the river, upon which I followed the footpath, the road in the rear being under water. The whole scene was eminently characteristic of a newly-opened country; here and there was a tolerable frame-house, but I passed many cabins not five feet high in the sides, nor six under the highest part of the roof, made of trees put together with the bark upon them, the rough ends sticking out at their intersections in each corner, the roof plastered over with mud, and perhaps formed of bark, or else consisting of what are called *scoops*, i. e. hollow halves of trees, generally lime trees, the convex and concave scoops being laid alternately all along, from the ridge of the roof to the eaves, and so keeping each other together by their mere position, and, without

any joinings, keeping out the wet. Out of this roof you might see a rusty steam stove-pipe to issue; or if there be a chimney, it is of clay and sticks.\* The fields adjacent were full of stumps, and the woods beyond, in all the desolation of recent clearing, edged with dead or half-burnt trees. The bridges were made of trees, unshaped by tool, and presented a surface wholly uneven from the manner in which they were put together. Yet in such scenes as these there is already independence, and a full sufficiency of the common necessities of this life, and there is that impulse given to improvement of which the effects proceed in an accelerating ratio: there is the commencement made, perhaps, of a highly prosperous settlement, and still advancing civilization.

SPIRITUAL WANTS.

The resources which lie in the bosom of the Canadian wilderness, prepared by the hand of God and offered to the enterprise of man, afford subject for deep and thankful reflection; but it is saddening to think of the spiritual destitution of many settlements, and of the wretched provision which exists for the education of the children. We are not earnest enough in our prayers that the Lord of the harvest would send forth labourers and all requisite helps into such a harvest as this. The particular field here described will fall within the range of labour to be assigned to the Travelling Missionary in the district of Montreal, for the maintenance of whom, so soon as I find the person, the Church Society of the diocese has provided, as well as of another in the district of Quebec; but his visits will necessarily be few and far between. God put it into the heart of those who are able to help the venerable Society *at home*, to keep up her means and strengthen her hands, that she may do as she would desire for the many souls in the Colonies, left, after all that she has already done, and is doing, to hunger for the bread of life!

OBLIGATIONS OF THE DIOCESE TO THE  
SOCIETY FOR THE PROPAGATION OF  
THE GOSPEL.

And now I have finished this history

\* In some parts of Canada it is not unusual to see an old flour-barrel made available for this object.

of the Diocese in its successive parts; and although chequered with scenes of a more prosperous aspect, it is a history of scattered and often feeble congregations, enjoying but scanty and imperfect provisions in religion; with churches standing unfinished for years together, or sometimes with no churches at all; with poor Missionaries enduring hardships like good soldiers of Jesus Christ, yet labouring for a few here and a few there,—so that all in some eyes perhaps looks unimportant—priests and people alike of “destiny obscure;” but are they not, if rightly regarded, the very objects for Christian sympathy and help? and is it not with something far different from a “disdainful smile” that the English Church and people, in their “grandeur,” will “hear” these “simple annals” of the poor in the Colonies? For myself, I cannot but view it as a privilege for which the deepest thankfulness is due, that I have been permitted, with whatever further ability of my own, to follow up the work of my venerated predecessors, and to carry out the designs of the Society, still enlarging from year to year, in such a field, a Society, which may truly be said, under God, with reference to the Canadian Church, to have *kept a light in Israel*, by cherishing among his people the means for the pure teaching of the Gospel and the unadulterated worship of God in the face of Jesus Christ, and by promoting among them, at the same time, the retention of primitive order, and the habitual recourse to Apostolic Ordinances; conducting its proceedings

in concert with the chief Pastors of the Church upon the spot, and strengthening their hands to its power,—yea, and beyond its power, in the progress of the work. Here are seventy confirmations, performed in successive journeys of the extent just described, to produce a result of 2,316 individuals confirmed in the last triennial Visitation. But *who*, even if the souls of these individuals, and of all the families connected with them, were not worth our care,—*who hath despised the day of small things?* Over this extent of country the scattered labours of the Church are diffused, and the Episcopal ministrations are stately carried; and in all these different spots have the individuals openly professed the truth of God, and recognized their Church membership by a solemn act. *The fathers to the children*, and children’s children, *will make known that truth*; and that Church roots herself in a soil, gradually spreading on the right hand and on the left, which must be covered hereafter by a prodigious growth; what that growth shall be must depend, in human calculation, upon what is done in the present stage of the colony.—The sacraments administered, the vows undertaken, the prayers offered, the word preached, the pastoral watchfulness exercised in the recesses of snow-clad forests, or upon the borders of the turbulent gulf, through the provisions established by the Society for the Propagation of the Gospel, are precious in the sight of God, and pregnant with an important future among men.

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### Intelligence.

The Bishops are requested to send to the office the distribution they intend to make of the sums appropriated to the various Dioceses, in time for publication in the ensuing number.

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#### CHANGES.

*Illinois*.—The Rev. Mr. HUTCHINS

has resigned Albion, to which place the Rev. Mr. BRITTON has been removed, leaving Alton vacant. The Rev. Mr. CRAMER has been appointed to Jacksonville, &c. The Rev. ISRAEL FOOTE has been transferred to the Diocese of Western New-York. The station of Tremont is vacant by the death of the Rev. Mr. DOUGLASS.

## Acknowledgments.

### TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

Amount of moneys received since the meeting of the Board.

July 21.—Jews' Fund, Family Mite Box, Bangor, Me.....	\$2 00
" 24.—Mrs. Edw. Schriver's annual subscription, for the education of N. E. Bibby, at Nashotah.....	50 00
" 31.—Mrs. Susan L. Howard, Nelson Co. Va. for the Jews.....	10 00
Aug. 4.—Bp. Chase, from Calvary Ch. Rockdale pa.....	10 00
" 5.—St. Michael's, Charleston, for Nashotah.....	7 75
" 13.—Juven. Miss. Soc. of Trinity Ch. Princeton, N. J. for Nashotah.....	8 00
A Protestant Episcopalian, for books for Nashotah.....	25 00
Do. for Rev. Mr. Douglas, Tremont, Ill.....	25 00
Do. for Jubilee College.....	100 00
Ch. at Tremont, Ill. from Female Asso. of Christ Ch. Germantown, Pa.....	50 00
Sept. 13.—St. John's Ch. Waterbury, Ct. for Rev. Edw. Lounsbury, of Covington, Kentucky.....	24 00
	\$311 75

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th August to 15th September, 1845:

NEW HAMPSHIRE.	
Portsmouth—St. John's Ladies Miss. Soc.....	25 00
MASSACHUSETTS.	
Van Deusenville—Trinity, for Ill.....	6 00
CONNECTICUT.	
Derby—St. James'.....	26 14
New Milford—St. John's.....	12 00
Waterbury—St. John's.....	73 00
	111 14
NEW YORK.	
East Chester—St. Paul's, for the Jews.....	25 25
Greenburgh—Zion Ch.....	15 00
Harlem—St. Andrew's.....	3 33
Do. S. S.....	2 28
Hudson—Christ Ch.....	6 00
Jamaica—Grace Ch.....	20 00
New York—Ch. of the Annunciation, a member.....	50 00
Grace Ch. a member.....	20 00
St. Mark's mo. off'ngs.....	16 25
Do. do. for Ohio.....	10 00
Do. tithes of a Clerk.....	20 00
J. P. Mumford.....	5 00

Rye—Christ Ch.....	27 00
Tarrytown—Christ Ch.....	12 78
	232 89

#### NEW JERSEY.

Belleville—The Misses Katherfords.....	50 00
Newton—Christ Ch.....	5 00
	55 00

#### PENNSYLVANIA.

Bellfonte—St. John's.....	3 37
Berks Co.—St. Gabriel's.....	2 75
Easton—Trinity.....	10 00
Kingsessing—St. James'.....	13 00
Paradise—All Saints'.....	13 00
Philadelphia—St. Paul's, for the Jews.....	25 00
Do. Male S. S.....	15 09
W. P. D.....	10 00
Pottstown—Christ Ch.....	10 00
Sharon—Legacy of the late James Worth, balance of interest on bank stock, $\frac{1}{2}$ .....	87
Wilkesbarré—St. Stephen's, for Ohio.....	6 25
Do. for Illinois.....	12 50
	121 74

#### DELAWARE.

Georgetown—St. Paul's.....	5 00
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#### MARYLAND.

Baltimore Co.—St. Thomas pa.....	30 00
Cambridge—Christ Ch. for Nashotah.....	20 00
Chestertown—Chester pa.....	4 00
Do. for Mo. and Iowa.....	2 00
Eastern Shore—A Country Parish.....	1 00
Ellicott's Mills—St. John's.....	6 00
Mount Savage—Christ Ch. $\frac{1}{2}$ .....	4 09
Prince George Co.—St. Matthew's and St. Mark's, $\frac{1}{2}$ .....	8 00
Severn Pa.—St. Stephen's, $\frac{1}{2}$ .....	3 50
Rev. L. Wilmer, $\frac{1}{2}$ .....	13 75
	92 37

#### SOUTH CAROLINA.

Camden—Grace Ch.....	3 80
Charleston—Mo. Miss. lecture.....	9 98
Radcliffboro'—St. Paul's.....	106 87
	119 65

#### ALABAMA.

Livingston—St. James'.....	15 00
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#### LOUISIANA.

Bayou Goula—St. Mary's, $\frac{1}{2}$ .....	8 00
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#### KENTUCKY.

Frankfort—Ch. of the Ascension.....	5 50
Jefferson Co.—St. Matthew's.....	20 20
	25 90

#### ILLINOIS.

Springfield—St. Paul's.....	17 00
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#### MICHIGAN.

Detroit—St. Paul's.....	23 55
Pontiac—Zion Ch.....	2 00
	25 55

#### MISCELLANEOUS.

Western Missions, from an Eastern Sailor.....	5 00
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TOTAL, \$865 24

(Total since June 15th, 1845, \$4,046 45.)

ERRATUM.—In the Sept. No. Portland, St. Stephen's, Maine, should be \$38.

## F O R E I G N .

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### Africa.

We publish in the present number a large portion of a journal of the Rev. Mr. Payne, missionary on the coast of Western Africa. The nature of the narrative would not permit its division, but, though long, it will be found exceedingly interesting.

JOURNAL OF REV. J. PAYNE, MISSIONARY AT CAVALLA, WESTERN AFRICA.

January 5th to April 6th, 1845.

*Sunday, January 5.*—Congregation to-day one hundred, being made up chiefly of children and youths. There seemed to be some public business before the people, which diverted their attention from the religious services of the day.

*Saturday, January 18.*—The past has been a mournful week indeed at this place.

On Tuesday a quarrel arose between this people and those of Wotteh, (the "River Cavalla Station,") about some forest land, which both parties were desirous of cutting down for rice farms this year. It resulted in the Wotteh people beating some belonging to this place, taking their guns from them, and driving them from the disputed ground. The Cavalla people, to revenge themselves for this injury, proceeded immediately to cut down some large trees, across a creek leading to the disputed land, through which alone the River people could approach it, and thus cutting them off entirely from their cascada farms in that neighborhood. They moreover captured or destroyed a number of canoes belonging to the latter.

It happened that a considerable number of people from both the contending towns were, at this time, up about the falls of the Cavalla river, tra-

ding. It became therefore an object on both sides to capture these. The Wotteh people living immediately on the river had the advantage, and on Thursday made seven men belonging to this place their prisoners.

At this stage of the quarrel, I made an effort to arrest it, by going to Wotteh, and persuading the people of that place to give up their prisoners, preparatory to settling difficulties. I found a mere handful of people in town, and these I could not prevail upon to entertain the idea of stopping the quarrel yet. Indeed, it was but too evident from the manner in which they treated my overtures, that they had determined upon some desperate enterprise.

Finding I could do nothing, I directed my steps homeward. Immediately after I had left the town, an armed man ran by me, towards Cavalla, and soon afterwards I learned that the Kablah people (at the mouth of the River,) had determined to unite with those of Wotteh, and attempt to burn two small towns belonging to Cavalla. On reaching the beach I found the Wotteh people, all ready for battle, and waiting, as they said, for the Kablah people, who were a short distance off, to get up, in order to begin the attack. I tried to persuade them to desist, but finding my efforts again unavailing, I spurred on my horse in order to give our people warning of the intended attack. By this means they were enabled to make such a show of resistance, that their enemies, who followed close behind me, on coming in sight, did not think it prudent to attack them, and retired.

On Thursday night, four Wotteh people were captured on the river, and on the following day there was a fight with sticks and spears, between a party

of them and some of the Cavalla people, in which the former were driven off.

It does not appear that the people of this place contemplated any thing more serious than such fights as that just mentioned; not so, however, with their enemies. On that night *they* seem to have prepared for slaughter and death. They accordingly prepared a large number of sticks, three feet long and two inches in diameter, and sharpened at both ends. Fully supplied with these, together with spears and cutlasses, they set off early the next morning to overtake the Cavalla people, who, as they learned, had proceeded before them up the river, in order to protect their friends who were expected from the interior.

The parties met about fifteen miles from the mouth of the river, at a point where it was bounded by lofty cliffs, on either side, rendering it impossible to land. They at once attacked each other. At the onset the Cavalla people capsized all their enemies' canoes, fifteen in number, except three, and might then, as they say, have killed nearly the whole party had they wished to do so; but they had not, still, any expectation of seeing life taken. They were very soon undeceived, however, by their opponents, who, as soon as they had got a fair opportunity, commenced their work of death. The Cavalla people, many of whom were youths, on seeing this, became alarmed and jumped into the river. This placed them completely in the power of their enemies, who lost no time in destroying them. Eight of them were soon butchered in the water, the Wotteh people having lost only two.

While these things were taking place on the river, the Grahway people, who had planned the matter with Wotteh the night before, without any provocation, so far as I know, came suddenly upon Cavalla, in two large bodies, with the view of burning the two small towns in the direction of their place. Their hope was, that most of the Cavalla people would be absent, and that therefore they would easily accomplish their purpose. They were however repulsed without much difficulty by the few

men in town, assisted by the women, who supplied them abundantly with stones, and threw them too at the assailants. In this engagement, there does not appear to have been any intention on either side to take life. Certainly there was none on the part of this people, as they released some five or six of the Grahwayans whom they captured in the struggle.

Having repulsed their enemies so easily, the people here gave themselves up to extravagant rejoicings. This, however, was of but short continuance. Scarcely had they finished their triumphal procession through the town, when the alarm was again given, "the Grahwayans are coming."

In this instance the Grahway people came in one body to attack the small town on Dodo Luh. The Cavalla people met them, some two hundred yards beyond the point, on the beautiful meadow stretching from Dodo Point to Grahway. Many circumstances combined to make it a most unequal contest. These people had received a message from king Freeman, the head of the tribe, who has since arrived, to remember the solemn compact, in which all the Grabo tribe entered a year ago, to unite against any town which should begin war. They had therefore, still, no intention to kill. Added to this, they were few in number, and worn out by keeping guard for some time, so that they were ill prepared to encounter the fresh and numerous host from Grahway.

The result proved this to be the case. After fighting an hour and a half, one of the Cavalla people was mortally and another dangerously wounded, and two others captured, and, contrary to all precedent, decapitated, and their headless bodies exposed on the beach.

Thus on this unfortunate day eleven of these people have been butchered by their enemies—an event unprecedented in the history of the tribe.

Yesterday delegates arrived from Rocktown and Cape Palmas, professing to have for their object the settlement of these unfortunate difficulties. I find, however, that great distrust prevails amongst these people towards the C. P. delegates, and especially towards Free-

man, who had slept at Grahway the night before the people of that place attacked Cavalla. At all events, as war had actually commenced since the delegates arrived, it appeared to me quite evident that they could not now arrest its progress. As the only remaining hope, therefore, I addressed a letter to Gov. Russwurm this afternoon, begging that he would come down and use his influence in averting a general war.

*Sunday, January 19.*—In consequence of the general excitement and grief prevailing in town this morning, there appeared no probability of collecting a congregation in town. I therefore confined the services of the day to our family and premises.

Gov. Russwurm promptly responded to the call to be a peacemaker between these poor heathen, and arrived at Grahway this morning at 5 o'clock. We found the people there preparing to make another attack upon Cavalla. Having met Freeman, however, he prevailed on the people to abandon their design, and to consent to withdraw from the palaver. He arrived here about 11 o'clock; one of the native arbitrators had just arrived from Wotteh, who reported that the people of that place had consented to settle the matter. This people, after some hesitation, *professed* to give their assent likewise, and as a preparatory step, gave up the Wotteh people whom they had taken prisoners: and at about 8 o'clock to-night, one of the Governor's attendants called upon him to say that the prisoners from Wotteh had arrived here.

*Monday, January 20.*—Early this morning messengers were despatched to Grahway and Wotteh, to procure a man from each of those places to go through the usual ceremony of "setting palaver." About eleven o'clock I was called by the Governor to witness the ceremony. I found, on reaching the King's house, in the middle of the circle formed by the Governor and other arbitrators, together with the headmen of Cavalla, a wooden bowl containing some water, and near by it, lying on the ground, some powdered preparation, which I was informed was the *liver of some man* who had been killed in war, burned with some vegetable matter.

The three young men appointed to perform the ceremony in behalf of their people, now approached the bowl, dipped up water in their fingers three times, carried it to their mouths, and as often spit it out. Afterwards each dipped his fingers in the *powdered liver* four times, putting a portion each time in his mouth. Finally, all the arbitrators, as well as other natives present, collected around the bowl, eat the remainder of the *liver*, and then hastily dispersed.

It remains to be proved how far this really settles the difficulties. I fear that, however the quarrel with the Wotteh people may be regarded, the unprovoked murdering on the part of the Grahway people, is a provocation too serious, to be thus easily forgotten by a revengeful people. Indeed, I was told by an influential young man this afternoon, that not a Cavalla man could go to his grave in peace without having revenged himself on the Grahway people.

*Sunday, January 26.*—On our way to church this morning we passed an immense crowd of people collected about a great "war-man," as he is called.

I find on inquiry, that this is the same individual who was here about two months ago and made a "greegree," which he told the people would on a certain day insure them any quantity of fish they needed. His greegree having failed two or three days in succession, he suddenly left, as I thought, in disgrace. It would seem, however, that this was a mistake; for on the first rumor of war with Grahway, this same character makes his appearance, has a house erected for him by the people, and undertakes to prepare war "greegrees," which will make the balls of their enemies rebound from their bodies and fall powerless before them!

It was this ceremony which was attracting the crowd of people we now saw, and I was gravely told that, after having been rubbed over with the doctor's preparation, two men were shot at this morning, and saw the balls fall powerless before them, in a bowl prepared to receive them! Absurd as is such a pretension, it is, I believe, generally credited by the people, and proved sufficient to keep nearly the whole

population from church. Only about five or six men were present, and in all the attendance did not exceed seventy people.

The late difficulties have left so much apprehension of future ones on the minds of the River Cavalla people, that their children are not allowed to attend Sunday school here as formerly; and preparation for war has so engrossed the attention of our people here, that few of the members of the evening schools attended to-day. Many of our boarding scholars too are sick, so that the whole number present in our Sunday school this afternoon did not exceed forty-five.

*Saturday, Feb. 1.*—Ever since the late difficulties between this people and their neighbors were professedly settled, I have had abundant proof that, so far as the former are concerned, it was only a device to get time to prepare for war. They have indeed ever since been daily, and almost every moment, busily occupied in fortifying their towns, and making such other preparations for hostilities as to leave no doubt of their intentions.

Fully satisfied as to such a state of things, I determined to visit Grahway to-day, with a view of ascertaining the state of things there, and, if possible, to avert impending war. I found the Grahwayans all armed, and apparently more intent upon war than the Cavalla people.

Having called the headmen together, I begged them to make known to me, as one whom seven years' acquaintance ought to have satisfied them was their friend, their real feelings and intentions in reference to war. They solemnly protested that since the late "palaver" was settled by the Governor and King Freeman, they had meditated nothing further, and that their present warlike appearance was made necessary by the threats of the Cavalla people.

I then told them plainly that whatever were *their* feelings and intentions, the Cavalla people were far from satisfied. Nor could this be wondered at, since, in the estimation of all impartial judges, they had been deeply injured. In conclusion, I urged them, if they really wished to avert war, to make some apology to the Cavalla people.

They appeared to receive what I said with great respect, but maintained that they had not violated the usages of warfare in killing the Cavalla prisoners, and could not therefore make any apology.

Finding that I could do nothing, I called God to witness that I had done what I could to prevent the farther effusion of blood, and then solemnly referred the decision of the matter to the almighty Arbiter of all things.

*Saturday, Feb. 8.*—This morning our attention was attracted by an immense concourse of women on the green in front of our house. It was a meeting of the Cavalla women, called by one of their number to ascertain their feelings in regard to the proposed war! Before taking the vote they were arranged in two parties, one composed of the natives of Cavalla and neutral towns and tribes, the other of those born in the towns upon which it is proposed to make war. This arrangement, however, having displeased the head-men, the meeting was broken up, without having accomplished its object. At four o'clock this afternoon, however, it was again convened; and along with the women nearly the whole Cavalla population assembled. An aged woman rose and narrated at length all the insults and grievances received from their enemies within her recollection, concluding by declaring that in her judgment war was the only alternative. The women unanimously declared their opinion to be the same.

The men next discussed the subject, and after a short time spent in talking it over, they declared that, however unwilling they might have been before to engage in war, now, since the *women had called upon them to fight*, shame, if nothing else, should induce them to do so.

The ground of the importance attached to the feelings of women in regard to war, is their supposed power of causing by witchcraft the death of their friends who go out to war, and the fear that they may desert to their relations when war actually begins, in case their sympathies are with them.

*Sunday, Feb. 9.*—Had to-day a very small attendance in the Chapel, not



above sixty persons in all, being present. Nearly all were engaged in making a fence or barricade around the town, preparatory to war. On my return from church I had the mortification of seeing some men at work with the blacksmith's bellows, presented four years ago to the people by the Committee. I remonstrated against it, but it was of no avail. Perhaps it was justified by the exigencies of the times.

*Friday, Feb. 21.*—These people having sufficiently advanced in fortifying their town as to render it safe to leave, determined to make an attack on Grahway to-day. It having rained in the morning, they did not get off until two or three o'clock this afternoon. Having reached Grahway in about an hour, they manœuvred before it for more than an hour, with the view of drawing out the Grahwayans from their entrenchments. As, however, they declined coming out, and it was too late to make an assault upon the town, the Cavalla people returned home.

*Saturday, Feb. 22.*—This morning, at seven o'clock, we were informed that our people had gone to renew their attack on Grahway. The largest body took the same direction as yesterday, through the woods, so as to appear suddenly before the town. As soon as they appeared in the meadow, the smaller division advanced to join them, and the whole shortly presented themselves before Grahway. The people there manifested the same indisposition to come out that they did yesterday, but finding at length that a battle was unavoidable, they sallied forth to meet their enemies.

Both parties drew up near to each other, and remained for some time in this position, as if each feared to strike the first blow. During this time, being near enough together to be distinctly heard, they continued to menace, ridicule, and curse each other in the most offensive language which they could command. Still no gun was fired—no movement towards an attack made on either side. It was now eleven o'clock. At this time the wife of "Nayepra," the war-man, made her appearance suddenly between the hostile armies, and

advancing to her husband, thus addressed him. "N., why have you kept these Cavalla people so long here without food? Do you not know that I can eat nothing until you have burned these towns? and why do you wait? Do you not see already the sky filled with smoke and flame from the burning towns? On! and do your work." N. made no reply, but, taking his wife by the arm, paced with her backwards and forwards between the hostile armies, looking all the while intently upon a small looking-glass, which he always takes with him. During all this time he was near enough to be shot by the opposite party, who indeed continued to threaten to do so. He however heeded them not, until, at length, having finished his incantation, at a given signal, there was a general onset by the Cavalla people. In fifteen minutes their enemies were retreating before them, and Grahway was in flames. Some twenty-five Grahway people were left dead on the field, and nearly as many were wounded. Two small towns besides Grahway were also burned; and nearly all the property in them, except what was consumed by the flames, fell into the hands of the Cavalla people. The loss of this people was five killed, and some six or eight wounded.

It was truly a melancholy and heathen spectacle to see, as I stood on Dodo Luh Point, with Mr. Henig, our people returning with their dead and wounded, and bearing, with shouts of exultation, the heads of their slaughtered foes. Eighteen of these they piled upon a high rock on the sea-shore, that they may have the barbarous satisfaction of beholding them as they pass.

*Sunday, Feb. 23.*—The unbounded joy and revelry of these people, continued since their victory at Grahway, so fully occupied their time and thoughts to-day, as to leave no room for the remembrance of Him to whom they owe their victory. The general excitement arising from this cause, was yet more increased by a report that the River people intended to attack them.

In consequence of this state of things, I did not attempt to call the people together, but had regular services on the Mission premises, and we were favored

with an interesting discourse from Rev. Mr. Hening.

We have been compelled to witness to-day one of the most revolting exhibitions of heathenism which has hitherto been presented to our view. The heads of those who were slain yesterday, were brought and placed in the most conspicuous place on the road-side, immediately in front of our house. Here, during the whole day, has been collected a vast concourse of men, women and children, from all places and directions around, as well as those belonging to the place, gazing with delight upon their prostrate foes. Sometimes a woman would approach, and after gazing intently for a while upon the objects before her, would dance around them, giving vent, at the same time, to the emotions of her heart, in savage song. Late this afternoon, I noticed the little children amusing themselves by throwing stones at the heads.

*Saturday, March 1.*—We have been kept in a state of constant excitement during the whole week, by reports that the Grahway and River Cavalla people were about to attack this place. So constantly have such rumors been circulated, that Capt. Bruce, of the U. S. brig-of-war Truxton, who happened to reach this place a week ago, thought that he ought to remain off here, to protect our persons and property, in case there should be any disposition manifested by the invading parties to interfere with either. We have not felt any apprehension of danger, ourselves, but are much obliged by the kindness of the commander and officers of the Truxton, who visited us several times, and manifested every disposition to contribute to our comfort and security.

No attack having been made upon these people during the week, they were provoked by some menacing message from the Grahway people, to visit the site of their town, for the purpose of demolishing the remains of it. They found but few people there, whom they had little difficulty in driving off, with the loss of two men, and then burned the only three remaining houses, together with some temporary sheds which had been erected since last Saturday.

*Sunday, March 2.*—We were privileged to-day, again to partake of the emblems of the broken body and shed blood of our adorable Saviour. We were cheered by the presence of Rev. Mr. Hening and wife, who are here on their way to Taboo River station. Our enjoyment, however, was in some measure marred by the fact, that two of our scholars had been suspended from communion, one for fighting with another boy, and the other for falsehood.

All having the appearance of quietness in town, I had services there as usual, at eleven o'clock, and preached to about one hundred people.

*Thursday, March 6.*—At the instance of King Freeman of Cape Palmas, some old men came down yesterday from Rocktown and Fishtown, for the purpose of trying to put an end to the war. The Half-Grahwayans, however, would not receive them into their town, saying that they belonged to the Cavalla people's party, and declaring their determination, at all hazards, not to settle difficulties.

The people of this place having learned the above facts, started this morning to attack Half-Grahway. When they had proceeded about one third of the distance to that place, they were met by the delegates mentioned above, together with some from Cape Palmas, who having met with a more favorable reception at Half-Grahway this morning, were coming down here. They were about to attempt a reconciliation of the contending parties, however, without demanding concessions from either. Against such a mode of settlement these people objected. They contended that, having been aggrieved first, and now beaten their enemies, they ought not, and could not, be satisfied with any thing less from them than "a beg." They required the delegates, therefore, to return to Cape Palmas, threatening, that unless their conditions were complied with, they would, in a few days, burn the two remaining Grahway towns.

*Sunday, March 9.*—We were once more cheered, this morning, by a good congregation.

*Sunday, March 16.*—Though the

morning was rainy, there were about one hundred and twenty persons in attendance, this morning, on public worship.

*Sunday, March 23.*—Easter-day.—Administered the communion to my little flock. It was my happiness to receive back to the table of the Lord one of the persons suspended some time since for improper conduct, he having “brought forth fruits meet for repentance.”

Chapel congregation about one hundred and thirty.

*Sunday, March 30.*—Congregation larger than it has been since the difficulties begun. At least one hundred and sixty persons were present.

Having been informed that the people intended to make an attack on Half Grahway to-day, I exerted myself yesterday afternoon to prevent it. Amongst others, I spoke to the head-warrior on the subject. He said, that my wish should be complied with, and that the intended attack would be deferred. Whether my interference produced this effect I cannot tell certainly, but think it probable, as I was afterwards informed that “Nye Pra,” who has been a great deal amongst foreigners, on board of vessels of war, pays great deference to their opinions. He gives as a reason for this, that he has uniformly received kindness at their hands.

*Monday, March 31.*—An eventful day to us and Cavalla! At five o'clock this morning, we were awakened by such a discharge of fire-arms, as left no doubt that we were in the midst of war. The long expected attack had been made simultaneously by the River Cavalla and Grahway people, on the two small towns of Cavalla, in the direction of those two places, respectively.

The River Cavalla people coming, as they did, about day-break, found only a few of these people on guard in that direction, and actually entered the smaller of the towns on that side with the guard, setting it on fire. They quickly advanced on the second town, and forced their way to the narrow strip of land between it and the sea. It was at this moment, that, having got on my clothes, I reached the piazza. Looking in that direction, it appeared that both the

towns there were on fire, and the enemy were advancing rapidly upon the large town, while the Grahwayans, encouraged by the success of their allies on the opposite side, had advanced within a few rods of the town on Dodo Luh. There was every probability, at that instant, that all Cavalla would be burned. It was, however, only for an instant. The people, who had been taken by surprise, were now generally roused; and having divided themselves into two bodies, hastened to the points of danger. One under the head-warrior, “Nye Pra,” went to meet the River Cavalla people. His appearance, it is said, gave a check to the advancing enemy. But they received a still greater check just then, in the fall of their strongest man. B. I have known ever since I had any connection with Kablah, as a native of the finest appearance, most pleasant manners, and greatest intelligence, that I had met with. He had also the reputation of being a man of courage; but this he had had no opportunity of proving, from my first acquaintance with him, until to-day. He it was, now, however, who, at the head of his people, had fearlessly entered one town, set it on fire, and was leading them on, regardless of the dangers around him, to burn the large town. He seemed, indeed, to know no fear; and though one after another fired their pieces at him, he heeded it not. Just, however, at the time above specified, he received a shot through his leg, which partially disabled him: but even this did not intimidate him. Divesting himself of his arms, he requested that a long spear might be brought to him; and leaning on this, he went forward himself, and urged others to go forward, to consummate the work which he had resolved upon doing,—namely, to root out the Cavalla people, so that the road might be clear from the river to Cape Palmas. God, however, had ordered it otherwise. B.'s increasing loss of strength, the general onset made upon him as this was perceived, and the arrival of Nye Pra, with his fresh and powerful force, at once turned the scale, and a general retreat ensued. The River Cavalla people were pursued nearly to their towns, and left eleven of their number dead on the road. A-

Neither party would, however, recede from the ground which they had taken, though a long and angry discussion was maintained on both sides. Notwithstanding this they proceeded to make peace in the usual manner, described about a month ago. Then followed a most singular part of the ceremony, with which the whole concluded. The River Cavalla delegates, after having "spit water," seized two pieces of wood, and ran through the town in every direction for the purpose of killing any fowls which they might chance to see. Having at length killed two, in this manner, they took them home to be eaten there.

