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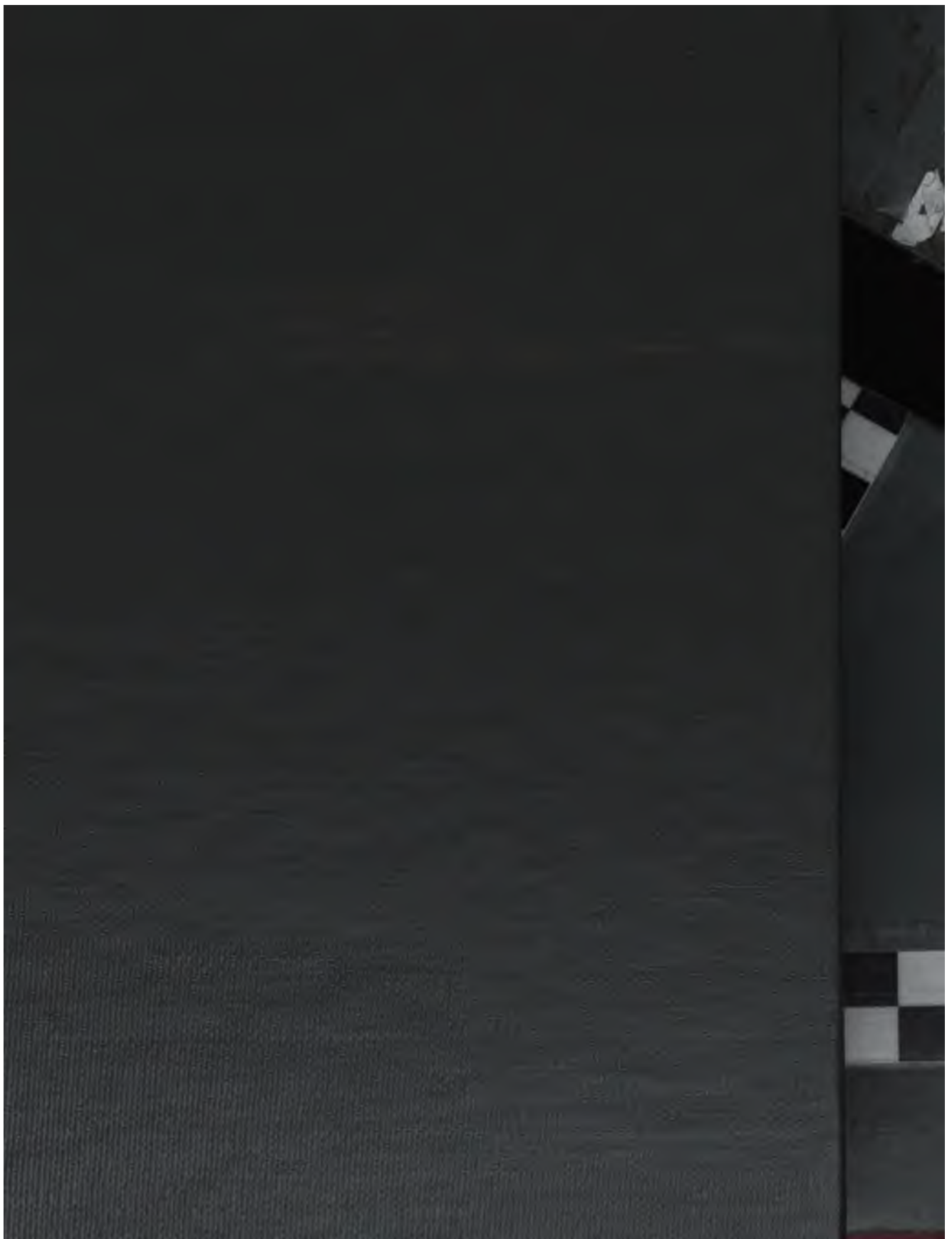
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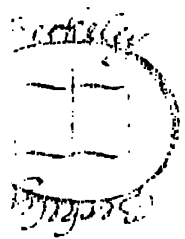
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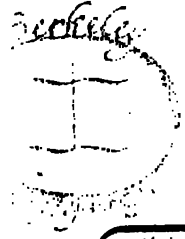
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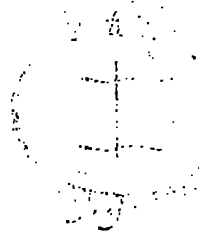
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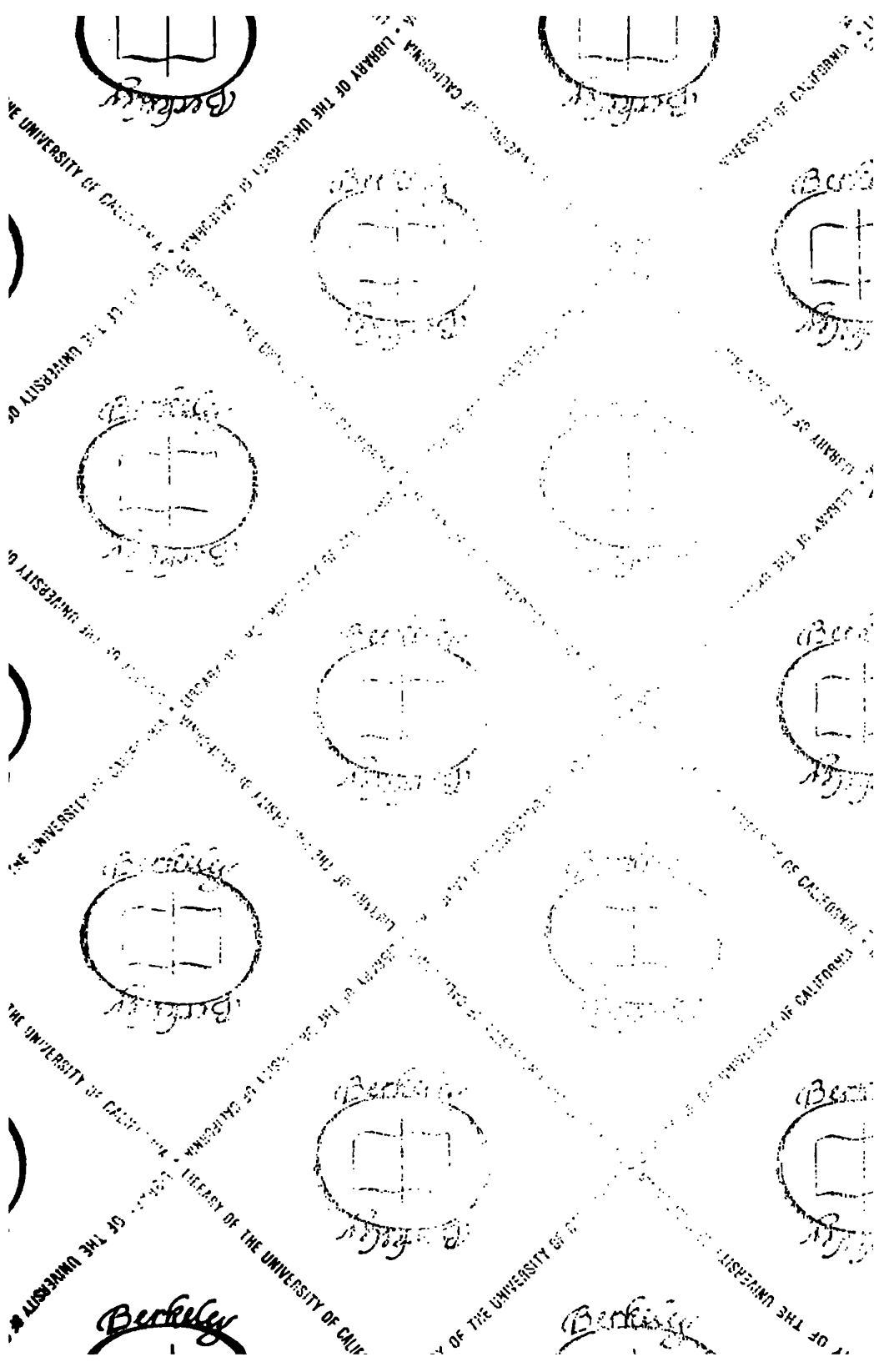


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# **The Spirit of Missions;**

EDITED FOR

THE BOARD OF MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA.

---

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 LEAD-  
ING MEN TO THEIR SAVIOUR.

---

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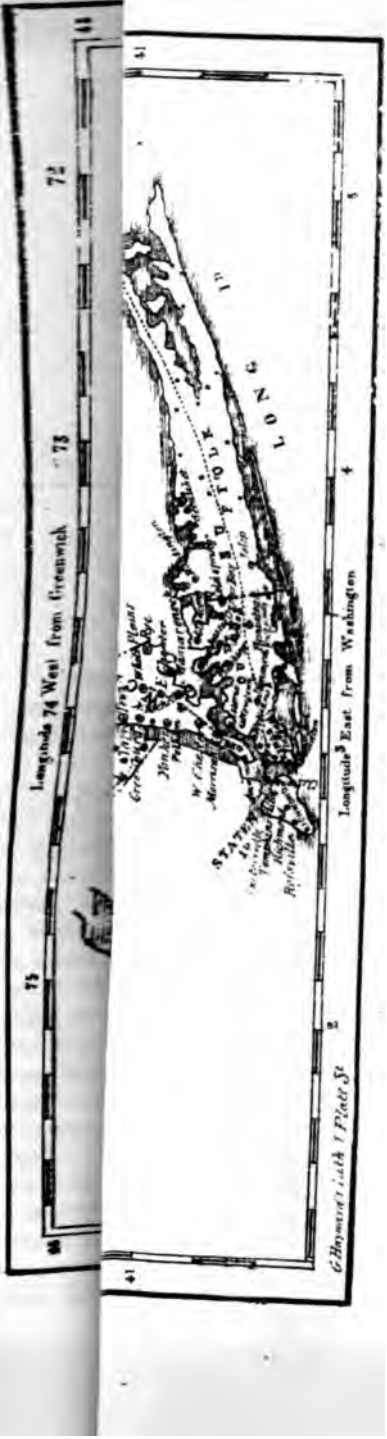
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in pursuance of it. The choice of a minister for each church was, by the act, lodged in the vestry, and the choice of a vestry in the people. It was sometime before there was a vestry composed of men of such principles as would choose a Church of England minister.

About the year 1697, there was such a vestry : their first endeavor was to get a church built. This was compassed sooner than they could hope, much less expect. The zeal of the people was such, they made so large contributions, that a sufficient sum was raised to build and finish what was then said to be the finest church in North America.\* They now proceeded to consider of a minister. Mr. Vesey was then in the place, but not in holy orders—a gentleman highly approved of, and beloved by every one. The Governor, Colonel Fletcher, and Colonel Heathcote, proposed him to the vestry, as a proper person to be chosen, as soon as he should be ordained. The vestry received this motion with uncommon satisfaction, and unanimously chose him to that church, provided he went to England, to receive holy orders. He came over here, and was ordained ; and upon his return to New York, was inducted into this church. This was the first setting up of the Church service in this Government. Some years afterwards, when the Lord Cornbury was Governor, orders were issued out to the magistrates of several towns to build churches, by virtue of an act passed in 1698, enabling several towns to build public houses for the worship of God. Nothing had been done in pursuance of this act, till the Lord Cornbury's order gave life to this design. Churches were soon after built in the respective towns, and the expenses levied on the inhabitants by a public tax.

The members of the Church of England began to increase now in many towns, but especially at New York city. This was a great measure, owing to the Rev. Mr. Vesey, who, by his whole conduct, had gained the esteem of people of many sorts of persuasions.

He was not a missionary from this society, so that but few, and imperfect accounts of his labors have been sent hither. However, I cannot, in justice to him, conclude this paragraph without giving the reader a few lines wrote to the society concerning him, by a gentleman who, himself, deserved all commendation, Caleb Heathcote, Esq., who, by his prudent zeal and wise conduct, was a chief instrument in settling the Church of England in New York Government, in Connecticut Colony, and New Jersey. His letter to the Society, in 1714, runs thus : “ Mr. Vesey being settled in our church, hath ever since continued, with great faithfulness, in the discharge of his duty. His life and conversation hath likewise been very regular, and without the least stain or blemish, as to his morals. He is not only a very excellent preacher, but was always very careful not to mix in his sermons any thing improper to be delivered out of the pulpit. It is the good providence of God he is continued so long among us, for the thorough settlement of the church in this place. The account I have given you of Mr. Vesey is not grounded on reports, having said nothing but what I very well know, and have observed from sixteen or seventeen years' acquaintance with, and knowledge of him.”

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\* Prior to the erection of this church, (Trinity,) Divine service was celebrated in the church of the Fort, originally built during the Dutch dynasty, and which was known as the “ King's Chapel.”

## § 2. INTRODUCTION OF THE EPISCOPATE.

The following interesting and accurate account is extracted from the Rev. Dr. Schroeder's Memorial of Bishop Hobart :

“ At the period of the American Revolution, the Church of England, in this country, had, for more than a hundred and fifty years, been considered a portion of the spiritual charge entrusted to the Lord's Bishops of London. But, even at that time, no prelate of the Church had ever trodden on our soil. They had jurisdiction over a vast realm on which their eyes had never rested. All their spiritual children who were born here, grew up without the valued benefit of confirmation.

Not one edifice for public worship was here consecrated. Our clergy and our parishes were destitute of that superintendence which is the very life of our Church government. Every candidate upon our shores, who would be admitted into orders, was compelled to repair with that view to the far-distant mother country. A great gulf lay between—an ocean of three thousand miles. No less than a fifth part of all our young men who were destined for the Lord's service in the sanctuary—being exposed to various “ perils of the sea”—paid with their precious lives the cost of the severe ecclesiastical requisition.

Well might the members of the church throughout the Colonies most anxiously desire a different state of things, and again and again petition the throne for a redress of what they felt to be a grievance without a parallel. The bishops of London were, for many years, themselves very favorable to the object.

A resolution was taken by King Charles II., in 1672 or 1673, to send a bishop to Virginia. The Rev. Dr. Alexander Murray was nominated for that purpose; and although “ a sudden change in the ministry prevented the execution of the scheme,” it was repeatedly commended by the Society for the Propagation of the Gospel, which has ever included the bishops, and not a few of the most valued laymen in the Church.

They declared, in 1703, the devout wishes of the Colonies, to be supplied with “ a suffragan, to visit the several churches, ordain some, confirm others, and bless all.” Soon after the year 1710, the Society actually “ fixed upon and purchased a seat for the residence of a bishop, at Burlington, in New Jersey, by way of preparation for a suffragan.” Queen Anne, in 1714, was propitious to the design; and, but for her lamented death, it “ would soon have been accomplished.” The first George also appeared favorable. But a dangerous rebellion concentrated all his thoughts and feelings on another object—the preservation of his crown and sceptre; and then “ it was not a time to attend to the subject of American bishops.”

Hope had now long been deferred. Yet, in an anniversary discourse to the Propagation Society, the whole subject was most vividly portrayed by Dr. Secker, in 1740, and afterwards very earnestly pursued by him, when Archbishop of Canterbury, and by his mitred brethren, Bishops Butler and Sherlock. But men of influence, who were opposed to the very name of “ the hierarchy,” and jealous of the temporal privileges which appertained to it in England, had frustrated the long cherished scheme, until the period of the American Revolution.

It was also a fruitful source of controversy on this side of the Atlantic. Previous to the year 1766, it was agitated by the Rev. Mr. Apthorp, one of the Church missionaries at Cambridge, Massachusetts, and the Rev. Dr. Mayhew, a Congre-



gationalist, at Boston; and Archbishop Secker, the Rev. Dr. Samuel Johnson, and the Rev. Mr. Caner, took a part in the discussion at that time. When the Rev. Dr. Chauncey, of Boston, and William Livingston, Esq., of New York, two years after, wrote in opposition to the proposed American Episcopate, its propriety was set forth with great talent, in a publication, at New York, by the Rev. Mr. Inglis, who was afterwards the Bishop of Nova Scotia.

The whole argument was again presented by the Rev. Dr. Chandler, who, in 1767, issued his appeal to the public, in behalf of the Church of England in America. In 1769 and 1771, he defended and further defended it, in reply to the objections of Dr. Chauncey, and of anonymous writers, in public journals at Boston, Philadelphia, and New York. The Rev. Dr. William Smith, of Philadelphia, plead the same cause with great ability. But their views met with disapprobation from some of their Episcopal brethren in Virginia, who were opposed to the introduction of American bishops, at a time when political animosities threatened a rebellion against the mother country.

An "Address from the Clergy of New York and New Jersey to the Episcopalians of Virginia," written in 1771, by Dr. Chandler, and signed by him and by the Rev. Drs. Auchmuty, Cooper, and Ogilvie, and the Rev. Messrs. Charlton, Seabury, Inglis, and Beach, were soon answered, in behalf of the Episcopalians of Virginia, by the Rev. Mr. Gwatkin. Here the controversy rested, until our national liberty gave it a new form.

It was several years after our civil independence, that the plan of a General American Church, with an independent American Episcopate, was formed. Incipient measures for the organization of the Protestant Episcopal Church in the United States, were first adopted by the Church in Pennsylvania. The earliest general meeting, called expressly on this subject, was at New York, in October, 1784, when clerical and lay deputies, from the States of Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland first took counsel together on the peculiar exigencies of the Church. A more numerous convention of the deputies from several States, held at Philadelphia, in September of the next year, (1785,) prepared an address to the archbishops and bishops of the Church of England, requesting them to confer the Episcopal character on such persons as might be recommended by the Church in the United States. The consent of the archbishops and bishops was obtained in 1786. Without delay, the Rev. Dr. White, Bishop elect of Pennsylvania, and the Rev. Dr. Provoost, Bishop elect of New York, set sail for England.