This same ceremony was performed at the River by two men sent from this place. Still it appears that the matter was not fully settled. It would appear

indeed that the "begging" party in such cases is obliged to continue to give until the conquerors say "enough." Accordingly, to-day, the River people sent a cow further to propitiate these people. It was received: but the same conditions for a final settlement were repeated that were proposed a few days ago. Whether this is a mere threat, made to extort as much as possible from the suppliants, or it is intended really to be carried into effect, remains to be seen.

*Sunday, April 7.*—We had this morning a very small congregation, not above seventy persons in all being present. It is hardly surprising that this should be the case at such a time, as the daily expectation, or rather possibility, of another attack from Grahway, renders it necessary to keep strong guards on duty night and day.

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### Athens.

In our last number we mentioned the death of the Rev. Mr. LEEVES, Chaplain to the British Embassy at Athens. We now learn that, without solicitation on his part, and through the instrumentality of influential persons in England, who had been eye-witnesses of the Rev. Mr. HILL's labours in Greece, our Missionary has been appointed to that station. There is but little emolument to be derived from the charge of supplying the vacancy occasioned by Mr. Leeves' death, and the duties are not much more than those which, for twelve years, Mr. Hill has voluntarily performed, but there is much real benefit in the way of security of person and property, of influence and weight in society, connected with it. In the ap-

pointment, we have the highest testimony to the past faithfulness of Mr. Hill, and by it, additional influence will be given to his future Missionary labours.

The last letters from this station, of the 20th July, speak of the improving health of Mrs. Hill. The schools had closed for the usual summer vacation with an examination, concerning which Mr. Hill thus writes:

"Hundreds, as usual, were present, and were highly gratified. The examination went off most satisfactorily, and our little flock of over six hundred pupils was dismissed for the six weeks that are to intervene, when, by the blessing of God, we hope under more cheering auspices to resume our labours of love among them."

## Constantinople.

We continue to insert, in parts, the Lecture of Bishop SOUTHGATE, left at the Foreign office before his departure for publication in the "Spirit of Missions," with the view of communicating information concerning his field of labour to the Church at large.

### LECTURE OF BISHOP SOUTHGATE, *On his Mission to the Oriental Churches.*

[Continued from the Sept. No. page 309.]

#### PART II.

I come now to speak of positive deficiencies. We have seen that the Eastern Churches hold the fundamental truths of the Christian faith. In what then are they wanting?

To distinguish them from Rome, I will first say negatively, that they do not hold most of those Papal errors against which we protest.

First. They do not hold the doctrine of the *supremacy of the Pope*, but unanimously and decidedly reject it.

Secondly. They reject the practice of *clerical celibacy* as a system. Their priests and deacons having parochial cures, are almost always, even more generally than among ourselves, married men. Their Bishops, however, are not allowed to be married.\* They must either be presbyters who have never married, or widowers. Another restriction is, that no presbyter is allowed to marry *after* his ordination; but, if I remember rightly, this restriction is not found in all the Oriental Churches. Taking the whole Eastern Clergy as a body, Bishops, Priests and Deacons together, probably eleven-twelfths of them are married men.

Thirdly. They reject unanimously the

\* This compulsory celibacy of the Bishops, however, is contrary to canons which they still recognize, and I have often heard it, especially from the aged Bishops, declared that it would be better for the Churches if the liberty allowed by the canon were restored. No one, I think, can be long conversant with the Eastern Churches without seeing the justice of this opinion.

Romish doctrine of *Purgatory*. They hold that after death the souls of believers are in Paradise, and the souls of the wicked in a state of torment, and that these conditions of happiness and misery are unchangeable. They hold, however, the practice of prayers for the Faithful Departed, that they may attain from Paradise a state of intermediate happiness, the full fruition of heavenly blessedness at the last day. But they do not hold the belief that any change from happiness to misery, or the reverse, can be wrought after death. This practice, however, of Prayer for the Final "consummation and bliss" of the departed Faithful, is liable itself to great abuse, and in some of the Eastern Churches is abused, by the people having Prayers read for their departed friends, even when they gave no evidence, but the contrary entirely, of departing "in the true faith of God's Holy Name." The evil arises from the laxness of discipline, for if an unholy, profane and impenitent sinner is allowed to receive the sacrament in health, he must also be allowed to be prayed for as one of the Departed Faithful after death. If he is treated in life as if he were worthy to communicate, he must be regarded after death as having died in that state of worthiness. And so it is, that a notoriously profligate person may be mentioned in the Prayer for the whole Church, corresponding with ours for the Church Militant, as being in Paradise, and Heir to a joyful Resurrection, when, if discipline had been strict, he would have been cast out of the Church long before his death. This is one of the multitudinous evils which arise from the perfunctory manner in which the Sacraments are too commonly administered in the Eastern Churches, and the indiscriminate mode in which the Lord's Supper in particular is given to all who seek it. I know it is not always so, and there are some Priests and Bishops, too, who will not administer to those guilty of open sin

until they have repented, but these, I fear, are few compared with the mass; at least, it has been so under my own observation.

Still the doctrine of *Purgatory* is not held, and the standards of the Eastern Churches are evidently free from it; and no subject, perhaps, unless it be that of the Papal Supremacy, is more contested between them and the Latins.

Fourthly. They reject the practice of "*Communion in one kind*," and all administer it under the two species of Bread and Wine, as the Saviour commanded.

Fifthly. They reject the Romish doctrine of *Transubstantiation*, unless it be the Greek Church, between whose dogma and that of the Church of Rome it is difficult to discover a difference. The exact truth seems to me to be, that the testimony of the Greek writers is contradictory. Some do declare, in so many words, a doctrine which it seems impossible to distinguish from that of Rome. Others make a plain distinction. I do not think that the Greek Church, as a Church, has committed herself to the doctrine of *Transubstantiation*; but I do think, that many of her writers and theologians have committed themselves to it, or to something so much like it, that I confess myself unable to discern the difference. I think that her ancient standards condemn it, by implication of course, as it was not then distinctly broached.

Of the other Eastern Churches, I believe that they all, with the exception of certain writers in the Armenian, do not hold the doctrine of *Transubstantiation*.

It is important to observe that none of these Churches have such days as the Corpus Christi Festival of the Church of Rome, nor such processions, adorations and extravagant homage, as that Church pays to the consecrated elements.

Sixthly. The Eastern Churches all acknowledge the same Books of Holy Scripture with ourselves. They all reject the *Apocryphal Books* of the Church of Rome as uninspired.

Seventhly. They reject the Romish doctrine of *Indulgences and Superero-*

*gatory Works*. Here, I believe, they are unanimous.

Eighthly. They do not practise *Masses for the Dead*. The idea of an expiatory sacrifice in the Eucharist, for souls detained in *Purgatory*, is not a doctrine of the Oriental Churches. They do, however, commemorate the Departed Faithful, as I have said, and offer prayers for their rest and their joyful resurrection. But this is done, so far as my observation has extended, only in the ordinary administration of the Sacrament, and not by special or private masses. The standards of the Eastern Churches do not, I believe, recognize any other use of the Lord's Supper than for the purpose of Communion, but friends do request and have the mention of deceased friends' names in the general commemoration of the Departed. This is widely different from the Romish practice of offering the Holy Eucharist as an expiatory sacrifice for the sins of such persons deceased, and having it offered by masses for that purpose aside from the ordinary administration of the Lord's Supper. I have no doubt, however, that in the Greek, and some portions of the Armenian Church, the idea of benefiting in some way, friends departed, by the commemoration mentioned, prevails, and that it is made a solace for their recollection of what was deficient or unholy in such a friend's life.

Other differences might be mentioned, but these may suffice.

Among the positive deficiencies of the Oriental Churches, are the following:

First. The *Worship of Pictures*. This prevails universally in the Greek Church. The Armenians also have it, to a less extent. The Syrians have it not, so far as I have observed. And the Nestorians are strongly prejudiced against it. But in the Greek Church it is a great and alarming evil. The common people especially are perfectly besotted with it. The clergy are in the habit of drawing a distinction between *reverence* and *worship*, and say that the pictures are only *revered*. The Seventh Council which established it made the same distinction. But when we see people giving themselves to it

with the greatest fervor, bowing and crossing themselves, and lighting candles before a picture, and observe, at the same time, that they show more attention to pictures of the Saints than of the Saviour, and farther observe that it seems to be the great object oftentimes of their going to Church, that they often go and do nothing else, and that their actual worship is felt by themselves to consist chiefly in this, we cannot but feel that it is, in practice, a great and grievous corruption, and one for which the Greek clergy, who generally know better, are responsible.

Secondly. The *Invocation of Saints* is another corruption. This is practised, I believe, by all the Eastern Churches. But it is in none so prominent as in the Greek, and some parts of the Armenian. It is a dreadful delusion. You will hear a Greek calling a hundred times upon the Virgin Mary to once upon Christ. The common Greeks seem to place a very great portion of their dependence upon the succor of the Saints, and appeal to them in all their necessities. This hides the Saviour from view and clouds his glory, and, I have no doubt, is one great cause of the low state of religion among the Greeks.

Thirdly. I regard it as a serious corruption in the Eastern Churches, that they *have not the Bible in languages understood by the people*. They have the Bible each in their own language, the Greeks in Greek, the Armenians in Armenian, the Syrians and Nestorians in Syrian, the Copts in Coptic. But these are their ancient languages, which have gone into disuse as common tongues, and the Bible in them is not, as a general thing, understood by the people, nor always by the clergy.

We need not inquire farther, to learn the cause of the decline of piety among them.

Fourthly. Another corruption is, that their *Church services* also are in the ancient tongues, and even these are not, as a general thing, understood by the people. How would it be with ourselves, if our Prayer-Book were in the old Anglo-Saxon language? How large a proportion of our means of grace would be lost to us! So it is with our brethren.

So it must be till this great evil is remedied.

Fifthly. Another corruption is the *want of preaching*. In the Greek Church the Bishops sometimes preach, but it is not a common thing. In the Armenian Church there is a particular class of Priests, who, as well as the Bishops, preach, and in all the Eastern Churches, Priests have ministerially the power of preaching. But take those Churches as a body, and preaching is a rare thing. It has ceased, in a great measure, to be a regular part of the means of grace.

Sixthly. The *perfunctory performance of the Sacraments* is another great corruption. In Baptism the infant (for all the Eastern Churches practise Infant Baptism,) is immersed. This is the universal mode. But it is done in a manner so perfunctory, with so little sense of the true nature of Baptism, with so little appreciation of the responsibilities which it imposes, and with so formal an idea of receiving the benefit by the rite itself without due preparation or qualification in the persons engaged, that the Sacrament loses its spiritual character and becomes a *pro forma*, cold, and, I fear, often an ineffectual rite. I do not mean that the Eastern Christians do not attach a great importance to Baptism. They do. But it is, with too many of them, an importance belonging to the rite itself, an efficiency necessarily involved in the mere administration of it, and not implying a sense of its true character or its consequent obligations.

So also of the Holy Communion. It is received less frequently than among ourselves, chiefly at the great festivals; and when received, it is, ordinarily, with little of a realizing sense of its nature, as requiring hearty repentance and godly sorrow for sin, an abandonment of it, and perfect charity with all men. It is always preceded by an opening of one's spiritual state to the priest; but this is done, too often, for the mere sake of the form, and involves little of spiritual instruction or beneficial advice. The Sacrament is received as if it were of itself to work a charm, and the recipient goes away and sins as before. The fact, that immoral and wicked per-

sons often receive it, shows into how low a condition it has fallen. There are others, however, who receive more worthily.

Seventhly. Another want, if we may not call it corruption, of the Eastern Churches, is, the *general destitution of religious instruction for the young*. They are sometimes trained without knowing the great truths of Christianity, and generally without any practical religious culture. They are taught a vague idea of their own faith; they learn to read the characters of the ancient tongue, and so to repeat the Church services, without commonly understanding them: they are taught, or receive, traditionally, from their fathers, some knowledge of the rites and ceremonies of their Churches; but practical, regular, and spiritual instruction, continued, line upon line, and precept upon precept, through all the days of their youth, and opening to them the great and saving truths, and doctrines, and duties of the gospel, is a thing almost unknown.

Eighthly. Another corruption, and the cause in part of nearly all the rest,

is *the wide-spread ignorance of the Clergy*. They have not, as a general thing, any thing like a regular theological training. Many come directly from secular employments into the sacred ministry. Many cannot understand the very Church services which they read, and few are able, adequately, to instruct others. Hence arises the ignorance of the laity, the want of instruction for children, their low views of the Sacraments, the want of preaching, and, indeed, to some degree, nearly all the evils with which the Eastern Churches are afflicted.

Ninthly. The *want of religious books* of all kinds, is another great deficiency, and source of corruption. Were the Church services or the Bible understood, this want were less to be deprecated. But as it is, there is seldom a book of a religious character put forth among the Eastern Christians, and this deficiency, with that of a want of knowledge of their own liturgies and Scriptures, makes the destitution of such means of grace as are to be found in written truth, great indeed.

(To be continued.)

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## Texas.

Houston.—The Rev. Mr. Gillett, under date of 22d August, writes as follows:

“Since my last communication I have made a short visit to the country, spending a single Sunday at Richmond, a small place on the Brazos, some thirty miles from this. I did this, at the earnest and frequent solicitations of the friends of the Church in that quarter. They at length sent for me, giving me the means of conveyance there and back again. This they had offered to do at any time that I would signify my readiness to go. I preached there once

on Saturday, and twice on Sunday. The congregations were good, and very attentive. Many of them rode from five to ten miles. A proposition was made to build a church. One gentleman offers to furnish the brick as his share in building, and several others assured me that there would be no difficulty in completing the work. If we had a young and zealous minister to send there, I am quite confident a congregation would soon be gathered. The same gentleman who offers to furnish brick for a church, offers also to give a clergyman a home in his family, and would consider himself gainer in so



doing. He has been raised a Lutheran, but, together with his wife, will unite with the Church. I think at the next visitation of the Bishop there will be not less than six candidates for confirmation. Among them I found an old man, now about eighty years of age, who had spent all his younger years in the midst of Christian privileges, sitting every Lord's day with those gathered within the fold of Christ, and yet never came boldly forward to unite himself with them and make a stand for God. But now, just at 'the sun-set of life,' he is anxious and waiting, after having been long deprived of the Church he loves, to come forward and renew his early vows. It was deeply interesting to me to find one in these wilds so aged, so simple, and yet so seemingly devoted. During his exile he had made his Bible and his Prayer-book his companions, and seemed to have been taught of God, the Spirit taking of the things which were God's, and showing them unto him. Richmond is in the midst of a very rich planting district, and is supposed to be at the head of constant steamboat navigation on the Brazos. At some seasons boats will ascend two or three hundred miles above this point with ease, but during a great portion of the year their progress would be entirely impeded by rapids and sand-bars. The location of the town is one of uncommon beauty, and very healthy. I should think that, with a salary of \$250 from the Board, a young man would now find a support at that place, and a welcome by many warm-hearted people.

I am often solicited to go back into the country to perform service. And my own impression is, that in our present scarcity of laborers, a Missionary should be found to give his whole time to travelling from point to point, stirring up the people, distributing Prayer-books among them, organizing congregations, and wherever practicable, introducing lay-reading in the absence of a regular clergyman. Within one week I had three solicitations to go back distances from this point, varying from thirty to seventy miles; and each solicitation accompanied with an offer to send a carriage for me at any

time I would signify my readiness to go. And these offers I took as an earnest of the wish of the people to have the services of the Church among them. I have no doubt but a dozen points might be found at this very time in different portions of the Republic, where the people would give a young clergyman his board and perhaps \$200 per annum, and could their necessities be supplied in this particular, they would soon erect a church. There seems to me a very great want of laborers in this field, and it furthermore seems to me one where many of our invalid and suffering brethren of the North would reap an incalculable benefit from the climate. I know there are many clergymen who are greatly hindered, and in some cases entirely disabled, and kept from the performance of ministerial duty, by weak and infirm health; and I am perfectly satisfied that such individuals in this climate would recover their energies and be saved from a premature grave. And such persons would have another advantage,—they would rarely be subjected to fevers in this country.

There are cases all about me of weak and consumptive persons, who left the North, so far the victims of disease, that their friends hardly thought it possible for them to reach a southern climate, who are now completely restored, and have not had a fever since coming to the country. I mention these things, hoping they may be inducements for some of our brethren of weak and consumptive habits, to examine, in selecting their field of labor, and see whether, by giving them such a constitution, God has not given them a hint at where the path of duty lies. If years of useful labor may be added by their coming to such a climate, and to a field which seems more than white for the harvest, one would think they ought not to hesitate in making their choice. I do not say that they would not meet with some difficulties, some trials, and, it may be, some hardships; but what are these to him who is walking in the path of duty, and has God for his support? I have tried to give you this general information, hoping it may be of some use in your directing the instrumentality you may bring to bear upon this country for

the preaching of the gospel, and the building up of the waste places in our Zion.

There is no marked difference in my own congregation worthy of mentioning. The regular attendance, deep degree of seriousness and solemnity, which pervades our weekly assemblies, are matters pleasant to the minister of Jesus, and betokening good.

Since my last statistical report to you, I have baptized five children and two adults, married two couples, and buried two persons. Since getting into our temporary room, we have been able to establish a Sunday school, and we have between forty and fifty scholars in regular attendance. I have also established a service for the servants, every Sunday afternoon, and am endeavoring to teach them by repeating, and making them repeat after me. I have in regular attendance from twenty-five to thirty. They have already learned the Lord's Prayer, several hymns, and have nearly completed the Ten Commandments. These services are interspersed with prayer, reading the Scriptures, giving familiar expositions, and frequent singing, in which they all join, having learned the hymns and tunes to which they are sung. My wish is to have an oversight of all the servants connected with the families of my congregation,—a matter which has heretofore been entirely too much neglected by the clergymen of our Church through all the South. The brick for our church is now being hauled upon the ground. We shall go on with it until our means fail. I fear that we shall be in the condition of the man in the gospel, "who undertook to build, but was not able to finish," not because we have not "counted the cost," but because some of our good friends upon whom we had relied for help, have failed us.

But I have already said enough to

the Committee upon this subject. If the work fails in part or altogether, I have the satisfaction to know, that it will not be because I have made no exertion. If the Church suffers detriment, I have tried to clear my skirts. We are in the hands of God, "let Him do with us as seemeth to Him good."

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GALVESTON.—The Rev. Mr. Eaton writes on the 7th August as follows :

"The organ arrived in safety. We had it erected a few days after its arrival, and it has been used in public worship ever since.

"Our school-house was so far finished last month, being enclosed, that Mr. Dean commenced the school in it on the 7th ult., and notwithstanding the intense heat of the weather, there are nearly fifty pupils already in attendance. I have spent all the money that has been so far contributed towards it, and it answers very well for summer use, but will require to be plastered and painted, and made more comfortable, before winter; when, it is probable, if we are able to accommodate them properly, we shall have a large number of scholars. Five or six hundred dollars would, for the present, do all we require; and I am not without hope that this amount will yet be contributed by those who promised assistance, and by others.

"Although the weather has been as hot as any I have ever felt here, the services of the Church have gone on without interruption. The morning congregation has been as large as usual, and the night congregation much larger. Not only the body of the church, but sometimes the galleries, have been well filled. We expect that this fall will bring us several respectable Episcopal families."

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### Intelligence.

NOTICE.—We expressed in our last number, the apprehension that, because the Foreign Committee had met *their* engagements for the year ending in June, an erroneous idea, somewhat prevalent, of funds accumulated in their treasury, would now diminish their resources. The result proves these fears to have been well founded: and because we have not been ringing the changes upon the heart-sickening theme of a bankrupt treasury, the Church seems to be forgetting that nothing but steady contributions can prevent this disaster. The receipts of the past month have been but six hundred dollars, and of twelve hundred parishes, but nineteen have within that time contributed to our wants. It will be easily seen, that at this rate, with an expenditure of about three thousand dollars a month, we shall soon reach the condition which we all deprecate.

Now we believe that, if this should occur, it will be wholly owing to inattention or misapprehension of our wants. We believe that there is no decrease of interest in the Foreign Missions of the Church, on the part of those who have heretofore manifested any; and that there is no diminution of confidence in the principles of those who are entrusted with the care of these Missionary operations. We are content, therefore, with simply reminding the Church of our needs; and respectfully ask of its members their continued liberality.

☞ Will the journals of the Church notice this paragraph?

### Acknowledgments.

FOREIGN MISSIONS.		PENNSYLVANIA.	
The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th of August to 15th September, 1845:		<i>Bloomsburg</i> —St. Paul's Ch. for Africa.....	2 00
		<i>Paradise</i> —All Saints' Ch.....	10 00
		<i>Philadelphia</i> —St. Paul's Ch. Male S. S.....	18 00
		St. Paul's Ch. S. S. for China.....	25 00
		St. Luke's Ch. S. S. for support of a boy, Africa.....	20 00
		St. James' Ch. Kensington, ♀.....	13 00
		Emmanuel Ch. Kensington, sup. of J. G. Maxwell and E. Wiltzberger, Africa..	40 00
		Do. do. for Africa.....	10 00
		Do. do. Female Bible Class, 2d ann. payment, support of Mary Maxwell, Africa.....	20 00
			155 00
		MARYLAND.	
		<i>Baltimore</i> —Mt. Calvary Ch. S. S.....	5 00
		<i>Georgetown, D. C.</i> —Miss Magruder.....	5 00
		St. John's Ch. ♀ year's support of L. Thomas, Africa.....	10 00
			20 00
		VIRGINIA.	
		<i>Goochland Co.</i> —Ann. sub. of 3 Ladies, for education of Richard Hooker Wilmer, Africa.....	20 00
		NEW YORK.	
		<i>Harlem</i> —St. Andrew's Ch.....	3 32
		<i>Jamaica</i> —Grace Ch.....	17 75
		<i>New York</i> —St. Thomas' Ch. coll. 3d Sept. St. Mark's Ch. in the Bowery, monthly off'ng.....	37 75
		<i>Williamsburg</i> —St. Mark's Ch. for Constantinople.....	11 75
			10 00
			80 57
		WESTERN NEW YORK.	
		<i>Geneva</i> —E. S.....	4 00

<b>NORTH CAROLINA.</b>		<b>MISCELLANEOUS.</b>	
<i>Wilmington</i> —Rev. R. B. Drane, the earnings of children of a family in his pa.	5 00	A Widow's Mite for church at Houston, Texas.....	10 00
<b>SOUTH CAROLINA.</b>		<b>TOTAL.....</b>	
<i>Charleston</i> —Mon. Miss. lec. for August....	3 32	<b>.....\$603 45</b>	
S. S. St. Michael's Ch. ed. Africa.....	20 00	(Total since June 15th, 1845, \$4,248 55.)	
<i>Clarendon</i> —St. Mark's Ch. for sup. of Rev. J. W. Miles, Constantinople.....	126 00	NOTE.—\$50 from the "Spirit of Missions," being unexpended funds in the hands of the Publisher, was omitted in the July and August No.	
<i>Radcliffboro'</i> —St. Paul's Ch.....	44 43	The acknowledgment in the same No. from St. James' Ch. Wilmington, Delaware, should be St. James' Ch. Wilmington, North Carolina.	
Do. do. for Africa.....	5 00		
Do. do. for China.....	13		
	208 88		
<b>GEORGIA.</b>			
<i>Augusta</i> —St. Paul's Ch. 2d instalment, for education two youths, Africa.....	40 00		

## POSTSCRIPT.

### Intelligence from the China Mission.

By the ship *Rainbow*, from Canton, which arrived on the 18th September, we have had the gratification of hearing from Bishop BOONE, through a letter to a friend in this city, thus anticipating the letters addressed by him to the Foreign Office, which were sent by the overland mail, and which have not yet come to hand.

The Missionaries arrived out on the 24th April, after a long passage, but not an unpleasant one, if we except the continued sea-sickness to which Mrs. Woods and Miss Jones were subjected. After much inquiry, the Bishop was confirmed in the impression that Shanghai, the place fixed upon by the Committee, offered the most favourable prospects for Missionary labour, and was about to proceed there with the view of making personal examination. Mrs. Boone, Miss Morse, and Miss Jones, were to accompany him; and the other Missionaries, Mr. and Mrs. Graham, Mr. and Mrs. Woods, and Miss Gillett, were to follow as soon as permanent arrangements should be made. The utmost harmony had prevailed among the Missionaries, and all appeared to be greatly in earnest in preparing themselves for their work.

The two Chinese men who had accompanied Bishop Boone in his visit to this country, left him a few days after his arrival. The Bishop writes that the younger of the two, "*Chae*, manifested very deep feeling. He wept when he told us he would never worship idols again. He promises to join me at Shanghai if his parents will consent, and receive an education, that he may teach his countrymen the precious truths he has learned. His heart seemed really full of this desire. He was an indefatigable student of the Bible on his way. I often saw him sitting for hours in his state-room poring over an English Bible. We entertain great hope of his conversion. May God grant it, and call him to the ministry."

We hope in our next number to have fuller information to communicate.

# The Spirit of Missions ;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

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PREACH THE GOSPEL TO EVERY CREATURE.

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## Diocesan Annals.

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### Church in Rhode Island.

THE Church in Rhode Island is a daughter of the Church of England. To her, "under God, we are indebted for the first foundation of the Protestant Episcopal Church, and a long continuance of nursing care and protection." In 1699, according to Humphreys, the Episcopalians of Newport "began to assemble themselves together for the worship of God, after the manner of the Church of England."

The first Episcopal Church of Rhode Island was built there, in the year 1702. Through the agency of the oldest Missionary Society in Protestant Christendom, to wit, the "Society for the Propagation of the Gospel in Foreign Parts," they were supplied, in 1704, with the valuable ministrations of the Rev. Mr. Honeyman.\*

Within the period of nineteen years from this date, Churches were built and supplied with Missionaries in three other places. In 1717, the Rev. Mr. Guy commenced his ministry in the Narraganset country;† in 1720, the Rev. Mr. Oxem in Bristol; and in 1723, the Rev. Mr. Pigot, at Providence. Missionaries were more or less sustained in these several Churches by the venerable Society

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\* It appears from the records of Trinity Church, Newport, that as early as 1698, a congregation was gathered in that town by the labors of the Rev. Mr. Lockyer, whose services were procured by the agency of Sir Francis Nicholson, Governor of Maryland, aided by whose liberal patronage a handsome church was built in 1702. The residence of Dean (afterwards Bishop) Berkley, in Rhode Island, for two years—from 1729 to 1731—was of much service to the Church in Newport. The organ given by him to the infant parish remains in use to the present day.

† Mr. Guy was succeeded, in 1721, by the Rev. James McSparran, D. D., who, after a most laborious, faithful, and successful ministry of thirty-seven years, during which he travelled thousands of miles on horseback and on foot, baptized upwards of five hundred, and admitted many to the Holy Communion, fell asleep Dec. 1, 1757.

above named, with perhaps one exception, until the war of the Revolution. That event, however auspicious in its political results, exerted here, as in other sections of our country, a disastrous influence in relation to the prosperity and extension of the Church. From that memorable era to 1815, not a single new congregation was formed.

In the course of that year, by a little Missionary labor, the Church at Pawtucket was organized, and by the instrumentality of two distinguished laymen, whose praise is in the Churches, carried into successful operation. Three years subsequently, a new Church was built by the exertions of the Rev. Mr. Burge, of Wickford, at Town Hill. At this period, a "State Missionary Society" was formed under very favorable auspices—having the Bishop of the Eastern Diocese resident in the State, whose pious love for the Church and zeal for Missions were beyond question.

The next nine years, however, passed without the addition of a single parish. Though a constitution was prepared with great care, and adopted with great unanimity—though directions were given to the Clergy to form auxiliaries in each parish—though measures were taken to raise and invest a fund, the interest of which was to be given for the spread of the Gospel—yet the fund continued small, only one auxiliary survived the year which gave it existence, and it would be difficult at the present day to trace out the faintest shadow of benefit resulting to any people, or place, or person, from the Rhode Island State Missionary Society. There is no evidence that any person was paid a stiver for Missionary services.

The next Church, after the parish in Pawtucket, that was formed in the Diocese, was St. Mark's, Warren. This parish was commenced under the patronage of the venerable Bishop Griswold, and the agency of his then assistant, the Rev. John Bristed, late rector of St. Michael's Church, Bristol. This Church, begun with great zeal and energy, has ever since flourished with unusual success. The present Bishop of the Diocese, while a student under Bishop Griswold, introduced the services of the Church in Warren, and often officiated as lay reader in the Methodist meeting-house in that town, it being built upon a lot of ground originally given to be the site of a Protestant Episcopal Church.

In 1828, Grace Church was established in Providence by the exertions of a few zealous laymen. After occupying a hired place of worship for two years, they obtained the Providence theatre and converted it into a neat Gothic edifice. Under the zealous efforts of the late John A. Clark, D. D., this soon became one of the largest and most influential parishes in the Diocese. The congregation of Grace Church are now erecting upon the old site a much larger and more commodious house,\* designed to be "an appropriate emblem of the durability and heavenly tendency of our faith, while it will reflect credit upon the zeal and liberality of the people, and be an ornament to the city and Diocese."

We now approach a new order of things. Instead of the isolated efforts of individual laymen here and there, to enlarge the limits of the Church, we shall see the power of concentrated and uniform action. The Rhode Island Clerical Convocation was begun by a voluntary association of clergymen, with the approba-

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\* It is to be "constructed of stone, in the Gothic order of pointed architecture."

tion of the Bishop. At first it was not limited, either in extent of membership or field of operations, to the Diocese of Rhode Island. After repeated attempts to assemble the ministers of Christ at Warren, at Taunton and Providence, something like a Clerical Convocation was held at Pawtucket in March, 1831. Form and consistency was given to it, chiefly with a view to the improvement of its members and the revival of religion in the Churches, where they might periodically assemble. Encouraged in both these respects beyond their most sanguine expectations, they began, in humble reliance upon the Giver of all good things, to explore, and, if possible, plant the banner of the Cross amid the barren wilderness around them.

Accordingly, in April, 1833, the Convocation resolved itself in effect into a Missionary Society, by the adoption of a Constitution, declaring its object to be "to awaken a more lively interest in all the concerns of the Church; to excite and diffuse a spirit for Missionary effort; to plant new Churches, sustain those that are feeble, and revive those that are languishing." Each clergyman pledged one-tenth of his salary for the support of Missionaries. The ladies of the several congregations, manifesting at once the liveliest interest in the plans and purposes of the Convocation, resolved themselves to redeem the pledges of their ministers. To effect this, they formed sewing circles, and by the labor of their own hands helped on the Missionary enterprise, not to the limited amount prescribed by the Clergy to themselves, but to the extent of their ability. From these powerful auxiliaries, the Convocation has received its funds, since its organization, being the annual almoner of a sum averaging \$2000.

During seven years, this voluntary association, acting under the approbation and advice of the ecclesiastical authority, was the honored instrument of God in the establishment of several new parishes within and near the State, and the raising of others from a depressed and languishing condition to one of comparative prosperity and permanency. Beside being the instrument of thus providing for the religious wants of coming generations, the Convocation has been blessed as a mean to the conversion, (in the judgment of charity,) of more than one thousand souls.

In 1839, the Rhode Island Clerical Convocation ceased to be a mere voluntary association, by the passage of the following canon of the Diocesan Convention:

"The missionary operations of the Church in this Diocese shall be conducted by a Board of Missions, to be called 'The Missionary Convocation of the Church in Rhode Island,' consisting of such of the Clergy in the Diocese entitled to seats in the Convention, as shall pledge to the treasury of the Board, for the Missionary purposes of the same, an annual sum equal to at least one-tenth of their respective salaries. The Board shall report annually of their receipts and expenditures, and a general statement of the condition and prospects of their Missionary stations. The Bishop of the Diocese shall be, ex-officio, President of the Board, and no appointment of Missionaries shall be made unless approved of by him, according to the condition of the 30th canon of the General Convention.

"Whenever a Missionary is to be employed without a call from the parish, the Bishop shall have a concurrent voice in his appointment.

"The treasurer of the Board shall be a layman of the Protestant Episcopal Church."

The fifth year has now nearly expired since the "Rhode Island Clerical Convocation" merged itself into the "Missionary Convocation of the Church in Rhode Island." Experience has shown that nothing is lost by striving lawfully with the powers of darkness. During this period the Convocation has sustained the services of the Church in five parishes, by aiding, more or less, the exertions of the different vestries; and has also kept one, two, and, at times, three pioneers, engaged in the work of exploring the country and planting new stations. Three parishes have been organized with reasonable hopes of final success.

(To be continued.)

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### The Jews.

When our blessed Lord, the great Author of Missions, had finished his work on the earth, and was about to ascend to the right hand of God, He commissioned His Apostles to go forth and preach in His name repentance and remission of sins among all nations. This commission was accompanied by a special charge, viz: "to begin at Jerusalem." The Apostles felt themselves bound to obey their instructions, and accordingly commenced their work in the Holy City. And not only so, but when they went forth from this *starting place*, to convey the glad tidings of Salvation to the various tribes of Earth, it seems to have been their uniform practice, wherever they went, to seek out the ancient covenant people first, and deliver their message to them, before they preached to the Gentiles. To this circumstance we may perhaps attribute that expression of St. Paul, when speaking of the Gospel, "it is the power of God to Salvation to every one that believeth, to the JEW FIRST." The early Evangelists also, as we learn from the accounts given of their labours, seemed to think that the children of Abraham (in consideration of the long standing they had enjoyed in covenant relation with God, and in view of their having been for so many ages the only witnesses for His truth among the children of men,) ought to be addressed be-

fore the idolatrous Gentiles, who had never known God, nor regarded His law. How far this impression received countenance from the command of our Lord "to begin at Jerusalem," and to preach the Gospel to the "Jew first," it is impossible to affirm; suffice it to say, that as long as this course was pursued, a goodly company of that people were "obedient to the faith," and the ingathering from among them was as great, in proportion to their numbers, as it was from among the Gentiles, who included all the rest of mankind.

But this primitive practice seems at length to have been abandoned. Centuries rolled away, and there was no interest manifested in their spiritual welfare. Though it had been expressly declared by an inspired Apostle, that "through our mercy they should obtain mercy," there seemed to be no Gospel mercy in the Gentile heart for them. To taunt and revile, to persecute and plunder them, was deemed quite innocent. And what was the effect of such a course of treatment? Such anti-Scriptural means of making Christians never has succeeded, and never ought to succeed; and in their case it produced a lamentable effect. It embittered them the more against Christianity, and strengthened them in the belief, that that Messiah (in whose days the Prophet declares the "lion shall lie down with



the lamb, and man learn war no more,") had not come, from the manner in which his professed followers acted, the warlike spirit they exhibited.

It is perhaps unnecessary to indulge in any self-reproaches for the past. That we have shamefully and wickedly neglected those to whom we are under many obligations, cannot be denied. While all other classes of the human family have excited our sympathy, and received our Missionaries whom we have sent to instruct them in the way of life, this most important of all other classes has been passed by. We have sent a Bishop with his assistants to the head-quarters of Paganism, China; and another with his assistants to the capitol of Mohammedanism: and designed to send another to the land of Ham, and yet another to our Western wilds. After all this provision had been made for all these branches of the human family, and the colored population of our cities, and the seamen of our ports had been provided for, last of all a Jewish Mission has been commenced. May we not speak of it as St. Paul spoke of himself, "last of all me also as one born out of due time." Yes, *born out of due time*: for this Mission, which was first called into being 1800 years ago in Jerusalem, ought never to have been suffered to go out of existence, so that it needed a resurrection in these last days. It should never have ceased in the Church, as long as there were any of this people out of the fold of Christ. May we not, however, indulge the hope, that this Mission (though like the Apostle born out of due time), may, like his ministry also, be more abundant in its fruits than any of our other Missions ever yet have been.

It is impossible for any observer of passing events not to be struck with the remarkable change which an interest in the spiritual welfare of the chosen people has produced upon their temporal condition. Ever since our noble Mother Church began to address herself to the work of evangelizing the Jews on the continent of Europe, the nations have begun to undo their heavy burdens and set them free. This, to us, haters of oppression and lovers of equal rights,

ought to be peculiarly gratifying: and although much in this particular remains to be done, yet the beginning made augurs the best results.

We live in a country which has never drawn out the sword of persecution against the Jews, but has always protected them in their civil and religious rights; and this very circumstance is inducing hundreds of them annually to cast in their lot with us and make our land their home. They leave Europe, where from forty to fifty Missionaries from the London Society are continually seeking their spiritual welfare; and when they reach our shores, shall it be said that there is no kind heart to welcome them here in the name of the Lord, nor care for their souls? What is the lesson which the example of our Mother Church in her zeal for Israel's welfare should teach us on this subject? Should it not stimulate us to love and good works in the same noble enterprise?

When we look upon the Jewish people as one of the families of the earth, there is something very peculiar in their condition which entitles them to our special notice. Numerically, they have but little importance; for out of the 800,000,000, of the human family, they do not number to the utmost extent more than 8,000,000 of souls, that is, only 1-100th part of our race, (though in this city, New York, their proportion to the whole population is much greater, viz: as 1 to 35.) But take their proportion to the whole race of mankind, 8,000,000, to 800,000,000, and we would ask, if there is any particular 8,000,000 of souls whose conversion to Christianity is more important to the ultimate triumphs of the gospel than any other 8,000,000, does not the Jewish family compose that number? Inhabitants of every land, inured to every clime, acquainted with all the languages of the earth, and familiar with the customs of every nation, what people, if once converted, would be so well qualified to achieve the spiritual conquest of the world?

Here, then, is a motive for zealous effort in their behalf, to those who cannot be stimulated to action by the remembrance of the blessings we have already received through them. The mo-

tive is the still greater good we shall receive after they shall be "grafted in again into their own good olive." St. Paul states it thus, "If the casting away of them be the reconciling of the world, *what shall the receiving of them be but LIFE FROM THE DEAD!*"

(To be continued.)

### Indians.

The project of a new State, made up of the more civilized of the tribes within the Indian Territory, is being agitated in some of the secular prints. The most intelligent and experienced as to their condition and affairs, with whom we meet, appear to consider some such measure as this, absolutely necessary to save this people, and as the legitimate fruit of the advances they have already made in civilization. It is painful, and perhaps useless, to dwell upon the many obstacles thrown in their way by interested white men. The Lord, we trust, will touch the hearts of many among our rulers with a generous sympathy for a feeble race, to nourish and cherish this small remnant, till they are worthy of a name and a place in a confederacy of Christian States. When this proud day comes, we may perhaps ask ourselves, What has the Church done to produce this blessed result? Will not boasting then be excluded? In looking at that territory, we see influences enough at work to authorize us to claim for our common Christianity the honour of achieving very much that has been done there in laying the foundations of a Christian State. Gladly would we ascribe it to the Church of our affections, if we could. This very plan, which is beginning to appear feasible, was long ago sketched by a Baptist clergyman, and the incipient steps taken to prepare the way for it, which led, in President

Monroe's time, to the appropriation of a territory west of the Mississippi as their Home. For years he was single-handed and alone, in his far-sighted plans for their benefit, but keeping before his mind the single idea of benefiting the Race, he has, in the course of a long life of devotion to it, seen difficulties vanish and friends secured, which, to any but an eye of faith, would have seemed impossible. He is now the Corresponding Secretary of the American Indian Mission Association, a copy of whose late proceedings, at their meeting in Georgia, has been kindly furnished us, from which we make extracts:

"The territory over which the aborigines are spread out, is nearly equal to one-fourth part of the world. Their numbers in North America are estimated at about four and a half millions; and in South America, at about five and a half millions; in all about ten millions. This vast Missionary field has been almost entirely overlooked by other Missionary bodies: their chief attention has been directed to heathen beyond the seas.

"The inquiry now forces itself upon us, can these people be longer neglected by American Christians without offence to God, and guilt on us? To this, in regard to the Indians of North America, and especially those on our borders, it seems to us that there can be but one answer. In view of the past, all must admit that their claims upon us for the blessings of the Gospel are superior to those of any other heathen nation on earth. These claims, too, acquire

strength by the lamentable fact that they are suffering greatly at the present time, by their intercourse with white men.

"The Association provides an opportunity for paying a part of an immense debt which we owe that unfortunate race, and for correcting evils emanating from us, under which all, excepting a few to whom the Gospel has been preached, are now suffering."

"Without a growth in any department of unnatural rapidity, unfavorable to its durability, every branch of affairs has steadily advanced; and evidences have continued to thicken around us, that the organization of the Association was really indispensable, and that it will be strongly sustained by an extensive fraternity of the benevolent; and with the continued smiles of God, that it will become the instrument of great good to the waning aboriginal tribes of North America, and the no less degraded remnants of the once numerous nations of South America."

"Our labors have been limited to that portion of the Indian country denominated the 'Indian Territory,' west of the States of Missouri and Arkansas; because, in this place alone has civil government adopted a policy that admits of lasting benefits being imparted to the natives; and when our limits shall be extended beyond the limits of this territory, it is expected that it will be with the extension of the same policy."

*Settlement of Tribes in the West.*—In regard to the settlement of tribes within the Indian Territory, various opinions have been expressed in years past, which it would be unprofitable for us here to quote; and there were many occurrences upon which it is painful to reflect. But the Board believes that the Association ought not to lose sight of the fact, that, for more than twenty years, efforts in the Baptist ranks have been unceasing, for the promotion of the plan for the settled residence of Indians in the West, under circumstances that would admit of their enjoying the advantages of law, and other civil and literary, as well as religious institutions;

for the want of which they have been perishing during the last three hundred and forty years. For the adoption and promotion of this system they labored, in the hope that it would be carried out in reference to others; and that other Territories would be organized; and that the blessings of the Gospel and civilization would ultimately be extended to every tribe.

"The advocating of this plan was a contest with a strong current, springing up in various quarters. We met the avaricious, who insisted that they must have *all the country*, and that there was no room for a settled, or permanent residence for Indians on this side of the Pacific Ocean. The prophet (for there were prophets in those days) predicted that the race of the original people of this country was destined to become extinct; and the philosopher (strange philosophy!) discovered that the cause of their decline was a combination of peculiarities in the Indian mind, that never existed in any other mind. He was too wild to be tamed, and too wicked to be converted; 'he was born a hunter, and a hunter he would die.' Then, there were political hindrances; and, worst of all, there was a strong, and almost irresistible stream of misconceived and misapplied sympathy. But, notwithstanding all, *the thing is done*. Upwards of ninety thousand Indians are located where they hope to remain; and, inspired with these hopes, they form a body of natives, already prosperous beyond any thing known in the past history of that ill-fated people, either in North or in South America. Not that they are all civilized, for some of the tribes indigenous to that country are not improved at all; but more than fifty thousand may properly be classed with civilized men. Many individuals are not only intelligent, but refined in manners. As a body, these people are fast emerging from heathenism, and asking for paternal aid until they shall acquire adequate strength of their own. Every where else, throughout the uncultivated portion of North America, they are perishing, with slight exceptions in the immediate vicinity of a few Missionary stations. While it is a pleasant reflection that we have contributed

to the adoption of this plan, the unparalleled success of the experiment invites us onward to increased efforts."

"*A Second Indian Territory.*—This Association was organized with the view of extending the hand of help to all the aboriginal race; and the only hope that can be indulged of affording relief to the tribes of North America, is in the application of the system adopted within the present Indian Territory. The condition of the tribes in the vicinity of white settlements within the Oregon Territory appears to be such as to demand early attention. Many weighty considerations connected with the rapid influx of white population in that region, seem to forbid the further postponement of preliminary measures for the permanent relief of the natives. With these views the Board have resolved that it will be expedient to present to the next session of Congress, a memorial, praying for such action of that body as may be necessary, as preliminary steps towards the organization of an Indian Territory west of the Rocky Mountains. The Board believe from information obtained through the Corresponding Secretary, that this measure will meet with favor in Congress. The Association is not prepared at present to send Missionaries into that country; but in view of all things, it is not too much to hope, that by the time that the preliminaries to such an organization can be so far advanced as to open the way for Missionaries, the affairs of the Association will be sufficiently improved to justify sending them. It is known that some civilized Indians have a strong inclination to settle in that country; and hence it is presumed that the Indian settlements there might be commenced, with improved materials, favorable to a rapid and prosperous growth."

"*Future Action.*—The Board feel confident that they differ not from the other members of the Association, in the great importance which they attach to the work of Indian reform, and in acknowledging the very weighty responsibilities which rest upon the institution. The work devolves upon American Christians. It cannot be expected that

other nations will do much for the salvation of the aborigines of our country. Our obligations to help them are stronger than others are prepared to feel. We are on the ground they have occupied—they have sustained irreparable damages as a people, by our taking possession of it. We are prosperous, and they are poor. We possess the means of helping them; and although we cannot repair the vast diminution of numbers, we can give the Gospel, and civil and literary institutions, to the remnants living, and make them more blessed than they ever were, or ever could be, in their barbarous condition. There is a peculiar fitness in the assumption of this work by Christians in the southern and western States of the Union. We are near to them. We are acquainted with them. We understand their wants and woes better than those at a greater distance, and can more understandingly, and consequently, more efficiently, and economically relieve them. We are better prepared, too, to appreciate the advantages of Indian reform to our own country than others, for we have, more recently than they, realized the horrors of Indian warfare. We have lately suffered by them; and we now covet what is attainable, a rich reward of conscience by returning good for evil: while at the same time we atone, as far as the nature of the case will admit, for wrongs for which they have reason to complain of white men."

"The Missionary finds the condition of the aborigines of North America different from that of any other heathen nation. Christian governments (so denominated) have taken possession of the Continent, and brought the aboriginals into a state of dependence peculiar to this case. Government places agencies among them which control the intercourse of all white men with them. We cannot go among them but by permission of Government, nor propose any measure which would bring them within reach of the influences of the Gospel, such as their location at particular places, &c. Hence, we are in a great measure dependent on the Legislature and the Executive. It then devolves upon us to make ourselves acquainted

with all the circumstances of the Indians, and the bearings of all matters relating to their interests, in order that respectful and successful appeals may be made to the civil authorities for the adoption of salutary measures, without which the labors of the Missionaries can accomplish but little—not enough to save the race from extinction.

“The policy of Government in regard to the Indians has, doubtless, always been very defective. It was entailed upon our Government, and has been vexatious to us, and hurtful to them. Government has undertaken to remedy it. Time will be required to complete the cure, and in this matter there is wanting continual attendance on the injured, and information to be imparted to the authorities whose province it is to apply the remedies. The performance of these kind offices appropriately belong to this Association.

“No good reason can be conceived why less sympathy should be felt for the heathen of America than the heathen of Asia; but there are many reasons why it should be otherwise. This Association, therefore, appears in the fraternity of benevolent institutions, for the purpose of performing a part which has not been fully undertaken by any other. The views of the Missionaries, and of the societies which support them, so far as we have the means of judging, seldom extend far beyond the limits of a few isolated tribes: and even among these the labor is often performed under an appalling impression that numbers must decrease, until the tribe shall become extinct. This body contemplates the Indians as a whole—as a people; and it has engaged in the work of rescuing them from extermination. It does not approach them as the physician does his patient, for whose recovery he has no hope, with mere anodynes to alleviate his pains and make him die easy. It works because it would be sinful to neglect it—because it is a pleasure to perform it, and because it perceives nothing to render success impracticable, but much to encourage action. It therefore attempts, and expects to effect, a radical cure. The work of the Association will not be completed until the joyful news

of salvation through Jesus, shall be proclaimed in the ears of all tribes in both North and South America.

The field we have entered is extensive, comprising a full quarter of the globe. The population, it is true, is not so dense as in many other countries, but it is supposed to embrace ten or eleven millions of the original inhabitants and about the same number of others, whose condition morally is as deplorable as that of the natives, or of any heathen nation in the world; and with these races of men there is such a commingling, that in approaching the one, we necessarily come in contact with the other. The portion covered by the population of the United States, and the civilized parts of Canada, is an exception of but a speck compared with the whole. We have, therefore, before us, a fourth part of the world to work upon, and material consisting of about twenty-two millions, or upwards; and with very partial exceptions among the Indians on our borders, this field is unoccupied by others. Other societies have sailed across the seas to Asia, Africa, and Europe, and have left America for us.

“It is estimated that there are yet four millions and a half of the Aborigines in North America, including Mexico and its dependencies. Further south-east, in Central America, in Guatemala, there are supposed to be one million of Indians. One of their towns contains about 20,000 inhabitants. In the more eastern parts of the country, are large districts thinly inhabited by uncivilized Indians.

“Still further south-east, in New Grenada, in a population of about 1,800,000, one million may be estimated as being of Indian blood. In the adjoining region of Venezuela (or Carracas), it is supposed that there are *eighty-three thousand* Indians. Some of these, but not all, have submitted to a state of dependence and vassalage, under the Spanish and Catholic yoke. Other tribes are unsubdued, as the Goahiros, about 30,000 in number—the Guarauinos, about 8,000 in number.

“In Guiana, the tribes of Caribs and Warrows adjoin the coast. The Arrow-sauks and the Accawaws, reside farther in the interior. Here the European set-

tlements do not extend far back from the sea; and in the interior are numerous tribes but little known.

"Peru is said to have a known population of Indian blood, of eight hundred and fifty-three thousand three hundred and fifty. East of the mountains are extensive regions, chiefly prairie, inhabited by tribes unsubdued by the Spaniards, whom we may estimate at least at forty thousand. The extensive region of Brazil is supposed to contain eight hundred thousand or one million unsubdued Indians.

"In Buenos Ayres, what are termed civilized Indians, because subject to the Spaniards, number about seven hundred thousand, besides those who are unsubdued in the interior.

"In Chili there are, perhaps, five hundred thousand Indians, most of whom are submissive to the Spaniards. The interior of Patagonia is inhabited

by unsubdued Indians; the number not known, but probably amounting to one or two millions. In the Islands of Trinidad, Margarita, and St. Vincent, it is said that a few of the original inhabitants remain; in all about three thousand seven hundred. The large Island of Terra del Fuego is inhabited by the aborigines.

"We must not, however, disguise a fact, which, though it may be felt by some of the Missionaries, has, perhaps, not been well understood generally, namely: that Missionary labors among the Indians are usually attended with more toil, difficulties, and obstacles, and consequently may be said to be *harder* to perform, than those among the heathen of other countries; but it is presumed that none are better qualified to perform difficult and hard work, than the Missionaries whom this Association will employ."

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### Negroes.

*The Ten'h Annual Report of the Association for the Religious Instruction of the Negroes in Liberty Co., Georgia.*

The work of this Association from the commencement, is reviewed in this pamphlet. It has been in existence 14 years; in active operation 11 years; furnished the Negroes of a district embracing a population of over four thousand, regular preaching on Sunday; kept in operation three or four large Sabbath Schools, (in the instruction of which, adults, also, in considerable numbers, have shared,) and maintained meetings of various kinds deemed essential to the perfection of the work; published eight Annual Reports and three Addresses, widely circulated; and conducted through its Missionary an

extensive correspondence. We might add to this—given to the world, through its Missionary, the Rev. C. C. Jones, a most interesting and valuable work on the Religious Instruction of the Negroes—a work we cordially and highly commend to all interested for the race to whose improvement the Rev. author has consecrated talents and energies of the highest order.

The following are the rules of action laid down by the Missionary for himself in prosecuting his work. They may prove useful, (as derived, no doubt, from much experience,) to those labouring in the same field:

1. To visit no plantation without permission, and when permitted, never without previous notice.
2. To have nothing to do with the civil

condition of the Negroes, or with their plantation affairs.

3. To hear no tales respecting their owners, or drivers, or work, and to keep within my own breast whatever of a private nature, might incidentally come to my knowledge.

4. To be no party to their quarrels: and have no quarrels with them: but cultivate justice, impartiality and universal kindness.

5. To condemn without reservation every vice and evil custom among them in the terms of God's holy word, and to inculcate the fulfilment of every duty whatever might be the real or apparent hazard of popularity or success.

6. To preserve the most perfect order at all our public and private meetings.

7. To impress the people with the great value of the privilege enjoyed of religious instruction: to invite their co-operation and throw myself upon their confidence and support.

8. To make no attempts to create temporary excitements, or to introduce any new plans or measures: but make diligent and prayerful use of the ordinary and established means of grace of God's appointment.

9. To support in the fullest manner the peace and order of society, and to hold up to their respect and obedience all those whom God in his providence has placed in authority over them.

10. And to notice no slights nor unkindnesses shown to me personally: to dispute with no man about the work, but depend upon the power of truth and upon the spirit and blessing of God, with long suffering, patience and perseverance, to overcome opposition and remove prejudices, and ultimately bring all things right.

The plan of instruction pursued by the Missionary, and the successive steps by which he was led on in his labours, are valuable, also, to any who may undertake a like mission.

The *general plan of instruction*. (for system is every thing,) laid out in my own mind, was to acquaint the people with the *main facts of Sacred History*:—the Creation—the Fall—the Flood—the Call of Abraham—the Institution of

God's visible Church—the Destruction of Sodom—the Giving of the Law—the Birth—the Life—the Wonderful Works—the Character—the Sufferings—the Death—the Resurrection—the Ascension of the Divine Redeemer—the Descent of the Holy Ghost—the Mission and Labours of the Apostles. And then *all the great Doctrines of the Gospel*:—Depravity—Atonement—Justification—Regeneration—Repentance—Faith. The Law and its uses: *Relative Duties*, &c. This plan was steadily pursued, though the subjects did not succeed each other in the regular order here indicated. The *courses* of instruction were different at the different stations.

At first, I preached two sermons morning and afternoon, with a brief intermission. They were chiefly *expository*, and accompanied with *questions* and *answers*. A trial of some months forced me to the conclusion that the questions and answers in the *progress* of the sermons, were an interruption which seemed to weaken the impression: and being carried on with difficulty on account of the backwardness and inaptitude of the people, I laid them aside and divided my work into *preaching* and *teaching*: making the two—*distinct services*. An *Inquiry Meeting* closed the labors of the Sabbath. The Inquirers remained when the Congregation withdrew from the house; they came singly to my seat, were conversed with in an under-tone and dismissed. Sometimes I made addresses to them and prayed with them. I kept a list of the Inquirers, and when they appeared proper subjects for Baptism, I recommended them to the Churches. These Inquiry Meetings have been continued to the present time.

I connected with our Sabbath services, what might be termed a *Conversational Service*. I made it my duty to become acquainted with the watchmen and prominent members of the Churches to learn their character—the amount of their intelligence—the state of religion and the effect of the preaching: and in a kind manner interest them in the work which was designed for their benefit. I conversed freely also with the *impenitent*. A more intimate acquaintance revealed an amount of ignorance

greater than I had supposed. They lived in sins, and superstitions, and tolerated principles and practices wholly at variance with the truth as it is in Jesus. The most intelligent were sadly deficient. A foundation for the solid and lasting improvement, by the blessing of God, was to be laid in their instruction.

My first attempt at *teaching*, or *instruction*, was with the *members of the Church*. A Bible Class, or *Class of Instruction*, was formed at \_\_\_\_\_, and over three hundred names, male and female, were enrolled. The men and women occupied separate seats. We met between services; but the intermission being too short, and the confinement of the people too long, we altered the time of meeting to the afternoon. I gave familiar lectures on the Doctrines and Duties of Christianity, accompanied with questions and answers. A class was formed at \_\_\_\_\_, also. But in the second year of our labor, after we introduced Sabbath schools, which were designed both for adults and children, the two courses of instruction came into collision, the day being too short to attend to both, so that finally the classes of instruction were abandoned and merged as far as possible in the Sabbath schools. I substituted for the classes of instruction also, as far as it could be done, *Church Meetings*, which we held occasionally ever since. These meetings of the members of the Church have been of the greatest assistance to us in our work.

My second attempt was with the *Children and Youth* at Fraser's plantation. In looking over the Congregations, I was struck with the *unusually small number of children between the ages of six and eighteen, that attended public worship*. The Congregations were made up of *adults and very small children* carried in the arms. Upon reflection, I discovered very good reasons for the absence of the children: they had never been made nor encouraged to come as a matter of duty, either by parents or owners: they had never been noticed in public worship, nor had any instruction been provided for them: the distance to the House of God was often

considerable: they understood nothing of the services when there, their clothing was not kept in order, and Sunday was the high day for their fun and frolic. Feeling much for the multitude of children and youth in the county, growing up in ignorance and sin, and being convinced that our *main hope of success* in our work lay in bringing them under regular instruction, I determined to institute Sabbath Schools with all possible despatch at all the Stations: and to use what influence I possessed to induce others to establish them under their own care also, at different places in the county. I called the attention of the people at this Station to the moral and religious condition of their children, and proposed the establishment of a Sabbath School. They heartily responded to the proposition, and at our next meeting some twenty-five or thirty children came forward, which number steadily increased, until we were obliged to relinquish the Station, the owner returning and needing his dwelling house, which we had used as a place of worship. As the children could not make use of books, and being the only Teacher, I was compelled to throw the whole School into one Class, and to teach them all together on the Infant School plan. The questions were asked and the answers repeated until they were committed to memory: and the lesson was accompanied with *repeated explanations and an application*. In like manner, I taught them Psalms and Hymns and how to sing them. I made use also of *Scripture Cards*, and indeed did my best, in every proper way that I could devise, to communicate and to impress Gospel truth and to interest the children in the School. The adults were invited and came in and took part with us.

A difficulty presented itself in the very beginning of my Sabbath School instruction. There were *no Books!* I tried all the Catechisms. Necessity finally forced me to attempt something myself. I prepared the lessons weekly, and tried them and corrected them from the Schools, and the result was "*The Catechism of Scripture Doctrine and Practice*" which has been for several years in use in this country and



elsewhere in the Southern States.\* Since the publication of this Catechism, I have prepared one *on the Creed* : and a *Historical Catechism*, embracing both the Old and New Testament. This last is not yet completed, but it is my design to publish it in a short time.

I will here remark, that shortly after the establishment of our Sabbath Schools, the people were astonished at the amount of instruction communica-

\* It will not be forgotten that a most valuable catechism for the people has been prepared by the Rt. Rev. the Bishop of North Carolina.

ted and at the aptness of the children. They were highly delighted with the Psalms and Hymns which they had memorized, and which they sang so well. The old ridiculous and heathenish songs and catches which the people used to sing, gradually fell into forgetfulness: and the new hymns and tunes were heard all over the county. In fine, the opening of the Sabbath Schools electrified the people: it put a new face upon their religious state: it formed a new era in their advance in knowledge and virtue.

### Intelligence.

Nearly all the semi-annual returns of Missionaries to this office, embracing the statistics of their respective stations, have come to hand. It is the rule of the office, on the receipt of these, to transmit, (when the treasury permits,) a check for the salary accruing on the six months past. Almost every return contains a hope that the check may not, if possible, be delayed. The treasury, however, is entirely empty. We trust the collection of the third Sunday in October will prove sufficient.

A few extracts are given, which tell their own tale:—

“ I am happy to be able to say, that through many difficulties a way has been opened for the truth in this place; and if I do not enter into a detail of my labours, it is because I am averse to parading before the world the silent, unobtrusive course which the Missionary often finds it most useful to pursue. I could, indeed, give you a list of what, by some, would be accounted conversions to the Gospel truth, but not sufficiently enduring to be considered worthy of particular notice by the Church. I could supply the pages of our Spirit of Missions with accounts of lengthened arguments, both with *positive* unbelievers, determined to reject the Word of God and deny the Lord Jesus, and with *negative* ones, who declare in seeming candor their inability to receive the Gospel—professing at the same time a readiness to embrace it whenever they can be reconciled to difficulties which arise evidently from a desire to compre-

hend, by the force of intellect, the mysteries of our divine religion. I need not add, for your information, that this desire proceeds from the rashness and presumption of unsubdued self-will, seeking to compress the spiritual things of Heaven within the compass of earthly minds, and to scan them with an eye unenlightened even by initial Faith.

“ Your Missionary might, also, tell of his travelling five miles in the morning to hold service at a meeting-house, the use of which was at all times given with kindness, even when another preacher had arrived before him;—and of his returning the same distance in the fervid heat of a mid-day sun in July and August, to hold a second service; and that when, from a scarcity of corn, the good people of his cure had driven their horses into the woods, he might be seen walking to a friend's house which lay in his route, in order to obtain one, through mud and sloughs where it be-

came necessary for him to pull off his boots and wade deep; or he could mention his being overtaken by thunderstorms in the broad prairie, or the more dangerous forest—having to manage a wild horse in the midst of incessant lightning; of his being thoroughly drenched with rain, and of his being often obliged, on arriving at the river which he had to cross, to wait an hour in the cold before he could reach the opposite bank, the results of such exposure being on several occasions severe indisposition from ‘chills and fever.’”

Another Rev. Brother writes as follows:—

“The nature\* of my field of labour, absorbing, as it does, *one half of my salary*, and not receiving \$10 per annum in money from all sources, in addition to your allowance, requires a quarterly payment; in default of which I am obliged to borrow. You will therefore confer a favour by sending a remittance in due time. If the amount be of consequence, one half of my present due *will save my credit.*”

Is it not humiliating to be compelled to disappoint a Brother of his *just due*—for, be it remembered, the Missionary is not paid in advance—when that is all that is required, and the contingency is, *to save the credit of a presbyter of the Church?*

He goes on to say—“Your Missionaries are truly sensitive of the burthen assumed by the Board, and of the seeming difficulty in meeting their demands. We regard our relations as forming a compact; having given ourselves to labour for the Lord, we look to you, in faith, for the supply of our necessities. In the same spirit you have sent us forth, relying upon his people for the means of our support. As regards myself, I am content with my portion, and am thankful. I do not expect the avowal of excess of poverty will advance the great cause. If the Missionary looks for a worldly reward, he had better seek it in a worldly occupation.”