### § 3. SUCCESSION OF BISHOPS IN THE DIOCESE OF NEW YORK.

1. Samuel Provoost, D. D., consecrated in Lambeth chapel, February 4, 1787, by Rt. Rev. John Moore, D. D., Archbishop of Canterbury, assisted by the Archbishop of York, and the bishops of Bath and Wells, and Peterborough: resigned his jurisdiction September 3, 1801. Died Sept. 6, 1815.
2. Benjamin Moore, D. D., consecrated in St. Michael's church, Trenton, N. J. September 11, 1801, by Rt. Rev. William White, D. D., Presiding Bishop, assisted by Bishops Clagget and Jarvis: died February 27, 1816.
3. John Henry Hobart, D. D., consecrated in Trinity church, New York, May

29, 1811, by Rt. Rev. William White, D. D., Presiding Bishop, assisted by Bishops Provoost and Jarvis, as assistant to Bishop Moore, became Diocesan on his death, 1816 : died September 12, 1830.

4. Benjamin Tredwell Onderdonk, D. D., consecrated in St. John's chapel, New York, November 26, 1830, by the Rt. Rev. William White, Presiding Bishop, assisted by Bishops Brownell and H. U. Onderdonk.

#### § 4. BIOGRAPHICAL SKETCHES OF THE BISHOPS.

##### *Bishop Provoost.\**

Dr. Provoost was a man of cultivated mind and manners. His deep interest, and numerous acts of self-denial, in promoting the good cause of our civil liberties, and his prominent agency in organizing the Protestant Episcopal Church in the United States, may well preserve his name and perpetuate his memory. The motto of his ancient family escutcheon, "pro libertate," declared at once the sentiments of his Huguenot forefathers, and the feelings which they had transmitted to him, through five generations—from the middle of the sixteenth century to the year 1742, when he was born at New York.

Among the refugees to Holland, at the time of the cruel massacre on St. Bartholomew's day, in the reign of the ninth Charles of France, was William Provoost. His grandson, David, who migrated from Holland to the New Netherlands, in 1624, and became an officer in the Dutch military service, was the Bishop's first American progenitor; and both he and the three succeeding generations, David, Samuel, and John, a respectable and wealthy merchant, (who was the Bishop's father,) were in communion with the Church of Holland in America. In his infancy, Samuel Provoost was baptized in the Dutch Church; and in his early youth he was taught the creed of Calvinism. But it was his good fortune to be educated in an English university. Having been previously a member of King's College, in New York, he repaired to Cambridge in his nineteenth year, became a graduate of St. Peter's College, embraced Episcopacy, chose the Church for his profession, was ordained a deacon by the Bishop of London, at Westminster, in February, 1776, and in March of the same year was admitted into priest's orders, at Whitehall, by the Bishop of Chester.

He married, at Cambridge, within a few months, returned without delay to New York, and was there elected assistant minister in Trinity church, of which the Rev. Dr. Auchmuty was then the rector. Well read in the Latin and Greek classics, acquainted also with the Hebrew language, and a polite scholar in French and Italian, the Rev. Mr. Provoost added to his engaging personal appearance and conciliating deportment, a great variety of useful and ornamental literature.

But it was his fate to live in troublous times. At the period of his return to America, the elements of the Revolution were severely agitated. Most of the Episcopal clergy, then pensioners of the Society for Propagating the Gospel, regulated by this fact their political opinions. A great part of the members of the church in New York, at that time Tories in politics, and enthusiasts in religion, were dissa-

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\* This sketch is likewise from Rev. Dr. Schroeder's Memorial of Bishop Hobart.

tified with the whig principles, and what they called the "moral preaching" of their assistant minister. Writing to Dr. John Jebb, who had been his private tutor at Cambridge, and became very conspicuous as a warm advocate for universal suffrage, and for the cause of America, Mr. Provoost complains of the religious "enthusiasm" which prevailed in New York, and says, "I made it a point to preach the doctrines of morality in the manner I found them enforced by the most eminent divines of the Church of England. This brought an accusation against me by the people—that I was endeavoring to sap the foundations of Christianity, which they imagined to consist in the doctrines of absolute predestination and reprobation; placing such an unbounded confidence in the merits of Christ, as to think their own endeavors quite unnecessary, and not in the least available to salvation. I was, however, happy enough to be supported by many of the principal people of New York." At length, annoyed with anonymous letters, and with complaints, respecting his "doctrines," his "political principles," and his being "too restrained in his visits to the members of the church," although he might be "generous to the poor, and kind to the sick," he was compelled wholly to withdraw from his official station.

In the retirement of a small "farm in Dutchess county," he awaited, from the year 1770, the issue of the Revolutionary conflict. He resolutely refused all preferment that might be attributed to his sentiments, saying—"As I entertained political opinions diametrically opposite to those of my brethren, I was apprehensive that a profession of these opinions might be imputed to mercenary views, and an ungenerous desire to rise on their ruin."

Although proposed as a delegate to the Provincial Congress, in 1775, invited in 1777 to become chaplain to the Convention which formed the first Constitution of the State of New York, offered, during the same year, through the influence of his political friends, the rectorship of St. Michael's church, at Charleston, and the rectorship of King's chapel, Boston, in 1782, he had formed "a resolution never to accept of any preferment during the political contest." And, without "a salary or income of any kind," his "estate at New York in the hands of the enemy," a "part of his furniture sold to provide the necessaries of life," and himself "prevented by the Constitution of the State, and the canons of the Church, from entering into any secular employment," he was still cheered with the hope that brighter days would come. And he was not disappointed. Liberty prevailed over oppression; the enemy withdrew from New York at the time of the memorable evacuation, in 1783, and he was called from his retirement. Fortune at once changed her frown to smiles. His pecuniary resources made him independent; and the patriot pastor was now cheered with prosperity and public confidence.

At a meeting of the clerical and lay deputies, who organized the Protestant Episcopal Church in the United States, and adopted its "General Ecclesiastical Constitution," the Rev. Mr. Provoost was chairman of the committee that drafted and reported that document, which was wisely modelled after the Federal Constitution of the new Republic. In the early general councils of the Church, he was a prominent member; was elected Bishop, by the clergy and laity of New York, in 1786; was soon after honored with the degree of D. D., by the College

of Philadelphia; and when the archbishops and bishops of England consented to confer the Episcopal character on such persons as might be recommended by the Church in the United States, Dr. White, bishop elect of Pennsylvania, and Dr. Provoost, bishop elect of New York, repaired to England, and were consecrated in the chapel of the Archbishopal Palace, at Lambeth, by the Archbishop of Canterbury, assisted by the Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough, on Sunday, February 4th, 1787. The new prelates soon set sail from England, and after "a very tedious and boisterous passage," during which Dr. Provoost was "so ill, that it was feared he would not live," they reached New York, April 8th, 1787, on Easter Sunday.

It was, indeed, a high festival to the Church in the United States. An American Episcopate was secured at last. Two native citizens were duly consecrated by the archbishops and bishops of England, successors of the apostles of the Lord.

At the instance, not of the Church at large in America, but of the Clergy of Connecticut, the Rev. Dr. Seabury had previously been induced to repair to England for consecration. But as "the administration had some apprehension of embroiling themselves with the American government, the sovereignty of which they had so recently acknowledged," and as "the bishops were doubtful how far an act of some clergymen, in their individual capacities, would be acquiesced in by their respective flocks," Dr. Seabury did not receive his Episcopate in England, but applied to the non-juring bishops of Scotland, and in November, 1784, was consecrated by them at Aberdeen.

The Rt. Rev. Dr. Provoost was hailed with great gladness by his people, by the community at large, and by the State Convention of the clergy and laity, which met a few days after his arrival, and offered him their congratulations in an appropriate address. He was the first bishop of the Church, in New York; and, for the space of fourteen years, he was diocesan.

But, clouded by misfortune in the evening of his days, and, at last, overwhelmed by the afflictive loss of his wife, in August, 1799—by the heart-rending death of his youngest and favorite son, in the July following—and by many painful domestic, and embarrassing official cares—he resigned his rectorship in September, 1800, and his Episcopal jurisdiction, at a meeting of the Convention, in the year 1801.

In both these offices he was succeeded by one of his assistant ministers in the parish, the Rev. Dr. Benjamin Moore, who was chosen, in December, 1800, rector of Trinity church, and diocesan of New York, on the day after the first Bishop's resignation of the crosier.

Bishop Provoost spent the remainder of his days in retirement, and died in September, 1815.

(To be continued.)

1.

When, Lord, to this, our western land,  
Led by thy providential Hand,  
Our wandering fathers came,  
Their ancient Homes, their friends in youth,  
Sent forth the Heralds of thy truth  
To keep them in thy name.

CV.

3.

And O, may we repay this debt,  
To regions solitary yet,  
Within our spreading land:  
There Brethren from our common home  
Still westward, like our fathers, roam;  
Still guided by thy hand.

### A Crisis.

Are the members of our communion aware that a crisis in our Missionary operations, as at present conducted, is fast approaching? We are no alarmists; but deem it our duty to direct the attention of all concerned to the real state of the case.

We say a crisis is fast approaching: how can it be otherwise?—the October salaries have not, in many (18) instances been paid; and yet here (1st January,) another quarter has become due, and this at a season of the year when the largest contributions from the Churches may be expected. The advanced state of the season forbids the hope, that, were a special meeting of the Board called, it could be so generally attended as to embody and send forth the sense of the Church upon the emergency. The Committee have exhausted their powers of appeal. Through the Spirit of Missions, urging regular offerings—by correspondence with bishops and clergy in all sections of the country, invoking co-operation; “line upon line, line upon line, here a little and there a little;” their secretary presenting the subject from the pulpit as opportunity presents itself; nothing remains for them to do, but wait patiently, and in faith, two months longer, when the remaining heavier contributions for the year will have come in, and then **THROW THEMSELVES UPON THE BISHOPS OF THE CHURCH, TO RECOMMEND COLLECTIONS IN THEIR DIOCESES.** Will they do it? If they do, the debt of the missionaries will be paid, and the Board will assemble in New York, in June, to consider, after the experience of another year's difficulty, what is to be done. If the bishops do *not* recommend collections, **our DOMESTIC MISSIONS ARE BANKRUPT.** Of course we shall have no repudiation; but the missionaries must be discharged the service, and the contributions that come in (such as they are) be applied to the liquidation of the Church debt to them. Such a spectacle would be conducive to humility, certainly, after our position that every baptized man, woman, and child in the Church is a member of the Society. These are estimated (see Church Almanac, 1843) to amount to 1,200,000. If every one of them had paid three cent during the year, the crisis would have been averted.

Men who see this, and it is perfectly plain, will be led to question whether, after all, this beautiful theory is the one under which the Church can conduct her missions creditably, efficiently, and with due regard to progression, or whether they, and they only, are not to be held and taken as the members of the missionary body, who come forward, and, in ways that cannot be mistaken, say so. Here, then, is the old voluntary system again.

We would not be understood as expressing any fear that the work of missions in the Church will be stopped. She has too many living members for that. We simply indicate a result likely to grow out of the present state of things if not corrected, viz., that the church, in utter despair of carrying on the work under the heavy burden of a beautiful, but, as it will have proved, most inadequate system, throw it off, and construct one that “takes men as they are, and not as they should be.”

If this view of the case has its probabilities, it certainly behoves all who prefer the system as it is, with whatever modifications experience indicates to be called for, to rouse themselves, while it is yet not too late, to rescue it from its **PRESENT IMMINENT PERIL!**

### Missions (GENERALLY) in the West.

We give reports from the Missionary field not received in time for the December No.

#### Maine.

*Bangor.*—Rev. JOHN WEST, Missionary.

"Everything continues to flatter and cheer us in our prospects, not only in this city but in the Diocese. A noble foundation is now laid, and Maine will soon show the results of faithful missionary labour. We are all at peace. We have no divisions. A happy state of brotherhood exists among the clergy, and the evidences of a living and growing piety thicken all around us among the laity. We have only one discouragement. You will understand my reference to missionary funds. In my own parish, you cannot conceive how disheartening and blighting is the influence of the backwardness of the Church in fulfilling solemn pledges of pecuniary aid. Think of it a moment. Here is a missionary church struggling out of the very depth of deep bankruptcy by almost unheard-of sacrifices, fulfilling all its own engagements to the letter, but still crushed to the earth because the portion of aid actually pledged toward the debt and the salary is kept back without any apparent apology,\* or scruple! Men of business look at the spectacle with amazement and distrust."

As to the pledges for the debt we cannot speak; as to those for the salary, if "men of business" would not only look at the spectacle with amazement, but at themselves with still more, for not giving us the means to pay it, a change

\* "Men of business," who are accustomed to connect the idea of a statement of services rendered with the payment of those services, would not have their amazement lessened on learning that this is the first report from our Rev. brother's station which has reached this office from any quarter for some months past. The Secretary is bound to require such evidence of service rendered before he transmits the salary. He does not presume to attach blame, or to offer apology, but to state a fact.

might take place for the better. While religion and the support of its institutions is left to women, (widows preferably,) and children, men of business, the meanwhile absorbed in accumulating and hoarding, amazed to find that an empty treasury has nothing wherewith to redeem its pledges, what will their amazement be to find, in that terrible day, when covetousness is stripped of all its masks, the sin and the shame laid at their own doors?

"But ye say wherein have we robbed thee? In tithes and OFFERINGS. Ye are cursed with a curse; for ye have robbed me—even this whole nation."

#### Kentucky.

Bishop SMITH says—"Never has Kentucky been as deeply indebted to the General Missionary Society for aid as during the last year. Never would the withdrawal of that aid have proved as painfully discouraging, if not deeply disastrous. No adequate idea of the field can be entertained of the difficulties in that field. A few more years of fostering care would leave us better able to sustain ourselves. The disposition to do so has ever been felt, and, thank God, the ability is annually increasing." He makes the following remarks in reference to the stations in his Diocese:

1. *Danville.*—Rev. M. F. MAURY, Missionary.

Station never so prosperous. Nearly \$1000 have been expended this year in improving and beautifying the church, erecting a chaste and simple Gothic spire and cross, purchase of bell, and enclosing the yard with iron railings, &c. The missionary's indefatigable attention to the sick may be inferred by the number of burials, most of which were out of the families composing the parish.

2. *Hopkinsville,*  
*Princeton,*  
*Trenton,* } Rev. F. B. NASH,  
Missionary.

At Hopkinsville we hope to be able to purchase the late rector's school-house for church purposes; and at Princeton to erect a church. Prospects discouraging, except at Princeton.

3. *Smithland.*—Rev. R. ASH, Missionary.

Prospects animating. The hope, indeed, of retaining the whole ground as Episcopal ground, is gone. The Methodists have built, and the New School Presbyterians have organized. But still our efforts have been greatly blessed, and religion and good morals greatly upon the increase.

4. *Paris.*—Rev. G. AVERY SHEPHERD, Deacon, Missionary.

The prospects of this station were never as encouraging. Words can ne-

ver express the debt of gratitude due to the Rev. A. Cleaver for his disinterested labours here for the space of twelve years.

5. *Covington.*—Rev. G. G. MOORE, Missionary.

No effort in this Diocese has commenced so auspiciously, or succeeded so rapidly as here. A very neat church will be completed by next spring, if not before.

6. *Hickman.*—Rev. N. N. COWGILL, Missionary.

The missionary here is indefatigable, and the prospects encouraging. We hope for a cheap church at Mills Point next year.

7. *Bowling Green.*—Rev. GEORGE BECKETT, Deacon, Missionary.

The missionary has not been long enough here for a report; but his beginning promises well.

#### Obts.

The Church in this Diocese held its twenty-sixth Annual Convention in *Rosse Chapel, Gambier, on the 6-9th September.*

The chairman of the Standing Committee on Missions, (the Rev. J. Morse,) thus concludes the report, which was adopted:

"The amount raised by the effort on Quinquagesima Sunday, is a sufficient proof of how much might be effected, were we more frequently to urge upon our parishes the duty and privilege of co-operating in God's plan of mercy, and the solemn responsibility arising from both. A letter from the Secretary of the Domestic Committee has been placed in the hands of your committee, requesting, if possible, a pledge of a definite sum, or the amount which may be relied upon from this Diocese for that department. We see no method for the securing of this desirable object, except that during the sitting of this convention each parish pledge itself for a specific sum; and the aggregate of these sums be reported. This plan we would recommend. We would also briefly refer to the "Spirit of Missions," the only Missionary periodical of the Church, as an admirable auxiliary in sustaining a missionary zeal among us. The church needs to be star-

ved from her slumbers with the facts therein narrated—of the magnitude of the harvest, and the alarming scarcity of laborers."

We beg to make a few remarks on the above. The objection has often been made, that the Committee incurs debt, and then comes to the Church for relief; and homilies are read to them upon the evils and sinfulness of debt. If, in obedience to the directions of the Church, the Committee employ missionaries, and inadequate contributions are sent in by the parishes, of course debt is incurred. To avoid, as far as possible, such anticipation of funds as might never be realized, a note was addressed to each of the Bishops, to the effect, "That some one deputed from the Domestic Committee, will, in all probability, attend the next meeting

of your Diocesan Convention, and, with your approbation, present the claims and wants of Domestic Missions, and especially with a view to learn from each parish represented there, what aid the Domestic Committee may expect to receive. One of the most difficult points for them to determine, and yet one of the most important, is the amount of funds on which they may rely from year to year. They know no plan more simple than this, and which, at least, with your sanction, they propose as an experiment."