From the report of another of the

Missionaries, we make the following extracts:

“I have been considerably disappointed, and am getting very much distressed in consequence of the want of means to live upon. I received from the Committee, for salary due, on the 1st of April, 1845, \$62 50. This has been nearly the sum total of my means for the last six months. Most of the money that could be raised in the parish was immediately demanded to pay the expenses of my removal, (my promised outfit being as yet in arrears,) and having received no funds from the Missionary Treasury, as I expected; and what has been received from the people here being absorbed at once in past expenses, you may perhaps form some idea of what my situation has been and is at the present moment.

“I would that the Church at large could know something of the distress which the Missionaries suffer in consequence of the strange, the sinful apathy, which seems so generally to have seized upon the hearts of our people. The Missionaries are toiling amidst want and penury, their families suffering from the privation of the most common necessities of life, and yet the means promised them in dependence upon the good faith of the Church, and upon which they have relied as their almost only resource, withheld from them until their hearts almost sicken in despair, and all their sympathies for the spiritual welfare of the people among whom they labour are swallowed up in cares and anxieties for a suffering starving family. I would that I could breathe my complaints into the *right ears*, that those whose duty it is to bring in ‘*the tithes and offerings,*’ to replenish the Lord’s treasury, could be made sensible of their neglect. Sure I am that feeling would be awakened, that conscience would speak, and that the claims of Christian duty would be more punctually heeded.”

With one more extract we close this subject.

“The present state and prospects of my Mission offer either too little or too much for observation: too little, as regards its spiritual improvement—too much, of want to establish its permanency; and

\* As an Itinerant Missionary.

doubtless the latter is the chief cause of the effect of the former. It appears to me that too much is attempted and too little accomplished by the Church: the scant measure is made good by cutting off at one end and joining it at the other. But at whose door lies the censure? 'Preach the Gospel to every creature,' is the solemn command of the great Head of the Church. The Missionary is sent in obedience. I shall not attempt to detail his exertions, but ask what are his helps? with what tools is he provided? and what shelter do you afford him wherein to labour? Would not ten men, well armed, accomplish more than fifty, with nothing but a helmet on their heads? My remarks may be too bold, but let me ex-

plain: a station is formed, and a Missionary provided; he struggles along for a few years, and builds a Church, which is involved in debt,—struggles a few years longer,—and—leaves the parish for want of support! His time is consumed in difficulty, and his spirit broken by poverty. A false zeal aims at a high object, and the homely matter of fact misses the mark! If we cannot have a church building, **FREE FROM DEBT**, at every station, let the station be abandoned. Would it not be wise to have a volume of Missionary Church Architecture, with a graduated scale of appropriations, extended by 'the Board' as a loan, and holding the property in fee simple, subject to redemption by the parish, without interest?"

*Appropriations to Dioceses and Stations in the Domestic Field, for the year commencing October 1st, 1845.*

MAINE—\$750. Augusta, \$150; Bangor, \$300; Brunswick, \$300.

NEW HAMPSHIRE—\$350. Manchester, \$200; Concord, \$100; Drewsville, \$50.

DELAWARE—\$650. Georgetown, &c., \$200; Lewes, &c., \$200; Seaford, &c., \$250.

NORTH CAROLINA—\$250. Rockingham county, \$250.

GEORGIA—\$750. Marietta, \$300; Rome, \$200; St. Mary's, \$250.

FLORIDA—\$650.\*

ALABAMA—\$1,500. Carlowville, \$250; Huntsville, \$300; Livingston, \$250; Selma, \$300; Tuscumbia and Florence, \$250; Irvington, \$150.

MISSISSIPPI—\$1,000. Hernando, \$200; Jackson, \$200; Mississippi City, \$200; Port Gibson and Grand Gulf, \$200; St. Andrews, \$150.

LOUISIANA—\$1,400.\*

TENNESSEE—\$1,200. Bolivar, \$200; Franklin, \$200; Jackson and Brownsville, \$200; Knoxville, \$200; Randolph and vicinity, \$200; Williamsport, \$200.

KENTUCKY—\$1,500. Bowling Green, \$187 50; Covington and Newport, \$225; Danville, \$150; Elizabethtown, \$187 50; Frankfort, \$187 50; Hickman, \$187 50; Hopkinsville, \$150; Paris, \$75; Smithland, \$150.

OHIO—\$500. Centreville, \$100; Huron, \$100; Lower Sandusky, \$100; Maumee City, \$100; Wooster, \$100.

INDIANA—\$3,000.\*

ILLINOIS—3,500.\*

MICHIGAN—\$3,000.\*

WISCONSIN—\$1,500.\*

IOWA—\$1,000.\*

\* Those Dioceses to which an asterisk is attached have not been heard from since the appropriation was made.

MISSOURI—\$1,900 Boonville, \$400; Jefferson City, \$300; Lexington, &c., \$300; Owen's Station and St. Charles, \$300; Palmyra and Hannibal, \$300; St. Louis, \$300.

ARKANSAS—\$1,200. Little Rock, \$500; Van Buren, \$500.

INDIAN MISSIONS, in Wisconsin—\$550. Missionary to Oneidas, \$400; Interpreter, \$50; Teacher Parochial School, \$100.

### Acknowledgments.

#### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th September to 15th October, 1945:

VERMONT.  
Arlington—Miss M. Taylor..... \$2 00  
Bethel—A few Friends..... 5 00 7 00

MASSACHUSETTS.  
Boston—St. Paul's..... 1 00  
Salem—St. Peter's..... 10 00  
Worcester—Mrs. E. Dewey..... 10 00 21 00

CONNECTICUT.  
Bridgewater—St. Mark's..... 3 61  
Essex—St. John's..... 5 00  
Fairfield—Trinity..... 20 12  
Litchfield—St. Michael's..... 14 00  
New Haven—Trinity pa., Ep. Kem-  
per's Mission..... 26 71  
Western Missions..... 12 29  
Nashotah..... 1 00  
For the Jews..... 20 00  
A Member of the pa. do..... 5 00  
New Canaan—St. Mark's..... 2 00  
Newtown—Trinity, Ladies' Miss.  
Asso..... 25 00  
Norwalk—St. Paul's Miss. off'gs..... 21 75 156 48

NEW YORK.  
Albany—St. Peter's..... 34 00  
Brooklyn—Emmanuel..... 84 81  
For the Jews..... 3 10  
Butternut—Zion Ch. §..... 10 00  
Cooperstown—Christ Ch..... 10 61  
Duaneburgh—J. D. F..... 10 00  
Fishkill Landing—St. Anna's..... 14 06  
Harlem—St. Andrew's..... 50  
Hyde Park—St. James'..... 20 00  
Lansingburgh—Trinity..... 20 00  
Newtown—St. James'..... 15 00  
New York—St. Bartholomew's..... 2 60  
St. George's, for Missions in Ill.,  
Ky., Ohio, and Georgia..... 300 00  
Church du St. Sauveur..... 3 18  
Norway—Grace Ch. and Fairfield,  
Zion Ch..... 7 00  
Tarrytown—A Friend..... 2 00  
Walden—Master G. G. Hart..... 1 00 537 76

WESTERN NEW YORK.  
Camden—Trinity..... 3 00  
Geneva—Trinity..... 13 00  
A Communicant..... 3 00  
Hammondsport—St. James'..... 4 00  
Le Roy—St. Mark's..... 11 50  
Lockport—Christ Ch..... 2 00  
Grace Ch..... 5 00  
A Donation..... 3 00

Lowville—Trinity..... 3 00  
Oxford—St. Paul's..... 9 00  
Pierrepont Manor—Zion Ch. Ladies'  
Society..... 9 00  
Rome—Zion Ch..... 5 70  
Syracuse—St. Paul's..... 11 50  
Utica—Grace Ch..... 21 81  
Waterville—Grace Ch..... 2 00 106 51

NEW JERSEY.  
From a Lady, a friend of the Bishop  
of New Jersey, for the Jews... 3 00 8 00

PENNSYLVANIA.  
Harrisburg—St. Stephen's, for Ill... 26 00  
Philadelphia—St. Paul's, for the  
Jews..... 25 00  
Pittsburg—Semi-annual contribution  
of a Friend..... 100 00  
Potterville—Trinity..... 10 00 161 00

DELAWARE.  
Newcastle—Emmanuel..... 55 00  
Wilmington—St. Andrew's..... 60 00  
Trinity..... 47 50 162 50

MARYLAND.  
Legacy of the late Miss Brown,  
Washington, D. C..... 249 38

NORTH CAROLINA.  
Leaksville—John R. Lea..... 5 00  
Mrs. L. N. Nelson..... 1 50  
Morganton, Lincolnton, & Charlotte—  
Communion offerings..... 31 00 37 50

SOUTH CAROLINA.  
Berkeley—St. John's..... 13 00  
Camden—Grace Ch..... 3 50  
Charleston—Mo. Miss. lec..... 14 13  
Winnaboro'—St. John's..... 10 00 40 63

LOUISIANA.  
St. Francisville—Grace..... 30 00

OHIO.  
Chillicothe—St. Paul's..... 10 00  
Springfield—Christ Ch..... 3 12 13 12

MICHIGAN.  
Detroit—St. Paul's..... 29 33  
Pontiac—Zion Ch..... 3 00 32 33

IOWA.  
Dubuque—Miss. Station..... 5 00

MISSOURI.  
St. Louis—R. P. Williams, §..... 2 50

MISCELLANEOUS.  
C. L. P., for Domestic Missions..... 3 00

TOTAL, \$1573 71

(Total since June 15th, 1945, \$5,620 16.)

## FOREIGN.

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### Africa.

We have advices from the Mission at Cape Palmas, Western Africa, of as late date as 28th July. All connected with the Mission were in the enjoyment of good health, and prosecuting their labors without interruption. The disturbances which had existed between the native tribes appear entirely to have ceased, and all apprehensions of molestation had ceased.

The Rev. Dr. Savage writes:

"Since my last there has been but little change with us; if there is any difference, things are for the better. It is the rice season with the people, so that our congregations are not as large as they were, or as they will be when the season shall have passed. We all feel that our efforts are gaining upon the favour of the natives. They certainly manifest towards us a continued kindly feeling, and receive our preaching in an encouraging manner. One adult expresses a belief that his heart is chang-

ed, and has a desire to celebrate the Saviour's dying love at his table. Some of my scholars are in an interesting state of mind; one, a promising boy, came to me last week with his eyes filled with tears, saying that he felt oppressed with a burthen of his sinfulness, and asking my prayers. Our converts have given good evidence of their sincerity, and gratified us with their walk and conversation. One expresses a strong desire to become a minister of the Gospel to his countrymen. May the Lord vouchsafe to us so glorious a consummation of our hopes, as the speedy raising up of a faithful herald of the Cross from the sons of the soil. This has been our aim from the commencement of our operations, and although our hopes have been more than once blasted, we still hope, and never more confidently than now. I doubt not that a native agency is in process of training, that will most amply reward us for all the sacrifices of life and treasure that it will cost."

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### Athens.

It was stated in our last number that the Rev. Mr. Hill, our Missionary at Athens, had been appointed Chaplain to the British Embassy at that Court. A more recent letter mentions his appointment as Agent of "The British and Foreign Bible Society" at Athens; an office which had likewise been vacated by the

death of the Rev. Mr. LEEVES. The latter situation, Mr. Hill has accepted for the space of one year only: it being likewise understood, that Mr. Hill is to confine his personal attention to the *distribution* merely of the Scriptures. These appointments furnish the very strongest testimonials in favour of the

past usefulness of our Missionary, and cannot but have a favourable influence upon his future labours. As the circumstances may prove interesting to the friends of the Athens Mission, we extract the following from a private letter, addressed by Mr. Hill to the Foreign Secretary, under date of 1st August :

"I have just closed rather a *long* communication to you (dated 31st July,) which will give you a correct idea of our views and feelings, and of the condition and prospects of our Mission at the close of the semi-annual period.

"I address this to you for the special purpose of communicating two events, of an interesting nature, that concern myself particularly ; but which I think it also my duty to make known to the Committee.

"The first is, that I have been requested by the English Ambassador here, Sir Edmund Lyons, Bart., in the name of the whole congregation of St. Paul's Church, as well as in his own name, to continue to discharge the duties of Chaplain, which I had always shared with the late Rev. Mr. Leeves, and which, during his absence, when he left us on his fatal journey, I had, at his request, consented to do. In reply to the Ambassador's note on this subject, I said 'I should deem it my duty to continue to discharge the duties I had voluntarily undertaken, until the pleasure of Her Britannic Majesty's Government was known.' Sir Edmund Lyons, it appears, without my knowledge, after receiving my reply, immediately wrote to Lord Aberdeen, requesting him not to appoint any person to the vacant Chaplaincy, but to authorize me to discharge the duties. He also wrote in the same way to the Bishop of Gibraltar (in whose Diocese the Chaplaincy is,) who happened to be in England on a visit, and who is personally well known to us all here. But before Sir Edm. Lyons' letters reached England, certain friends of mine, and of Greece, viz. Sir Robert Inglis, Lord Carnarvon, Mr. Curzon, Mr. Bracebridge, Mr. Dawkins, (formerly English Ambassador at Athens,) and others, had

made the same request of Government, and had spoke to Bishop Tomlinson. This was done, of course, spontaneously by these kind friends, without the possibility of my knowing any thing of their doings, and the consequence was that the Foreign Minister and the Bishop both readily acceded to the arrangement, 'subject to the approval of the British Minister at the Court of Athens.' In a day or two after the decision, Sir E. Lyons' despatches reached Lord Aberdeen, requesting this very thing to be done ; and, consequently, on the 1st July, Lord A. wrote to the Ambassador here, that 'his request was acceded to,' and that I was 'authorized to discharge all the duties of Chaplain.'

"There are two things that render this appointment most gratifying to me, and I am sure they will be equally so to you and to all my friends." The first is, that the movement here was spontaneous and unanimous. It was not suggested to Sir Edmund Lyons by any one, nor by him to any one, but it appears to have been the spontaneous expression of all here. And in England the movement was equally remarkable.

"I consider the appointment as highly important in another point of view. It not only tends greatly to confirm the highly respectable character of our Mission, in the eyes both of the Government and of the people, but it absolutely guaranties us and our property, against risk, arising from any popular outbreak or other sinister event. It is not an unimportant consideration that our persons and our property are officially protected, as our own country has no representative here. It ought not to be forgotten that there is, as far as I know, no other instance of an American Episcopal clergyman receiving an appointment under Government ; and what adds great interest to this case, is that it is one that required, and has received, the sanction of the Bishop of the Diocese.

"In conclusion, I am happy to say, that everybody seems to be gratified by this appointment. I have received I know not how many letters, from distant friends who have formerly visited Greece, both clergymen and laymen,

congratulating me, and expressing their gratification. The duties, moreover, are no more than such as I have been voluntarily performing for the last ten years. The only difference is, that I shall have to prepare a few more sermons in the course of the year; and that I am *officially* recognized, which is a weighty thing in this community. The office to which I am appointed bears this title in Lord Aberdeen's despatches—'Chaplain to her Britannic Majesty's Mission in Greece, and to the British Chapel at Athens.'

"I must be somewhat more brief in relating the other '*event*' to which I alluded, although I consider it of equal importance to our Mission. The Rev. Mr. Leeves, as you doubtless know, was not only Chaplain, &c., here—but for upwards of twenty years he has been well known as the active and efficient *Agent of the British and Foreign Bible Society*. This, in fact, was his chief business—the former being quite a recent, and, to him, a secondary matter. It was truly a remarkable circumstance that he had completed and revised, over and over again, all the translations of the Sacred Scriptures, in modern Greek, Turkish, Jewish, Spanish, &c., before he left home; and there really seemed no more work of that kind to be done here: the only work of an agent was, henceforth, to attend to the distribution of the Scriptures.—This work Mr. Leeves managed through the Missionaries themselves, as far as the schools were concerned, and through a very clever and zealous Greek employé, a pious and enlightened man, for the Provinces and the population at large. Previous to his departure, Mr. Leeves had proposed to the Committee to occupy himself in the preparation and printing here of a large edition of the whole Bible, in modern Greek, with marginal references, (using the existing translation)—a most important and expensive undertaking. The Committee, however, sanctioned the plan, and wrote to him while he was on his journey, to commence the work on his return. But he had already passed from work to his reward, and the letter never reached him. When the Committee heard of his death, they

at once rescinded that resolution, and determined to carry on the work in London, under the care of the Rev. Jos. Jowett.

"The other day, there arrived a letter from the Rev. Secretary of the Bible Society, addressed to me, in very complimentary terms, requesting me to act as their agent in Greece, for the *distribution* of the Scriptures only.

"The Committee having resolved not to print or translate any more in Greece, confine their agency entirely to distributing the Word of God, and will continue to supply their extensive depot here with copies from London. They think it inexpedient any longer to support an expensive agency in Greece, and request me, as a friend of the Bible cause, well known to them, and so long the intimate associate of their late agent here, to comply with the unanimous wish of the Committee to take upon me this agency.

"I will only add, now, that without burdening me with duties, this new employment *substantially aids all our Missionary operations*.

"This agency, even upon this modified scale, is to terminate in *one year*, when the Committee, I believe, propose to combine their three agencies—Smyrna, Malta, and Athens—into one for the Mediterranean generally, and that probably will be at Malta."

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Extract from Mr. Hill's letter to the Rev. A. Brandram, Secretary of the B. & F. Bible Society, London, dated Athens, 31st July, 1845:

"Rev. and Dear Sir.—On the 22d inst. I had the gratification of receiving your letter of 30th June, and it is now my duty to reply to the important proposition therein contained.

"I ought, in the first place, to express my sincere thanks for the very kind manner in which you are pleased to assure me of the confidence which your Committee repose in me. Certainly they are not mistaken in regarding me as a firm friend of the Bible cause. I have never ceased to acknowledge, that, without the aid of the British and Foreign Bible Society, my own Missionary operations in Greece would have been of no avail: and those operations have

brought me into such *close and constant association* with your own most holy work here, that it seems as if we were only separated by the *tittles* of our respective Societies. The Sacred Scriptures we place in the hands of every pupil of ours as soon as that pupil can *spell the words of the title-page*. And if ours is the *privilege of preparing readers*, your Society has the *merit of providing them immediately with 'wholesome words, even the words of our Lord Jesus Christ, and the doctrine (teaching) which is according to Godliness.'*

"These considerations alone would render it an imperative obligation on me to do all in my power to aid your Committee in their excellent work; and the intimate relation I have spoken of clearly justifies me in accepting the proposal you have submitted to me. There appears to me nothing incongruous or exceptionable in my engaging to be your *authorized agent* for the *general distribution* of the Word of God, since I have been for so many years actually employed in the *partial distribution* of the Scriptures, *voluntarily*, within my own *limited* sphere.

On the contrary, it seems to me to be my proper employment—only enabling me to *extend* my own sphere of labour through *your instrumentality* and in *your name*.

"You will therefore be so good as to inform your Committee that I accept the charge of their *agent in Greece*, in the place of our lamented deceased friend, for *one year*.

"Allow me to express my earnest hope, that through the Divine blessing, this new connection may be productive of much good to the cause of evangelical religion in these regions—that the Word of God may be extensively circulated and profitably read; and that souls '*may be made wise thereby unto salvation*.' And, remembering how one connection of so long standing has been suddenly broken off, may we who survive—who have been spared to form this new one, be enabled to act and to work '*as those who are to give an account*,' and take heed, (as you express it in your letter,) that we all '*profit by so afflictive a dispensation*.' • • •

"Yours faithfully, &c.,

"J. H. HILL."

### Constantinople.

From Bishop Southgate, we have advices from Constantinople dated 16th August. We greatly regret to hear of the delicate state of the Rev. Mr. Penny's health. This gentleman had only recently been appointed, and had accompanied the Missionary Bishop on his recent journey to Constantinople. From his high qualifications, the Committee had anticipated for him a career of much usefulness; and it is still hoped that quiet and rest may have had such a favourable influence upon his health, as to have justified his continuing at his post

We extract the following from the Bishop's letter:

"We arrived here on the 18th July, in about two months from Boston. I stopped a few days in London, where I had the pleasure of meeting the Bishop of Gibraltar, who arrived from the East the same day I arrived from the West. In Paris, also, I staid a few days, and made some valuable purchases of the Oriental Fathers, for the Mission Library. Thence we pursued our course to Trieste, and from thence by steamer to Constantinople.

"I had hoped that the land journey would be favourable to Mr. Penny, (whose health had been badly affected by the sea voyage,) but in this I was



disappointed. He suffered much from the heat and dust, irregular meals and irregular sleep. He seems quite discouraged about staying, so far as his health is concerned; and I should not be surprised if he should conclude to return, from the fear that he will not be able to act efficiently in the Mission, if he remains. I trust, however, and believe, that the Lord will order it as is best for His own glory; and beyond that I would have no wish."

We continue to publish Bishop Southgate's statement concerning the Oriental Churches, and now present the third part.

LECTURE OF BISHOP SOUTHGATE,  
On his Mission to the Oriental Churches.

(Continued from the October No. page 344.)

PART III.

Tenthly—I come now to speak of more internal and radical deficiencies—the consequence, in a great part, of those which I have already named.

The great internal defect of the Eastern Churches seems to me to be the want of a just appreciation of the doctrine of justification by faith—a doctrine which lies at the root and basis of all sound theology. They acknowledge that we are received and owned of God for the alone merits of Christ Jesus our Lord. They recognize Him as the author and finisher of our faith. They hold to Him as the Saviour of the world. They believe that they shall be saved only on account of His atoning sacrifice. But they do not hold these things, (I speak of the mass of them,) with a real, lively faith. They do not seem to conceive of that faith as a living and operative principle, and they appear especially deficient in a sense of the real, intimate, spiritual, and vital union of the believer with Christ. Here lies the true cause of the lukewarmness, and even deadness, which so widely prevails among our Eastern brethren; and while we would take to ourselves shame and sorrow for our own deficiencies, we would say, as in the same circumstances we would say of ourselves—it is here chiefly that they need a reforma-

tion. Oh! if there be not life—in the body, however justly derived, would be not insinuate with the spirit—if its hands labor not for the things of heaven, and its feet walk not in the paths of self-denying obedience, what availeth it that its members are all complete, and its conduits of life are laid, and its symmetry is beautiful and perfect? What availeth it, but as we may hope that life will again come into it, and it will rise and stand upon its feet, and join with us and with others, branches like us of the same planting, members with us of the same mystical body, in our warfare against sin, the world and the devil?—What availeth it if they come not up with us to the help of the Lord against the mighty; if they leave to us, better prepared as they are, by their position, their tongue and their nation, the subjugation of the world to Christ; if they comfort us not with fraternal love; if they strengthen us not with fraternal counsels; if they sustain us not with fraternal prayers?

It is here, then, that lies their great deficiency. We would speak it with fear, lest we, also, with our better means—with our unoppressed condition—with our light, our knowledge, and our boundless opportunities, fall into a greater condemnation; but speak it we must, as the truth of God, that our Eastern brethren are in this, of all things, most deficient, in a real, living, and life-giving appreciation of the truth as it is in Jesus—of an earnest and practical faith in him—a faith working by love and purifying the heart—a faith which is as the germ of the tree, containing in itself the life and promise—the embryo itself of perfect obedience. It is not so much that they have positive errors; it is not that they are a deformed body, or a putrid carcass, but that the body does not move and walk; that the carcass does not rise, and live, and ply its organs of life and strength for the health and welfare of the body.—This it is which is their grand destitution.

Conjoined with this is the want of a due appreciation of the doctrine of Good Works. And here I can almost fancy that some one will exclaim—"How! are not the Eastern Christians erring

rather from an over-estimation of good works? Is it not their great delinquency that they are setting good works in the place of Faith, and are hoping to be saved on account of their own righteousness and deservings?" No, my brethren, in my humble opinion, the difficulty lies not here. It is rather in not duly estimating the evangelical ground of good works, in dissociating them from a renewed spirit, in not regarding them as the outgrowth and development of the life of God in the soul. It is in making them stand alone, as if they were complete in themselves, instead of judging them to be the fruits of a lively faith. It is in estimating them as external merely, instead of connecting them with a seminal principle within, from which they do necessarily spring. It is in viewing them in a light mainly perfunctory, as if there could be any real fruit but that which comes from a real and vital unison with Christ. It is in looking at them as distinct, prominent, and tangible acts alone, and not as including also the expression of the graces of the Spirit in an habitual course of godly living. Therefore it is that one very large class of holy virtues and fruits of faith seem rarely to be estimated by them;—I mean all those which appear in the daily tenor of the life, as temperance and truth, honesty and sincerity, well-speaking and charity. Thus it is that many of the duties of religion are very generally neglected—such as self-examination and private prayer, exercises of penitence, and efforts at amendment. Thus it is that they esteem fasting not so much as an act of penitence, to be accompanied by self-searchings and self-loathings, mourning over the past and amendment for the future, secret prayer and supplications for mercy, as an act good and meritorious in itself, accepted, indeed, through the sacrifice of Christ, without which every effort, they acknowledge, would be displeasing to God, yet accepted for what it is in itself, and containing, in the mere abstinence from food, or from certain kinds of food, an efficacy and a virtue which no external performance can fairly claim. So, also, they receive the Sacrament of Holy Communion, recog-

nizing in it, indeed, the body and blood of Christ, but not appreciating it as an act of sacred fellowship, nor as conveying to them grace for holy living, nor as pledging them to a newness of life in Christ. Thus, too, they give alms, attend public worship, observe the festivals of the Church, and do many other such like things—forgetting, apparently, that without charity they are nothing worth; that they all are but manifestations and fruits of holiness, to be sought after, not for what they are in themselves, but as showing forth a genuine faith, and as instruments for training the soul in the life and service of God. They are too perfunctory, too unlikelike, too much dis severed from the living spirit which should animate them, too much dissociated from the other graces of religion. They are practised—not as fruits, but as germs of piety; not as deriving their life from an internal source, but as having life in themselves; not as meritorious through the blood of Christ, which cleanseth away the sins of our holy things and maketh them acceptable to God, but as possessing merit in their own unsanctified character, and conveying merit in their own unaided selves.

What, then, our brethren need, is not a preaching down of good works, but a preaching of them in faithfulness and sincerity. It is to discern in them the fruits of holiness—to see that we are created unto them in Christ Jesus—to appreciate them as coming from the Spirit of life in Him. It is to recognize them in their full extent, as embracing the common duties of life no less than the extraordinary performances of religion; to feel and know that their evangelical root is love—that love is the fulfilling of the law, and that without love there is—there can be, no acceptable obedience.

They need to understand and appreciate the life of God in the soul; to look to it for the works of holiness; to cherish it, that they may bring forth much fruit. They need, in a word, to understand and conceive of good works—not as opposed to Faith, but as opposed to formalism; not as to be departed from, but as to be more largely, widely, strictly persevered in; not as of no

avail, but as of no avail without a lively faith. They need to see the intimate and necessary connection between faith and works—between inward life and religion in practice. They need to have clearer views of the work of the Holy Spirit on the heart; to see and to feel the duty of an entire revolution of the inner man, and of a constant growth in grace; to apprehend Christ in all his fulness, as the author and finisher of our salvation, and as the Head from which all the body, fitly joined together, groweth unto a Holy Temple in the Lord. They need to know more of the interior comforts of religion—of its sustaining power—of its sanctifying efficacy. These are the wants of our brethren. These are their great wants. It is by supplying these, through the grace of God, that we shall truly impart to them of our fulness: it is by leading them, through a better knowledge of God's Word—through a

juster view of the Holy Sacraments as means of grace—through a more lively apprehension of their union with Christ—through a more intimate view of good works as proceeding therefrom—through a higher appreciation of the life of faith and the life of love—through the law of spiritual renovation in Him, to the just sense and dignity of their high calling as members with us of the Household of Faith, that we shall lay the only sure foundation for a solid, permanent, and evangelical union with ourselves, and a thorough fitness for the great warfare against the hosts of Idolatry and Unbelief. It is by thus supplying, with the Lord's blessing, their first and great necessity, that we shall remove whatever of corruption has attached to their ancient forms and their sacred institutions of the faith. It is thus that their first love will revive and their first works will be done again.

(To be continued.)

## China.

We have at last received a letter from the Rt. Rev. Dr. Boone, the Missionary Bishop to China, which, although sent by the overland mail, did not come to hand until after the arrival of letters to other friends by ship. We subjoin extracts, which will be read with interest.

By later advices we learn that the Bishop had proceeded on his voyage to the north of China.

Victoria, Hong Kong, April 30, 1845.  
*Rev. and Dear Brother,*

By the good providence and mercy of God, we arrived at this place on the evening of the 24th inst., after a very pleasant passage of one hundred and thirty-one days. The captain, in consequence of information received from the pilot, determined to come into this

place, which was a matter of great accommodation to us, as the custom house in Macao is troublesome, and the duties there are very high, whereas this is a free port. There are here also a number of Missionary families, among whom we are all now pleasantly domesticated. We enjoyed remarkably fine weather during our whole voyage, not having encountered a single storm, so that we were able to have our recitations in Chinese very regularly. Most of our party suffered very little from sea-sickness. Mrs. Woods and Miss Jones were not, however, so much favoured in this respect; and it was not until we got among the islands in the Indian Archipelago, and had been out more than ninety days, that they recovered from sea-sickness. Mrs. Boone was sick, so as to be confined to her stateroom during the five last weeks of the voyage. We are now, thanks be to God, all of us in the enjoyment of

health, Mrs. B. much better, and convalescing.

Our accommodations were most excellent, and our captain won the esteem of all his passengers, and especially of the ladies, by his kindness and attention to all their wants. Few persons who have come to the eastward of the Cape have been, I fancy, so much favoured in all respects as we were. I mention these facts, for I know they will be gratifying to you and to the Committee, who took so much pains to ensure our comfort.

My heart glows with gratitude to God for the evident progress of events during the two years of my absence. My most sanguine anticipations are more than realized. This progress is seen in the increased number of Missionaries now in China; in the bolder and more aggressive attitude they now assume, and in the cheerful, hopeful, expecting frame of mind in which they all are; it is seen in the more awakened state of the native mind exhibited in a great demand for Christian books at all the ports, and greatly increased congregations on the Sabbath; nor are there wanting striking cases of individual conversions and of personal interest excited. A teacher went from Nanking to Shanghae lately, (a distance of one hundred and fifty miles,) to inquire further into the truth of the religion taught in one of our tracts. He spent, as I am informed, a week or ten days studying diligently the books put into his hands and in conversation with the Missionary, and then returned to his school again: but most of all, is this progress seen in an Imperial edict of recent date, which grants to foreigners permission to teach the Christian religion at the five ports, and to the natives of China to profess it in any part of the empire. This intelligence surpassed my most sanguine expectations, and I am sure will fill your heart and that of all the Committee with joy and gratitude. This is so important a document that I will send you a copy of it.

You will perceive it was procured by the exertions of the French ambassador, M. Lagrené, and is in form a toleration of the Romanists only, but unquestionably covers all, as all fo-

reigners are regarded as professing one religion. The ambassadors of Protestant England and America never made, so far as I can learn, the least effort in behalf of the Christian religion, but left us to be indebted for this great boon to one of the Romish communion. Honor to him who has not permitted the interests of a timid worldly policy to make him forgetful of his duty to God and to his fellow-men. Surely this will be remembered to M. Lagrené's honour when the mere items of commercial interest included in the several treaties will have been forgotten.

Ke-ing, Imperial Commissioner and Viceroy of Canton and Kwangse provinces, respectfully memorializes (the Emperor) as follows: "It appears that the religion of the Lord of Heaven (this is the name by which the Jesuit Missionaries called the Christian religion) is honoured and observed by the various nations of Europe, mainly with the view of exhorting to the practice of virtue and repressing vice. Ever since the Ming dynasty, it has made its way into China, and has not yet been prohibited; but because some of the adherents of that religion in China have repeatedly made a handle of their religion to act viciously, therefore the officers of government, on discovering the same, have punished them, as is on record. During the reign of Kea-King, (the present Emperor's father,) it was first determined to distinguish them and punish them for their offences; the sole object of which regulation was to prevent the professors of the said religion in China from practising wickedness, and not with the view of issuing prohibitions against the religions of foreign and European nations. Now, concerning the request of the Envoy of the French nation, Lagrené, that the virtuous professors of the said religion in China should be exonerated from blame, it appears suitable to accede thereto; and it is proper to request that henceforth, with regard to all persons, whether Chinese or foreigners, professing the religion of the Lord of Heaven, who do not create disturbances nor act improperly, it be humbly entreated of the Imperial benevolence to grant that they be exonerated from blame. But

if such persons resume their former ways, and, independently of their professions, commit other crimes and misdemeanors, then they shall be dealt with according to existing laws. With regard to the French and the subjects of other foreign nations, who profess the aforesaid religion, it is only permitted to them to build churches at the five ports opened for foreign commerce, and they must not improperly enter the inner land to diffuse their faith. Should any offend against the regulations and overstep the boundaries, the local officers, as soon as they can apprehend them, shall immediately deliver them over to the consuls of the different nations to be punished, but they must not rashly inflict upon them the punishment of death. This is in order to manifest a tender regard for the common people, and so that the wheat and the chaff may not be confusedly mixed up together, and that reason and law may be equally administered. That which is requested is, that the good and honest professors of the aforesaid religion may be exempted from punishment. It is reasonable, therefore, that a respectful memorial be presented, entreating that by the Imperial favour the above suggestion may be carried into effect."

On the 24th year of Taou Kwang, 11th month, 19th day, (Dec. 28th, 1844,) was received the Imperial reply, saying:

"Let it be as requested. Respect this."

I send you also a copy of another document which has fallen into my hands, thinking it calculated to throw much light on the present state of China. It is from the Romish Bishop of Shantung and Keangnan provinces.

"A special order from Lo-hing-sze (Count De Basse,) Bishop of Shantung and Keangnan provinces, commanding all his spiritual children, and communicating for their special information, that whilst he was at Soo-chow preparing for his journey northwards, he suddenly fell in with the memorial of the Viceroy of Canton, for which he returns thanks to divine goodness and feels penetrated with delight. The holy religion is most correct and

true, and its professors ought certainly respectfully to maintain it and diligently to learn it. Having seen the memorial, he (the Bishop) immediately prosecuted his journey to Shantung, and about the third or fourth month intends to return southward, so that he cannot personally issue his injunctions upon his followers, but besends this written order to all his spiritual children, that they may offer up special prayer on his behalf, in order that he may have a prosperous journey. He also hopes that his adherents will set a good example, and exert themselves in the practice of virtue and the suppression of vice, so that, as the memorial says, they may exhort each other to goodness and discourage all immoralities, thus preserving themselves good and virtuous without insulting the adherents of other religions, whilst they follow out the instructions and exhortations they have received. Let them pray also that the holy religion may be greatly promoted, remembering that the kind consideration of the Emperor springs entirely from the favor of the Lord of Heaven. After the reception of this order let thanks be offered up to God, for his mercies, in the churches for three Lord's days in succession, while the faithful rejoice in this extraordinary favor. Let 'ave Marias' also be recited, to display grateful feelings."

The limits of an overland letter will not allow me to comment on these two remarkable documents. But we can now indeed say China is open, and invite all, in full assurance of our following the leadings of Divine providence, to lend their best energies to the subjugation of this mighty empire to Christ. I may say in one word though, how loudly does the peculiar character of this opening call for an able native ministry, to go through the length and breadth of the land now thrown open to *them*; and call upon those friends who have so nobly pledged themselves to the support of scholars in our school, to rejoice over the field of usefulness that is thus opened to their beneficiaries. It remains for me to say something of our plans and purposes. I rejoice much that our Committee passed the resolution they did in favor of Shang-

hae, and I have very little doubt it will be our post. I will write you (D. V.) a full letter on this subject soon. I propose to go to Shanghai by the first vessel, taking Mrs. B. with me, or alone, as the opportunity may suit, and if the prospects there answer expectation, write for the remainder of our party to follow as soon as I can hire houses to afford us shelter. We are too numerous to go all at once. The Teacher and Chae left us yesterday for Amoy. The latter in a most hopeful state of mind. He told us with tears that he would never worship idols again. He has promised to join me at Shanghai, that he may receive an education and become a teacher of his own countrymen. I trust the many friends he made while in America, will remember him in their prayers. He seems to be under deep convictions of his own sinfulness and very anxious to teach his countrymen all he knows. He took with him a box of books, which he seemed to anticipate great delight in distributing.

We are all deeply impressed with a sense of God's goodness to us in bringing us so happily thus far on our journey. I cannot express to you the enlargement of heart I felt when I heard of the imperial edict granting a toleration of the Christian religion throughout the empire, and I stand prepared to throw my whole heart, life, and soul into the effort to make known the precious Redeemer to these perishing millions whose chains have been thus unexpectedly knocked off.

I trust Mr. Syle is already on his way, with two or three coadjutors. Keep steadily before the minds of our younger brethren that we want ten Presbyters. Mr. Smith, from the Church Missionary Society, is here. I will write you soon of my intercourse with him. Mr. Stanton is chaplain here. I expect to hold a confirmation for him before I go up the coast. May the gracious Saviour guide, direct and bless us. Affectionately and sincerely, yours in the Lord.

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### Missionary Biography.

**Church Missionary Society.**  
MEMOIR OF MRS. SMITH, WIFE OF THE  
REV. J. SMITH, OF THE WEST AFRICA  
MISSION.

Of the Missionary labourers who left England for Sierra Leone at the close of last year, it pleased God to remove one very shortly after her arrival in the colony. Mrs. Smith had, for more than nine years, cherished a strong desire to labour among the Heathen, and her desire appeared to have been accomplished. But He, who ordereth *all things after the counsel of His own will*, saw it best that it should be otherwise; and she died of acclimating fever within twenty-two days after she landed.

Her testimony to the effects produced

by the Gospel in Sierra Leone; her thankfulness for having been permitted to behold the work carried on there; her dying declaration, that she never once repented having come out; and her hope, which she repeatedly expressed, that none would be discouraged by her case from following her example; are deserving of peculiar attention.

The following account of her last hours is from the pen of her bereaved husband. It is extracted from a letter dated Jan. 15, 1845:—

When we took leave of our dear friends at home, and again, when we left our native shores for Africa, we rejoiced exceedingly, because we were on our way to the place where we had so long desired to be, and where we both

hoped to become an extensive blessing to the sons and daughters of Africa. During the first part of our passage, we both suffered very considerably from sea-sickness; but were quite well during the latter part. As we drew near our destination, the blue mountains of Sierra Leone became visible, and continued so for nearly three days. As we viewed them, with feelings of gratitude for all the mercies we had received during our passage, I perceived that my dear wife, at times, seemed to betray some inward emotions of fear; but thinking it to be nothing more than I felt when making the same coast seven years before, I did not say any thing on the subject. She still rejoiced in the prospect of being soon engaged in the great and good work in which we had embarked. We landed at Freetown on the 3d December, and before evening were received into the family circles of the Rev. Messrs. Schon and Rhodes. With Mr. Rhodes we remained until appointed by the Local Committee to occupy the Society's Station at Bathurst, when we again rejoiced in the prospect of soon being settled, and engaged in our proper work. During our stay in Freetown, we had an opportunity of seeing most of our Missionary party, and my dear partner expressed her heartfelt gratitude to God that she had been permitted to join their number, and longed to co-operate with them hand and heart. She had also had an opportunity of seeing many of the Natives, who came from the mountains—especially from Gloucester, the scene of my former labours—to welcome us; to all of whom she expressed her sincere wish, if it were the Lord's will, to do them good, and to *spend and be spent* among them; adding, "Pray for me, that God may bless me and make me a blessing here." The many visits of this kind which we constantly had from this affectionate people, and the joy and thankfulness which they expressed in seeing me again, drew from her a corresponding feeling. She often said that the place and the people far exceeded her expectation.

We left Freetown to spend a few days at Gloucester before going to Bathurst. While there, she expressed her-

self much pleased with the place. She would sometimes say to me, "We have every thing to encourage us to proceed with our work: surely God has greatly owned and blessed the work among this simple-hearted people. I only wish that those kind Christian ladies in England, who feel so much interest in the welfare of their sex in Heathen lands, could see with their own eyes these dear and interesting little children in the School: I am sure they would feel a double interest for the future: all doubts respecting their capability or readiness to receive instruction would be removed. If they be deficient it is because they have lacked opportunity to learn: I am sure they only want more kind Missionary friends to teach them." Again, on seeing the Sunday-school of adults, and the congregation, at Gloucester, she said, "I feel exceedingly attached to this people: there appears to be so much simplicity, mingled with so much sincerity and affection, that I did not expect to find here." She thought this to be much more evident among the villagers than in Freetown, and consequently felt for the villagers a decided preference.

On the 18th December we left Gloucester, and proceeded, by way of Regent, to Bathurst. I supposed that my dear wife was quite well, as she appeared in such excellent spirits; but somewhat excited. On reaching our dwelling at Bathurst, she complained of a pain in her head; adding, that she had felt a similar sensation the day before at Gloucester; but that it had left her before she saw me in the evening, and she had consequently said nothing to me on the subject. I now perceived that she had fever, and kept her very quiet all day. She had a very restless night, and was in high fever; but at 6 o'clock A. M. the fever had subsided, at which hour I had her conveyed to Freetown, in order to be near our medical adviser, who said I had done wisely in taking such prompt measures.

The fever again returned, and I, with a nurse, remained at the Mission-house with her, where she was seen by the two medical men three and sometimes four times a day. She inquired if it were country-fever, and was told, in re-

ply, "Very probably so." She said, "I hope it is."

The fever continued till the 24th; but no unfavourable symptoms were perceptible, and our medical advisers gave the most favourable account of her case. On that day, however, she felt the cold hand of death seizing her mortal frame; gave me directions respecting the future; and then took leave of me.

At first, I felt much surprised at her expressions, and the confidence with which she spoke of her approaching dissolution, for I saw no appearance of death; but, on the contrary, had good hope that the worst was past, and spoke to her accordingly. Her reply was, "Your kind feelings towards me will not allow you to be faithful in this matter." I assured her that I spoke the conviction of my mind, and, I believe, the opinion of our advisers. She said, "I think not; but we shall soon know: we have used the means—yes, all the means in our power—but the will of the Lord must be done. This we have often sought in prayer: such was our constant petition before we came together. Moreover, I constantly besought the Lord to prevent the union, if contrary to His will that I should go forth into the Missionary field with you; but He allowed it. For the last nine years, at the least, I have had the desire to labour among the poor Heathen, though I ever felt my inefficiency for it. The desire has been granted, and my hope, in a measure, realized; though now I am only allowed to behold it with my eyes: in this let us say, *Thy will be done*. I sincerely hope that my case will neither discourage nor prevent others from engaging in the work: it must be carried on, though not by me. I feel for you, because I know you will feel your situation to be very lonely; but even here we must say, *Thy will be done*. Don't be discouraged: go on in your work, and the time of separation will be short. Remember the promise, *I will never leave thee, nor forsake thee*: therefore *cast thy burden upon the Lord, and He shall sustain thee*. You have proved His faithfulness in times past; then trust Him for the future." She afterward said, "Never once think that I repent of the steps I have taken,

or of coming to this place with you: far, very far, from it. My desire is still as strong as ever to *spend and be spent* in bringing the poor Heathen to Jesus, and for this alone we came hither." She often repeated part of the twenty-third Psalm, and once requested me to read the fifty-first Psalm, a great portion of which she repeated after me.

In the morning of the 25th she seemed much better, and even entertained some hope of recovery. When told that it was Christmas-day, she said, "I yesterday did not expect to see it." In the afternoon, however, she said, "My time is now come: I must leave you." And in the evening, after I had prayed with her, she herself offered up a most earnest prayer for us both, and closed with these words—"And now, O Father! I commit unto Thee my dear husband, through Jesus Christ, my only Saviour. Amen." After this, she seemed to be quite in raptures, and at once, in a very strong tone, sang the two first verses of the Hymn—

"Come, let us join our cheerful songs  
With angels round the throne."

She then became much altered, and wandered in her thoughts; but continued to mention her brothers, sisters, and other intimate friends and acquaintances.

At four o'clock the following morning, I perceived a decided change for the worse, and immediately called in the doctor. He promptly came; but could render no assistance. She became quite insensible to all around, her speech had left her, and her eyes were closed, while a serene and peaceful countenance remained. She spoke no more; but knew my voice almost to the last.

Thus died that meek and lowly follower of the Lord Jesus Christ—*strong in faith, giving glory to God*, and possessing a hope full of immortality beyond the grave. She lived constantly very near her God and Saviour. She had long since consecrated herself and her all to His service, and desired to live only for His glory and the good of souls. In health and prosperity she desired no will but His, and in death her chief cry was, *Thy will be done*. The loss of such an amiable and exemplary Christian, such an attached friend, and, above



all, such an affectionate wife, is great indeed; and calls for the exercise, on my part, of no ordinary measure of faith. My rebellious heart still urges me to repine, and ask, Why is this? Why am I thus left in a strange land? Oh for more grace to say, with her, *Thy will be done; He doeth all things well*; and, What I know not now I shall know hereafter. *My times are in His hand*; and, be they long or short, may I be enabled to meet death like my dear partner, who, *being dead, yet speaketh*.

The following notices of Mrs. Smith occur in other communications. The Rev. J. Warburton writes, Dec. 26:

During her short stay with us at Gloucester we had sufficient opportunity to perceive the acquisition which the Mission had gained in our late sister. Her sweetness of temper and affectionate disposition, joined with genuine and fervent piety, endeared her much to us; while her affability to the people seemed to mark her out as one chosen by *the Lord of the harvest* for great usefulness. The interest which she took in visiting the School here, with her expressions of hearty attachment to the work, of her desire to be engaged in it, and of the satisfaction which she felt in the people,

so far as she had become acquainted with them, increased our thankfulness for such a fellow-helper. Previous to her dissolution, she expressed a sentiment which has before been called forth on similar occasions; namely, that she did not regret having come to Africa, and hoped that her death would not deter others from coming.

In a subsequent communication, Mr. Warburton especially notices the kind and prompt medical assistance rendered by Lieut.-Governor Fergusson and Mr. Surgeon Clarke.

We close with a passage by the Rev. T. Peyton, Dec. 26:

She expressed, from the commencement of her illness, a strong hope in her Saviour's merits; and, as death advanced, she became more joyful, and seemed to obtain such a view of the heavenly glory as made her long to be with Christ. It was delightful to follow her, in thought, from the toil and sorrow of earth to the rest and repose of heaven; and from the labours of Missionary enterprise here below, on which she had just entered, to the possession of a Missionary's crown, and of an abode in the heavens which sin and suffering cannot invade.

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### Intelligence.

ATHENS.—Miss F. Mulligan sailed for Marseilles on the 1st October, in the ship Nebraska, hoping to reach the Missionary station at Athens (with which she is to resume her connection) early in November.

The connection of the Rev. Mr. Hazlehurst with the Foreign Committee has been terminated by his resignation. The Committee part with this gentleman with much regret, for his services

in Western Africa have won their sincere regard and confidence: but the certificates of eminent physicians in his case have been such, that the Committee cannot feel justified in sanctioning his return to Western Africa.

MISSION SCHOOLS IN CHINA.—We hope that the letter of Bishop Boone in the preceding pages, will remind the many in our Church who have pledged themselves to annual contributions of

twenty-five dollars each, for ten years, them, save by this notice. It is hoped to this object, that the time for the second instalment on most of these pledges has arrived. As the Bishop omitted to leave any register of these contributors, we have no means of calling upon

that the very flattering prospects for Missionary labours in this department, which have now opened in China, will encourage many others to lend their aid to so noble a plan.

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### **The Foreign Committee: their funds, and prospects.**

To this subject we have occasion again to call the attention of the friends of Foreign Missions. The extreme wants of the Domestic Committee—which we heartily wish may be abundantly supplied—and the necessity which arises for frequent and special appeals in their behalf, will have a tendency to divert the minds of the members of our Church from the Foreign treasury, which claims a share of their regard, and which can only avoid embarrassment by the steady contributions of those who have heretofore encouraged us in our work.

We fear that some editorial friends, in seconding our applications for funds, may do us injury by statements which are founded upon misapprehensions. It might be inferred from some paragraphs, that the Foreign Committee is dying of a lingering disease; their efforts becoming more feeble; and the contributions to their treasury diminishing every year in amount, until speedy dissolution would seem inevitable. The reverse, however, is the case. The Foreign Committee have never been more encouraged to prosecute their labours than at present. Their past action, and the principles avowed in all their official documents, are a sufficient indication of the course which is to be pursued by them; and that the confidence of the Church in them is not impaired, they consider there is the best evidence in the fact, that their receipts, instead of decreasing, are actually, year after year, steadily on the advance.

And while they have this cheering sign at home, they perceive every encouraging token in connection with the stations abroad which they have established. The usefulness of the Mission at Athens has received the strongest testimonial in the official character recently bestowed by the British Government upon our principal Missionary there. The Missionaries in Africa, also, who have laboured in that country since the establishment of the station, far from being disheartened, were never more animated than now. Texas, which is about to be passed over to the Domestic Committee, affords a field white for the harvest, and which, if cultivated by faithful men, who shall receive from the Church not starving but

supporting salaries, will yield a most abundant return: while Constantinople, the only Mission for which the Committee are not responsible—it having been adopted and subsequently enlarged by THE BOARD OF MISSIONS,—has now so able and zealous a body of Missionaries, and so fair a provision for its immediate wants, that it will soon, we trust, by visible fruits, commend itself to the approbation of all the members of the Church, and enlist a general interest in its behalf.

All then that the Foreign Committee ask, is, that so long as the Church shall approve their acts, it will continue to afford them an evidence of the same, in the regular supply of funds from its smaller as well as its larger parishes. They desire to make no special appeal, nor do they ask particularly for any stated collections. The Committee have not, as some suppose, come into any arrangement, which shall, in connection with the Domestic Committee, provide a quarterly collection throughout the Church. This idea has grown out of a resolution passed by the *Domestic* Committee in January last, “That the Bishops be requested to unite in recommending four stated collections in the year for general Missions, the 3d Sunday of January, July, April, and October, the last two for Domestic Missions.” This recommendation, however, was not made by the Bishops\*: and the Foreign Committee could not accede to a plan which would virtually reduce them to the single collection of January: the 3d Sunday in July being for this purpose of no avail to them. With a view, however, of avoiding the evil consequences of such a division of the year, they did, in a subsequent address to the Church, request that collections might be made for the Foreign Committee in March and November, *where no other plan for contributions had been established*. To this request they adhere, at the same time that they desire to leave every congregation to make its own collections and return its contributions as may seem most expedient to all concerned.

We close these remarks by saying, that we shall need, during the remainder of this financial year, \$3000 in each month, to defray the expenditure already authorized; and we *must have* this promptly, or the embarrassment so often apprehended will be realized: the deficiency during the month ending Oct. 15th, having deprived us of the means of making the usual quarterly remittances to cover the drafts of Missionaries on our bankers in London.

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\* Except that some of the Bishops were present as ex-officio members of the Domestic Committee.

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th of September to the 15th October, 1845:

**NEW HAMPSHIRE.**  
*Portsmouth*—St. John's Ch. Ladies' Miss. Soc. . . . . \$25 00

**VERMONT.**  
*Arlington*—Ladies St. James' Ch. for China. . . . . 4 25

**MASSACHUSETTS.**  
*Boston*—St. Paul's Ch. for China. . . \$25 00  
 Do. ed. of Robert Leighton, do. . . 6 00  
 Do. in part support of ten children, Africa. . . . . 75 06  
 Trinity Ch., from a parishioner, to be placed at the disposal of Bishop Bonnycastle for any purposes he may select . . . . . 150 00  
*Lynn*—S. S. St. Stephen's Ch. for Africa. . . . . 1 50  
*Nahant*—S. S., for Africa. . . . . 10 00  
*Salem*—St. Peter's Ch. . . . . 10 00 278 56

**RHODE ISLAND.**  
*Bristol*—St. Michael's Ch. ed. of Thos. Fales and Nancy Bradford, Africa, 5th ann. payment. . . . . 40 00  
*Warren*—S. S. St. Mark's Ch., ed. of George W. Hathaway and Julia Ann Brown, Africa. . . . . 27 61 67 61

**CONNECTICUT.**  
*Fairfield*—Trinity Ch. . . . . 12 00  
*Hartford*—Christ Ch. mon. coll. . . . . 45 37  
 Do. S. S. education China. . . . . 25 00  
 Do. S. S. Teachers' ed. China. . . . . 25 00  
*Litchfield*—St. Michael's Ch., §. . . . . 6 00  
*New Haven*—Trinity parish. . . . . 10 00  
 Do. do. China. . . . . 3 00 126 37

**NEW YORK.**  
*Albany*—St. Peter's Ch. . . . . 70 00  
*Brooklyn*—Emmanuel Ch. . . . . 3 50  
*Butternuts*—Zion Ch. . . . . 10 00  
*Bedford, Westchester Co.*—St. Matthew's Ch. for China. . . . . 25 00  
*Fairfield*—Trinity Ch. . . . . 3 50  
*Fishkill Landing*—St. Anna's Ch., §. . . . . 5 55  
 Do. foreign, special. . . . . 4 00  
*Hempstead*—St. George's Ch. . . . . 8 12  
*New York*—St. Thomas' Ch., two Ladies, "the tithe of a legacy," for Africa. . . . . 20 00  
 St. Bartholomew's, part of monthly contribution . . . . . 2 50  
 St. George's Ch., general, \$430; support of Ellen Milnor, Africa, \$20; do. do. James Milnor, China, \$25; do. do. Archibald McElroy, do. \$25. . . . . 500 00  
 Ch. Du Sant Sauveur. . . . . 3 18  
 St. Peter's Ch. . . . . 10 27  
 Mrs. Banyer and Miss Jay, sup. of 4 pupils in China . . . . . 100 00  
 "A Friend to Missions". . . . . 500 00  
*Norway*—Grace Ch. . . . . 3 50  
*Peekskill*—St. Peter's Ch. . . . . 6 00 1275 13

**WESTERN NEW YORK.**  
*Batavia*—St. James' Ch. for Africa. . . 10 69  
*Buffalo*—Trinity Ch. do. . . . . 25 00  
 St. Paul's Ch. . . . . 16 00  
*Geneva*—Trinity Ch., general. . . . . 10 00  
 Do. for Africa. . . . . 42 23  
*Hammondsport*—St. James' Ch. . . . . 5 00  
*Le Roy*—S. S. St. Mark's Ch., Africa . . 4 74

*Lockport*—S. S. Grace Ch., do. . . . . 2 00  
 A communicant of do. for do. . . . . 20 00  
 Do. do. do. do. . . . . 3 00  
 Do. do. do. for China. . . . . 2 00  
 Christ Ch. . . . . 2 50  
*Oxford*—St. Paul's Ch. . . . . 9 00  
*Rochester*—St. Luke's Ch., for Africa, 40 21  
*Syracuse*—St. Paul's Ch. do. . . . . 7 50  
*Utica*—Grace Ch. . . . . 1 00  
*Waterville*—Grace Ch. . . . . 2 00 202 86

**PENNSYLVANIA.**  
*Chester*—Juvenile Asso. St. Paul's Ch. for China. . . . . 4 06  
*Holmesburgh*—Miss. Soc. Emmanuel Ch. for Africa. . . . . 15 78  
*Philadelphia*—Horace Binney, for Constantinople. . . . . 25 00  
*Westchester*—Holy Trinity Ch. for China. . . . . 10 00  
 Do. for Africa. . . . . 30 00 84 84

**MARYLAND.**  
*Anne Arundel Co.*—Port Tobasco par. §. . . . . 13 78  
*Chester town*—Chester par., support of Clement F. Jones, Africa. . . . . 24 37  
 Do. do. for Constantinople. . . . . 13 78  
*Calvert Co.*—St. Paul's Ch. Africa. . . . . 24 50  
*Mt. Savage*—Christ Ch. §. . . . . 4 00  
*Prince Geo. Co.*—St. Matthew's and St. Mark's, §. . . . . 6 00  
*Sewern pa.*—St. Stephen's, §. . . . . 3 50  
*Washington, D. C.*—Legacy of late Miss Brown, §. . . . . 249 33 361 31

**VIRGINIA.**  
*Petersburg*—Bristol pa., St. Paul's. . . . . 5 00

**NORTH CAROLINA.**  
*Leaksville*—Mrs. I. M. Nelson. . . . . 1 50  
 Jno. R. Lee, Esq. . . . . 5 00 6 50

**SOUTH CAROLINA.**  
*Charleston*—Mo. Miss. Lec. Sept. . . . . 4 71

**GEORGIA.**  
*Columbus*—S. S. Trinity Ch. education China. . . . . 25 00  
*Munroe Co.*—Montpelier Institute Sewing Society. . . . . 20 00 45 00

**LOUISIANA.**  
*Bayou Goula*—St. Mary's Ch. §. . . . . 8 00

**OHIO.**  
*Springfield*—Christ Ch. . . . . 18 28  
 Do. for China. . . . . 1 30  
 Do. for Africa. . . . . 1 30 20 88

**MISSOURI.**  
*St. Louis*—R. P. Williams, §. . . . . 2 50

**MISCELLANEOUS.**  
 For Prot. Epia. For. Miss. Soc. . . . . 2 00

TOTAL . . . . . \$2510 42

(Total since June 15th, 1845, \$6,768 93.)

NOTE.—Miss Mulligan desires to acknowledge the receipt of sixty-six dollars from Ladies of New-Haven, Conn., towards the support of a beneficiary at Athens.

There have also been received at the Mission Rooms, two boxes ready made clothing, for the African Mission schools at Cape Palmas; one from "Ladies Sewing Circle" of Christ Ch., Duaneburg, N. Y., and one from Ladies of "African Missionary Society," Charleston, S. C.

# The Spirit of Missions ;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

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PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. X.]

DECEMBER, 1845.

[No. 12.

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## Diocesan Annals.

### Church in Rhode Island.

(Concluded from page 332.)

The following list will show some of the fruits of the Convocation :

In 1832, the Convocation selected Bridgewater, Mass., as their first station. This was an old parish in a depressed and languishing condition. Since then, the church has been re-built at a cost of \$4000, and the parish become self-supporting.

In 1833, St. James's Church, Woonsocket, R. I., was made a station. Since then a church has been built, costing \$4000, and the parish become self-supporting.

In 1834, Zion Church, Newport, R. I., was organized, and became a Missionary station. A church has been erected, costing \$17,000. The minister is supported by the people.

In 1834, St. Luke's Church, East Greenwich, was selected as a Missionary station. A church has been built for \$4000. The parish has passed through various vicissitudes, having been at one time almost if not quite self-supporting, but now is aided largely by the Convocation.

In 1834, St. Paul's Church, Portsmouth, was made a Missionary station. A church has been built for \$3000, and the parish in reality has become self-supporting.

Between 1834 and 1837, Christ Church, Lonsdale, was organized under the auspices of the Convocation. A church was soon built, costing \$6000, and the minister is supported by the parish.

And, also, Christ Church, Westerly. This parish was organized under unusual circumstances of Divine blessing, in the midst of a community almost wholly "Seventh-Day Baptists." The parish is now self-supporting, having a beautiful church that cost \$6000, and a commodious parsonage, erected at the cost of \$2000.

In 1837, St. Matthew's Church, Jamestown, was selected as a station. Since then a church has been purchased from the Baptists. This parish continues to need the sustaining care of the Convocation.

In the same year, the Church of the Ascension, Fall River, Mass., became a station. A church has been purchased, and the minister is supported by the parish.

In 1838, the Church of the Ascension, Wakefield, R. I., was selected for a Missionary station. A church has been built for \$3000, and the parish is fast becoming self-supporting.

In 1839, St. Stephen's Church, Providence, was organized, and received the aid of the Convocation. A church has been built for \$12,000, and the parish become self supporting.

In 1843, the Church of the Advent, Cumberland, was organized by the Missionary of the Convocation. No house of worship has as yet been erected. The minister is in part supported by the people.

These are not all the additions made to the Diocese by the means of the Convocation; nor have other instrumentalities been wanting.

In 1834, Emmanuel Church, Manville, was organized. By the munificent liberality of the Hon. Samuel F. Man, this parish has a church edifice, costing \$8000, and is also self-supporting.

There are other instances of individual effort, independent of the Convocation, which, at a future day, when fully matured, can be named as matters of history.

There have been failures, but they are as nothing compared to the rich success vouchsafed by the Divine blessing. From only three places has the Convocation retired, after making an attempt to establish the Church, and from these but for a time.

It may not be amiss to conclude our notice of the Convocation, with a brief description of its present mode of procedure under the direction of the Convention. Nearly all the Clergy in the Diocese belong to the Board of Missions. The ladies, whose co-operation they are no more unwilling to acknowledge than the inspired historian to write the 14th verse of the 1st chapter of the "Acts of the Apostles," supply the treasury with means beyond the pledges of their rectors. They meet at least once in two months. The Convocation opens with the Morning Prayer and the administration of the Holy Communion. The daily Morning and Evening Prayer are used each day of the session, and the Bishop dismisses every assembly with the Benediction. The Missionary business is transacted during the intervals which occur, between the three daily religious services. After two days of communion with each other and their Bishop, they return strengthened, animated and encouraged to their several parishes, longing for the next occasion that will bring their Spiritual Father and his children together.

In A. D. 1790, the Church in Rhode Island was placed, by the vote of its Convention, under the Episcopal supervision of the Rt. Rev. Samuel Seabury, D. D., Bishop of Connecticut, and so continued till his death in 1796. From 1811 to 1843, as one member of the confederated Diocese, it was under the charge of the Rt. Rev. Alexander Viets Griswold, D. D., Bishop of the Eastern Diocese, and who, after the death of the Rt. Rev. William White, D. D., in 1836, was presiding Bishop of the Church in the United States until his decease in February, 1843. It is now under the jurisdiction of a Bishop of its own, the Rt. Rev. J. P. K. Henshaw, D. D., who was elected at a special Diocesan Convention, held April 6th, 1843, and consecrated at Providence, August 11th, in the same year.

The present condition of the Diocese may be briefly stated thus :

Number of Parishes, . . . . .	21
“ Clergy, . . . . .	24
“ Communicants, . . . . .	2,116

Amount of contributions to the General and Diocesan Boards of Missions and other objects of Christian benevolence, during the three years preceding the last General Convention, \$21,000.