What (*theoretically*) more simple and feasible? The rector and delegates from each parish come, annually, up to Convention, and say what the parish will do to extend the Church out of the Diocese; the Secretary, or Assistant Secretary, makes a minute of each. The Domestic and Foreign Secretaries combine the returns from all the conventions, and are able to say to their respective committees—Gentlemen, so much is at your disposal for the coming year. *That* is appropriated, and thus the work goes on; and yet what is the practical result of an effort in this way to keep clear of debt? It has been found utterly impracticable, in any one

instance, to come to the point. In one case, where the secretary attended in person, and was kindly promised an opportunity, by the Diocesan, to present his matters, some local topic engrossed the time of the convention, and the debate was protracted up to the very moment when the members determined the convention should adjourn—the cars were off—and the Secretary awoke from his pleasing dream of contributions and pledges, to the sad reality that all were gone, and he left, to speculate upon the uncertainty of all beautiful theories.

In another instance, when, from the distance, he was compelled to entrust it to a brother, it was faithfully put in train, but the convention became interested in some other matter, and *this* was forgotten.

In a third, permission was declined from the persuasion (well founded) that the introduction of the topic of Missions then and there would be ill-timed. In other cases, from various causes, the same result obtained. No pledges—no certainty. The conviction only that however the subject of Missions may engross the affections of the faithful few, the Church, as an organization, does not, and cannot, be made to embrace it.

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#### Illness's.

Extracts from the report of Rev. Dudley Chase, one of the itinerant missionaries in this State, are here given. This feature of itinerancy in our missionary operations is an interesting one. We have not facts enough yet to institute a fair comparison between this and the plan of associated missionaries, as at Nashotah, for a *sparse* population. We regret to learn that the other itinerant in this State, the Rev. Dr. Southgate, has been prostrated by sickness.

"Jubilee College is situated on township 10, north of range VI, east of fourth principal meridian. South 12 miles is a settlement called Lower Kickapoo, mostly of English, 3 or 4 families of whom are communicants of the church,

and have for several years been constant attendants at Jubilee chapel.—They have now the services of a missionary whenever it is practicable, and the services of the Church are regularly kept up by a lay reader, a candidate



for orders, who goes for that purpose from Jubilee College every Sunday except the first in the month, when the communion is regularly administered at Jubilee Chapel, and the communicants from the different settlements in the neighbourhood attend there. At Lower Kickapoo a parish is formed: measures have been taken to erect a church—money has been collected in England, and materials and work subscribed at home sufficient to put up a small building, the foundation for which is dug. It is to be of stone. Services are now held in a private dwelling, where an attentive, if not a large, congregation are assembled every Lord's day. At Tannington, a village 20 miles S. W. from Jubilee, the services of the Church have been occasionally held for about 4 years.—Until this winter we have occupied either the Congregational or Universalist meeting-houses, as offered us, or the school-house as a last resort.

The congregation has been various, numbering from 10 to 150. There are two families numbering 9 communicants who attend the services, and at Jubilee the 1st Sunday in the month—One of them has erected a house this winter, in which we have the use of a room for worship, 26 by 30 feet. At Knoxville, 30 miles west, the Church services were held often, by my father for the first time last winter, by myself five times. It is a county town, and 5 miles north is a Presbyterian College at Galesbury. The Presbyterians (Old and New School) and Methodists have houses and members, for the place is large, and opposition to the Church strong. But during the most inclement season our number who attended services, were from 96 to 200. Three families are members of the Church in part, but could the ministrations be more frequent and regular, no doubt the Church would gather in many sons, and the fruits of the Gospel appear.

To minister to these stations is my duty during the winter, making my residence at Jubilee, and going out Saturday and returning Monday. The difficulty of travelling in Illinois in the winter can be known only by those who have lived on our wide prairies. The sweeping winds, which meet no obsta-

cle for hundreds of miles, but the thin groves of trees which skirt the streams, the driving storms of sleet and snow, require a firm constitution to be constantly met. The prairies, devoid of trees of any kind, and often without dwellings, are seldom less than 7, often 15 miles in extent. Between these are groves some 2 or 3 miles wide generally. But it is not the coldness of the atmosphere, nor the storms produced from discordant natural elements, that your missionaries have to encounter alone.—They appear as nothing when contrasted with that which they seem to represent—the chilling frosts of infidelity and the storms of heresy and schism which sweep over our moral wastes. Against them, indeed, it would be in vain to strive except on the strength of Him who “rides upon the whirlwind and directs the storm.”

In the spring and summer, as itinerant missionary, at the call of my Bishop, I take a wider range than that which I described to you as my circuit in the winter.

Rev. ED. J. DARKIN, M. D., *Jacksonville*, writes, “It is at present with us, as you will see, the day of small things. In the midst of dissent, Lo, here! Lo, there! the cry all around us—to a people fond of novelty and hankering after excitement, the calm and sober beauty of the Church is not at once apparent. But I trust I may say that the deep, comprehensive and appropriate language of her confessions and the solemn fervour of her prayers and supplications, her quiet order and the rational spirit of her piety, is not all unheeded, and that by the more contemplative among us her legitimate but mild authority is becoming slowly but gradually recognized.

During the summer and autumn I have held a regular monthly service in the school-house of a settlement consisting chiefly of emigrants from England, who, although members of the Church of England, had from various causes wandered into strange pastures. They seemed delighted once more to listen to the old familiar words of their youth, and to lisp, although in many instances in broken numbers, the sacred language

of their prudent and anxious, but almost forgotten parent, and venerate it still as the mother tongue in prayer. \* \* \* \*

Last winter I delivered a course of lectures to the young men of this place (seat of a Presbyterian College, Dr. Edward Beecher, President,) which were fully attended. The Church was also opened for divine service through Lent and during Passion week. \* \* \* \*

A short time since we had a visitation from our beloved Diocesan, which was not, I think, unattended with good. How lightly does Time lay his hand on this admirable man! In spite of his advanced age and his many sufferings, he is still the same—still active—still ardent—still untiring in the service of Him to whom his life has been devoted, and whose cause he has so greatly contributed to advance: May the Great Head of the Church continue to sustain him!

Baptisms, Infants 15, Adults 3.  
Confirmations, 7.  
Attendants, 17 Families, 75 Individuals.  
Communicants 29.

A missionary from this Diocese, who receives but \$200 salary, writes, "My family are suffering from the want of suitable clothing for the coming winter. My wife is now ill of ———, brought on by want of shoes and warm clothing—and I now fear it will terminate fatally, but the will of God be done. We are his servants, and the sooner we are freed from our bodily sufferings, the sooner shall our reward be given in a world of unfading happiness. This hope is the great support in all our trials on earth; and it is augmented by the reflection, we shall join some there in whose salvation we have been greatly instrumental in this wide-spread valley."

We trust this paragraph will attract the attention of some one who will feel and act for the missionary's wife. Poor woman! if such are to be her sufferings when she consents to gladden and solace the missionary's lot, he had better acquiesce in the penuriousness of the age which would consign him to a celibacy "cold as the Rock on Torneo's hoary brow."

Our readers will share in our surprise on learning that the flock of this suffering Brother numbers 17 communicants, 30 families, and 100 individuals, and that for 8 months he has received from them but \$25, and part of it in provisions at a high price! It will be borne in mind that the Board in June last resolved, "That every Missionary ought to receive, including the annual value of house and glebe, and all other services of fixed income, if married, at least \$500 \* \* \* the portion of this amount to be paid by the Board in each case, and the portion to be expected from the station to be fixed by the Bishop of the Diocese."

Now will our readers believe, that in the meridian of Illinois, in this 19th century, a *white* man, an American, "a gentleman," could be found to address to a minister of Christ so situated, the following cordial in his destitution: "*You are sure of at least \$500, and therefore it makes no difference whether we pay you much or little.*" For cool barbarity it surpasses that with which the ruffians from the Ohio settlements, (page 465, vol. viii.) knocked out the brains of the Christian Indians.

The Missionary regrets that such resolution was ever passed and published, and fears that it has measurably paralyzed public efforts in new parishes.

As recommended by the Domestic Committee, it was that the income *must* be \$500, from all sources—see page 261, vol. viii.: as passed by the Board, *ought to be* was substituted. The design of the resolution by the Committee was to raise the standard of ministerial support to what decency requires, and *then insist upon it that their Missionaries should receive this from the Board and Station conjointly.*

Under such resolutions the number of our missionaries might be less, but we should be spared the anguish of knowing, that in this Christian land, the wife of a respected minister of Christ was sinking into the grave for want of *warm clothing!*

We were well aware, before receiving this precious specimen of a covetousness that stoops to pervert what is plain as day, that it may say, "Depart in peace, be ye *warmed* and filled, notwithstanding it *gives not* these things which are needful for the body;" that there were men at our Missionary Stations, who, so long as they could have their clergymen supported by the Board, would do nothing for them themselves; and the drift of many of the resolutions submitted, was to correct this by making it a *condition* of aid from the Board, that the Station should do what it could, laying down some *fixed rule*, which, though it might operate hardly in some cases, would be better than leaving our funds at the mercy of men who allow the wives of their clergymen to perish with the cold, rather than stir themselves to do for Christ and his Church. We regret that the *must be* was changed into *ought to be*, and firmly believe that more minute and determined system should be introduced into all our Missionary arrangements, to protect our Missionaries and protect our funds, for if this "gentleman" represent the soil, it is indeed a Church upon a Rock—an attempt to irrigate flint—water wasted.—Better transfer it to the arid but not impervious soil of Heathenism?

Men are beginning to inquire what our stations do to help themselves. It has occurred to us that it would not be without its good effects to shew the Church what has really been effected by us since 1835, in establishing the

stations; and this we will endeavour to do by the next triennial Convention, with the aid of our Rev. Brethren, in their next April reports.

Such items as these will redound but little to the credit of those whose apathy, or something worse, should be exposed. A parish occupying a large and beautiful Gothic church, unincumbered with debt, with 50 to 75 communicants, and 320 individuals, paying a civil tax of \$1800, *propose employing a "SINGLE" man* for \$500 or \$600, of which the Board of Missions is expected to pay \$300!!! Do such men forget that it is written: "Be not deceived, God is *not mocked*: he that soweth little, shall reap little."

#### Michigan.

Bishop McCoskry represents his diocese as "in a prosperous condition, and every thing seems to indicate a steady increase of the interests of the Church. I have endeavoured to excite a deeper interest on the subject of Missions in the different parishes, and I hope with some effect. But where indifference prevails, it may always with safety be attributed to the Pastor, as I have found that where a proper course is pursued by him, and facts regularly placed before the people, they will always take an interest in missions and give practical evidence of it. I think the greatest obstacle in the way of success in the West, is the continual cry coming from the East and from some other parts: "The Church is in danger"—"Heresies are creeping in." People are unwilling to connect themselves with a Church that is always in danger, and you may rest assured that if this course is pursued a little longer, it will put us back many years in our efforts to bring men into the true fold of the Saviour."

## Notes.

*Davenport.*—Rev. Z. H. GOLDSMITH.

Every thing in our financial affairs wears so discouraging an aspect, it is truly refreshing—a perfect cordial of the most invigorating kind—to receive such a letter as the following from the far, fur West. Let this Missionary speak for himself:

“ Whilst in Virginia I received a letter from one of the Vestry, informing me that the two last instalments had been presented, and in all probability the lot on which our Church stands would be sold unless aid could be obtained from our more favoured brethren in the Eastern cities. I determined to make the effort, and accordingly spent nearly a month in New York, Philadelphia, Baltimore, and the District of Columbia, begging from door to door, as I could find where churchmen were.— I returned however to Virginia after accomplishing but little beyond the expenses incurred in taverns and steamers, walking out completely a pair of water boots, and often experiencing unkindness from those professing to love the Church. But the silver and the gold belong to God, and often he inclines men to work for the advancement of his spiritual kingdom, when we are ready to give up in despair.— Notwithstanding a debt of \$40,000 hanging over the church of the Rev. Mr. John's, in the city of Baltimore, through the instrumentality of Captain Henry Thompson, a worthy pious member of the Vestry, we have received in aid of our church lot \$39 50. Still but a small part was accomplished. The work, however, was not to be defeated. God had put it into the heart of one of

my old Vestry, where I served the church for nearly ten years prior to my coming to the West, to step forward in aid of our missionary cause. It was a noble act of a true son of the church, and credit should be awarded where it is so justly due. Dr. Abram B. Hooe, of St. Paul's Parish, King George County, Va., learning the condition of our lot, and the bad success which had attended my efforts in the Eastern cities, said to me “put down all you want.” Accordingly I entered balance due on lot, enclosing the lot, lamps, and two stoves for the church; he included my travelling expenses also. The Dr. remarked that he had \$1500 worth of land to sell in Ohio, and, after deducting the items indicated, the balance was to go to Bishop McIlvaine, to aid in liquidating the debt of Kenyon College. Here is a gentleman of only moderate fortune, giving fifteen hundred dollars towards the Gospel of Jesus Christ. Had we a thousand such men, the missionaries would not be under the necessity of cooking and washing, and cutting their wood amid snow and ice, storm and tempest, to support themselves and those dependent upon them. Had we a thousand such laymen, the wilderness would soon bud and blossom as the rose, and the church move on with tremendous moral power.”

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 Intelligence.

VISITATION OF BISHOP KEMPER, 1844.

- Jan. 7.—Southport, Racine.  
 14.—Milwaukie.  
 21.—Green Bay.  
 28.—Duck Creek.  
 Feb. 4.—Nashotah.

*Western New York.*—Bishop De LANCEY has thus addressed his clergy in his pastoral letter of Dec. 9th: • • •

“ In pursuance of the system adopted for the last two years, I would also recommend that the contributions of the Churches throughout the Diocese, to be

made on the second Sunday in January, be appropriated to *Domestic Missions* of the Church in the United States. The calls upon us from this quarter continue to be of the most urgent character. The stipends of many of the Missionaries due in October last, are still unpaid, on account of the deficiency in the funds of the Domestic Committee. The *Spirit of Missions*, and the various periodicals of the Church, keep you sufficiently acquainted with the condition and claims of the brethren laboring for the Church in the West, to supersede the necessity of details from me. They invoke most earnestly your aid. The collections should be forwarded to the Treasurer of the Diocese, Charles Seymour, Esq., at Canandaigua, by whom they will be transmitted to the proper office in New York."

*N. Carolina.*—Notwithstanding the great Diocesan burdens in this State, Rt. Rev. Dr. Ives has written to all his clergy, commending the general work to them, and asking something from each congregation for our Treasury.

*Tennessee and Mississippi.*—Rt. Rev. Dr. OREY has in every way, both by private exhortation and in his addresses to the Conventions of these Dioceses urged attention to the duty of systematic charity in support of *Domestic Missions*.

For the Diocesan Annals of New York, our readers are indebted to a member of the Domestic Committee.—They will be continued in three successive Nos. The older Dioceses will of course require more room than those of recent formation. The Rev. Brethren to whom the printed circular from this office of July last, was directed by the Bishops, will do us a great favor by complying with its requests.

The plan of inserting the Annals in

the order of admission of the Dioceses to which they refer, into General Convention, must be abandoned, unless we receive the manuscripts seasonably.

Contributors to *Domestic Missions* are requested not to make their checks payable to the order of the Secretary, in whose absence from the office they cannot be cashed, but of the Treasurer, THOS. N. STANFORD, Esq., 139 Broadway.

#### CHANGES.

*Delaware.*—Rev. \_\_\_\_\_ has been appointed by his Bishop, Missionary at *Milford and Cedar-Creek.*—Salary \$200 from 1st January, 1844.

*North Carolina.*—The Bishop has applied the \$250 given by the ladies of Beaufort, S. C., to the religious instruction of negroes in Rockingham County, on the Dan river.—Rev. EDWIN GEEB, Missionary; Salary \$250 from 1st January, 1844.

*Louisiana.*—Rev. EDW. A. RENOUF did duty in *Franklin* three months in 1843;—Salary \$50.

*Michigan.*—The Bishop has accepted the resignation of the Rev. Mr. FITCH, at *Jackson*, to take effect 1st of October.

He has appointed the Rev. DANIEL J. BURGER, Missionary at *Adrian.*—Salary \$200 from 1st October.

Rev. SABIN HOUGH is removed to *Mount Clemens and Romeo.*

Rev. F. H. CUMMING, Missionary at *Grand Rapids.*—Salary \$— from 1st January, 1844.

*Wisconsin.*—Resignation of Rev. J. H. HOBART accepted to take effect December 1st, 1843.

## FOREIGN.

### Mesopotamia.

INSTRUCTIONS TO THE REV. MESSRS. MILES  
AND TAYLOR, MISSIONARIES TO MESOPO-  
TAMIA.

Delivered at the Farewell Missionary Meeting in  
St. Paul's Church, Boston, on the evening of the  
Second Sunday in Advent, 16th December, 1843,  
by the Secretary of the Foreign Committee.

*Reverend and Dear Brethren,*

The authority for the work for which you are now commissioned, we find in the last command of our adorable Lord, "Go ye into all the world, and preach the gospel to every creature." The encouragement which must cheer you in the self-denying course which you now commence, must be in the promise annexed to that very command: "Lo! I am with you always, even unto the end of the world."

In the first, you have a full warrant for all your most zealous efforts. In the last, we trust you find that which will animate you under all the perils and trials, not only temporal but spiritual, which await the Missionary.

The Foreign Committee of the Board of Missions before your departure desire affectionately to say a few words in relation to the measures which you are to pursue. By their order and on their behalf I now address you.

You are about to sail from the United States in the service of the Protestant Episcopal Church of this country as Missionaries to the Syrian Churches.

After your arrival at Smyrna, you will take the earliest opportunity of proceeding to Constantinople, where you will meet with our Missionary resident in that capital.

Although you are not to labour in the same field, and your Mission is to be

considered as entirely distinct from that entrusted to him, still his long residence in the East will enable him to communicate to you much valuable information.