### MISSIONS (GENERALLY) IN THE WEST.

Pursuing the plan heretofore adopted at the close of each volume, we give a few extracts from the Journals of Convention of the various dioceses, in order to present to the reader, some of the prominent objects of Church extension, as well as of Missionary interest. We have in the preceding numbers published as they came in, those portions of the reports of the Missionaries, calculated, in our opinion, to stir up the minds of the faithful to the increasing wants of the *Home* field. Unhappily, of late, the subject has been too frequently, of hardship, suffering, want, penury, and debt, in consequence of the non-fulfilment of the engagements of this Committee, to which the Church has pledged herself. We would wish that in closing the volume with this subject, frequently, but not more frequently than was urgently needed, brought to the attention of our readers, we might be enabled to close the subject also. With prosperity, almost unexampled in the history of our country, on every hand, it cannot be that the cry so often heard of late, of starving Missionaries, and a Bankrupt Treasury, will have to be continued. A new year is approaching, and we hope that brighter prospects are in store for us.

**NOTE.**

The Convention was held in St. Stephen's Church, Portland, July 9th and 10th.

Bishop HENSHAW says in his address,

“ My annual visitations to the Churches in this Diocese, furnish no

great amount or variety of materials for an interesting conventional address ; but we must not despise the day of small things ; and thankfulness for few mercies is one of the best preparations for the reception of more. I proceed, therefore, in the discharge of my canonical duty, to present an account of my official acts within the limits of this Diocese during the past conventional year."

Under the head of parochial reports, we find the following from the Missionary stations of the diocese :

*Augusta.*—REV. ALEX' R BURGESS.

"Through the mercy of God the Rector has been able in good health to perform the usual services during the past year.

"The next day after the last annual convention, he was solemnly instituted by the Right Rev. Bishop. He has cause for gratitude that God has permitted so close a relation, and that he has been supported with the respect and love of his people. The temporal prospects of the Church are good. It is hoped that with the increase of business the population will swell and pious hands be added to those which support our Church. The prejudice against her is daily less. Though the number confirmed be small, fruits of the Spirit have appeared in those who have long been communicants. The congregation has gradually increased, and is attentive to hear the word of the Lord."

*Bangor.*—REV. JOHN WEST.

"In addition to the regular services in Bangor, the Rector has been induced to extend his labors to Old Town, the great seat of the manufacture of lumber, at the distance of twelve miles from the city. He was most earnestly solicited by a few zealous Episcopalians, whom Providence has located there, to commence a Sunday evening service. A commodious and tasteful school-house has been generously fitted up for the services, and great exertions made to contribute to all the decencies of public worship. With no other view, at first, than to furnish the comforts of our loved Church to a few devoted adherents, the circumstances attending the effort have induced far wider and more

permanent plans. The conviction is felt that it is a field ripe for the harvest, and the Missionary intends, God aiding, to persevere in the effort through the difficulties and hardships that must attend it, believing that a Church of no small importance is now there in embryo."

*Brunswick.*—REV. THOS. F. FALES.

"The Rector of this Church would respectfully report, that he has officiated in nearly the same services as were reported last year. The attendance upon these services has been very encouraging, and there has been gratifying evidence that they have been crowned with the Divine blessing. The number of communicants mentioned in the last report was six, ten have since been added, making the whole number sixteen. There have been two adult baptisms. The burial service has been performed three times. As the Bishop has not yet made his annual visitation, the rite of confirmation has not been administered, but it is expected that eight or nine will be confirmed immediately after the adjournment of the Convention. At that time also, it is expected that our new Church will be consecrated. It is now nearly complete, and we feel deeply grateful to God that we are so soon to have the privilege of worshipping in a house solemnly set apart for his service. While cheap, it is a very impressive and appropriate building, and most earnestly is it hoped that those who have so kindly contributed towards its erection, will have cause to see that they have done a good work in thus aiding to establish our beloved Church in this important station."

*New Hampshire.*

The Convention was held in Trinity Church, Claremont, June 25-26.

In his address the Bishop says :

"I take pleasure in stating, that I find in our parishes generally flourishing Sunday Schools, which seem to be fostered by a pervading conviction of their exceeding importance as a means for forming the character of the young to piety and virtue. I trust my brethren will continue and increase their en-



deavors to render this department of pastoral care as efficient as possible; and I take occasion to express a wish, that at my next visitation of the Churches, I may have an opportunity to meet the respective schools.

"In connection with this subject, I feel constrained at least to glance at another. I refer to the formation of parish libraries, which I most earnestly and affectionately recommend to the immediate attention of all pastors and vestries and people. Its importance as an instrument of general cultivation to the mind, and especially of edification in the knowledge and obedience of Christ, including prominently the distinguishing principles and usages of the Church, can hardly be over-rated. I have reason for saying, that among our people generally, there is a great and lamentable want of Church books—books that explain, and illustrate, and defend the doctrines, discipline and worship of the Church. There is no better way of supplying this want than by the formation of parish libraries, to the use of which our children may naturally rise from the more juvenile library of the Sunday School. Begin in a small way; collect a little money, and purchase a few choice books. After being once fairly begun, your library will increase to your great surprise."

#### Massachusetts.

The Convention was held in Trinity Church, Boston, June 11-13, 1845.

The Bishop in his address thus adverts to the "Board of Commissioners for Church Extension":

"Since their appointment by the last Convention, they have held several meetings, and taken action in various matters presented for their consideration. One advantage resulting from the creation of this Board has been clearly seen during the past year, in the confidence with which the community have assisted objects commended by the Commissioners to their bounty. Devoutly let us implore, however, the Holy Spirit of Grace, that he will put it into the hearts of the members of our Church, to enlarge, by spontaneous

contributions, the means of usefulness of their Trustees. The great want in the Diocese is the want of Churches; without which there can be no growth of our communion in any of those places in which her services are held. Deeply is it to be lamented, that there seems to be so little appreciation of the vast importance of this subject. In a Board, moreover, composed like this, both of clergymen and of judicious laymen, and appointed by the Convention, there is surely every reason that confidence should be reposed by the Church at large. Could frequent donations flow into the Treasury, what blessings untold would be the result! how many souls would be brought within the reach of those sound doctrines which our Church dispenses! how extensively would our borders be enlarged, and our influence be strengthened."

The Bishop also notices with pleasure "the noble beginning" made by the vestry of St. Anne's Church, Lowell, of a Rector's library. "In no other way could they have rendered a more effectual service to the congregation of whom they are the trustees. It is well known to you, that, on every occasion on which the venerable Society for the Propagation of the Gospel planted a permanent parish in this country, a portion of their outlay was expended upon the purchase of a library for the Missionary's use; and in many places, notwithstanding the confusion produced by the Revolutionary War, numerous volumes still remain as the monument of their wise liberality. The sum already subscribed to the above object by the parishioners of St. Anne's is upwards of a thousand dollars. May the deed they have performed be rendered back to them tenfold, in the divine presence and blessing."

#### Georgia.

Convention was held in St. Stephen's Church, Milledgeville, May 8-10.

The Bishop recommends to the notice of the Convention the canon passed at the last General Convention on the subject of Deacons. He remarks,

"Our supply of educated Clergy is

barely sufficient to supply the wants of the cities and villages of the various Dioceses, and the whole rural population is almost every where alienated from the Church. In many of the large Dioceses of the South and West the name of the Episcopal Church is scarcely known beyond the precincts of the cities and towns, and it is not even recognised as preaching the glad tidings of great joy to the nations. It is either unheard of, or so confounded with the Roman Church, as in the minds of the people to be considered idolatrous. To reach and obviate such a condition of things calls for an itinerancy, such as is contemplated by this Canon, strong-minded men of the soil, zealous for Christ and his Church, and acquainted with the manners, habits, modes of thought and feelings of the people. Many and many a fair prospect for the Church has been blighted by the want of adaptedness of scholastic men to the positions into which they have been thrown among people, whose prejudices were jarred and whose feelings were wounded by them at every turn without any or the slightest intention on their part. For the most important purposes of the Church and the Gospel, such Deacons as those provided for in this canon, will, in many a field of labour, be altogether competent and serviceable."

We cannot forbear to notice the following remarks on another subject:

"The most important act consummated at the last Convention, was the nomination, election and consecration of Foreign Missionary Bishops. This measure, long desired by the Church, but wisely and cautiously deferred until it could be examined and discussed, presents our Missions abroad, as they should be presented, as the Missions of the Episcopal Church. Whether we deem it Apostolic or expedient, or both, that there should be Bishops in any case, there is no point of our Church operations at which their supervision is more needed than in our Missionary fields. What Duff said years ago to the Missionary Society of the Scottish Church has been too much neglected in our Missionary operations: 'That instead

of sending our young inexperienced men upon this most arduous duty, it is the Pauls and Apollos' of the Church who should take up the Missionary staff and go forth as the heralds of salvation.' If this is impracticable for the want of I know not what, the next best step is that which has been adopted, to place at the head of such Missions the most experienced men that could be procured, and give them the opportunity of training for the Church such as may understand the Missionary work, and carry it on in the power and with the success of the Holy Ghost."

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#### Florida.

Convention was held in St. John's Church, Tallahassee, January 11th. The proceedings show no particular matters to interest the general reader, but we notice that there are two vacancies, if not more, in this diocese, to which we would call the attention of our brethren, especially those to whom a residence at the South is desirable. Any information may be had by addressing the Provisional Bishop of this diocese.

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#### Alabama.

Convention was held in St. Paul's Church, Montgomery, May 1-3.

The Bishop in his address uses the following language:

"I am pained to state that we have but one candidate for orders in the Diocese—William A. Stickney; though there are several young men whose thoughts are directed to the Ministry, and who, I trust, will in due time be commissioned to proclaim the glad tidings of salvation. In the present exigency of the Diocese, in which there is so much work to be done, and so few to labor in that work, I would ask of the Clergy that in their respective fields of labor they would diligently inquire if there be no suitable young men, who might be consistently induced to devote themselves to the Ministry of the Word. Oftentimes those that would be the most

useful in the Ministry are timid and retiring, and need a word of encouragement to draw them out, and to cause them to take their proper position in the Church of Christ. But for the want of a kind word of encouragement there has been lost to the Ministry many a gifted youth, who might have shone as a bright luminary therein, and have been the instrument of bringing many to the knowledge of the truth. At this time, I am fully persuaded, there is in the Diocese a number of young men, who only need to be sought out and encouraged, in order to be induced to devote themselves to the work of the Ministry. In urging upon the brethren this duty, I feel conscious that I am sustained by the example of the Apostles themselves, who, when on a certain occasion there was a want of more ministerial labor, addressed themselves to the Church, and said,—‘wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.’

“As another means of increasing our ministerial supply, I would recommend to the friends and members of the Church, who are heads of families, that in all cases in which they would wish to establish private and select schools, they would employ young men who are candidates for orders. In this way competent teachers of irreproachable characters might readily be obtained; and young men, after having resided one or two years in the South, and having formed acquaintances and friendships, would very naturally and willingly be induced to settle permanently in the Diocese, when clothed with the ministerial commission.

“But especially and solemnly would I address myself to Christian parents, and in the name of the Church of God would call their serious and prayerful attention to the great necessity of an increase of Ministers. It will mainly depend under God upon parental influence, and instruction and prayers, whether or not the Church is to be furnished with an adequate supply of laborers. We may rest assured, that if parents were half as anxious that their sons should be

useful in the service of God and His Church, as that they should be rich, and honorable, and influential in the world, there would be no lack of Ministers of the Sanctuary. When multitudes are rushing, even to overflowing, into all other departments of life, whilst none are found willing to minister at the altars of the Lord, it is a melancholy sign of prevailing worldliness, and a fearful proof that the claims of the Church, as a Divine Institution, are not duly appreciated. Should the present state of things continue, what is to become of the Church? Let then Christian parents, in view of the pressing wants of the Church, be aroused to a sense of their solemn obligations and responsibilities: let them act as becomes those who recognize the claims of the Gospel, and who look upon the institution of the Ministry in the Church as one of the means of perpetuating and diffusing the benefits of that Gospel; and in due time many faithful men will be found ministering at our altars, who might ascribe their choice of the ministry like holy men of old, to the advice of a pious father or the prayers of a devoted mother.”

#### Tennessee.

Convention was held in Trinity Church, Clarksville, May 7-10.

From the parochial report of the Rev. SAMUEL G. LITTON, Emmanuel Church, La Grange, we make the following extract:

“Service is regularly held for the colored people, and the undersigned has every ground for thankfulness, that his humble labors in behalf of this portion of his parish have been, in a good degree, successful. On each occasion the church is filled, while the beautiful simplicity of our prayers appears to be peculiarly suited to their capacities, enabling them to pray not only with the spirit, but with the understanding also. A marked attention, and a decided interest, characterize these humble worshippers, encouraging continued efforts on the part of the laborer.”

**Xiltrois.**

Convention was held in St. Paul's Church, Springfield, June 16-17.

On the subject nearest to his heart, (Jubilee College,) the good old Bishop gives the following graphic picture of a Western scene :

"It is hoped that our success thus far may not, for want of wise consideration, operate to our detriment: and that it *may* not, I entreat that the following picture, and close resemblance, be carefully studied.

"It is well known, that, in new countries, the immigrants are obliged to work without machinery, in raising very heavy buildings. In such cases, the foundation is laid broad and strong; the timbers, massive and heavy, are cut down and drawn to the spot; these are framed and pinned together, till the half becomes a '*broad-side*.' The hands then are called, stout and strong, to stand on the spot, and in their place, shoulder to shoulder, each at his post of duty. When all is ready, the solemn thrilling murmur is heard through the ranks, '*Every man is expected to do his duty*.' 'Tis then the loud word of command is given, '*Lift, men, lift!—Lift, men, lift!*' The heart's blood of the beholder, if he be a *man*, thrills with mingled emotions of *hope* and *fear*, till he sees the whole fabric, as if by the arms of Sampson, brought by one united effort, *breast high*. Here the whole is at a momentary stand; every shoulder is placed under, and every nerve is strained, and the strong cry is heard from every mouth, louder and more shrill than tongue can tell, or words express, '*More help!—more help, or we perish!*'

"Were you the spectators of such a crisis, what would you think of that man who should refuse to lend his aid, and remaining unmoved, coolly say, '*These men have had help enough already*'? Would not such an one appear devoid of common sympathy? Would not the tenor of his words prove to you that he himself has never enjoyed the pleasure of helping others; and that, in an affair of so much moment, he had no right to raise his voice; that shame for his own want of charity

should keep him silent, in order that the law of Christ to 'bear one another's burdens' should pass unobstructed on, till more help *were* obtained, and the life of many preserved?

"Precisely so it is with Jubilee College: with cold hearts, an unbelieving world have been present and *looked on* at this far-famed raising of Jubilee College. They have strained their eyes, and been struck with surprise at what God was allowing and helping his servants to do; they *have looked on*, and that's all: and now that something is done, it is evident that something more must be done to perfect what is already done—when all are striving with '*faith and lively hope*,'—just at this crisis, for fear that *they* also will be called on to help, they coolly turn away, and utter words that would make an angel weep: '*Enough has been done already—Jubilee has had enough!*'—'Bishop Chase has succeeded, and deserves much credit, but he has received enough:—'To your tents, O Israel!'—'The work is accomplished.' Surely, these are the words of an enemy, and not a friend; they were not from heaven, but from beneath: they would have you avert your eyes from the work of God, and give no help to the strivings of his servants to promote his glory. But *we* will not be dismayed—we will lean on an Almighty arm; and, while we do so, appeal to the benevolence and honor of our benefactors, both in England and America, for a liberal expression of their bounty to aid in '*raising and finishing the great building of Jubilee College.*'"

**Michtigan.**

Convention was held in St. Paul's Church, Detroit, June 4-5.

From the Bishop's address we copy an account of his visit to some Indians within his jurisdiction.

"On Wednesday, the 30th, I preached at Griswold, the Indian Missionary Station. I also held several councils with the Indians, and visited every family. I baptized four adults, and confirmed eight. The health of the Missionary has not been good during the past year. It was delightful to hear the

Indians use our Morning and Evening Service in their own language. Through the goodness of Mr. George Johnston, of Grand Traverse Bay, I have been enabled to have it faithfully translated, and have authorized its use. I hope by the blessing of God, and the labors of the Missionary, that many more of

these children of the forest will be gathered into the Church of Christ. The conduct of those who have connected themselves with the Mission, has been such as to justify the most sanguine expectation of their complete recovery from their wandering life and abandoned habits."

### Negroes.

The report of the Missionary at Port Gibson, whose time is chiefly occupied with the colored population, is interesting to the friends of that class everywhere; we give below some of his remarks:

"In regard to the congregation of blacks, I hope to be able during the ensuing year (provided I am sustained by the Missionary Society), to procure the erection of a church. Some planters in the vicinity, who are in easy circumstances, have expressed a desire to have preaching to their servants, and I trust as soon as I can find time to visit them, which I shall do soon, I shall be able to induce some of them to join with our friend and patron, Dr. M'Gruder, in the erection of a church. If I can succeed in effecting this object, I think the mission may be made very useful indeed. There is a very intelligent colored man in my parish, who reads service very well. He has formerly been a preacher among the Baptists, and I intend to recommend him for Deacon's orders as soon as we are favored with a Bishop. He assists me in holding service and preaching in my absence, and makes himself very useful among his people. In many parts of the service the people respond almost as well as the whites. I pursue a little different course, however, from what I do in a white congregation. At first I took several opportunities in explaining to them the nature and meaning of the service, and very particularly those parts in which I wished them to join; taking

care to repeat those portions and have them repeat after me—only with this difference, that in the Psalms, Venite, Te Deum, &c., I repeat every verse, and not every other verse as among the whites. They now very seldom make mistakes, and when they do, seem to apprehend it almost as readily as white people. There seems to be a general impression among them that there is something superior in our manner of worship to that to which they have formerly been accustomed, viz:—the *extempore* mode. They very frequently say, to use their own familiar verbiage, —' *I nebber seen a man splain things clear as you do, massa.*' My manner of preaching to them has generally been in the form of familiar, expository lectures, as this is better understood by them than any other. A regular-built sermon would be but little better to them than 'water spilt upon the ground.' After service and sermon I have occasionally occupied 20 or 30 minutes in catechetical instruction. This makes the services rather lengthy, but then it is cheerfully acquiesced in by the majority, since it is not practicable to get out an audience oftener than once a day. The more pious portion of the blacks, and especially those that can read, appear to increase greatly in their attachment for our service. They think it adapted especially to them, and something in which they have a direct interest, inasmuch as it affords them something to do—and deeply impresses them with the idea that they are not *listeners* merely, but worshippers also."

### Miscellaneous.

We have been favored by a Rev. Brother in Connecticut with the conclusion of a discourse on 2 Cor. viii. 7—“Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also;” extracts from which we take the liberty of publishing:

“I must hasten from these general principles to a brief application of some practical rules on this important subject. One such rule is contained in the very language of the text: ‘See that ye *abound* in this grace.’ The real practical meaning of this apostolic exhortation may be seen in a plain precept from Ecclesiastes, which is, or ought to be, familiar to every Christian, ‘Give a portion to seven and also to eight;’ that is, says the faithful Bishop Hall, ‘Be not narrow and confined in thine alms, but bestow them liberally on all that have need.’ Or, to take the same sentiment in the more quaint comment of zealous Matthew Henry: ‘Give to *many*; if thou meet with seven objects of charity, give to them all; and then, if thou meet with an eighth, give to that; and if with eight more, give to them all too; and give *much*, if thou hast much to give; not a pittance, but a portion; not a bit or two, but a mess.’ After all, however, brethren, the simple language of St. Paul in the Epistle to the Galatians sufficiently shows what he meant by abounding in the grace of Christian benevolence, ‘As we have therefore opportunity,’ he says, ‘let us do good unto all men, especially unto them that are of the household of faith.’ And I turn to another important direction or rule, which the Apostle lays down in immediate connection with the text, in the ninth chapter of this second

Epistle to the Corinthians, ‘Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.’ From this language now it appears, that, although according to Scripture, the *measure* of our benevolence, as to the *frequency* of our contributions, is to be limited only by our *opportunities* to do good, yet the *amount* of our contributions is to be regulated not only by our actual ability, but also by the disposition and purpose of our hearts; inasmuch that whatever any one cannot give cheerfully—willingly and gladly—for the promotion of any worthy object, after its claims have been fully and fairly set before him, *all that* he had better, by all means, keep to himself. For no offering, given grudgingly, or of necessity, through the influence of sinful pride, which often makes very selfish persons ashamed to refuse to do as others do around them, or from other equally improper motives, which lead many to put on at times an appearance of great benevolence, no such offering, however large, is acceptable to God. *He loveth a cheerful giver, and no other.*

“This, brethren, is a Scriptural principle, which, it is to be feared, is often overlooked, even in such a way as to leave some, who think they are doing God service, liable to dangerous practical error and self-deception. And, therefore, I wish to impress it upon your minds distinctly, in a very plain way. I have often thought, that if I were a poor Missionary, in some small feeble parish in our Western States, waiting for my quarterly stipend till the end of the sixth month instead of the third, and then, when at last it should come, could realize how reluctantly many rich persons—I can hardly say Christians—in well-established, independent, and prosperous parishes, had

parted with some trifle, giving of their abundance at the rate of a dollar or two in a year, to make it up, I should receive it even more reluctantly than it was bestowed. I do not know, indeed, how I might really feel in such a case, especially if I and mine were under pressing necessity, from which I could see no prospect of relief by any other means. But I am sure, brethren—may I not safely say?—I feel sure, that if you would seriously reflect, but for a few moments, as often as once in a quarter, how many poor Ministers in such a situation must often feel—nay, faint and almost fail—in their trying labors, while, with all the energy of their hearts, they spend their strength and spirit in ill-requited toil for their Church and their country, you would not, you could not, be content that they should thus suffer in their minds, and be hindered in their Master's service, through neglect or deficiency on your part, in the great essential Christian grace of ardent, active benevolence. And therefore I say to you, in the language of St. Paul to the Corinthians, "Seeing that ye abound in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." I am sure I need not say much more to open your hands, and to touch, at least, if not to open, your hearts."

"P. S.—It seems proper to state, that the result of the above appeal, backed by another on the next day, from a Western clergyman, was a contribution, which, if followed up by others of the same sort, would give for Domestic Missions from this parish in the ensuing year, more than the amount asked in the circular. And in that contribution, there was not the least appearance of '*spasmodic effort*.' That, however, dear brother, is a moral disorder, of which I have never seen a decided case. Of course I could not recognize any slight symptoms. But I have long suspected, that the *spasmodic effort*, of which so much dread has been expressed for several years past, is in a great measure an imaginary evil, against which Churchmen have been, to say the least, sufficiently warned. For my part, I must confess, I should

like to see, if it were only for such a movement in benevolent effort, to which so strong a terror might with some reason be applied. In my humble opinion, Christianity of this age and country need much more to be guarded against, and aroused from, its habitual—I had almost said '*systematic*,'—stupor, which closes the eyes, and mutes the ears, and chills the hearts of multitudes, who have, at least with respect to the grace of active benevolence, but a name to live. And I see not how the deadly incubus can be thrown off without a few turns of *spasmodic effort*, accompanied indeed at each stage of improvement, by an advance in that change of habit which is essential to a perfect cure. After all, therefore, it may well be doubted, whether the chimeras, called in modern ecclesiastical technology, *spasmodic effort*, could, if perfectly realized, by frequent experience, be truly reckoned a usual disorder. For one can hardly attempt to conceive of the thing thus designated, without being reminded of the following language of St. Paul in the ninth chapter of the second epistle to the Corinthians: 'Moreover, brethren, we do you to wit of the grace of God bestowed on the Churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, (I bear record,) yea, and beyond their power, they were willing of themselves; Praying us with much entreaty that we would receive the gift.' That earnest special effort of the poor Macedonian Christians, thus commended by an inspired Apostle, is the only instance of benevolence with which I have ever been able to associate the idea of *convulsion*, although the benevolent operations of modern Christians do frequently present cases of *cramp*, which is also included indeed in the term *spasmodic*, but does not at all involve the idea of *effort*. Would it not be well, therefore, to drop a phrase which is of doubtful significance, if not actually a *misnomer*, and describe the alarming disease of our '*missionary heart*' by some language more strictly applicable?"

Connecticut, Oct. 8th, 1845.

### Intelligence.

We notice in the "Calendar" of 8th ultimo, the death of the Rev. W. Bostwick, and his wife, of Joliet, Illinois, lately a Missionary of this Society. Our limits forbid us to copy the whole of the article, which appears to have been communicated by some well known friend of the deceased. We have merely space to notice that Mrs. Bostwick's death occurred on Sunday, the 28th day of September. Mr. Bostwick having been taken ill a week previous to her death, his helpless and almost hopeless condition gave a touching interest to the exercises on the day of her funeral, Sept. 30th.

"A friend, providentially present, accompanied the three motherless children, without a father, to the humble Methodist Chapel in the place (there being no Church) where were assembled many mourners. A sermon was preached by the Rev. Mr. Kellogg, of Chicago, from the words, 'Precious in the sight of the Lord is the death of his Saints.' At the conclusion, her remains were conveyed to the small distant grave-yard, and consigned to their last resting-place.

"In one short week, her husband followed her, Oct. 6th, and on Wednesday, the 8th, were again assembled a still more numerous audience in the same humble edifice, to perform for him the last rites. The Rev. Mr. Kellogg, who at the East had been his class-mate, officiated at the funeral of the companion of his youth. Those who were present must have realized the truth of his text, 'It is better to go to the house of mourning than to the house of feasting.' Powerfully did the sight of the three now orphan children appeal to the feelings of all present, and deep was the impres-

sion made by the account of the last hours of the departed."

May He who has said, "Leave thy fatherless children, I will preserve them alive," raise up some benevolent friends to give to the orphans of the Missionary that fostering care of which death has so early deprived them.

#### CHANGES.

*Mississippi.*—The Rev. S. G. LITTON resigns the charge of St. Andrew's Church, Marshall Co., on account of ill health.

*Louisiana.*—The Rev. A. H. LAMON resigns as Missionary at West Baton Rouge, his station having become self-supporting.

*Tennessee.*—The Bishop has appointed the Rev. J. W. ROGERS to Randolph, from Oct. 1, 1845.

*Ohio.*—Boardman and Canfield is resigned by the Rev. J. T. EATON, and is no longer a station; the Bishop appoints the Rev. HUMPHREY HOLLIS to Lower Sandusky, from Oct. 1, 1845, and discontinues Springfield as a Missionary station from the same date. The Rev. T. B. FAIRCHILD resigns Wooster at the same date.

*Indiana.*—The Rev. J. H. DRUMMOND is no longer a Missionary, his station having become self-supporting. The Bishop appoints the Rev. N. A. OKESON to Evansville, and Rev. C. H. PAGE to Jeffersonville, from Oct. 1, 1845.

*Wisconsin.*—The Bishop appoints the Rev. G. K. MILLER to Prairieville, from Oct. 1, 1845.



*Appropriations to Dioceses and Stations in the Domestic Field, for the year commencing October 1st, 1845.*

**NEW HAMPSHIRE**—\$350. Concord, \$250; Manchester, \$100. [This appropriation, as published last month, was incorrect.]

**INDIANA**—\$3000. Evansville, \$200; Fort Wayne, \$250; Indianapolis, \$350; Jeffersonville, \$50; Leavenworth, \$250; Logansport, \$250; Madison, \$250; Michigan City, \$250; New Albany, \$250; Richmond, \$250; Terre Haute, \$250; Vincennes, \$250; Warrenton, \$250.

**WISCONSIN**—\$1900. Delavan, \$250; Green Bay, \$200; Janesville, \$250; Milwaukee, \$100; Mineral Point, \$200; Nashotah, 2 Missionaries, \$375; Pine Lake, \$225; Prairieville, \$150; Southport, \$150.

**IOWA**—\$1000. Burlington, \$300; Davenport, \$400; Dubuque, \$300.

**FUNDS.**—Enough has been said to the friends of Domestic Missions to apprise them of the deficiency in the treasury, and of the Committee's inability to meet the claims upon it. Of the amount due to Missionaries on the 1st October last, for the preceding six months, several thousand dollars remain unpaid at this date, (Nov. 15,) in addition to which the treasury is overdrawn \$1200.

### Acknowledgments.

#### TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

Sept. 15.	Nashotah Mission, cash returned by Mr. Breck.....	\$30 00
Oct. 6.	Tremont, Ill., from St. John's, Berkeley, S. C. ....	2 00
	Jubilee College, left by a lady....	20 00
" 11.	Members of St. Stephen's Ch., Philadelphia, for Little Rock....	11 00
	Trinity Ch., New Haven, Ct., for Covington, Ky.....	30 00
	St. Michael's, Bristol, do.....	6 00
" 18.	Received from Major Henry Saunders, given by request of the late Miss Eliza North, of New York city, and appropriated as follows: for the Ch. at Tremont, Ill., \$50; Church at Racine, Wisconsin, \$50; Chapel of Jubilee College, or for the use of any other Church, at the discretion of Bishop Chase, \$50.....	150 00
	Received from Col. Wm. A. S. North, given by request of the late Miss Eliza North of the city of New York, and appropriated	

	to aid the Churches in the following places, viz: Little Rock, Ark., \$50; Grand Rapids, Mich., \$50; Nashotah, Wisconsin, \$50.....	180 00
Oct. 22.	Jubilee College, collection in St. George's, Fishing, L. I.....	43 68
" 29.	Church at Crompton, R. I.....	20 00
	From a Lady of St. Paul's, Wickford, R. I., for Nashotah.....	1 00
	From Trinity Ch., Newport, for Kemper College.....	2 00
" 30.	From Mrs. Banyer and Miss Jay, to aid a missionary in distress.....	50 00
	From Mrs. and Miss Jones, for the same purpose.....	15 00
Nov. 2.	From Mrs. J. R. Le Roy, do....	9 00
" 13.	An individual of Christ Church, Greenville, S. C., for Bibles for Western Indiana.....	10 00
	From St. Michael's, Charleston, for Nashotah.....	5 00
	From do., to aid the education of a student.....	2 50
		<u>\$678 18</u>

#### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th Oct. to the 15th Nov., 1845.

**NEW HAMPSHIRE.**  
Manchester—St. Michael's..... \$14 28

<b>VERMONT.</b>		
<i>Arlington</i> —Mrs. Deming.....	2 00	
<i>Brandon</i> —St. Thomas'.....	3 00	5 00
<b>MASSACHUSETTS.</b>		
<i>Boston</i> —St. Paul's.....	694 37	
Do. for Tenn.....	25 00	
Trinity.....	59 13	
<i>Great Barrington</i> —St. James'.....	9 00	
<i>Greenfield</i> —St. James'.....	30 00	
<i>Marblehead</i> —St. Michael's.....	13 36	720 86
<b>RHODE ISLAND.</b>		
<i>Bristol</i> —St. Michael's.....	30 22	
Do. mo. coll. for July, Ill.....	9 00	
Do. do. do. for Sept., Mich.....	4 56	
Do. do. do.....	5 00	
Do. Mrs. Hall, for the Jews.....	10 00	
Do. Miss A. D'Wolfe.....	1 00	
<i>Newport</i> —Trinity.....	20 00	
<i>Providence</i> —St. Paul's.....	60	
<i>Providence</i> —Grace Ch.....	6 00	
<i>Wakefield</i> —Church of the Ascension.....	4 50	
<i>Westley</i> —Christ Ch.....	30 00	
Do. for the Jews.....	30 00	150 78
<b>CONNECTICUT.</b>		
<i>Bethlehem</i> —Christ Ch.....	4 00	
<i>Branford</i> —Trinity.....	20 00	
<i>Bristol</i> —Trinity.....	6 00	
<i>Danbury &amp; Bethel</i> —St. James'.....	30 00	
<i>Derby</i> —St. James'.....	23 34	
<i>Guilford</i> —Christ Ch. ½.....	6 00	
<i>Hartford</i> —St. John's.....	108 00	
Christ Ch., mo. coll.....	86 00	
<i>Meriden</i> —St. Andrew's.....	20 00	
<i>Middletown</i> —Christ Ch.....	37 00	
<i>New Hartford</i> —St. Stephen's.....	5 00	
<i>Norwich</i> —Christ Ch.....	100 00	
<i>Sharon</i> —Christ Ch.....	6 50	
<i>Stamford</i> —St. John's.....	22 13	
<i>Woodbury</i> —St. Paul's.....	11 00	492 97
<b>NEW YORK.</b>		
<i>Brookhaven</i> —Caroline Church.....	2 00	
<i>Brownsville</i> —Miss Jane Loomis.....	1 00	
<i>Cattskill</i> —A Widow's mite, ½.....	1 00	
<i>Cooperstown</i> —Christ Ch.....	7 34	
Do. from the Ladies' Charity Box.....	10 00	
<i>Delhi</i> —St. John's.....	11 17	
<i>Goshen</i> —St. James'.....	12 51	
Do. S. S.....	2 01	
<i>Hempstead</i> —St. George's.....	8 92	
<i>Jamaica</i> —Grace Ch. Ladies' Miss. Soc. for the Jews.....	50 00	
<i>Newburgh</i> —St. George's.....	30 75	
<i>New York</i> —Calvary Ch.....	45 50	
Do. S. S.....	15 50	
St. Bartholomew's.....	160 02	
Grace Ch.....	130 00	
St. Peter's.....	20 62	
St. Paul's, Capt. Rickerson.....	2 00	
St. Thomas'.....	168 87	
Do. for Ohio.....	5 00	
St. Stephen's.....	25 00	
St. Mark's, part off'gs for Ark. and Mo.....	30 00	
Do. for Bowling Green, Ky.....	10 00	
<i>Poughkeepsie</i> —Christ Ch.....	60 00	
St. Paul's.....	12 00	
<i>Staten Island</i> —St. Andrew's.....	6 20	
<i>Troy</i> —St. John's.....	30 00	
St. Paul's.....	220 00	
<i>Ulster</i> —Trinity.....	14 00	
<i>Whitehall</i> —St. Paul's.....	7 00	1093 91
<b>WESTERN NEW YORK.</b>		
<i>Binghamton</i> —Sundry persons, by the Rector.....	4 00	
<i>Rochester</i> —St. Luke's, enclosed by a Member, from L. L. R., for the Jews, \$5; Itinerant Miss. in the West, \$5; A. C. R., for the Jews, \$5.....	15 00	
<i>Skaneateles</i> —St. James'.....	18 00	
<i>Anonymous</i> , ½.....	5 00	42 00
<b>NEW JERSEY.</b>		
<i>Burlington</i> —J. B. Parker, Esq.....	60 00	
Bishop Doane.....	30 00	
St. Mary's.....	20 50	
<i>Elizabethtown</i> —St. John's.....	14 41	
<i>Jersey City</i> —St. Matthew's.....	20 00	
<i>Mount Holly</i> —A Lady.....	10 00	
<i>Newark</i> —Trinity.....	25 60	170 51
<b>PENNSYLVANIA.</b>		
<i>Bellefonte</i> —St. John's.....	2 00	
<i>Philadelphia</i> —St. Luke's.....	363 00	
<i>Pottsville</i> —Trinity.....	10 00	
A. M. C.....	6 00	
C. W.....	5 00	358 00
<b>MARYLAND.</b>		
<i>Baltimore</i> —St. Peter's.....	200 00	
<i>Washington, D. C.</i> —Ch. of the Epiphany.....	36 40	236 40
<b>VIRGINIA.</b>		
<i>Fredericksburgh</i> —St. George's, ½.....	35 00	
<b>NORTH CAROLINA.</b>		
<i>Raleigh</i> —Christ Ch.....	50 00	
<b>SOUTH CAROLINA.</b>		
<i>Aiken</i> —St. Thaddeus.....	82 00	
<i>Charleston</i> —St. Michael's.....	60 46	
St. Philip's.....	68 00	
St. Stephen's and St. John's.....	25 00	
Do. mo. Miss. lec.....	27 93	
<i>Charae</i> —St. David's.....	10 00	
<i>James' Island</i> —St. James'.....	3 00	
<i>John's Island</i> —St. John's.....	20 50	
<i>Pineville</i> —A Friend.....	25 00	
D. L. M.....	15 60	286 89
<b>GEORGIA.</b>		
<i>Augusta</i> —St. Paul's, ½.....	55 87	
<b>ALABAMA.</b>		
<i>Tuscaloosa</i> —Christ Ch.....	29 90	
<b>LOUISIANA.</b>		
<i>Natchitoches</i> .....	21 00	
<i>West Baton Rouge</i> —St. John's.....	25 00	46 00
<b>TENNESSEE.</b>		
<i>Boivar</i> —St. James'.....	10 00	
<b>KENTUCKY.</b>		
<i>Covington</i> .....	4 00	
<i>The Bend</i> —W. L. Booth, Esq., ½.....	2 03	6 00
<b>OHIO.</b>		
<i>Chillicothe</i> —St. Paul's.....	5 00	
Do. for the Jews.....	10 00	
<i>Cleveland</i> —Trinity.....	28 31	
Do. for Nashotah.....	5 00	
<i>Worthington</i> —St. John's, ½.....	4 50	82 81
<b>INDIANA.</b>		
<i>Logansport</i> .....	9 00	
<b>ILLINOIS.</b>		
<i>Chicago</i> —St. James'.....	19 49	
Do. S. S.....	2 25	21 74
<b>MICHIGAN.</b>		
<i>Detroit</i> —St. Paul's.....	82 22	
<i>Flint</i> —St. Paul's.....	10 00	
<i>Grand Rapids</i> —St. Mark's.....	5 00	
<i>Jackson</i> —St. Paul's.....	7 00	
<i>Kalamazoo</i> —St. Luke's.....	5 00	
<i>Niles</i> .....	10 00	
<i>Pontiac</i> —Zion.....	4 00	
<i>Port Huron</i> —Grace Ch.....	10 75	133 97
<b>ARKANSAS.</b>		
<i>Little Rock</i> .....	8 56	
<b>MISCELLANEOUS.</b>		
A Friend to Evangelical Epis. Miss. ½.....	2 50	
Miss Hogan and Mrs. Donnelly, for the Jews.....	12 00	
From a Friend, per J. A. Sparks.....	15 00	29 50
<b>TOTAL,</b>		<b>\$4,082 92</b>
Total since 15th June, 1845,		<b>\$9,708 08.</b>

## FOREIGN.

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### Africa.

Since the publication of the November number, a letter has been received from the Rev. Thos. S. Savage, Missionary at Cape Palmas, dated Sept. 12th, from which we have the great pleasure of learning that all connected with the Mission continued to enjoy excellent health, and to prosecute their labours without interruption.

The following is extracted from the letter of the Rev. Dr. Savage :

"I rejoice in the acquisition of Dr. Perkins ; with due experience, he will gain the confidence of all as a physician, and, if life be spared him, be a useful instrument in the Mission.

"Matters at my station go on quietly ; my congregations are gradually increasing ; the past season, that of planting and harvesting, is now nearly over, so that the numbers who will hear the Gospel will be greater, and, it is to be hoped, the Lord's day less profaned. I have been able to preach quite regularly during the week since the present quarter began, visiting and preaching at one native town every day except Saturday and Sunday : on the latter, our services, consisting of preaching twice and Sunday school morning and afternoon, are confined to the Mission premises, and the congregation seldom, if ever, less than one hundred, including the schools. My journal will give you particulars, and will be forwarded probably by the next opportunity.

"Mrs. Savage is now in fine health, and actively engaged in her school. All the girls that I had at Mt. Vaughan, except one appointed to assist Mrs. Henning at Taboo, are here. The full number of fifteen is kept up, which are as many as she can take charge of. Su-

san is her only teacher, and continues to give the greatest satisfaction both in the discharge of her duties and steady course of improvement. She, with her husband, both native converts, are our only teachers. The more advanced scholars are under our own immediate instruction. I have transferred the boys from Rocktown to this place, hoping that some one will come out to occupy that important point, when they will return."

#### MISSION SCHOOLS IN AFRICA.

We cordially accede to the request of a highly respected correspondent, and publish the following from a lady in Philadelphia, who has been a warm friend to the Mission in Western Africa. The suggestions of Mrs. Payne are commended to the attention of our readers ; and we may remark in this connexion, that parcels or boxes for the Mission in Western Africa may be sent directly to this office, 281 Broadway, New York, or, if more convenient, to any of the gentlemen who have consented to act as receiving agents, whose names and address will be found upon the cover of this journal.

*Philadelphia, Oct. 11, 1845.*

"A letter has lately been received by a lady of this city, from one of our most devoted Missionaries in Africa, Mrs. Payne, from which it is permitted to make an extract, in the hope that it will call forth the sympathy and aid of the highly favored Christians of our own country.

"When we consider the excessive privations to which our Missionaries in

Africa are exposed,—not of outward comforts merely, but of the far more valued privileges of social and spiritual life which we enjoy; when we think of the revolting scenes which they are willing to endure for the sake of glorifying Jesus in the salvation of souls, how can we withhold the mite of assistance in our power to bestow, or fail to accompany it with earnest sympathy and prayer!

"The peculiar delicacy with regard to making known their requests, which has characterized our Missionaries in that land, has led perhaps to an overlooking of their claims. Even now, when by special desire their wants are presented, the assistance sought is not to promote their personal comfort, but the advancement of the great cause to which their lives are devoted.

"After gratefully acknowledging the encouragement derived from an assurance of the sympathy and prayers of Christian friends at home, and with special thanks for a box from Alexandria, filled with articles for the Mission, Mrs. Payne proceeds thus:

"I would say in answer to your kind offer . . . . . that if you ever hear the question asked, 'What shall we send?' reply, 'cotton goods of all kinds

suitable for clothing, (such as checks, calicoes, drilling, shirting, &c.,) needles, thimbles, scissors, tapes, buttons, hooks and eyes, sewing cotton, colored and white stockings, colored handkerchiefs, tin plates, iron spoons, common knives and forks,' but I must really end the list, or you will think our wants endless.

"All these articles are constantly needed in our schools. We have schools at seven stations, and at *this* alone, the boarding scholars number fifty.

"Besides the goods required for clothing, their food is purchased from the natives by barter, coin being of little or no use to them and its value not understood.

. . . . . There is much in our schools to cheer and animate our hearts. Sixteen of our children are Christians, and the influence exerted by them is very good. I have now eighteen native girls, four of whom are members of the Church, and others candidates. We have little or no difficulty now in obtaining girls; I am expecting two more as soon as the rice harvest is over, and should it be the will of God to spare the lives of those who have come to our help, we shall be enabled to enlarge our female department considerably."

### Constantinople.

Letters have been received from Bishop SOUTHGATE, to Sept. 16th; all connected with the Mission were well, with the exception of the Rev. Mr. Penny, who, we regret to state, had been compelled by ill health to embark for the United States.

We subjoin the concluding part of Bishop SOUTHGATE's lecture on the Oriental Churches.

LECTURE OF BISHOP SOUTHGATE,  
*On his Mission to the Oriental Churches.*

[Continued from the November No. page 371.]

#### PART IV.

I pass now to consider the *means ne-*

*cessary for the revival of the Eastern Churches.*

In the first place, *the Bible should be translated* into their modern tongues. They have modern languages, which are either new dialects of the old, or else some other tongue which has replaced it. Thus the Greeks have a modern Greek, and the Armenians a modern Armenian; while the modern tongue of the Syrians and of the Copts is Arabic. The Nestorians have a modern Nestorian or Syriac, and the Turkish is a language understood and spoken by a great part of the Eastern Christians of every name. Into these languages the Bible should be translated; and the translations should have, so far as may be, the approbation and official sanction

of the Heads of the Churches. In this way they gain a more free and unobstructed introduction to the people, and go everywhere, scattering their seeds of life throughout the land. An unauthorized translation may be suspected of being a sectarian translation, if the Heads of the Churches have not been consulted with regard to it, and it may be prohibited for that reason alone, and even without their taking the trouble of looking into it. A translation of the Bible surreptitiously or secretly put forth, has the appearance in itself of being issued for some sinister purpose, and I have known such translations to be prohibited apparently for no other reason.

I do not think that the Eastern Churches, as a whole, have any objection to the free circulation of the word of God; but it is the custom among them to have such books issued with the imprimatur of the ecclesiastical authorities. And although I by no means admit that those authorities, or any human authority, has the right to keep the Bible out of the hands of the people, I believe that there is a manifest and incalculable advantage in having their approbation, and, if may be, their co-operation. While I believe that they cannot entirely prevent the circulation of the Holy Scriptures, even if they prohibit it, I believe, also, that if it goes forth with their approval, there are hundreds and thousands who would receive it, who would not otherwise, and thus the good accomplished is likely to be incalculably greater.

But I do not anticipate any opposition of a serious character if the work is duly made known to the Eastern ecclesiastics and their co-operation desired. In two instances already such translations have been authorized and are in progress, besides two editions of the ancient versions, which are also important, because they are read in Churches. Some of the clergy, and at least a few of the laity, understand them, and it is important to revive the knowledge of the ancient language as rapidly as possible. One of the modern versions is in Arabic, for the Coptic Church. Another is in Turkish, for the Syrians, who, in some districts, speak only Turkish. Both these, I believe, have been authorized.

The latter I have but just now heard of. It was requested by the Syrians themselves. The other, for the Copts, has been sanctioned by the Coptic Patriarch, who himself revises the proof-sheets. Both these translations have been sanctioned by going directly to the Heads of the Churches, making known our own Church and offering its aid. You will see, therefore, what vast power there is for good, in acting upon the principle on which our Mission is based,—the principle, namely, of approaching the Eastern Churches as Christian Communion, and acting, so far as may be, in co-operation with their own Clergy. By so doing, we sacrifice no right, for I by no means concede that without their co-operation we can do nothing. I only say that with it we have an incalculable advantage. But our duty to them as Christian Churches, cannot be made dependent upon their volition. We must be faithful to them, whether they hear or whether they forbear. They are with us branches or members of the Universal Church of Christ. That there is still life in them shows that they are still united to the Head of the Church. Now, as “the eye cannot say to the hand, I have no need of thee; nor the head to the feet, I have no need of you;”<sup>\*</sup> so one branch or member of Christ’s Body, the Church, cannot say to another, “We have no need of you.” Our Eastern brethren cannot address to us such language. They have no right to do so. Our duty to them is based upon our relationship to them as members with us of the Church of Christ. To Him, our common Master, we are responsible for faithfulness to them as Christian brethren. If one member is diseased, the other members have a right, and are in duty bound, to apply the remedy. To call this interference, or a violation of ecclesiastical etiquette, or of Catholic principle, is to call it an interference when the vigorous hand applies its remedy to the disordered foot. “If one member suffer, all the members suffer with it.” We suffer incalculably, in strength, in vigor, in the want of their co-operation in the work of the Lord,—

\* 1 Cor., xii. 21.

we suffer, I say, by the low and disordered state of the Oriental Communions. The kingdom of our common Lord suffers. The well-being of immortal souls suffers. Christianity does not do her work on earth. Paganism, which could not long survive before the revival of the Oriental Churches, maintains its ranks almost unbroken, and waits, may we not believe, the day of their restoration. They are in the midst of it, and also in the midst of the great arch-heresy Mohammedanism. Let them arise and shine, and the work is done. Christianity re-invigorated, resuscitated, re-instated in its ancient power, will spread through those lands over the mighty continent of Asia and the benighted plains of Africa, as the leaven once introduced spreads through and pervades the entire lump, until the whole is leavened. It was in this view that a member of our own Church, an intelligent and respected layman, well known in her councils, lately said that he regarded the Mission to the Oriental Churches as the greatest Mission to the *Heathen* in which our Church had ever engaged.

Secondly, I regard it as of great importance to *make known our own Church* to the Oriental Communions. This we must do by means of regular credentials. Our Church has supplied her highest credentials in sending one, authorized by the fullest ministerial authority which she can confer, to represent herself in those lands and to superintend the work to be done. In this way alone could she act fully as a Church, or would be understood as so acting by the Oriental Communions. They have a right to see her represented in the only way in which they are accustomed to see Churches represented,—by a Bishop with his Presbyters. They are accustomed so to represent themselves; and the question has sometimes arisen among them, Why our Church, if she is such as has been made known to them, has not been represented in her true and full character?

By this, however, I do not mean to imply that terms of Communion or Alliance are for the present to be proffered. I consider the whole subject of intercommunion with the Eastern Churches

as necessarily in abeyance. They are not, at present, in a state in which such terms can safely be presented. They are fallen and declined. The iron yoke of Mohammedanism has bowed them to the dust. They are not free to act; they would not be allowed, I believe, to enter into formal and open communion with foreign Churches. Perhaps this difficulty could be overcome, as Rome has brought some of their members into communion with herself by actual schism and secession. But she has done it by aid of a political power (the power of France) which we have not. Besides, it is to be questioned, at least with regard to some of them, whether their doctrinal purity is such as to allow of our communing with them; and even supposing it to be so, the question still arises whether, in their present lifeless and deathlike condition, any union with them could be based upon the spirit and principles of the Gospel. A merely formal union, without reciprocal love and mutual attachment to the great truths of Christianity, would, it is to be feared, come to nought. The principle of cohesion must be within,—in the heart, in the renovated affections of the new creature in Christ. There must be a "unity of Spirit" as well as a unity of Faith, or the structure of Union will prove an incoherent mass, kept together by the external pressure of ecclesiastical legislation without the internal cohesive power of the life of God. Such a structure cannot endure against the shocks of adverse circumstances, or the ruder assaults of the unsanctified passions of men.

I consider, therefore, the subject of intercommunion one which we are not called upon to decide at present, and which it requires fuller information respecting the Eastern Churches, to discuss even with understanding and benefit.

I do hope, however, that the ultimate result of our efforts for reviving those Churches, will be, though perhaps subsequent to and consequent upon their revival, the restoration of the long-lost unity of a large portion of the Church of Christ, and the consequent rapid extension of the Gospel through the world. This is a hope which every Christian man must desire to see realized, and

for the fulfilment of which every Christian heart must fervently pray.

Thirdly, I regard it as an important means for the restoration of the Eastern Churches, to *present our Prayer Book to them*, in their own modern languages. Several versions of the Prayer Book of the Church of England have already been published,—one in Arabic, another in Greek, and a third in Turkish. Several others are in the course of preparation,—one in Armenian, upon which our own Mission is at present engaged.—another in Amharic, the language of the Abyssinians, and a third in Chaldaic for the Nestorians.

The object of these translations is,—

First, to make ourselves known. In proportion as we are known as holding the original ministry of the Church of Christ, as retaining Infant Baptism and the other sacrament in its purity, as recognizing the commonly acknowledged institutions of the Church of Christ, as receiving the Primitive Festivals and Fasts of the Church, and especially as holding the Nicene Creed and the great fundamental truths of the Gospel, our influence and our usefulness will, humanly speaking, be increased. The Eastern Christians know little or nothing concerning us, excepting so far as our agency has already been exerted to this effect. They know nothing of us as a Church claiming to be apostolical and pure. They know nothing of our Ministry, our Church Order, or our Faith. They have learned from the Missionaries of the Church of Rome, who have been laboring for centuries among them, that we all of the Western world, who are not connected with that Church, have no Christianity but one in a corrupt and degraded form, without Sacraments, without a Creed, with no form or order of Prayer, without a regular Ministry, and deficient even in the essential doctrines of Christianity, such as the Divinity of the Saviour and the Holy Trinity.

Now, so far as such an impression is allowed to prevail, it must mar our influence and impede our usefulness. Hence has arisen the necessity of making ourselves known. It is our first necessity,—a sort of introduction to our whole work. And in no way can we so

effectually, and thoroughly and honestly do this, as by presenting our Prayer Book to the Oriental Christians; for in this they have a picture of our Church as she is.

Another object of the Prayer Book is to set before them a Church scriptural and primitive in its faith, and yet free from the corruptions which have unhappily attached themselves to their own ancient institutions,—to present to them the Gospel in its purity,—and to instruct them by the example of a Church at once primitive and reformed.

Still another object is found in the practical instruction in religious things, which our Prayer Book is so eminently fitted to impart. Filled, as it is with the spirit, and even the language of the Bible, replete, as it is, with the purest doctrinal knowledge,—and pointing, as it does incessantly, to the Lamb of God, which taketh away the sins of the world,—we could not probably bestow upon them a volume better adapted to rekindle piety, to revive spiritual knowledge, and to re-awaken a primitive zeal for holy things. It is our best gift after the Bible.

Fourthly. But not only our own Prayer Book should be opened to them; *their ancient liturgies should be made known*. The Prayer Books of the Oriental Churches are, as I have already said, in the ancient tongues. You can imagine, then, what effect this must have upon their worship and upon the life of piety among them. Could there be any thing more deadening, more certain to create a formal, lifeless service? Now, these Oriental liturgies are, for the most part, pure. They are equal in sublimity to our own. They resemble our own in many particulars. They breathe the same spirit of elevated piety. They are replete with the same high knowledge of divine things. *Most* of the corruptions that are found in the Oriental Churches do not affect their liturgies. These have remained, for the most part, pure and uncontaminated, while decay has fastened upon their faith and piety, and various corrupt appendages have appeared in practice. Would it not, then, be as life from the dead, to open their liturgies to them again, in lan-

guages which they can understand? Would it not be, with the Bible, an instrumentality most evidently fitted to revive, to sanctify and to save them?

Fifthly. Another instrumentality is the restoration of some of their ancient writers, by putting them in a language understood of the people. All the Eastern Churches have writers of their own, who, in the earliest ages of the Church, taught the truth in purity and in holiness. Many of these writers still survive in their works, which have come down to the present day. These works are standards in the Oriental Churches, but unfortunately they are in the old tongues, and, therefore, not generally understood. Besides, copies of many of them have become very rare. Now, to transfer these, or parts of them, to the modern tongues, to set them forth in a manner which will make them both accessible and intelligible, is a work eminently adapted to show to the Eastern Churches the high estate in which they once were, to revive the faith which their fathers held, and to restore the purity of their ancient worship.

There is a peculiar advantage in works of this kind, because, being accredited standards of their Churches, the Eastern Christians receive them without inquiry, and yield to them without distrust.

Sixthly. It is important to have our own Church presented in her actual worship. For this purpose, the regular services of our Church should be duly performed. It is a matter, in my view, of high importance. Oriental Christians are favorably, and often deeply, impressed by witnessing the order, the purity, and the solemnity of our services, even when they are in English. By having them in the Oriental languages, using of course our own Prayer Book, as translated, and by preaching also in their tongues, the holy influence will, I hope, be greatly increased. I trust it will be an important instrument towards their own restoration.

Seventhly. I regard it as of great moment to publish, in the Oriental languages, religious and doctrinal works, for the edification of our brethren of those Churches. These may be either translations from the English or origi-

nal, or probably some of both. We have already prepared a few, and have selected others for translation. One, and the only one published, is on the proper use of religious festivals, showing how they are to be observed, in order to be means of grace and acceptable to God, and depicting the abuses to which they are subject, and the sin of using them for purposes of unlawful indulgence. Another is a treatise against Infidelity, which is making alarming progress among the Eastern Christians residing near the shores of the Levant. It comes from Europe, and is one of the evil consequences of the increase of European, and especially French, influence upon the East, of late years. This treatise, although translated, has been lying by us in MS. some two years, because we have not had the necessary means for publishing it. Others are a small work on Evangelical Truth, as connected with Apostolic Order; and a fourth a treatise on Christian Unity. I mention these as specimens. Others are in view, and will be added as fast and as far as the Church supplies the means for carrying them on. We greatly need funds for this department of our labors.

Eighthly, and lastly. I think it of great and incalculable importance to raise up in the Eastern Churches a native agency, to carry on, perpetuate, and, finally, to consummate the work to be done. Without this, all other efforts must fail of accomplishing their intended good. It evidently is not in our power to undertake an enterprise of such vast extent as preparing all the books that shall ever be needed among our Eastern brethren, or educating all their children, or doing the work of their own ministry. These labors are their own. It belongs to us only to lay the foundation, to take the incipient measures, to prepare the instruments, to introduce, if I may so speak, the leaven of reform.

For this purpose, it is needful, first, to act upon their clergy. In their hands, under God, are the destinies of the Churches. Upon them depends, more than upon any other body of men, the work of reform. To them is entrusted the spiritual welfare of the flock. If



they undertake the work, it will be well, surely and expeditiously done. It is desirable, therefore, to enlist them in it. One clergyman may be regarded as embodying, if I may so express it, an entire congregation, since they will generally yield to his influence, and follow his guidance. The control of the clergy over the laity in the Eastern Churches is something more extensive, more intimate and more effectual than among ourselves. It is, therefore, of immense importance to engage them in the work. This, I believe, may be done. I think, upon the whole, they are more prepared for a reformation, more advanced in a knowledge of spiritual things, than the laity are, as a body. They are more intelligent and better instructed; and I have observed in them more instances of a renewed and truly religious character than among the laity, in proportion to their numbers. I do not say that there are not others who are grossly ignorant, apathetic and indifferent. I do not say there are not those who are immoral in their lives and licentious in their habits. I am happy to say, however, that I know of very few such. The Eastern clergy are generally uninstructed, but seldom, I believe, immoral. They are indifferent, but seldom, I think, opposed to the religious instruction of the people. How far any active movements of reform may call forth opposition from them, I am unable to say. But I can say, that in all my labors hitherto, I have no where received so hearty and efficient co-operation as from clergy. I have no where found so intelligent, judicious and zealous co-workers. Some of them are among my most intimate friends. With some of them I have taken sweet counsel on holy things. And to some I cannot now recur without sentiments of respect for their character, and love for them as for Christian brethren.

But another department of this native agency is, the *training of young men*, carefully selected, and giving good promise of a religious as well as intellectual character. This is a work of time. But it is laying the foundation deep and strong for the whole enterprise of reformation and renovation which is to be

effected in the Eastern Churches. It is the providing of an agency by which it may be carried on to perfection. We cannot educate the millions of children who are by baptism members of the Eastern Churches. But we can provide teachers by training those through whom the blessings of education may be diffused through the land. We cannot undertake, in all future time, to prepare books equal to the wants of the Eastern Christians. But we can train those by whom such books may be prepared. We cannot undertake to perform for our Oriental brethren the work of the ministry. But we may educate those who will enter their ministry, faithful, holy and thoroughly finished men. In a word, we cannot ourselves do the whole work, but we can prepare the instruments for it. We cannot ourselves leaven the whole lump, but we can introduce the leaven by which the whole will be leavened.

And now, dear Brethren, my task is done. I have set before you something of the nature and grounds of our enterprise. I have done it imperfectly, for time would fail me to speak of all the relations and bearings of such a work as this. I have merely touched upon some leading points, and upon them I have touched but briefly. But I have said enough to show that it is a work of no ordinary moment, and of no ordinary interest. And now, the question comes, will you aid it, or will you leave it? Will you be interested in it, or will you abandon it? Will you pray for it, or will you forget it? Oh, if your hearts are warmed by one ray of that celestial love which brought the Blessed Saviour from Heaven that He might suffer and die, to gather to Himself a peculiar people,—if of that spirit which, as it led Him to lay down His life for us, so should lead us to lay down our lives for our brethren,—if of that zeal which animated the early martyrs of the Church to baptize it with their blood, and water it with their tears, and make it fruitful with their prayers,—let not this my plea fall on stony hearts and ears dull of hearing. By all the love which animated him who gave Himself for the Church, that it might be holy and without blemish,

having no spot or wrinkle or any such thing,\*—by all the love to Him which burns in your own bosoms,—by all the claims of holy obedience to His divine command, that ye love one another,—by all the ties of a common faith,—by all the blessedness of the Gospel in its purity,—by all that binds you to the history of the past, and associates you with martyrs and confessors and holy men of old,—by your communion with the General Assembly and Church of the first-born which are written in Heaven,—by all that makes your holy religion a common treasure, and not your own exclusively, nor of others alone, but of us all who bear the name of Christ, and are called by His Gospel and sealed with His Seal,—by all that makes love to a brother a duty, and compassion for him a Christian obligation,—I entreat you, shut not your hearts to this appeal of his necessity, close not your ears to this story of his wants, but faithfully and perseveringly, steadily and heartily, come up to the work which not impoverishes you, but makes him rich indeed. Cease not to do what your hands find

\* Eph. v. 27.

to do in this holy enterprise. Fail not of your prayers, of your offerings, or of your energies, for a work which aims at the restoration of lost privileges, at the re-establishment of a pure Christianity, and the resuscitation of primitive piety. Cease not from a labor of love which would fain preserve that which remaineth and is ready to die, and would reanimate it with newness of life. Cease not from an enterprise which would, upon the holy basis of revived truth and purity, build again the goodly fabric of primeval unity and love.

And may God give you grace so to act, that, in the last great day, when the Son of Man shall come in His glory, and all the holy angels with Him, it may be your reward to hear Him say, "Inasmuch as ye have done it unto these my brethren, ye have done it unto me." And oh, if a cup of cold water given to a disciple, or the visiting and clothing him and ministering to his bodily wants, loses not its reward, how glorious, indeed, shall be his, who, in his life of faithfulness on earth, forgot not the wants which die not with the body, nor the necessities which lay hold on Eternity?

## China.

In the absence of any direct intelligence from Bishop BOONE, we publish the following extracts from letters of the wife of one of our Missionaries, with which we have been favored, and which will be read with interest by many who have contributed to the support of this most important and promising Mission.