The period of your stay in Constantinople must depend upon circumstances; but it is the desire of the Committee, that after having acquired such information as this capital may afford, which may be useful for your future operations, that you will proceed to Mosul or Mardin, in Syria. At one of these places, it is probable that you will see it advisable to establish yourselves: and the choice must be left to you, after having made such an investigation as may enable you to decide which position may be the most eligible.

The Mission, as stated in the letter of instructions to the Missionary who went out to examine that region, is designed "to promote the increase of pure and undefiled religion in the communities of oriental Christians; to restore the power of godliness to those who, unhappily, have now little else than the form thereof."

You go to a people having the strongest claims on our love and sympathies: to a people belonging to a Church apostolically constituted: holding many of the great truths of our common faith: possessing, it is said, a pure and spiritual liturgy: and yet blessed by all these advantages, "through the ignorance which is in them."

Their Church is described by our Missionary, (whose opportunities of judging have been abundant,) as "a dead mass—salt without savour—true in its

faith, for its faith would be preserved in its liturgy—but inert in its life—its worship a mere round of unappreciated services, in point of instruction useless to all but a few—its rites devoid of significance to the multitude—its sacraments valued for their outward forms, with little relish of their spiritual efficacy, and no idea of them as means and channels of grace." He speaks of the mass as "seemingly a mass of worldliness, a congregation of dark and uninstructed minds, like an undecayed and breathless corpse, or like the first man whom God created, before there was breathed into his nostrils the breath of life, perfect in form, with all his sinews and muscles upon him, and the conduits of life all laid, and the heart all ready to beat, but no living spirit."

And "we know," he adds, with equal truth and earnestness, "that our Syrian brethren will not be saved by fasting, where fasting is merely an abstinence from certain kinds of food, accompanied by no sorrow for sin, or amendment of life; nor by confession, which is made *pro-forma*, for the sake of receiving the sacrament; nor by the sacrament whose efficacy is looked for not by feeding in a spiritual manner upon the body and blood of our Lord Jesus Christ, with a lively faith towards him, repentance towards God, and charity towards man, but by an inherent power vaguely and darkly imagined as residing in the holy symbols, and conveyed to the communicant by the mere act of receiving them into his mouth; nor by an outward morality which is enforced by terror, and which guards only against the gross and extravagant forms of wickedness reaching not to the thoughts and intents of the heart, nor excluding from its broad enclosure the most complete and absorbing worldliness of spirit: by none of

these things can man be saved any more than the Pharisees by their tithes of mint and cummin, while they omitted the weightier matters of the law. It is spiritual want—the want of the soul that never dies—the interests of immortality—the hope of eternal life through Christ—the power of holiness in heart and practice—active labour in the service of God—a heavenly example shining with irresistible radiance upon the dark places of Mohammedan unbelief and Pagan superstition—it is such thoughts as these that invest our enterprise with a glory not of this world."

It is for labourers in such a work that we have sent out our appeal, and we doubt not that "it is from motives drawn from these high and holy considerations, that you, who go forth in answer to the appeal, give yourselves to your mission of love."

You go to lead them from a mere blind adherence to external forms to the living power of the pure faith of the gospel; to proclaim to them "the truth as it is in Jesus"—to make known to them the deep depravity of our nature; the justification of the sinner by faith alone in the Redeemer; the renewal and sanctification of the soul by the Holy Ghost; the use of sacraments to those *ONLY* who *rightly* receive them; and the advantage of religious forms and of liturgical services to those *ONLY* "who worship God *in spirit and in truth*."

Happily, those to whom you are sent are, we have good reason to hope, prepared to receive you with cordiality. Many among them are aroused to a conviction of their ignorance; they solicit instruction from us; and it is our belief that you will find no obstacle in your way which zeal, prompted by love and regulated by discretion, may not, through grace, surmount.

It is true that you go without any of the adventitious aids of human authority, either civil or ecclesiastical, which may remove indifference, over-awe hostility, or conciliate friendship and co-operation: yet we trust that there are influences at work which are propitious to your purpose of benevolence. Satisfy them, then, that without pretension or power, you go among them in the spirit of Christian love; that your weapons are to be only laborious efforts in their behalf, carried on in the spirit of kindness and persuasion, and in dependence on the Lord of Hosts; and thus they will perceive that, though steadfastly withstanding their errors, you sorrow over their depression, and will prove to them that your weapons, though to human eyes most inadequate, are mighty thro' God to the promulgation of the truth.

The instructions heretofore given to the Rev. Mr. Southgate, so far as they may be adapted to the circumstances in which you may be placed, will deserve your consideration. To the following passages we would especially direct your attention:—“Seek patiently every proper mode of gaining the confidence, and securing the countenance, of the ecclesiastical authorities. In the mode of removing unfounded prejudices, in developing to those authorities the Christian, nay, fraternal character of your mission, and in pursuing the plans of labor most likely, under the Divine blessing, to promote the objects in view, you will,” (except where specially advised,) “exercise your own judgment, reporting fully your doings and your plans of operation, for the information of the Board of Missions, and the Church at large. It must be a work of patient faith—a work involving much of Christian delicacy—much of Christian prudence and wisdom—and will require

the steady power of holy example. To deny, however, your right to proceed, would be to deny the right of the Christian to seek, in any case, the restoration of his brother. It would be coldly to disregard the spiritual necessities of the Eastern Christian—necessities urging their claim with ten-fold power upon the Episcopal Church of this country, because that Christian is his brother.”

But while so much will necessarily be left to your own judgment, in this mission undertaken for the reformation of a portion of the Church of Christ, we must impress upon you our deep conviction—a conviction in which we are confirmed by the experience of the missionary already spoken of—that the great instrument for this reformation must be *the preaching of the Gospel*.

The circulation of the Scriptures, and of their ancient Liturgy, the education of the young, the preparation of sound religious works, are all most important means, which may be profitably used in the work of religious reformation, and may hereafter claim your attention; but they are subordinate to the grand ordinance appointed by God—*the preaching of the Gospel*.

The sooner you can press on to the work of preaching the Gospel, the sooner will you be enabled to bring into operation these other modes for the religious improvement of the people.

It was by *the preaching* of Cranmer, and Latimer, and Ridley, and Hooper, and Jewell, and others, that the minds of our British forefathers were enlightened; by which they were led to wise and temperate reform; which paved the way for the translation and circulation of the Scriptures, the revision of the Liturgy, and the publication of sound and learned treatises on religion.



And, as we have already observed, the importance of thus giving yourselves to preaching, is pressed upon us very earnestly by our first missionary to that region.

He speaks of the "want of preaching, as among the great wants of the Syrian Church. This ordinance, so eminently blessed of God, for the salvation of those that believe, if not lost among the Syrians, prevails to an exceedingly limited extent, and is wholly without life or productiveness."

"I have commonly heard," says Mr. Southgate, in one of his letters, "of such subjects as fasting, and frequent communion, and the bestowing of alms, and the moral virtues being insisted upon—all excellent in their place, and important, but not enough when presented alone, and even dangerous when presented exclusively. It is such preaching as this which makes the Syrians run too much about in the beaten circle of external performances, while the heart is not fed, and the whole man grows not up towards a perfect stature in Christ. Man's ruin, and the Saviour's love, purity of heart, and growth in grace, sorrow for sin and repentance before God, devotion to His service, and an entire surrender to His will, the joys of heaven, and the miseries of hell, the deep depravity and deceit of the human heart, the works of the Spirit, and faith in Christ working by love,—these," says he, "are *strange themes* to a Syrian audience."

And, brethren, these are the very themes upon which we urge you to dilate.

Not to run in vain, but, by all means, to save some, being your grand object; and the chief instrument, under God, of attaining it, being the preaching of these truths, prepare yourselves, while pru-

dently considering all the peculiarities of your position, to be perpetual preachers. In season and out of season—to the learned and the unlearned—to the rich and the poor—in the church, or in your own house, or in the homes of the people—to the crowd, or to the individual—everywhere, but with wisdom, be ready to spread the knowledge of salvation. Press forward, as did St. Paul, wherever opportunity may offer, ever ready to testify both to small and great—to clergy and people—the things which belong to the kingdom of God.

And, in preaching, we need not say to you, that there is no book with which to begin, continue, and end your instructions, except the Bible.

In all the missions of the Church of Rome, so famed for the number, ability, learning, boldness, and perseverance of the laborers employed, there was "one grand principle wanting"—that of drawing *directly* from the sacred oracles, and communicating, by means of them, *DIRECTLY*, the knowledge of Divine truth. They have failed, because they were "*Missionaries without the Bible.*"

If, confessedly, the Gospel is to be preached to every creature, as certainly it is *the word* which is to be preached. Draw, then, your instructions directly from the sacred volume, which should be ever in your hands and on your lips. This will be acknowledged as authority by those whom you address; and when you would press upon their hearts and consciences the duty of repentance towards God and faith towards our Lord Jesus Christ—when you would turn them from idols to serve the living God—when you would bring them to worship God, not only with outward rites, but with the homage of the heart—when you would urge upon them

the solemn truth, that without holiness no man shall see the Lord, you will speak as men having authority, if, like St. Paul, you "reason with them out of the Scriptures, opening and alleging" that these things are so.

And it will promote your success, if you preach from the Bible in an expository manner.

The reading of the Scripture in public, or in the social circle, or at home, where two or three meet with you, may often open the way for conversation on the subject, and thus for exposition of the truth.

A great advantage of this practice is, that the ignorant and unenlightened may thus have presented to them a greater quantity of pure Scripture truth; and a very little consideration will lead us to yield our assent to an observation of an experienced missionary, that "One of the highest missionary acquirements, to which human talent, aided by divine grace, can attain, is that of expounding to a promiscuous company the truths of the Bible in the spirit of the Bible."

Nor are we without apostolic warrant, for recommending this style of preaching to our missionaries. It was a mode often adopted by St. Paul, who suffered neither the hostility of his Jewish brethren nor the scorn of the Gentiles to deter him from openly engaging in this very effective method of making known the truth, and proving the truth of the Gospel.

Let your preaching be *unreserved*.

Keep back no portion of the truth of God. Declare fearlessly the nature and condition of the sinner—point to the all-sufficient remedy of the Gospel—make the *atonement* the sun and centre of your system—proclaim Jesus Christ and him crucified—press upon

the people their individual accountability to God—show them that, as *individuals*, they must repent, believe, be judged, be blessed, or be condemned.

Yet preach *discreetly*.

While error is not to be palliated, still it may be attacked in such a way as only to inspire hatred and rivet prejudice. It is not sufficient for success, that you entertain a deep conviction that you are right and they are wrong; but let there be ever cherished a sincere compassion for their prejudices, "a comprehension of their feelings, as well as a conviction of your own duty," and you will thus often disarm hostility, and find, through God, a ready entrance to their hearts and affections.

It may be, that after affectionate and friendly intercourse with the bishops and clergy of the Syrian Church, you may so far acquire their confidence as to be permitted to address the people in their sacred edifices. This would undoubtedly give you a stronger hold upon the respectful attention of the people, than anything else. Still, as this privilege may not soon be obtained, you will do well to draw to your own residence as many as you can collect, to hear the word of truth. "The reading of the Word of God in your own house, accompanied by simple exposition, and acts of praise and prayer, will be truly to preach the Gospel;" and it may be, that this will prove the only practicable method in which you can, for a long time, preach the pure truths of religion. And if this be the case with you, draw comfort and encouragement from the recollection that the great apostle of the Gentiles, while at Rome, "dwelt two whole years in his own hired house, and received all that came in unto him—preaching the kingdom of God, and teaching those things which concern the

Lord Jesus Christ, with all confidence, no man forbidding him."

But, with all these hints as to the course to be pursued in proclaiming the truths which are to give life to this interesting portion of the Church of Christ, it behooves us ever to remember, that, to find favor before men—to move their hearts—to quicken them from the death of sin to the life of righteousness—to carry them on from the beginning to a mature stature in the divine life, we need no less a power than that of God. While we repose a full reliance in the soundness of your principles, and rejoice over you most devoutly in the contemplation of the holy zeal which prompts your present work, we yet know that nothing but the ever-present grace of God can comfort your hearts, or establish you in every good word and work.

To God, then, lift up your souls without ceasing. Give him no rest, and by importunate prayer, seek for the more

abundant out-pouring of the Holy Spirit upon yourselves and upon those among whom you labor; and He who giveth his Holy Spirit to them that ask, will not be deaf to your cries.

And now, dear brethren, we dismiss you to your work, for which you so eminently need wisdom and circumspection, as well as zeal and vigor—a work of great delicacy, yet of great importance—a work which offers many flattering encouragements, and yet one which any error in judgment or conduct may materially hinder. But the arm of Jehovah will be your strength—the Holy Ghost the giver of abundant wisdom.

For these, you will, we doubt not, send up your unceasing prayers; for these our intercessions in your behalf shall not be wanting. And may God send you many seals to your ministry, to be unto you a crown of rejoicing in the day of the Lord.

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### Constantinople.

REPORT OF  
THE REV. HORATIO SOUTHGATE,  
May—October, 1843.

Rev. and dear Brother,—I promised in my letter of Sept. 5th to send a report of my doings since the first of May, the time when I abandoned the purpose of going home, and determined to await here an answer to my proposition of joining a Mission from the sister Church of England. From that time to the present may be considered as an interval between the dissolution of my former Mission, and the commencement of my new one, in which I was not formally connected with the Committee. But I am desirous of putting upon record some of the more important labours in which I have been engaged, and I cannot do it better than by a report to the Committee, with which I was before,

and am now again, after, that interval, associated. And I do it the rather, because it will serve as a connecting link between my former and future reports.

1. WITH REGARD TO THE SYRIANS.—I have still pursued my way as formerly, endeavoring to invigorate them by letters and labors, and have had the happiness of seeing them advance in their desire for improvement. They are blessed with a Patriarch whose own views of truth are remarkably primitive, and whose zeal for better things has been shown by establishing schools in every town, and almost every village under his control. Some of the Bishops also are eagerly bent on instruction, and mourn sincerely over the low estate into which their Church has fallen. Some are making great efforts for advancement, but are thwarted on every hand

by their want of means, of teachers and of books. Others are indifferent, but none, I believe, are opposed. I have never met with a breath of opposition to any proposal for the good of their Church, but, on the contrary, have had innumerable demands which I have not been able to satisfy. I have only feared that the precious opportunity for doing good might pass away, that our own long delay might produce the discouragement of hope deferred, and that minds which have been aroused to effort, might fall back into inaction. Now is the time—and my earnest advice is, that if we cannot improve the present, we adopt the course recommended in mine of Sept. 5th. Let us occupy the field in truth—or let us leave it. Long delay can hardly be advantageous to us and will only be hurtful to them. But I hope, ere this reaches you, some clear and decided action beyond the appointment of a missionary will have been taken.

With the growing desire for instruction, there has been an unprecedented degree of religious inquiry, especially in some quarters. Discussions have arisen upon points of practice of doubtful validity, and an earnest desire expressed for a restoration of life as well as of knowledge. A deeper sense of the prevailing want of the fruits of holiness, a higher appreciation of holiness as the first and great essential of a Christian man, is beginning to be felt. It is seen more than ever, that the Church has fallen from her first love as well as from her early learning, and that a revival of the spirit as well as of the mind is needed. These two, indeed, constitute almost the only reformation that the Syrian Church can be said to require, for I do not imagine that much can be found in its Liturgy or its rites which is not of pure and ancient form. This characteristic, however, (which has often been remarked also of the Nestorians,) should rather draw us towards the Syrian Church, than lead us to think that our friendly aid is uncalled for; for so much more as it is right in *form*, so much more simple does the work become, and so much more does it promise to be a noble co-worker with ourselves in the unity of Christ's holy

Church, when once revived in knowledge and piety.

The means for this great end are such as I have often insisted upon—the training of teachers, the education of the clergy, the translation of the Holy Scriptures, the resuscitation of whatever is pure and useful in their early writers; the correction of abuses by restoring the right use of perverted blessings; the right performance of duties no longer understood; these are some of the means and aims of our mission of love. What intelligent Churchman will not approve it? What pious heart can but choose to love it?

2. OF THE GREEKS.—Early in May I accompanied the Bishop of Gibraltar in his visit to the Greek Patriarch. The Bishop had come to Constantinople in the course of his regular visitation. He is the first English Bishop whose official duties have brought him to "New Rome," the ancient and present seat and centre of ecclesiastical influence and authority in the East. It was more like the bringing of the long-severed East and West together, than any event in our own Church history which has occurred for centuries. One could hardly repress new and strange emotions at the sight of an English Prelate defining to an Oriental Patriarch the metes and limits of his jurisdiction, and showing how far he was from any intrusion in coming hither to look after the scattered sheep of his own flock, in a strange land. It was pleasant, at least, to see the welcome given to him in this character, and the acknowledgement, that it was the bounden duty of a Church to look after and care for its distant members—that it was altogether an authorized and necessary act. The conversation was afterwards followed up in a subsequent interview which I had with the Patriarch, when he expressed a deep interest in learning something more of the constitution of the ministry in the Western Reformed Church, and spoke again of the visit of the new Bishop, with evident pleasure and satisfaction. The Bishop had presented to him a copy of the first volume of the Septuagint, which is now in the course of publication by the (English) Christian Knowledge Society, with the approbation of the Epis-

copal Synod of Greece. The Patriarch was anxious to obtain the remaining volumes as soon as they appeared, and enjoined it upon me to see that they were sent to him. A similar present had been made to the Greek Patriarch of Jerusalem, who is resident in this city.

The visit of the Bishop has been productive of eminently beneficial results. It has given, if I may so speak, a character to the English Church. The appearance of a Bishop is *prima facie* evidence of the existence and regular constitution of a Church, and so I know it has been regarded by both Patriarchs and Bishops in this city, who had before no adequate conception of the fact that there exists a Western Episcopacy besides that of Rome, and no intelligent and practical conviction of the being of a Church among those in the West, who are not subject to the Pope. The better understanding which now begins to prevail on this subject, and of which I have seen abundant evidence during the five months that have elapsed since the visit of the Bishop, is matter for sincere congratulation, since it is in their real character as branches of the Church of Christ, that our own and the sister Church of England can alone exert their legitimate influence upon the Churches of the East. And if I have laboured much to make this character known, it has been from no vain desire to display our pretensions, but from the hearty conviction that I am thereby laying the foundations for our greatest usefulness. I regard our Church character, the order of our ministry, our possession of a Liturgy, our use of the Creed, our primitive faith as enshrined in the Prayer Book, and all other things that mark us as a true branch of Christ's Holy Church, as, in this work, so many talents and singular advantages which we are as much bound to use, as means of influence, as I am bound individually to use my own powers of mind and body. This has been, in brief, the theory on which I have acted all along, and experience, I may add, has amply tested its value. I do not regard my work as antagonist to any other, nor myself as sent hither to oppose others labouring in the same field. I endeavour to

confine myself to a faithful representation of my own Church, and do sincerely rejoice in whatever of good I see done by any one. The very nature of my Mission, however, forbids amalgamations with missionaries of other names, since they cannot join me in representing my own Church, and the extensive class of means to which I have just alluded, they do not, and, as non-Episcopalians, cannot use—yet I have no war with them, nor has my work any reference to theirs. My design is to pursue the 'even tenor of my way,' looking not at what others are doing, but at what my own duty requires of me.

My intercourse with the Greeks during the past summer has been chiefly of the character above described. The Committee of course will not expect anything more than this while the present deficiency of means continues. I have no funds for operations of any kind, and of course my only agency must be colloquial. What I can do by private conversations and discussions, by interviews with the heads of the Church, and by other such like means, I shall endeavor to accomplish. More than this is obviously out of my power.

To my other labours I have added the care of a congregation on Sundays, officiating at the English Chapel in Pera, and occasionally at the British Ambassador's residence, at Bayakdoreh, on the Bosphorus. These services I expect to continue for the present.

I trust the time is near when our beloved Church, in connexion with the sister Church of England, will have a name and a place among the venerable Churches represented in this great capital of the East. Blessed day, when we who should have been the first to sympathize with our Eastern brethren, and the first to help them in their low estate, shall show that, though we have come late and slowly, we have come steadily, surely and efficiently to their aid. I ask only that hearts at home do not despond. For myself, I have never seen so much reason to rejoice in the prospects before us. From you, dear brother, and from the Committee, let me beg a steady and cordial support—the support of your counsel, of your love, and of your prayers.

## TEXAS.

*Matagorda.*—From the Rev. C. S. Ives, advices have been received under date of 16th October.

Since the last report, two adults had been baptized; there had been one marriage and one funeral.

The Sunday School has thirty-seven scholars, under the care of the Missionary and two female teachers.

*Galveston.*—The Rev. Mr. EATON (22d November) writes:

"In accordance with the promise in my last, I send you an account of the monies received from this parish according to the treasurer's report, for Church purposes, since the building was blown down in September, 1842.

Subscriptions towards re-building, . . . . .	\$153 00
From the ladies of my congregation towards plastering the Church, . . . . .	130 00
Received for rents of pews, appropriated towards payment of the debt incurred by the first erection of the Church, . . . . .	383 65
Monthly collections in the Church, appropriated to pay for a bell, . . . . .	42 00
Total, . . . . .	\$708 65

I hope the Committee, when they take into consideration the long interruption of the services of the Church during this period, and also the very limited means of the parishioners, who, on account of the dullness of business, and the demand made on them for the defence of the country, &c., were not able to do as perhaps they would otherwise have done, will think the amount contributed liberal. The debt on the Church is still large, and may be computed at sixteen hundred dollars; but should the political affairs of the country become settled, we may reasonably expect that in about eighteen months the rent of the pews, should the parish receive no other assistance, will be able to liquidate it. The whole of this debt

was incurred by the *first* building, when, as the Committee are aware, I was induced by promises, never fulfilled, to entrust the management to other hands. On the re-erection nothing is due, as I proceeded according to the means furnished me, and kept the whole matter within my own control. At present there are forty-three pews rented; the annual rents of which amount to one thousand and seven dollars, two-thirds of which will be promptly paid. The congregation still keeps gradually increasing, and should our public affairs become settled so as to permit emigrants to flock into the country, I make no doubt the Church would soon be crowded.

We have recommenced our Sunday School, and have already upwards of thirty scholars and six teachers. We still stand much in need of books for more advanced classes, which I hope the Committee will be able to obtain for us from some benevolent person or society. A few French and German Prayer Books are much required, and would do good.

The Committee, I trust, approve of the desire of Rev. Mr. Gillett and myself to erect parochial schools. I become daily more confirmed in the opinion of their necessity. In order to establish permanently our holy religion in this land, the young must be rescued from the recklessness in which they now are permitted to grow up, and, in Christian academies, be brought under the influence of the gospel during that period of life in which impressions may be made that can never be wholly obliterated.

On account of the unsettled state of things, we expect but little emigration or business this winter; and the cotton crop having been materially injured by heavy rains, will fall so short as to keep many of our citizens in serious pecuniary embarrassment."

*Houston.*—From the Rev. Mr. GILLETT, we have the following interesting report:

"Nov. 6th, 1843.

"I have delayed my promised com-

munication somewhat, because I had determined, if possible, to see some of the places concerning which I wished to write; and thus form some conclusion, from my own observation, as to the practicability of at once establishing the Church.

From the fact that this field is to a great extent new, not as yet having been explored by any Missionary of our own Church, I had supposed correct information concerning it would be valuable to the Board in their future operations for the spread of the gospel in the Church, in this hitherto destitute country. With these feelings, I had determined to make a tour of several weeks through the western portion of Texas; visiting Washington, Independence, Lagrange, Bastrop, Austin, Bexar, Gonzales, and Columbia. But as this would be a journey of several hundred miles, and a portion of it through an Indian territory, where it is not considered safe to travel, except in parties, I have been obliged to delay it for want of company. I had at one time a sufficient number of gentlemen engaged to accompany me, but from various circumstances they have been prevented from making the trip. At present, therefore, I can give you only such information as I have been able to gather from others.

Several of the places I have mentioned above, are not places where it would be advisable to send a Missionary at present, and consequently I pass them by in what I have further to remark. In regard to Austin, the present nominal capital of Texas, it is difficult to make any definite calculation.—Should Mexico acknowledge the independence of this Republic, and the seat of government be firmly established at Austin, it would be a matter very desirable to have a Missionary located there at once, as it would be a place of rapid increase, and of great importance. But, on the contrary, should the country remain as it now is, or be annexed to the United States, then it might be some little time before Austin would be a place of sufficient note to justify the sending a Missionary, unless, indeed, both men and means should greatly multiply in the Church.

Bexar, situated on the San Antonio river, and near its source, will be a station of importance, the moment peace is firmly established. This is one of the oldest towns in North-America, having been settled by the Spaniards soon after the conquest of Mexico. The surrounding country abounds in fine building stone, of which most of the houses are constructed. This city, some years since, contained ten thousand inhabitants, though the number is now somewhat less than a thousand, and these chiefly degraded Mexicans. When we have peace, however, this town will be the great emporium of all the Mexican trade, and of course will rapidly increase in wealth and population. At and near Bexar, are to be seen many antique stone buildings, called the "Old Missions." These were formerly the residences of Roman Catholic Missionaries, and the property, with many leagues of land adjoining, still remains in their possession, although the "Missions" are no longer inhabited. The climate of Bexar is said to be unsurpassed in salubrity. The health and longevity of the inhabitants such as can be found in scarce any other country. A gentleman informed me, not long since, that there was living near this town, a man and his wife, whose united ages amounted to upwards of three hundred years.

San Augustine, in Eastern Texas, has long wanted the services of a Missionary of our Church. And one who was willing to labour in his Master's service, and "to cast his bread upon the waters, assured that he should find it after many days," would be abundantly rewarded, if not by immediately seeing the work of the Lord prosper in his hands, yet by the sure consolation that he was "laying the foundation, that others might build thereupon."

San Augustine is a place of considerable note, and from descriptions given me, the buildings are better and more city-like than in any other place in Texas. There are several other places, which, in case of permanent peace, ought to be speedily occupied by our Missionaries.

At present, the Presbyterians have about ten ministers in the country; the Baptists about eight; the Methodists

upwards of forty; the Roman Catholics about six; while our own Church has only three. And yet, so far as I have been able to observe, I think the Episcopal Church more popular with the people generally, than any other. I wish our friends in the United States could know and fully understand all these facts in their several relations.—For then I think they would not be so supine, in regard to the extension of the Church, and, with it, the sound principles of the gospel in this suffering land.

Various things have retarded our progress in building a lecture room, yet we are progressing slowly. I do not know that we can do more than get up our frame and cover it; and if we cannot, we must be content to worship thus until such time as we can be made more comfortable.

I called some time since to see a poor man belonging to our communion. He had been struggling hard with the adverse times, and had at length succeeded in erecting the frame of a house containing only one room, and covering it, but had not been able to lay a floor. In this he lived with his wife and two little orphan girls he had undertaken to raise. He inquired of me if we intended building a Church? I told him we hoped to erect a lecture-room soon. Said he, 'I have two cows I want to give you to help do it. It is true I have not been able to complete my own house yet, but *that* (meaning the Church) will be my house too, for I shall be there one-seventh part of my time.' I thought if some of our rich brethren could have *heard* this poor man's simple remarks, (for they lose all their power by being repeated or put on paper,) they would have said to him, 'You have enough to do to provide for your wife and those orphan children; keep your cows, and we will build your chapel.' This man is always at Church, and though he cannot read, he has learned most of the responsive part of the Liturgy by hearing it. During the summer there has been no minister of any denomination except myself in the place; and since my letter in July I have been called to attend five funerals, and have baptized six children—two of these, a poor man and his wife

brought upwards of sixty miles on horseback, to receive the rite. The father told me he was a communicant, though he had not heard 'a gospel sermon,' as he said, for sixteen years. He was much delighted that his children were at length admitted within the pale of the Church by baptism.

Mr. Eaton and myself have drawn up a circular in relation to schools connected with our parishes, which you will probably see in some of the periodicals of the Church, if Mr. E. does not send you a copy direct.

I am sure that our strongest hold upon the people here, and our greatest auxiliary for doing good in building up the Church, would be the establishment of such schools. The best way for the Church to prosper anywhere, but above all here, is for the children 'to be trained up in the nurture and admonition of the Lord.' I hope the friends of the Church in the United States will be willing to aid us in this matter. Our operations will be greatly retarded here, and the cause of Christ will suffer until we can bring some such means to bear upon our labours. The Roman Catholics are making a vigorous effort for the introduction of schools and missionaries, and I have been credibly informed that they are now in possession of the means for their establishment. Should they succeed in founding schools, and filling them with Protestant children, (which they will do unless Protestant schools can be provided,) a work will be accomplished which years of patient and laborious toil on our part will not undo.

I know some will read this and say, 'It may all be true, but let them establish their own schools—we have enough to do elsewhere.' Now all this sounds very much like that charity of which the apostle speaks, and which expends itself in words, saying, 'Be ye warmed, and be ye filled,' to the naked and hungry, and yet gives them not. The wars and continued commotions here, have made this a 'poverty-stricken' people. They have not the means to provide themselves now, but, if helped a little from abroad, will soon be able and ready, not only to do for themselves, but in their turn to help others."



### Miscellaneous.

#### THE MISSIONARY SPIRIT.

It is sincerely to be hoped that the great questions which are beginning to agitate our Zion, will not have the effect to draw off our attention from the glorious cause of missions, or tend in any degree to deaden the missionary spirit in the breasts of our people. For whatever other interests of the Church suffer, it should be our care to cherish this with the most watchful jealousy. In this spirit lies the strength of the church. Let this die, and the church dies; let this live, and the church lives. They have a mutually dependent life. They are cause and effect reciprocally. Out of the church springs the missionary spirit; and out of the missionary spirit, in turn, springs the continuance and growth of the church. We might argue this latter relation from a variety of considerations. Let us consider it in two or three aspects.

1. The church cannot live, in any proper sense of the term, without the spirit of missions diffused among its members, because, by a law of its nature, it must either advance or retrograde. In this respect, it is like the life of the individual Christian; it never stands still, but is either going forward or backward. The influences of the world which surround it, are calculated to force this alternative upon it. The world is active; its principles are active. Every thing is in motion. Opinions are never stationary. The moment one tide of human opinion ceases to go forward, it is compelled to retire by an opposing theory advancing in an opposite direction. Nations, too, have observed the same law. The moment any nation has reached the flood-tide of its prosperity and greatness, and ceased to rise, that moment it has begun to decline, and continued to decline, until swept by the full sea of counteracting causes, into the common receptacle of things that were. And the church, set as it is in the midst of the same world, and affected indirectly, if not directly, by the same causes, is subjected to the same law. Like other associations of men, it is a

visible, organized body. Its prosperity, like theirs, depends upon its stability and growth. Unlike most of them, however, its ultimate aim is to extend its boundaries from the rivers to the ends of the earth, and to subject to its peaceful sway the entire race. Greater than in their case, therefore, is the necessity for its making continual progress. For it proposes to itself a far greater work, while the same dangers surround it when it becomes stationary. But it is the missionary spirit alone which can make it progressive, and this alone, therefore, which can prevent its virtual extinction.

2. The Church cannot live without the missionary spirit, because this alone can give efficiency to those Christian graces in which the life of the Church consists. What are the principal of these graces but love and self-denial? and who does not see that without the missionary spirit, these cannot be nourished and sustained? It was these—love and self-denial—from which this sprung. It was from the love of the Son of God for a sinful and apostate world, and the self-denial which induced him to lay aside the glory which he had with the Father, that the missionary spirit had its origin. It was in the personal history of this blessed Saviour that its fruits were first seen. 'Hereby perceive we the love of God,' says St. John, 'because he laid down his life for us.' And we are told that, 'for our sakes, he became poor, that we, through his poverty, might be rich.' And this spirit not only springs from the self-denial and the love of the Saviour, but it, in turn, begets the same graces in those who are governed by it. The habit of doing good to others, creates a feeling of love for them; and this love induces a willingness to sacrifice some selfish gratification for the sake of continuing to do them good. He who has given them his money and his prayers to send the gospel to the poor heathen, and then hears how these degraded beings rejoice when born into the kingdom of God, learns to love the souls of the heathen; and this

love is sure to swell the amount of his gifts, and increase the fervency of his prayers. In this way these Christian graces grow and flourish; and without these, the Church, to all intents and purposes, is a dead and useless body; dead, because it has none of the energy which grows out of a sternly self-denying principle, and useless, inasmuch as it imparts to others none of the blessings itself professes to have received.

3. Without the missionary spirit the Church is a lie. Falsehood is stamped upon every feature of it; upon its gateposts, its outer and inner walls, its pews, its pulpits, its baptismal fonts, and even its communion-tables. Without this spirit, its priests are deceivers, and its people hypocrites. It holds in trust for the heathen nations the light of life, but imparts it not to them. It professes the religion of Jesus of Nazareth, but exhibits none of his spirit. To the command, 'Go ye into all the world, and preach the gospel to every creature,' it responds, 'I go,' but goes not. Professing to love the souls of men, it lifts not a finger to pluck them as brands from the burning. Receiving at baptism the sign of the cross in token of self-renunciation, and devotion to the cause of Christ, it foregoes no earthly comfort, clothes itself with purple and fine linen, fares sumptuously every day, and cares not if the world perish in unbelief. Upon a Church thus believing its principles, and the religion of Him who was truth itself, God frowns in heaven, and holy men upon earth frown; yea, even the wicked despise its contradictions. It is tolerated neither in heaven nor on earth; Jesus disowns, and the Spirit retires from it, and it dies as a matter of course.

If the missionary spirit be thus essential to the life of the Church, who can be willing to do otherwise than cherish it in his own heart, and in the hearts of others? Who will not aid to diffuse it through the whole body, and cause it to be more fruitful in offices of mercy to perishing men than it has ever been before? Lord Jesus, hasten the time when *thy* spirit shall fill the Church, and then shall the earth be speedily filled with a saving knowledge of thee!  
—*Ch. Witness.*

## CHINA.

*Description of the new Chapel at Hong-kong.*

"Whatever difference of opinion there may be as to the justice or morality of the policy pursued towards China, which has resulted in the cession of Hong Kong to the British crown, it will be a matter of rejoicing to English Churchmen that it has led to the establishment of what we trust will prove a flourishing branch of our own Church. Her Majesty's government have appointed the Rev. Vincent Stanton chaplain at Hong Kong; and it is under his immediate care that the edifice, the plan and west elevation of which are presented to your readers, will be erected.