### ARRIVAL OF THE MISSIONARIES IN CHINA.

"On Wednesday morning, April 23d, the wind began to increase, and the captain told us there was a prospect of its continuance. It did so. In the af-

ternoon I began to feel very sensibly its effects. All night it continued, and grew much colder. At twelve o'clock on Thursday we were only about one hundred miles from Macao. Soon after dinner I saw the first land. It was the island of Grand Lema, at the entrance of the Macao Roads. Many Chinese fishing-boats were in sight all the afternoon; as we drew nearer, their number increased. About five o'clock, one was seen approaching with a pole in her bow. This was the signal of a pilot boat. Now there was a scene of intense excitement. The ship was going very rapidly, so that we were obliged to take in considerable sail. Soon the pilot was alongside; he came on board, and

we were under his charge. He was a very intelligent looking man, and walked about the deck with a proud air. From information received from him our captain determined to go to 'Hong Kong,' instead of Macao. It was quite a good Providence that we did, for two reasons. The former is a free port, while the duties at Macao would have cost the Mission four or five hundred dollars at least. Then, again, the Bishop knew how to get us accommodated here, as there is but one Mission House at Macao, and there are three at this place. About nine o'clock, P. M., we came to anchor, in perfect safety. Victoria is a city on the island of Hong Kong, and appears to be called by either name. It is built on a long narrow strip of land, between the water and the mountain. Soon after we anchored, Captain Wood and the Bishop went ashore in a small boat. At about two o'clock, A. M. they returned. I was awaked by their voices, and aroused Mr. G. The Bishop had seen his friends, and already provided for our accommodation on shore. Himself and Mrs. Boone, with Misses Morse and Jones, were to go to Rev. Mr. Brown's. Mr. and Mrs. Woods, with Miss Gillett, to the Rev. Dr. Bridgman's, while we were assigned to the Rev. Mr. Stanton's, Colonial Chaplain. Before breakfast the next morning, the Rev. Mr. Stanton and Dr. Bridgman called to see us, and they were exceedingly kind. We were surrounded by boats filled with Chinese families. They live on board of their boats. We saw them eating breakfast and using the chop-sticks. It was laughable to see them cramming down their rice, in no very genteel mouthfuls. Our breakfast, I can assure you, this morning, was relished very much; fresh fish and eggs were heartily welcome after so long a voyage, and we did them full justice. I think I never tasted better fish in my life. Awhile after breakfast, Bishop Boone wished us to prepare to go ashore, which we did in one of the ship's boats. I landed first; the last of our company to leave the land, and the first to tread upon it again. Mr. and Mrs. Wood, with Miss Gillett and ourselves, went up to Dr. Bridgman's, where we rested

a few minutes. Soon after, Mr. G. and myself came down again to the water, took a Chinese boat and went up about two miles to the Rev. Mr. Stanton's. Here we were very kindly received, and from thence I am now writing to you."

" *Victoria, May 26, 1845.*

" Last Sunday Bishop Boone held a Confirmation in Mr. Stanton's church, (at Hong Kong.) Sixteen persons were confirmed; among the rest, several soldiers. They appeared to feel most sensibly the important step they were taking. The services were merely the Confirmation and Communion offices. In the afternoon, at half past five o'clock, we had divine service, and a sermon. This morning, (Trinity Sunday,) we had the full morning service, and the communion was repeated. Mr. G—— has gone out to-day with Mr. Gutzlaff on one of his Missionary tours, among the neighboring Chinese. Mr. Gutzlaff goes out thus every Sunday, (I am told,) and spends the day in passing from village to village, collecting the poor people and preaching to them. His acquaintance with many dialects gives him a great advantage in this respect. Mr. G. thought he might derive some useful ideas from witnessing his manner of dealing with the people. Mr. Gutzlaff says they are very kind; and from what we have seen of them, they appear to be a most inoffensive people, rather fearing us than being objects of terror to us. •

" The Rev. Mr. Smith, a young English clergyman, who has been sent to this country by 'The Church Missionary Society,' in England, and who is at present staying with Mr. Stanton, invited us to take a sail under his protection. Mr. and Mrs. Stanton were engaged to visit some of his congregation. We sailed up a little way along the shore, and landed near a Chinese temple. Passing through a small village, and through some vegetable lots, on a small hill, in a very shady spot, commanding a pretty view of the harbor, we came to a temple. It was much larger than one I had visited before, and contained three or five idols, I could not tell which, for it was twilight, and

we had but an imperfect view. It was dedicated to 'the Queen of Heaven.' The idols were as large as life—with most hideous countenances, with great eyes. The centre one was veiled, apparently a female, and I suppose this was the Queen herself. In front of her stood a long table set off with all manner of finery, tinsel flowers, and cups of tea. Every boat, even of the smallest size, has its shrine. In some of them there are idols too, and in all of them a light continually burning, with tinsel and many little cups of tea. They do not appear to think much of their idols, but they consider that to have them, gives good luck. The people whom we met were very kind to us, offering us seats. We had not time to stop, but we did not refuse to take a little tea with them, which pleased them very much. They 'chin-chined' us with a hearty good will. Tea you must know is the common drink here. It is taken very weak, but they never think of drinking water alone. The tea-pot is always on the coals. Go when you will to a Chinaman's house, at any hour, he will give you hot tea, and he seems very glad to show any one this hospitality. We took tea, on our return, with Mr. Brown, and reached home soon after in another boat. These are like omnibuses in Philadelphia, you may get one at any hour, to convey you any where you wish to go, at a very cheap rate. On these boats, you would be surprised to see the women rowing and managing the sails, or steering, while the children are running about, sometimes with an infant on the back.

"Sunday.—The Bishop preached to-day, for Mr. Stanton: when he and Mrs. B., Miss Jones, and Miss Morse, returned from church and took tea with us. On Tuesday, our friends, from Mr. Brown's, (the Bishop and his party) came to spend the day with us. As the weather is very warm, and exposure to the sun is considered very unsafe for foreigners, they came before 8 o'clock A. M. After dinner we went on the water. It was Mrs. Stanton's intention, to go as far as Carlugh, a large Chinese village. The wind not being favorable, and it being rather

late, we did not go so great a distance, but crossed over to the main land. Here was a small village, where the people gathered together to look at us. We are as much objects of curiosity here as 'Chi' and 'Sin Say' were to us in Philadelphia. We walked some distance out of the village, and I gathered some very pretty wild flowers. The country on this side is much more fertile than about Hong Kong. We passed many rice (or paddy) fields, and saw plots, planted with different kinds of vegetables; such as Irish and Carolina or sweet potatoes, egg plants, beans and tomatoes.

"Passing along we came to another village where the people again flocked about us. Miss Jones frightened one poor mother very much by going up and caressing her babe. The child cried, and the mother turned very pale and ran away. It was some time before we regained her confidence. At last she came up to me, and timidly took hold of my cardinal and bonnet strings, when she smiled and seemed to feel assured. She then pointed to the ornaments in her own hair, and she was much amused when Miss Jones, taking off her bonnet, showed her some jet ornaments in her hair. The people seem perfectly harmless and friendly disposed. On returning, we met some women. One of them very kindly made us to understand that she wanted us to come into her house and rest. Promising to make them another visit, we left them."

"Last night we had a terrific storm of rain. The thunder and lightning were incessant for several hours. Many bridges were carried away, fourteen coolies were drowned, and a great deal of injury was done to many buildings. 'Victoria,' or Hong Kong, is so built, at the foot of the hills, that it is subject to great damage from storms; the water pours down in torrents from the hills.

"In the afternoon, Mrs. Stanton proposed that we should go up to the Rev. Mr. Brown's in a boat, where the Bishop, Mrs. Boone, Misses Jones and Morse are staying. We started about five o'clock, and had but a few hundred yards to go down to the water. Here we got into a native boat."

"Our visit was very pleasant. The scenery by the way is not very interesting, the town being built on a long narrow strip overhung by the mountains. These have a dreary appearance, being covered only with short grass, with very few bushes, and nothing that could be called trees. There are no forests here. They would not know what a forest meant.

"When we arrived at the foot of the hill, on which the Rev. Mr. Brown's house is built, we got out of the boat, the tide being very low, upon the stones. The ascent of the hill was pretty steep, but we got up in safety, and the view from the top quite repaid us for our trouble. The hospital was on our right, Mr. Brown's house on the left. The former is a substantial building of stone, two stories high. From the top of it we had a beautiful view of the water, covered with innumerable boats and islands; and of the valley beyond. Here appeared more fertility than I had seen before. They had taken pains to have a number of trees and plants set out around, which looked very pretty. Some fields were also seen under fine cultivation. The Rev. Mr. Brown's house is a one-story cottage, surrounded on all sides, I believe, with a piazza. It presented a very beautiful appearance."

"*Macao, May 22.*—We arrived here on Wednesday evening in a Chinese fast boat from Hong Kong. It is forty miles across. We came in about seven hours. If I had not been very sea-sick all the way, I should have said our passage was a pleasant one. It was so to all but myself, and it was rapid for these parts. We were very kindly received by Mr. and Mrs. Ritchie, who live in a beautiful style, and they have four lovely children. One of them, a little boy about two years old, reminds me of J— K—. He has just such sweet golden ringlets. The Bishop, Mrs. Boone, Misses Jones and Morse expect to go up the coast to Shanghai next week. They have promised to make all the necessary arrangements in their power for our reception. We will go as soon as possible. You can have no idea of the delays to which we must submit here. A vessel may be going up

the coast, but not so far as you wish to go; or she may have a full cargo, and have no room for passengers; or the markets may be overstocked, as is frequently the case, and then there is no use in sending more goods; the vessels must go somewhere else. There is no *rail-road* speed here, I assure you. One comfort, however, is left; we are not destitute of kind friends, and we have every attention that we could desire. I am much pleased with Macao. It is an old Portuguese town, built on an island of the same name, or rather a peninsula, not mountainous, but gently diversified. There is a free circulation of air, and a walk all around near the sea shore. Mr. Ritchie's house is a large and pleasant one, it is now being painted, and they are living in an adjoining building. From the back of the house there is a fine view of the harbor, where some large vessels are lying, and innumerable Chinese junks. The house is rough-cast, and is of a yellowish color: a large centre building with wings, and a terrace back of the main building. The parlor, bedrooms, &c., &c., are all on the second floor, the lower story being for servants' rooms, offices, and store rooms. The windows have iron bars across, which gives them the appearance of a prison. Being 'Corpus Christi' day, the Romanists had a procession, in which the host was carried by the Bishop, under a canopy; and two little boys were burning incense before it, as it passed. The Romanists bowed the knee, none others do. In the procession were a great many Priests, some of them dressed in long blue robes, after the manner of the Franciscan friars, and many boys who are educating for Priests, dressed in English dresses, with white muslin capes. All were bare-headed, and as they passed along, a Priest was reading aloud;—in what language I know not. The procession was not long, but it was very respectable, and the Governor graced it with his presence."

A LETTER FOR THE CHILDREN OF  
OUR SUNDAY-SCHOOLS.

It has been our earnest desire to see the children of our Sunday Schools in-

terested in Missions, as one of the happiest means under God of leading them to pious thoughts concerning their own eternal welfare, and of cultivating a spirit and habit of religious benevolence. The following letter, addressed by the wife of a Missionary in China to her little sisters in this country, may perhaps be perused with interest by this class of our readers.

"*Victoria, May 28, 1845.*—I received a letter from our dear father yesterday. Ma' says that S. is learning to write, so that she may be able to send us a letter. I was very glad to hear this. You, M., I know can write already, so I will expect a letter very soon from you. You are now studying geography, so look on the map of the Eastern Hemisphere, and you will see ASIA; in the Eastern part of Asia you will find CHINA. You may not be able to see VICTORIA, or the island of Hong Kong, but you may see CANTON in the South-Eastern part of China, and that is about 80 miles from hence. We were on board the ship one hundred and thirty-one days, without stopping once, and we sailed over about sixteen thousand miles of sea and ocean. At last we have reached China, not the main land yet, but an island very near. Here we have been almost three weeks. You remember the two Chinese men you saw at St. Peter's Church, on the day of Bishop Boone's consecration. We all thought they looked very strange with their long cues, and odd dresses. Here I see many like them, only more odd still, and their cues are nearly down to their feet. Even little boys, four or five years old, have them, and some have two, one on each side. I saw two men this morning, one was pulling

the other's cue, as if he would pull it off, while the other was crying as loud as he could.

"The Chinese worship idols. I do not know whether you have ever seen an idol, or false God. If you were here, you might see many, some as large as men, others smaller. In one temple that I visited there were three large idols, and several small ones, with little cups of tea, and many other things before them, looking more like a table full of toys than any thing else. Many of the poor people live in little boats, and in every boat there is an idol, or if they are very poor, some gilt leaves and flowers, with a light burning before it. In a boat in which we were sailing a few days ago, there were fourteen or fifteen little idols, and a great many cups of tea before them. They were asked if they would part with one of their idols, but they would not. We can buy them, however. I have not seen any yet for sale; when I do, I will try to get one for you, and send it home, that the children may see what a poor miserable looking image these Heathen call God. Don't you feel sorry for these poor Heathen? And will you not pray to the true God for them? The little children here want to learn very much, and try very hard. I saw a school of them a few days ago; some of them could read the Bible very well, while others were learning to spell, who wrote down words for us on the black-board, as their teachers told them to do. They generally spelt correctly. I wish my dear sisters could see some of the little children here at time of prayers. Each one brings in his bench and seats himself on either side of the room. Every one who can read has a book. They sing hymns, while their teacher reads a chapter and prays with them."

### Intelligence.

The Rev. E. J. P. MESSINGER, of the Diocese of Pennsylvania, recently appointed by the Foreign Committee a Missionary to Western Africa, embarked at Baltimore on the 17th November, in the brig Kent, for Cape Palmas. The support of this Missionary has been assumed with great liberality by the Church of the Epiphany, Philadelphia. Of this and similar instances of Christian munificence, (St. John's Church, Providence, St. Peter's Church, Charleston, and others,) we shall have more to say in our next number.

OUR CONFIDENCE in the continued support of the friends of the Foreign Missions of our Church has been so firm and unwavering, that we have never allowed ourselves to suppose that a day of actual bankruptcy would arrive. We have gone on so quietly, refraining from all extraordinary effort, and cheered by encouragements abroad, and by assurances of support at home, that we have, perhaps, been too sanguine in our belief that we might now rely upon that steady flow of contributions from the many parishes of the Church, which can alone secure the Committee from discredit, and our Missionaries from trouble. Have we been mistaken? Without any proportionate supply of means, we have been, of late, constantly making disbursements, until, at the date of this notice, we have not a hundred dollars in the treasury. Credits have been opened for our Missionaries with bankers in London, which are not yet covered by remittances: unless funds be immediately provided, protests of drafts must inevitably ensue: and the Committee are consequently filled with mortification and sorrow. We have no resource but to look to the clergy of the Church, imploring them affectionately to consider the wants of bishops, clergy, and assistants, now far away in foreign lands: and without delay, to relieve the Committee, whom they have entrusted with their agency, from this most distressing perplexity. And if this reliance shall prove vain; if the 'forwardness of mind' of which we have 'boasted,' is found no longer to exist on the part of those whom we have regarded as our supporters, we shall, like an apostle of old, confess ourselves "ashamed in this same confident boasting," and leave to other hands the humiliating task of wringing from a reluctant Church, by a thousand miserable expedients, that which should be proffered with ready hearts, out of love to Christ and compassion for souls!

### Acknowledgments.

#### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th of October to the 15th November, 1845:

	MAINE.
Bangor—S. S. St. John's, Ch., ed.	
Africa.....	\$20 00
	MASSACHUSETTS.
Boston—E. S. Rand, Esq., for Miss	:

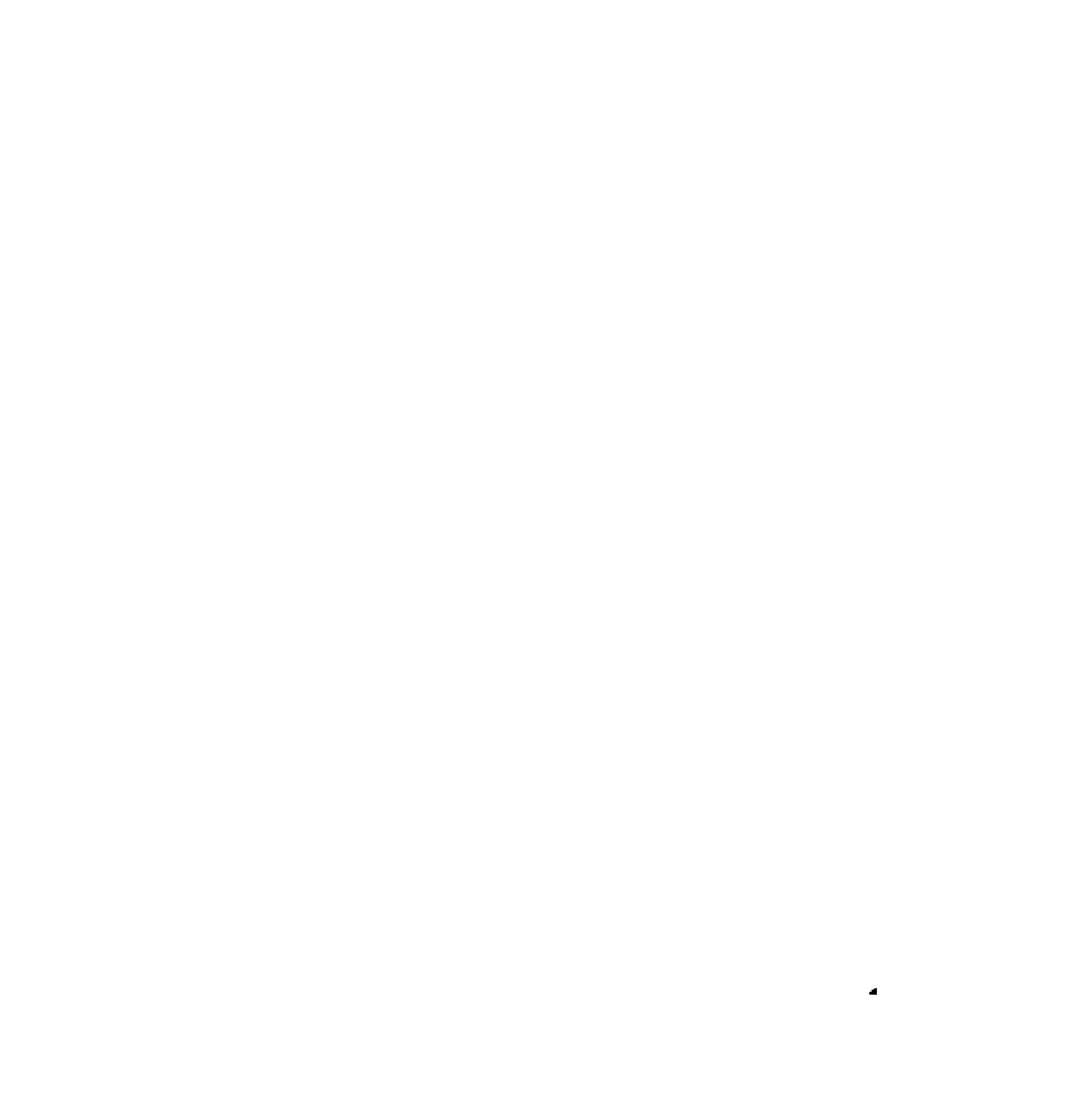
M. J. Morse, China.....	\$200 00	
Family of Mr. Peters, for ed. of a boy, under Miss Morse, China.....	25 00	
St. Paul's Ch.....	10 00	
Do. for China.....	6 00	
Do. ed. Robert Leighton, do.....	6 00	
Grace Ch. 6 mos. support of 16 children, Africa.....	160 00	
Middlehead—St. Michael's Ch.....	3 75	399 75
<b>RHODE ISLAND.</b>		
Bristol—St. Michael's Ch., coll. for August.....	8 00	
Do. coll. for October.....	7 09	
Do. for Ch. at Houston.....	10 00	
Newport—S. S. Zion Ch., 3d payment ed. of J. H. Harris, Africa.....	20 00	
Trinity Ch., for sup. of Rev. Mr. Penny, Constantinople.....	30 00	
Pawtucket—St. Paul's Ch., Ladies' Sewing Circle, ed. E. Taft, Africa.....	20 01	
St. Paul's Ch.....	2 00	
Do. Mrs. E. A. Morris and Miss M. A. Winson, ed. of James H. Otey, Africa.....	20 00	
Portsmouth—St. Mary's Ch., sup. of Rev. Mr. Penny, Constantinople.....	5 09	
Providence—Grace Ch. Sun. off'ng.....	3 00	
Do. Sun. off'ng for Africa.....	1 00	
St. Stephen's Ch., sup. of Rev. Mr. Penny, Constantinople.....	25 00	
Grace Ch. do. do.....	50 00	
Do. for China.....	10 00	
Walesfield—Ascension Ch., sup. of Rev. Mr. Penny, Constantinople.....	4 50	
Wickford—St. Paul's Ch. do. do.....	10 00	
Westerly—Christ Ch. do. do.....	25 00	
Do. general.....	5 00	
Do. ann. payment ed. Africa.....	20 00	272 59
<b>CONNECTICUT.</b>		
Gulford—Christ Ch., ½.....	5 00	
New Haven—Trinity Ch., ½ Lady, for ed. of a child in China.....	25 00	30 00
<b>NEW YORK.</b>		
Factoryville—Trinity Ch., for Africa.....	32 00	
Flushing—S. S. St. George's, ed. China.....	25 09	
New York—St. Peter's Ch.....	0 75	
Do. do. Africa.....	2 09	
St. Mark's in the Bowery.....	24 00	
A Friend to Evangelical Episcopal Missions, ½.....	2 50	
A Widow's mite, ½.....	1 00	87 34
<b>WESTERN NEW-YORK.</b>		
Geneva—Trinity Church.....	5 00	
Do. do., for Africa.....	0 50	
Utica—Grace Ch., a family, for ed. of two boys, Africa.....	40 00	
Do. do., a friend for Africa.....	0 35	
Trinity Ch. for Africa.....	10 15	
Western New-York, ½.....	5 00	61 00
<b>PENNSYLVANIA.</b>		
Bellefonte—St. John's Church.....	3 06	
Do. S. Sch., 4th annual payment, ed. of Geo. W. Natt, Africa.....	20 00	
Hamiltonville—St. Mary's Ch. S. S., Africa.....	5 00	
Philadelphia—St. Andrew's Colored S. S., sup. J. Burlock, Africa.....	20 00	
Jacob Donaldson, ed. Africa.....	20 00	
Ch. of the Epiphany, 3d annual payment, ed. of J. Carmel, Africa.....	20 00	
Westchester—Ch. Holy Trinity S. S., ed. of Geo. W. Pearce, Africa.....	24 00	112 06
<b>DELAWARE.</b>		
Wilmington—Trinity Ch.....		14 43
<b>MARYLAND.</b>		
Baltimore—F. H. Bruns, Esq., 3d instalment for Constantinople.....		25 00
<b>VIRGINIA.</b>		
Fredericksburg—St. George's Ch., ½.....		35 00
<b>SOUTH CAROLINA.</b>		
Beaufort—J. S. Smith, Esq., education Greece.....	80 00	
Do. do. do., Africa.....	20 00	
Do. do. General.....	55 00	
Charleston—The W. C. Courteney, Treasurer, for support of Rev. J. W. Miles, Constantinople.....	603 04	
"L. F. M.".....	20 00	
Mon. Miss. Lec. for October.....	3 92	
S. S. St. Bartholomew's, ed. China.....	25 00	
St. Michael's Ch. Female Working Soc., for Church at Houston.....	25 00	
Do. do. a Lady, for do. do.....	30 00	
St. Michael's Ch. for Constantinople.....	5 00	
St. Philip's Ch., coll. October, for sup. of Rev. J. W. Miles, Constantinople.....	45 00	
Do. do., for Africa.....	9 00	
St. Michael's Ch.....	37 25	
Greenville—Christ Ch., for Africa.....	13 32	
St. John's Island—St. John's Ch.....	3 50	
Do. do., for China.....	15 00	991 04
<b>GEORGIA.</b>		
Augusta—St. Paul's Church, coll. 3d Sunday in October, ½.....	55 87	
Montpelier—Young Ladies' Sewing Soc. Epis. Institute, for ed. of Rosalie Nelson, China.....	25 00	
Do. do. bal. of remittance for last year's acc't, same.....	5 00	65 87
<b>KENTUCKY.</b>		
The Bend—Wm. Booth, Esq. ½.....		2 00
<b>OHIO.</b>		
Cincinnati—St. Paul's Ch. for Africa.....	14 25	
Do. for China.....	14 25	
Worthington—St. John's Ch. ½.....	4 50	33 00
<b>MICHIGAN.</b>		
Detroit—St. Paul's Ch. coll. for September.....		20 79
<b>TOTAL.....</b>	<b>\$2189 57</b>	
(Total since June 15th, 1845, \$8,948 85.)		
<b>NOTE.</b> —There has been received at the Mission Rooms, from Ladies of the Episcopal Churches, Hartford, Conn., for the Mission Schools, Cape Palmas, West-Africa, a box of ready-made clothing, &c. The same was forwarded to Africa on the 15th ult.		
<b>ERRATUM.</b> —In the November No. for Christ Ch. Springfield, Ohio, read Harcourt parish, Gambler, Ohio.		

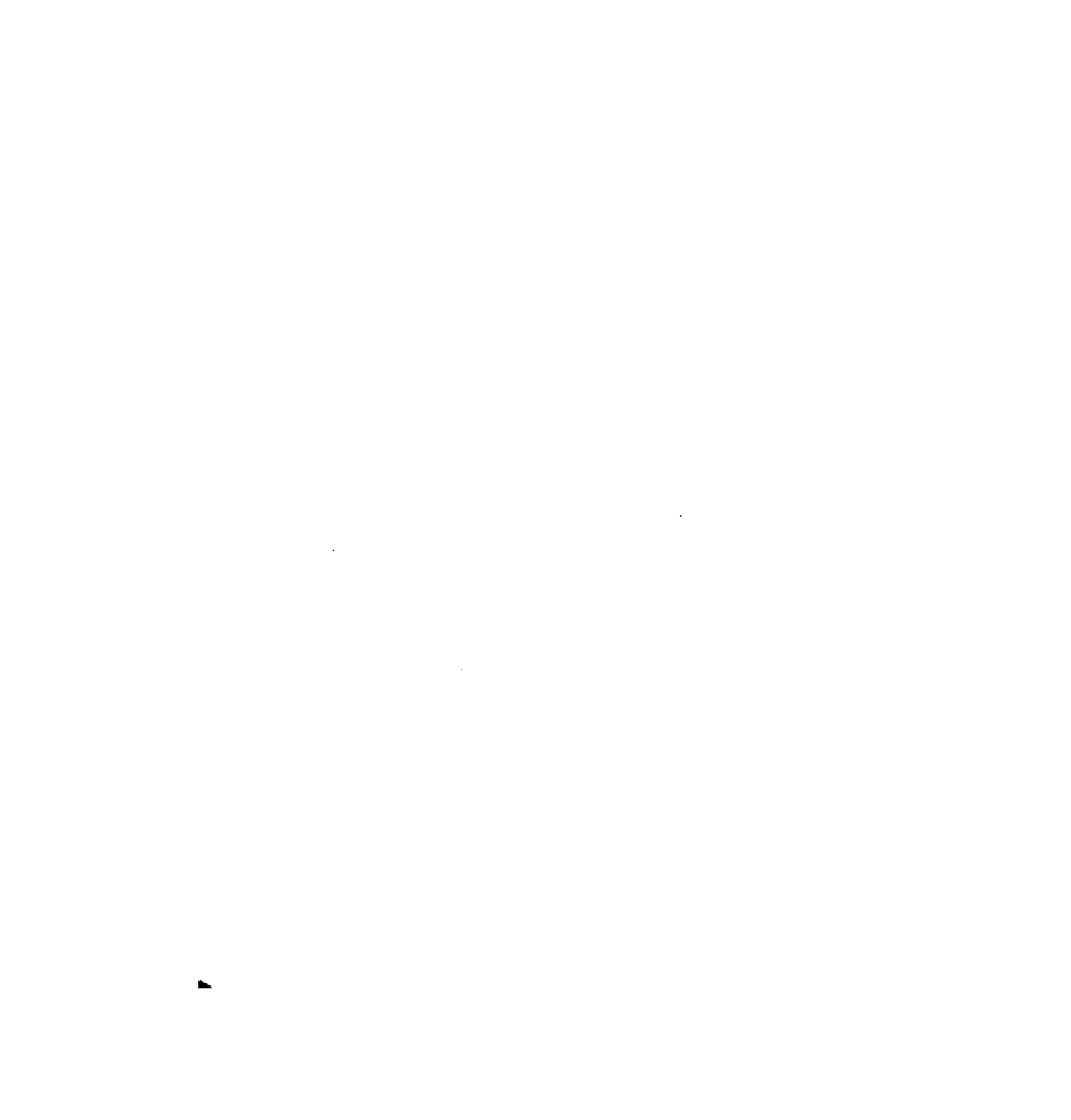




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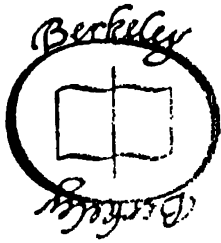
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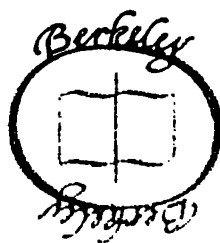




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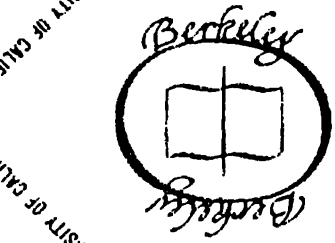
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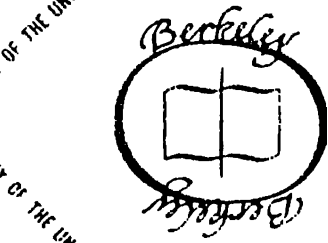
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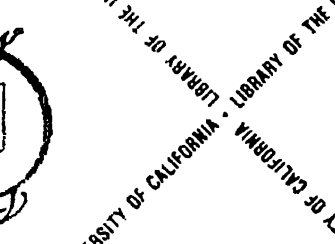
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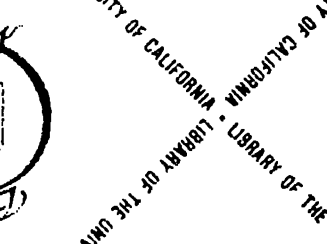
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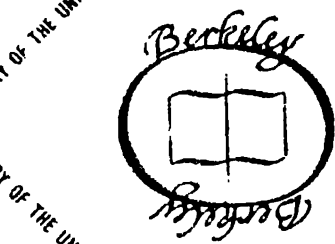
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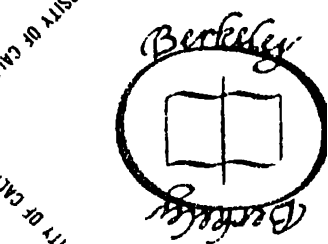
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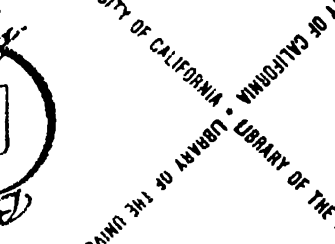
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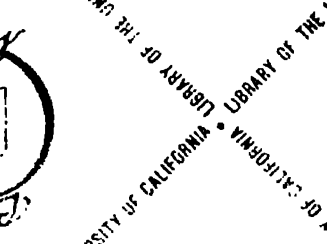
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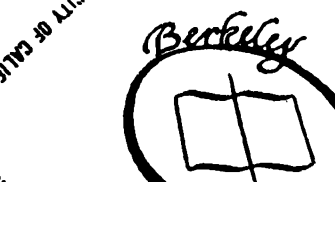
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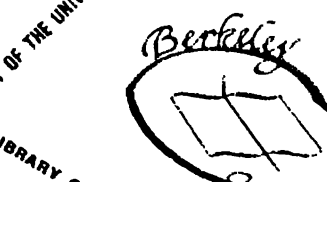
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