The style selected for the Church is early English, the simplicity of which it is susceptible, and the absence of any mullions or tracery in its windows, or any other elaborate enrichment, pointing it out as the fittest to be adopted in a situation where the resources for building are at present limited. Every endeavour has been made in the design to keep the spirit of own ancient examples, making only such deviations from established principles as the heat of a tropical climate have rendered necessary. The Church will be erected gradually, as funds will permit, and the resources of the mission expand; but whatever is now done will be in accordance with the whole plan, and with a view to ultimate completion. The nave, transepts, and chancel will be the first parts carried out; the cloisters will follow; and then the tower and spire—the latter, it is hoped, as a memorial of the entrance into China of the first Bishop of the English Church. Accommodation is provided for about one thousand worshippers on the ground floor, the seats are arranged in the nave, north and south transepts, with seats in the chancel for children, so soon as schools shall be organized. Instead of the aisles of our English Churches, a series of cloisters are intended to run round the greater part of the building; the arches of the nave will be provided with Venetian doors, opening into these cloisters, to be used as circumstances may require. The cloisters will thus at once serve as cool and shady walks during the intervals of divine service, as well

as prevent the sun's rays from shining full upon the nave when the Venetian doors are thrown open. This peculiar feature, rendered necessary by the extreme heat of an eastern climate, does not involve any material deviation from correct ecclesiastical arrangement; the cloisters, although they do not serve precisely the same purpose, have the appearance externally of aisles, as usually introduced, and which being carried east and west of the transepts, as well as around the chancel, will not only add to the comfort of the worshippers, but will promote considerably the effect of the building, architecturally considered—a circumstance the more worthy of attention, since it may eventually become a cathedral Church.

The tower and spire is lofty, but severely simple in character; the buttresses massive; the parts few, the moulding bold.

The seats will be all free, formed of low open skeleton framing, and without doors—an arrangement not more ecclesiastically correct than indispensable for coolness and comfort in a tropical climate.

On the flanks, and in elevations, the cloisters present the appearance of a series of open arches along the nave, the sides of the transepts, and the chancel. Above these, in the nave, are a range of double-lighted, lancet-headed, clerestory windows, by which, when the Venetian doors are closed, the body of the church will be mainly lighted; these clerestory windows will be provided with shutters, which, when not used, will open back into deep splays formed to receive them, and consequently will not interfere with the effect of the exterior.

Above the three lofty arches by which the transepts are entered are long triple lancet windows, the centre one raised; and above these, in the gables, a deeply sunk early English ornament. The eastern wall, above the reredos, will be also pierced with three lancet windows, which, it is hoped, may at some future time be filled with stained glass. The reredos just referred to will consist of a series of English arches of equal height.

In describing the internal arrangements, I forgot to say, what indeed will be at once seen from an inspection of the plan—that no galleries are contemplated. Did not principles of ecclesiastical propriety and true architectural taste peremptorily forbid their introduction, the extreme heat of the climate would: a large unencumbered area, free circulation of air, ample ventilation, and effectual shade from the scorching rays of the sun, being indispensable in a place of public worship erected in China.

The church will be built of stone, the foundations granite, of which large quantities may be obtained near the spot. The situation on which it will stand is commanding; it will be a conspicuous object from the noble bay that spreads out in front of the town; and, designed as it is, in strict conformity with the principles, and after the ancient examples of our own ecclesiastical architecture, will, I trust, stand as an enduring memorial of the fact that in the largest empire of the east; the English church has struck deep its roots, and will, by God's blessing, rise in luxuriance and beauty.

*August 18th, 1843.*

### Intelligence.

**FAREWELL MISSIONARY MEETING.**—A meeting of a highly interesting character was held at St. Paul's Church, Boston, on the evening of the 2d Sunday in Advent, on which occasion the recently appointed Missionaries to Mesopotamia received their instructions from the Foreign Committee through the Secretary.

The Right Reverend the Bishop of Massachusetts presided. Evening prayer was conducted by the Rev. Dr. Vinton. After which, the object of the meeting having been stated by the Bishop, the instructions were read by the Secretary.

Addresses were then delivered by the Missionaries, the Rev. Samuel A. Tay-

lor and the Rev. James W. Miles, which made a deep impression on the minds of those present.

The Rector of the parish concluded with some observations on the state of the Missionary Treasury, and a collection was made amounting to \$166.

After singing a hymn, the meeting was closed with prayer, and the benediction by the Bishop.

We have reason to believe that the influence of this meeting, on the Mission with which it was connected, was highly favourable.

**DEPARTURE OF MISSIONARIES.**—Our Missionaries to Mesopotamia sailed from Boston on Wednesday, 13th December, in the barque Catharine, for Snyrna.

**AFRICA.**—Advices have been received from Cape Palmas, Western Africa, under date of 2d September last. The Missionaries and teachers were all well, with the exception of Mr. Appleby, who

had been seriously indisposed, but was then on the recovery.

**APPOINTMENT.**—At a recent meeting of the Foreign Committee, Mrs. Catharine L. Patch, of Lowell, Mass., was appointed a teacher in the African Mission.

**CRETE.**—Advices have been received from the Rev. Mr. Benton direct, up to 30th September. Copies of his missing letters and reports have been forwarded by him; and the long apparent silence of our Missionary is thus accounted for.

He has doubtless, ere this, received the instructions of the Committee to close his Mission and return home.

**ATHENS.**—From Mr. Hill, we have letters up to the 20th October, at which time all connected with the Mission were well.

Miss Frederica Mulligan arrived at New-York on 14th Dec'r, via England.

#### FUNDS OF THE FOREIGN COMMITTEE.

In the Circular published in December, the pressing wants of the Foreign Department were concisely, but distinctly set forth. We feel that the friends of this branch of our Missions are *fast* friends; and we believe confidently that the Clergy who have heretofore responded to our appeals, will not now be backward in urging upon their people the duty and privilege of rendering of their substance to promote the extension of His Kingdom "who died for us."

#### 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.

Nov. 18.	Rev. J. L. Clark, of Waterbury, Conn., for Kenyon.....	\$20 00
	Sunday School of Christ Church, Brooklyn, do.....	10 12
" 20.	Trinity Parish, New Haven, a member, do.....	2 00
	Do. for the Jews.....	1 00
Dec. 2.	St. John's Church, Carlisle, Pa., for Bishop Chase.....	3 75
" 9.	Nashotah Mission, from communicants of St. Stephen's, Middlebury, Vt., per. Rev. J. Huntington.	5 00

" 13.	St. George's, Flushing, for Lincoln, N. C.....	5 00
" 19.	St. Mark's, Clarendon, S. C., for Kenyon College.....	50 00
		<u>\$96 87</u>

##### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from November 15 to December 15, 1843:

MAINE.	
Gardiner—Christ Ch., Mo. Miss. Coll.....	\$61 52
VERMONT.	
Middlebury—St. Stephen's, Rev. J. Huntington.....	5 00
MASSACHUSETTS.	
South Boston—St. Matthew's.....	5 00
CONNECTICUT.	
Bristol—Trinity Ch. Offerings.....	\$4 00

Hartford—Christ Ch. Mo. Col.....	61 15
New Haven—Trinity Pa. Offerings.....	150 00
Stamford—St. John's Offerings.....	32 00
Stratford—Christ Church.....	8 00
Waterbury—St. John's.....	100 00
	358 15

## NEW-YORK.

Albany—St. Peter's.....	\$100 00
Coldspring—St. Mary's.....	4 50
Duaneburgh—Christ Church.....	15 00
Flushing, L. I.—St. George's.....	30 00
Little Neck, L. I.—Zion Church..	7 00
New-York—St. Paul's.....	\$419 76
St. Peter's.....	23 76
St. Stephen's, from three	
members.....	11 60
St. Thomas'.....	254 13
Miscellaneous.....	22 00
	731 14

Troy—St. John's.....	30 00
St. Paul's.....	145 45
Utica—Trinity and Grace Cha.....	80 00
Westchester—A Friend, half.....	50 00
	1193 09

## PENNSYLVANIA.

Bellefonte—St. John's.....	5 34
Carlisle—St. John's.....	26 26
East Nanmeal—Isaac Davica....	27 50
Oxford—Trinity, half.....	9 50
Philadelphia—St. Andrew's.....	\$2 00
Gloria Dei.....	15 00
Wellsboro'—St. Paul's, half.....	7 00
	92 59

## DELAWARE.

Middletown—St. Ann's.....	15 60
Smyrna—St. Peter's.....	7 23
Wilmington—St. Andrew's.....	\$14 60
Trinity.....	5 72
	43 05

## MARYLAND.

Cumberland Co.—Emmanuel Pa.....	19 79
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## VIRGINIA.

Albemarle Co.—St. Ann's.....	24 00
Clarke Co.—Wickliffe Pa., half....	25 00
Leesburgh—Third annual pay-	
ment of Dr. Thomas Clag-	
gett, half.....	25 00
Nelson Co.—Nelson Pa., from a	
friend to Dom. Missions,	
half.....	20 00
	94 00

## SOUTH CAROLINA.

Charleston—Monthly Missionary	
Lectures.....	15 42
Pendleton—St. Paul's Ladies' Mis-	
sionary Society.....	35 37
St. Luke's Parish—From a Lady..	11 00
Society Hill—Mrs. M. H. Wither-	
spoon.....	9 00
	70 79

## FLORIDA.

Tallahassee—St. John's, a few members.	17 00
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## MISSISSIPPI.

Raymond—A Missionary Station.....	4 60
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## KENTUCKY.

Hopkinsville.....	8 50
Princeton.....	5 00
Trenton.....	4 50
	18 00

## OHIO.

Piqua—St. James'.....	25 00
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## ILLINOIS.

Tremont—Missionary Station.....	4 40
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## MICHIGAN.

Detroit—St. Paul's, half.....	25 00
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## WISCONSIN.

Green Lake—Missionary Station..	6 90
Jonesville—do.....	3 25
Prairie du Chien—do.....	2 75
White Water—do.....	3 50
	16 40

TOTAL, \$2,060 28

Total since 15th June, 1843, \$7,272 81.

## FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th November to the 15th December, 1843 :

## MASSACHUSETTS.

Andover—B. H. Punchard, for education of a child in Africa.....	\$20 00
Boston—A friend, by C. S.....	5 00
St. Matthew's Church.....	5 00
Hanover—St. Andrew's.....	14 00
Taunton—St. Thomas'.....	20 00
	\$64 00

## CONNECTICUT.

Hartford—Christ Ch., monthly col.	57 80
Portland—Trinity Church, for Africa, \$15 00; for a printing press for do., \$6 00.....	21 00
Stratford—Christ Church, monthly offerings.....	8 50
	87 30

## NEW-YORK.

Astoria, L. I.—St. George's Ch., for education of "J. W. Brown," Africa.....	20 00
Delhi—Charles Merrien, for Africa	5 00
Little Neck, L. I.—Zion Ch., hf.....	7 00
New-York—A Friend to Missions for China.....	10 00
St. John's Chapel, Mrs. Anna Watts, for Africa.....	60 00
Westchester—A Friend to Missions	60 00
	142 00

## WESTERN NEW-YORK.

Rochester—St. Luke's Ch. Ladies, for support of a Greek girl in the schools at Athens, 3d annual payment.....	80 00
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## PENNSYLVANIA.

Bellefonte—St. John's Church, \$5 34, do. for education of a child in Africa, \$20 00..	25 34
Honesdale—Grace Church Sewing Society, for Greece.....	14 00
Mantua Village—Sunday School, for Africa.....	3 75
Oxford—Trinity Church, half.....	9 50
Philadelphia—Kensington Emmanuel Church, for support of 2 boys in Africa, 5th annual payment.....	20 00
Wellsboro'—St. Paul's Church, hf.....	7 00
	79 59

## MARYLAND.

Cumberland—Emmanuel Par., hf.....	19 79
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## VIRGINIA.

Clarke Co.—Nelson Par., a Friend to Missions, half.....	20 00
Wickliffe Parish, half.....	25 00
Loudon Co.—Leesburg, Dr. Thos. Claggett, 3d annual payment, half.....	26 00
	70 00

## SOUTH CAROLINA.

Charleston—St. Stephen's Chapel, monthly missionary lect..	5 14
Pendleton—St. Paul's Church Ladies' Missionary Society..	35 37
St. John's Island—St. John's Ch., for Mesopotamia.....	5 00
	45 51

## MICHIGAN.

Detroit—St. Paul's Ch., monthly collection, half.....	25 00
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## OHIO.

Chillicothe—St. Paul's Ch., \$10 00, Sunday School, for Africa, \$10 00.....	20 00
Piqua—St. James' Church, part..	22 00
	42 00

TOTAL, \$755 19

Total since 15th June, 1843, \$6,609 60.

# The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

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

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PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. IX.

FEBRUARY, 1844.

No. 2.

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## Diocesan Annals.

Diocese of New-York.

II. HISTORICAL NOTICE.

### § 4. BIOGRAPHICAL SKETCHES OF THE BISHOPS.

[Continued from page 7.]

#### *Bishop Moore,\**

A native of Newtown, Long Island, where he was born in the year 1748, and where he was instructed in the first elements of education; he afterwards pursued his studies in New York; entered King's college, and received there his first degree in the arts. At that time he had resolved to devote himself to the sacred worship of the sanctuary. And with the religious prepossessions which he had derived from his parents, who professed the creed set forth by the national church of their English forefathers, Mr. Moore, in the retirement of his native village—on the grounds, and among the rural associations of his ancestors—began to read theology. His guide in studies was the Rev. Dr. Auchmuty, rector of Trinity church, New York. When at college, and while he lingered in his calm retreat, the ancient classics had a peculiar charm for him. "His acquirements in Greek," observes his son, "were not so extensive as in Latin; and with Hebrew and modern languages he was unacquainted." But even "in his youth, he spoke and wrote Latin with great facility, and had a keen relish for the beauties of the best authors in that language." The refined taste, which appeared in all his compositions, was imbibed

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\* This sketch of Bishop Moore is somewhat abridged from Rev. Dr. Schroeder's Memoir of Bishop Hobart.

at the pure classic fount. Thus diversified, his preparatory theological course was pursued with great zest and diligence.

The American Episcopate had not yet been obtained, when Mr. Moore was qualified to be received into the ministry. He went to England for his ordination in May, 1774, and was admitted a deacon in the Church, June 24th, and a priest, June 29th, in the chapel of the Episcopal palace at Fulham, by the Bishop of London, Dr. Richard Terrick. On his return from the mother country, during the same year, he officiated in the Episcopal parish at New York, which then included Trinity church, and St. George's and St. Paul's chapels. The Rev. Dr. Auchmuty was the rector, the Rev. Dr. Inglis the assistant rector, and the Rev. Messrs. Bowden and Moore the two assistant ministers. The venerable edifice of Trinity church, built in 1696, was destroyed by fire during the war of the Revolution, in 1776, two years after Mr. Moore commenced his duties. And, as it was not re-built until 1788, an interval of twelve years occurred, during which the only places of religious worship for the Episcopal residents in the city of New York were St. George's and St. Paul's chapels. The mother church long lay in ruins. Amid the agitating convulsions of the day, it was not "a time to build."

But the spirit of liberty, which was renovating every thing in civil government, at this time acted with a powerful influence upon the Church. The rector of Trinity parish, unable to control, or acquiesce in, the prevailing sentiments, retired from office; and the Rev. Mr. Provoost, who had been, from 1766 to 1770, an assistant minister, was, in 1784, by a unanimous vote, elected rector. Yet Mr. Moore, whose duties in the parish were at this time for a while suspended, although well known to be a loyalist, was soon called to occupy the place of an assistant minister in the church. And he partook largely of the esteem of his contemporaries, and of the literary and ecclesiastical honors in their gift. Appointed, in 1784, to the chair of rhetoric and logic in Columbia college, he fulfilled, for three years, the duties which were required by that professorship. The trustees conferred on him, in 1789, the degree of doctor of divinity. In 1800, he was inducted into the rectorship of Trinity church, a few weeks after Dr. Provoost withdrew. Called to preside over Columbia college, in December, 1801, he continued in his presidency for the space of ten years; and three months before this literary elevation, he was raised to the highest ecclesiastical preferment.

It has been well observed, by one who was long near him, and afterwards became his successor in the Episcopate—"He rose to public confidence and respect, and to general esteem, solely by the force of talents and worth. In the retirement of a country village, the place of his nativity, he commenced his literary career; and he prosecuted it until he became the finished scholar and the well furnished divine." "His love for the Church was the paramount principle that animated him. He entered on her service in the time of trouble. Steady in his principles, yet mild and prudent in advocating them, he never sacrificed consistency—he never provoked resentment. In proportion as adversity pressed upon the Church, was the firmness of the affection with which he clung to her. And he lived until he saw her, in no inconsiderable degree by his counsel and exertions, raised from the dust, and putting on the garments of glory and beauty. It was this affection for the Church which animated his Episcopal labors—which led him to leave

that family whom he so tenderly loved, and that retirement which was so dear to him, and where he found while he conferred enjoyment, and to seek in remote parts of the Diocese for the sheep of Christ's fold."

He was elected Bishop September 5th, and consecrated at Trenton, New Jersey, September 11th, 1801. The Rt. Rev. Dr. White officiated as presiding Bishop, and Bishops Clagget and Jarvis aided him in the performance of the primitive solemnity. The Rt. Rev. Dr. Moore was now diocesan of New York; but enfeebled, and disqualified for duty by a paralysis, in 1811, he suggested to the Convention the propriety and necessity of an assistant bishop. "The severe affliction," he observed, "with which it hath pleased Almighty God to visit me, has affected my state of health in such a manner, that it will be impossible for me, without assistance, to perform the duties of the Episcopal office. A variety of considerations, affecting the most important interests of our holy Church, appear to me to render this measure indispensable. I feel persuaded of the utter improbability of my ever being again able to perform my Episcopal functions." A special convention of the clergy and laity was assembled; and they made choice of an assistant bishop.

It was a crisis of the deepest interest to the American Church. From the origin of our Episcopate, there had been ten consecrations; but Bishops Scabury, Smith, Bass, and Parker, were all now deceased. Bishop Clagget, of Maryland, overcome by a severe indisposition, had undertaken a journey to New York, but "after proceeding a few miles, found himself under the necessity of returning." Bishop Madison, of Virginia, the President of William and Mary college, was restrained there by duties, "made the more imperative by the solemnity of an oath," and was not at liberty to take part in the proposed offices.

Bishop Moore, disabled by the effects of a paralysis, could not join in a consecration, "unless in his chamber; which was contemplated as a last resort." Bishops White, Provoost, and Jarvis were the only other prelates of the Church in the United States; and of these three, Bishop Provoost, who had long ceased all public ministrations, and had performed no Episcopal duty since the year 1801—being now under the palsying influence of a paralytic stroke, and just recovering from a jaundice—could only promise, "if possible, to assist in a consecration, if it should be held in the city of New York." In the two weeks' interval between the election and the consecration of Dr. Hobart, Bishop Provoost suffered a relapse. But he "finally found himself strong enough to give his attendance;" and Dr. White, as Presiding Bishop, with Drs. Provoost and Jarvis, as his assistants in the ceremonial, met in Trinity church, New York, and there consecrated, at the same time, Dr. Hobart, bishop elect of New York, and Mr. Griswold, bishop elect of the Eastern Diocese.

"In regard to the occasion on which we are assembled," said Bishop White, "your preacher takes a more than common interest in it, because of the crisis to which we have been reduced; there having occurred considerable danger of losing that succession, the obtaining of which had been so long and so fruitlessly the object of our desire; but which, from the decease of sundry of the bishops, and from the bodily indisposition of others of them, it seems has been in no small danger of being lost to us." The bishop then expressed "peculiar satisfaction in the ad-



mission of a brother, known in his infancy, in his boyhood, in his youth, and in his past labors in the ministry." "There are not likely to be any within these walls," added the reverend prelate, "who have had such ample opportunity of judging of the reverend person now referred to, as to real character and disposition. And his ordainer can, with truth, declare, that he shall discharge the duty on which he is soon to enter, with the most sanguine prospects as to the issue. This is said without the remotest idea of a comparison with any other, but merely on account of a longer and more intimate acquaintance. And, perhaps, what is now announced may not be altogether without a reference to self; although, it is trusted, not operating in a faulty line. For, whether it be the infirmity of an advance in years, or, as it is rather hoped, an interest taken in the future prosperity of the Church, there is cherished a satisfaction, in the recollection of counsels formerly given to one who is in future to be colleague; who may, in the common course of affairs, be expected to survive, and through whom there may, accordingly, be hoped to be some small measure of usefulness, when he who gave those counsels shall be no more."

Bishop Moore died February 27, 1816.

#### *Bishop Hobart.*

John Henry Hobart was born in Philadelphia, September 14, 1775; baptized in early infancy in Christ church, in that city; and, at the age of 15, was confirmed by Bishop White. He was educated at the Episcopal academy; whence he repaired to Princeton college, where he was graduated with honour, in 1793. After a short period spent in the counting-house of his brother-in-law, he returned to Princeton, in 1796, upon invitation from the Faculty, as a tutor in the college. This office he resigned in March, 1798, and on the 3d of June was admitted to deacon's orders, by Bishop White, under whose counsel he had pursued his theological studies. His first charge was the two churches of Trinity, Oxford, and All Saints', Perkiomen, near Philadelphia. He soon accepted a call to Christ church, New Brunswick. In May, 1800, he entered upon the charge of St. George's church, Hempstead, Long Island; and on the 8th of September, in the same year, he was called as an assistant minister of Trinity church, New York. Soon after he commenced his duties in this station, he was ordained priest by Bishop Provoost. He received his degree of D. D. from Union College, in 1807. In May, 1811, he was elected assistant bishop of the Diocese, to succeed Bishop Moore on his demise; and was consecrated on the 29th of the same month, in Trinity church, New York, by Bishop White, Bishops Provoost and Jarvis assisting. At the close of the year 1813, when the Rev. Dr. Beach resigned the office of assistant rector of Trinity church, he was chosen to fill the same. On the death of Bishop Moore, in 1816, he became diocesan, and within a few days was inducted rector of Trinity church. These stations he continued to fill during the remaining fourteen years of his life. From 1816 to 1819, he had provisional charge of the diocese of Connecticut. On the transfer of the General Theological Seminary from New Haven to New York, in 1822, Bishop Hobart was appointed to the chair of Pastoral Theology and Pulpit Eloquence; and became the President of the Faculty. Two years, 1823-1825, he spent abroad, in England and on the

Continent, to recruit his health, which had become much impaired by his severe and protracted labors in behalf of the Church. He died while on a visitation of his diocese, at Auburn, on the 12th of September, A. D. 1830, after an illness of twelve days. His mortal remains were brought to New York, and interred beneath the chancel of Trinity church.

Among his labors in behalf of the Church, he compiled and published several manuals of great value for churchmen—"The Companion for the Altar," "A Companion for the Festivals and Fasts of the Church," "A Companion to the Book of Common Prayer," "The Clergyman's Companion," and several Catechisms for the young. He likewise edited "Mant & D'Oyly's Family Bible, with Notes," adding more than a third of new matter.

His "Apology for Apostolic Order and its Advocates," in a series of letters to the Rev. Dr. Mason, appeared in 1807. While in London, in 1824, he published two volumes of parochial sermons, which were soon republished in New York, by the Messrs. Swords. His posthumous works, edited by the Rev. Dr. Berrian, consist of two volumes of discourses.

"The praise of our late head," says Dr. Onderdonk, in his sermon at the funeral of this eminent prelate, "is in every church; and churchmen of other dioceses, and the religious of every name, give us their tenderest condolence, because they feel and know that a greater loss could hardly have been sustained by a religious body. I might speak of an activity, and of labors almost beyond the ordinary strength of man. I might speak of an energy, a quickness, a devotion, of mental powers, perhaps without a parallel. I might refer to the promptness with which the calls of duty were ever answered, at the most disinterested sacrifice of comfort, of feeling, and of the ten thousand considerations which would have stood in the way of ordinary men. I might tell of the nearly three-fold increase of the diocese which has blessed the labors of him who there sleeps in silence. I might call on the zealous missionary, or the faithful parish priest, to bear testimony how his spiritual father has encouraged, aided, and co-operated with him in his labors; how he has cheered him, when ready to despond; what excellent counsel he has given him in difficulties; and how he has strengthened his hands, when he began to yield to the many discouragements which lie in the way of the minister of the Gospel. But, brethren, why should I do this? Your hearts anticipate all I have to say, and your memories crowd proof after proof on your minds. Oh! let us be duly thankful for the rich blessing we have enjoyed, and humbly pray, and faithfully strive, that it may not be lost; but that the influence of principles so correct, a policy so sound, and labors so abundant, may be maintained and strengthened, as a permanent blessing to our diocese.

"But this diocese is far from being alone concerned in our bereavement. A voice is hushed, which was never raised in the general councils of our church without commanding the respect and influence to which it was every way entitled. The cause of pure religion has been deprived of one of its most able and enlightened advocates and supporters. Virtue and morality lament that diligent teaching and a uniform example of inestimable value to their interests, are no more. Literature and science have bid a long adieu to one of their most faithful and judicious friends. And every interest connected with human welfare, and the elevation of

the human character, droops in melancholy and in mourning over the ashes of one who well knew how they might best be promoted, and faithfully and indefatigably labored to promote them."

"During my long life, sir," says Bishop White, in a letter to a gentleman in New York, written on the receipt of the news of his death, "I have not known any work of death, exterior to the circle of my own family, so afflictive to me as the present. I have known, and have had occasion to remark, the character of my now deceased friend, from his very early boyhood, and can only say, that I have never known any man, on whose integrity and conscientiousness of conduct I have had more full reliance than on his. In contemplating what must be the brevity of my stay in this valley of tears, it has been a gratification to me to expect that I should leave behind me a brother, whose past zeal and labors were a pledge that he would not cease to be efficient in extending our Church, and in the preservation of her integrity. But a higher disposal has forbidden the accomplishment of my wishes, much, as I verily believe, to his gain, although greatly to our loss, and to that of the Church."

The vestry of Trinity church erected a monument to his memory, the base of which bears the following inscription :

BENEATH THIS CHANCEL REST THE MORTAL REMAINS OF  
**JOHN HENRY HOBART,**  
 RECTOR OF TRINITY CHURCH, IN THIS CITY,  
 BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF  
 NEW-YORK ;  
 BORN IN PHILADELPHIA, SEPTEMBER XIV. MDCCLXXV.  
 DIED, DURING A VISITATION TO THE WESTERN PARTS OF HIS  
 DIOCESE, IN AUBURN, SEPTEMBER XII. MDCCCKXX.  
 THE VESTRY IN BEHALF OF THE ASSOCIATED CONGREGATIONS OF  
 TRINITY CHURCH  
 HAVE CAUSED THIS MONUMENT TO BE ERRECTED  
 IN MEMORY OF THE PUBLIC SERVICES, PRIVATE VIRTUES, AND  
 CHRISTIAN GRACES OF THEIR BELOVED AND LAMENTED  
 PASTOR ;  
 IN TESTIMONY OF THEIR RESPECT FOR THE WISDOM, ENERGY,  
 AND PIETY OF THEIR REVERED  
 DIOCESAN ;  
 IN HONOR OF THE FAITHFUL AND VALIANT  
 "SOLDIER OF CHRIST,"  
 WHO ON ALL OCCASIONS STOOD FORTH THE ABLE AND INTREPID  
 CHAMPION OF THE CHURCH OF GOD.

*Bishop Onderdonk.*

Benjamin Tredwell Onderdonk was born in the city of New York, July 15, 1791. His father, Dr. John Onderdonk, was, for nearly fifty years, a distinguished physician, and, at his death, the oldest practitioner in the city. Baptized in early infancy, he was confirmed by Bishop Moore, in St. George's chapel, (now St. George's church,) in the spring of 1805, and became a communicant in the same chapel in 1806. For several years he was under the tuition of the Rev. Edmund D. Barry, (now the Rev. Dr. Barry,)\* and from his school entered Columbia college in the fall of 1805, whence he was graduated in 1809, and received his Master's degree in 1816. He was ordained deacon by Bishop Hobart, in Grace church, New York, August 2, 1812; and priest, by the same, in Trinity church, Newark, N. J., July 26, 1815, in company with the Rev. Lewis P. Bayard, then the minister of the parish; the diocese of New Jersey being at the time without a bishop. From his entrance upon the work of the ministry, Mr. Onderdonk was engaged in the parish of Trinity church, of which, in a short time, he became an assistant minister, which office he continued to hold until 1837, a period of twenty-five years. In 1826, his Alma Mater conferred upon him the degree of doctor in divinity. In 1816, he was chosen secretary of the Diocesan Convention, which office he held until the Convention of 1830, when he was elected bishop of the Diocese, to succeed Bishop Hobart. His consecration took place in St. John's chapel, New York, November 26, 1830, the Rt. Rev. Bishop White officiating, assisted by Bishops Brownell and H. U. Onderdonk. Since 1837, at which time the Episcopal fund became adequate to the support of the Bishop, he has been without a parochial charge.

On the removal of the General Theological Seminary to New York, in 1822, he was elected Professor of the Nature, Ministry, and Polity of the Church, and has continued so until the present time, having been, since his elevation to the Episcopate, the president of the Faculty.

In the year 1838, the diocese was divided, the new diocese of Western New York being created.

(To be continued.)

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### Miscellaneous.

#### **Weekly Contributions.—Agencies.**

It is not a little gratifying when our non-Episcopal Christian Brethren, in the conducting of their missions, fall in with the principles and plans on which ours are founded and carried on. They have given various systems a full and fair experiment on a large scale; have not been lacking in zeal,

intelligence and liberality; and now to see them settling down at last on what we have been accustomed to consider the Church *modus operandi*, may encourage us to persevere in it as the best yet tried in this country.

A Com. of the A. B. C. F. M., on the Home Department, urge "the necessity of deliberate, principled and systematic munificence; giving something

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\* Three members of the present house of Bishops, (Bishops Onderdonk, Doane, and Kemper,) were pupils of this excellent man, who is still with us, honored and beloved by all who know him.

to the Lord for this object, as regularly as the return of the Lord's Day, to bless them with its ordinances and its influences."

The Committee on the Mission to Greece, believing that in the present limited resources of the Board, the principle of concentrated labor should be acted upon, suggest a transfer of the Mission to some more hopeful part of the Greek vineyard.

The Committee on Expenditure— "had its attention directed to the Agency at New-York. They are of opinion that as it is central to an extensive region of country \* \* \* it ought to be maintained. They are well aware with how much jealousy and impatience the travelling agents of the different religious societies are regarded, since their number has so greatly increased, and it is hoped that the time is not far distant when they can be dispensed with in part, if not entirely. They believe, however, that the time has not yet arrived, and they fear that the contributions to the Board could not be maintained with spirit without their aid. When pastors and churches will assume the responsibility of keeping alive a proper interest in Missions, and of providing a sufficiency of funds, the agents may be dispensed with; but up to this time the cause would have suffered if they had been withdrawn. Nor can they be entirely relinquished until on the part of all the friends of Missions contributions are made with steadiness and system, under the influence of principle, and a conscientious regard to duty."

"*Debt.*—In regard to the debt of the Board which has agitated the churches so much and so often, the Committee do not see how it is to be avoided, but by the regular systematic contributions of the churches. \* \* \*"

"It is believed that private Christians have yet much to learn, and more to practice, in regard to laying by systematically for the cause of Christ, as the Lord hath prospered them."

"The appropriations are of course made in utter uncertainty as to what may be the contributions of the church."

"If at the end of the financial year

the collections fall short of the expenditures, there must inevitably be a debt. But the Committee do not see in such a debt, especially when moderate in amount, any very formidable evil, and they believe that it will be promptly discharged by the Christian community, when the fact is made known by a proper appeal from the Board. The experience of the past would fully justify this opinion. \* \* \* \* \* The main strength of the Society should be concentrated upon stations offering the promise of important results. There is usually much waste of resources in scattered efforts. \* \* \* \* \*"

"The question of their [the Missions] enlargement rests with the Christian community, which has sustained them hitherto. From their decision in this matter there is no earthly appeal. When their offerings to Christ for the publication of the gospel have been faithfully applied to that object, the powers of the Board are exhausted and its work is done. \* \* \* \* \*"

Such collections made by many hands, and regularly repeated at short intervals, are more steady, more easily susceptible of increase, and may be more safely relied on, than large sums contributed by a few at periods more remote from each other. The approximation in this respect toward the primitive plan sanctioned by apostolic precept—"on the first day of the week let every one of you lay by him in store as God hath prospered him,"—is one of the permanent benefits to the cause of benevolence growing out of the season of pecuniary depression through which our country has passed.

"Experience has shown that the power of a Missionary Society to raise funds falls far short of its ability to administer them when raised. This is a fact of the greatest possible importance. Public opinion will allow a Missionary Society to employ only a small number of preaching agents among the churches. Perhaps the Board could employ scarcely more than it does at present. In truth, preaching agencies multiplied beyond a certain point disturb the regular operations of the Christian Ministry. It is the same whether the agents received their ap-

pointments from ecclesiastical or voluntary bodies. What then shall be done? An annual harvest of contributions no more comes without labor and cultivation than one of wheat. Somebody in every parish must act as agent, or in most places little will be done—and nothing with system and regularity. Who shall see in the two or three thousand parishes which recognize this Board as their agent in Foreign Missions, that the greatness of the work is annually presented to the view of the people, and that they are instructed as to what they ought to do? We answer, the Pastors of Churches. The work has now advanced to that point where its further progress depends on the efforts of pastors among their flocks. \* The clergy, as a body, are in a good degree awake to the importance and obligation of the work, but the church members, as a body, are by no means equally awake to the subject with the pastors. Here, then, is the great work to be done, and who shall do it? Who can do it? None but the pastors. No others can have the necessary access to the people. No others can know as they do what the people need, or speak to them with the freedom and authority belonging to the pastoral office. On pastors mainly devolves this responsibility: \* \* \* \* \* were every pastor to take the matter in hand and systematically aim, by judicious means, to enlist the efforts and prayers of every one of his people in the work of converting the world to God, it would be easy to increase the receipts of the Board at the rate of \$50,000 a year, for twenty years to come, and there would be no lack of missionaries."

The Board, acting upon the above hints and suggestions, among other resolves adopted the following: That it is as really incumbent on every Christian to aid, &c. &c., as to perform any other duty;—that the responsibility of impressing it upon the people rests mainly upon the pastors of the churches: declining the enlargement of the preaching agencies, but recommending each pastor to take the agency for his own church and people, and seeing that the necessary organizations and arrangements exist for securing without fail an

annual application in behalf of Foreign Missions to every individual, male and female, of suitable age, belonging to the parish—recommending the laying aside weekly as the Lord may prosper us; so that EVERY CHRISTIAN LAYING BY HIM IN STORE FREQUENTLY, LIBERALLY, SYSTEMATICALLY, MAY HAVE AN ABUNDANT SUPPLY FOR ALL CHARITABLE PURPOSES, AND ESPECIALLY FOR THE UNIVERSAL SPREAD OF THE GOSPEL.

There is one point in which we feel constrained to dissent from the views expressed above—the plea for the continuance of agencies until pastors fully come up to their responsibilities—we firmly believe that it but continues and strengthens the evil it is designed to remove. When the church creates an agency, the clergy, so far as they defer to its action, are *taught* to lean upon it, by the same voice which tells them *they* are responsible.\* A clergyman,

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\* A most estimable presbyter of Ohio, whose deep interest may be inferred from his transmitting promptly a check, when appealed to in our emergency, with the remark that, "were it necessary he would walk over the whole State of Ohio to present the subject [of Missions] to the people," differs from the above view of agencies, and says, "an intelligent and full exhibition of facts is what the case requires. Our church errs and suffers through the error of discarding agencies. There is a sensitiveness on this point which operates to cripple us in our movements. We have to deal with human nature as it is, and not as it ought to be, and in rejecting agencies we throw away a crutch without which we must move languidly, and at best irregularly. Men already West must work for you in the West. The cause demands sacrifices. Doubtless there are men everywhere ready to make every sacrifice demanded. I think suitable men may be found who would do the work without drawing upon the funds of the Society. Perhaps I may communicate with you on this subject more fully."

In any remarks we have made, there was no purpose to enter upon the question whether the church errs in discarding agencies—our position is this: that a certain system having been adopted in 1835, which we call "the Church System," it is a departure from it to rely upon any other GENERAL AGENTS than the BISHOPS—any other AGENTS than the CLERGY, each in his sphere; and

then, who expects a visit or a communication from the Church's accredited agent, may without difficulty discharge his conscience in the matter, seeing the CHURCH has laid it upon some one else. We feel strongly, that just so far as agencies heretofore have been active, efficient, and successful in doing that which it appertains to the clergy to do, each in his sphere, just so far has the cause itself suffered in the main, in its permanent, healthful, enduring interests. We believe that the feeling of dissatisfaction with central arrangements may be laid at the door of that feature of them, which, connecting the duties of Secretary and General Agent, required of course a stronger force to operate at once at the centre and in the field, than if simply central operation had been aimed at.

As an agency, (considering the vast extent of our country,) it is *insufficient*; considering the small amount collected,

that so far as we have relied or do rely upon other than these, we encounter the perplexity of men who are not true to their principles. We have endeavored to bring the operations of our department to a strict accordance with this system, that no complaint could in fairness be made, that it has not been honestly tried. There is but one feature in which that system is lost sight of in the arrangements of the central office, and this we have pointed out and enlarged on—the connection of the duty of General Agent with that of Secretary—otherwise we challenge the strictest and strictest Churchman to point out inconsistency.

Now we have gathered and presented the views of our non-Episcopal Brethren in this country, amounting to this: that the plans they have tried are not as good as the Church System, upon which they are settling, only substituting "choice spirits of the age" as general agents, rather than the Scriptural ones we have.

If now our Missionary System fails, after a fair trial, to secure the ends for which it is constructed,—and we look with some solicitude to the ordeal through which it is now passing—it must be as our Rev. Brother in Ohio says, because WE HAVE IN IT DEALT WITH HUMAN NATURE AS IT SHOULD BE, RATHER THAN AS IT IS.

The Church of England pursues a different method, which, with its results, we will endeavor to present in some future number. ;

*expensive*; and, as leading the church to some extent astray from its legitimate dependence upon the true agents, *perplexing* and *suicidal*.

The best and most discriminating defence we have seen of agencies, called forth by the increasing dissatisfaction towards them, felt and expressed by our non-Episcopal brethren, admitting the evils of the system in general, puts in a plea of reservation in favour of objects religious and general. We refer to it to show that "experience" no less than Scripture indicates the Church system as the true one.

Agents, it is said, "spread before the churches the great principles, plans and operations of the institution they represent, in all their important relations; communicate the most recent intelligence, showing the wants of the destitute, and the direct bearing of the Institutions in meeting them, and thus diffuse valuable intelligence, and call forth the sympathies, and prayers, and personal efforts of the people, as well as their contributions."

This we aim to do through our missionary periodical, which issues from the central office, and for this some one must always be there, receiving and imparting intelligence. But, again, it is urged—

"The fields of the principal agents usually embrace from one to two millions of souls, and many of them are spread over large states and territories at the west and south, a prominent object being to get the vast destitution supplied, by establishing or introducing missionaries, colporteurs and Sunday Schools, and effecting the distribution of Bibles, Tracts, and books. They often procure men, designate their fields of labour, confer with pastors and private Christians respecting their character and qualifications, recommend them to the committees for commission, explain to

them the nature and designs of the society, and give them minute instructions respecting their work. In the mean time they learn the character and the wants of the people, the best modes of benefitting them, and constantly communicate to the societies the most valuable information. Here is a work which demands the choicest spirits of the age, and if any men deserve the love and gratitude of the community for their self-sacrificing labours for Christ, these are of the number. Into fields of this description the whole country is divided by many of our societies, and the agents, in conjunction with pastors and private Christians, endeavour to elevate the standard of piety, quicken the slumbering energies of the Churches, and to devise every practicable method of bringing the Gospel to bear on the whole population."

Now, if this is not an argument for Episcopacy, *ex necessitate rei*, we are much mistaken. The difficulties under which our brethren labour in carrying on their zealous plans for the extension of the Redeemer's kingdom impel them to resort to a class of general agents, "choice spirits of the age," to operate as expressed in the above paragraph. We find such general agents indicated in Scripture as successors of the apostles, charged with a divine commission to *set in order the things that are wanting, ordain elders in every city*, to "quicken the slumbering energies of the churches," &c., &c.

Our misfortune, perhaps our fault, is, we do not act heartily upon our own system. The few Bishops we have in the missionary field have far more extensive tracts of labour than their physical ability can compass, our foreign operations cry out as yet in vain; and in some Dioceses, the Bishops have not that support which, did we rightly appreciate, our privileges would be cheerfully accorded. While non-Episcopalians are sending a SUPERINTENDENT of their

missions to OREGON, we have scarcely crossed the Mississippi.

The aspect of things at home and abroad ought to lead us to cling to our own system in carrying on the missionary work, and while, as the friends of missions everywhere, we fervently desire our Christian brethren of every name to remedy their defects by embracing our polity if they would effectually obtain their noble object; let it be ours to emulate in that which we think the better way, their zeal, devotion and perseverance. Then, HIS KINGDOM WILL COME, for HIS WILL WILL BE DONE ON EARTH AS IT IS IN HEAVEN.

#### Free Churches.

The Mother Church of England has been called the poor man's Church; but such a blessed reproach her daughter in America has not often been honoured with. To assign the reasons for this dissimilarity between the Churches would require a patience of spirit which the simple consideration of the fact is not likely to beget, and a discovery of the remedy be far more apt to induce. That it is a fact, we may venture to take for granted, seeing that on the journals of the last General Convention resolutions are found [quoted in vol. viii. p. 436,] "calling the attention of the members of the Church to the duty of providing more ample free sittings."

It is one of the encouraging signs of the times, that Churchmen are responding to this call upon their attention. We alluded to a suggestion of Bishop Eastburn, of "the need of a trustee for Church-building purposes, to meet the earnest desire of members of our communion to assist in the building of commodious and economical sanctuaries, but who are deterred



from it by the uncertainty whether what they give will be judiciously expended." [Page 436, vol. viii.] It must be a source of peculiar gratification to that prelate—enough to fill any one's cup of thankfulness to the brim—that he has been made the instrument under God of adorning two of our chief cities with those memorials of Christian munificence in which all who will, may take of the water of life freely. To sympathise with the Son of Man in the weal of those who are called to be rich in faith, but on whose "homely joys and destiny obscure" philosophy looks with scorn and letters, with frigid indifference, is not only to sow to the Spirit, but to reap even here a harvest which may well call forth the exulting strain, "Thou hast put gladness in my heart more than in the time that their corn and their wine increased;" and we marvel much that so few (we know some) taste the luxury of doing good in this way.

The Bishop has indicated one difficulty. We trust the subject will be agitated till this and all others are removed, and therefore welcome most gladly the little Tract entitled "Remarks on the Importance of Free Churches, by a Clergyman of the Protestant Episcopal Church."

He thus puts us in fault—

"That God designed the privileges of public worship to be enjoyed by all, needs no proof. They were enjoyed by all under the Old Testament dispensation. Neither the tabernacle nor the temple had any favoured place for the favourites of fortune, but the poorest Jew might come as near with his sacrifice of a turtle dove, as the rich with the cattle from a thousand hills. King and subject stood side by side, in those sacred courts. In the Jewish synagogues there were, indeed, 'chief seats,' eagerly sought out by the Pharisees, for which our Lord reproves them; but even there, every Jew had free access.

In the early Christian Churches the practice of renting a pew in proportion to the wealth of the occupant was unknown, or rather, for the most part, there were no seats except a few rude benches for the aged and infirm, and the worshippers stood or knelt during service. The Emperor of all the Russias, in the Greek Church, stands side by side with the peasant clad in sheep skins. No worshipper ever complains that he could not, on account of poverty, gain access to a Romish house of prayer. Nor, among the Papists, do any seem ashamed, however meanly dressed, to venture into the house of God among the better apparelled, any more than to mingle with them in the streets. Every part of the Turkish Mosque is as free to any turbaned follower of the false prophet as to the Sultan. Nor was it ever heard that the temple of an idol deity was closed against the meanest of the heathen. Protestant Christians, glorying in their purer faith, despising the Papist, and looking down upon Mohammedan and Pagan as beyond hope and mercy; Protestant Christians have the unenviable distinction of rendering their houses of worship most inaccessible to the poor, of all the religions in the world."

After meeting the objection that many can hire sittings if only so disposed, by saying, "If they are not willing to give according to their ability, they are worse than heathen, and there is more reason why we should offer the gospel freely to them," he urges—

"But the fact is, that with thousands upon thousands the plea of poverty is no pretence. Let one who is accustomed to go among the destitute in our cities especially, and knows what a struggle it is to maintain the family, testify, and he will say it is utterly impossible for them to meet the added burden of a pew rent, equal in some cases to the half or whole of their house rent. How can a household, dependant, perhaps, on the pittance which is gained by the needle, find accommodation in Churches where the lowest pew rent is twelve or fifteen dollars; more in proportion for them to pay, than fifteen hundred would be to

some of their fellow-Christians? The result is, that they stay at home, or what is about as bad, go to one place to-day, and to another to-morrow, Universalist, Mormon, no matter what so they can gain admission without feeling that they are intruding, and taking good care not to go often enough to one place to be suspected as being too poor to hire a pew."

He justly pronounces the provision made in some of our Churches for those in moderate circumstances—a few pews near the door, or in the gallery—both insufficient and humiliating, and therefore repulsive—and the remedy he proposes is, that the Church should be made entirely free, and not only so, but that all our Churches should assume this character. He says that the free Church system, so far as tried among us, has failed only in a pecuniary point of view, and this, because those in moderate circumstances, and the poor driven out from other places, congregate in them; "but let the system become universal, and rich and poor meet together as God designed they should," and the remedy he thinks would be complete.

It is on this point, the *universality* of the plan, we feel constrained to differ from our reverend brother, and to express the fear that, if necessarily looking to *universal application*, it will therefore, and so far forth, meet with opposition, or at least, what is worse, neglect.

Our Methodist brethren, whose experience he cites as strongly in favour of a free Church system, it seems to us are the "better tacticians" he describes them, because they adapt their system to circumstances, and while as a general rule their sittings are free, yet when they are in danger of losing any members by its rigid requirement, they have pews, and rent them just as we do. We might point to a tasteful and somewhat

costly edifice in a sister city, the pews of which are sold, and as exclusively occupied as our own. And why? because, as they gradually draw into their communion persons in better circumstances, or their own members become better off, the natural desire is felt to have their families around them; or, if you please, a little of the feeling glanced at by St. James, "Sit thou here in a good place, or stand thou there, or sit here under my footstool." Instead of driving such off, they wisely relaxed their system. Now it would be very unwise in us who are said and thought to have natural affinities with the rich and worldly, to lay down an iron rule which would most inevitably drive them off. If there is any class or description of persons to be more assiduously cared for than any other, it is the one thus grouped by the apostle:—"many wise men after the flesh,—many mighty,—many noble," who, because it is genteel to frequent the Episcopal Church, or because they can rent a well-cushioned, airy, pleasant pew, safe from the jostlings of the *profanum vulgus*, and spend an hour comfortably either with Mercurius or Morpheus, condescend to visit the sanctuary. They having difficulties in the way of entering the kingdom of heaven, which humbler souls know nothing of, it would be absolutely cruel to place our Churches on such a footing as would inevitably keep them away. We have often thought, as we have seen them *sitting at ease in Zion*, reluctantly doling out their modicum for the noble cause that brought their Lord from heaven, what a high, holy and arduous dispensation was committed to our Church, the bringing *even of these* to repentance and faith. Let us be true, then, to our calling, and while we love not the poor the

less, love these the more, because in more imminent peril of *their* doom, who *lay up in store for themselves, and are not rich towards God*. Let us have both the Free and the Exclusive system, but as this last is the too greatly preponderating one; without breaking it down, bend our efforts to the establishment of the Free.

Whether it is purely an Americanism, or a trait of man every where, we seek too much to lay down some one system on every subject, and make men rigidly conform to it, rather than be all things to all men, that we may by all means save some. We may err, but we must think it better for the Churchman, without taking the ground that the exclusive system is *sinful*, or the free the *only scriptural* one, to proceed upon the admitted want of more ample free sittings, to which the attention of us all has been directed by the General Convention, and get up new Churches entirely free. Let us have more instances in our own communion of these edifices. Our reverend brother says the system has not failed any where except in a pecuniary point of view. There is no necessity of failure even there. Let the Churches be built to accommodate at least one thousand persons, and either a parsonage erected or the Church endowed with \$500 per annum. This done, let the people understand that the Church is committed to them, and to be held, controlled, and supported by them, of course under a charter which secures it for ever as an Episcopal Church, and we venture to say there will be no failure in a pecuniary or any other point of view.

The ministrations of such a Church might embrace fifteen hundred persons, for seldom more than two-thirds of its congregation would assemble at one

time, and reach by its schools and otherwise, (we speak of our cities, where free Churches are especially needed,) five hundred children.

In a future number we propose to examine the statistics of some of our free churches.

What better disposition of the ample resources of our Church than this? What better store laid up as a good foundation against the time to come? And though the ministry of the Word among the rich and the noble of this world may be a higher ministry, requiring greater intellectual and social qualifications, surrounded with greater temptations to unfaithfulness, and therefore the more difficult and onerous; and the post of especial honour, if true, and of deeper damnation, if recreant—we should choose, were choice ours, to break the bread of life among those whom the Master hath called *to be rich in faith, and heirs of the kingdom which He hath promised to them that love Him*. Memory has no page so endeared to us as that which records the experiment of a Free Church, and judgment no conviction so strong as that they who by their means fostered it, "will gather to themselves a good reward in the day of necessity." Speed the day when the wealth of Churchmen shall be thus consecrated.

"There have been periods when it was thought a good work for the rich to found hospitals, and erect Churches at their own individual cost. But now in our excessive dread of the Popish idea of meriting heaven by good works, such a mode of providing for the preaching of the gospel, or for the poor and afflicted, is not thought of, nor suggested. It would be deemed most unparalleled effrontery for a minister, now-a-days, to propose to a wealthy communicant the building of a Church at his own expense. There are multitudes able to do it, and who ought to do it, but the duty has never been presented to their minds.

They have been asked for only five, ten, or fifty dollars, and been contented to measure the claims upon them, by the apparent estimate of the ministerial applicant for their charity. Once in a while a benevolent individual sees the duty which his preacher fears to suggest, and does it, as in one or two instances reported by the Bishop of this Diocese [N. Y.], and a recent one in that

of Massachusetts. Let us rise above this miserable system of appealing to self-interest or pride, and ask men to build Churches for the good they will do, for the glory of God, yes, and for the saving of their own souls, Papistical as it may sound, and we should hear no more of this difficulty. Some of the noblest consecrated piles of the old world, were free-will offerings to God."

#### Missions of the United Brethren (Moravians.)

The signal success and patient suffering of our Moravian Brethren among the Indians in this country, regarded too often as an intractable race of men, has been recently brought to the notice of our readers in the 9th, 10th, 11th, and 12th Nos. of Vol. VIII. We have thought that the interest such devotion to the Missionary work could not fail to inspire in every pious bosom, would be kept alive and gratified by authentic accounts of their present efforts for the glory of God and good of man, and have the pleasure of presenting such, received from the Secretary of the "London Association," Mr. ROBERT WEBB, No. 20 Charles street, Westminster.

THE CHURCH OF THE UNITED BRETHREN sprang from a little flock of Christ, which had preserved the doctrine and discipline of the primitive Church, during successive centuries, but was pursued by unrelenting persecution through the dark period of the middle ages. The Church, under its present name, was formed about sixty years before the Reformation, out of the wreck of the Bohemian Church which had escaped into Moravia after the martyrdom of John Huss. There, previously to the time of Luther, they employed the newly-invented art of printing, in disseminating three editions of the Word of God in the vernacular tongue. The purity of their doctrine and discipline was fully recognised by the Reformers.\*

Continued and severe persecutions, often nearly to extirpation, still followed them. At length, in 1722, after the destruction, or dispersion, of above 200 of

their congregations in Moravia, their last remnant fled into Saxony, where they found a permanent asylum. This small body of exiles, scarcely exceeding 600 persons, began, as early as 1732, to promulgate the Gospel to Heathen nations, and in about *eight years* their Missionaries were sent to no less than *nine* distant parts of the globe, and subsequently to others. Thus did the Brethren, unknown, and destitute of pecuniary resources, fearlessly lead the way in carrying the gospel of Christ to barbarous tribes; and actuated by the same spirit, they have continued to send forth faithful, humble, diligent labourers—men content to quit the comforts of a civilized home, and to give up their lives to the service of their Redeemer—cheerfully and perseveringly exposing themselves to the baneful influence of a tropical climate or to the rigours of an arctic winter—receiving no pecuniary recompense for their labours—sometimes barely possessing, and sometimes destitute of, the necessaries of life. To the simplest exhibition of the doctrines of the Cross, they invariably unite instruction in the useful arts of civilized life. Hence their settlements among the most savage tribes soon appear as

\* Their Church was also acknowledged by the British Legislature, as an "Antient Protestant Episcopal Church." See Act 20 George II., cap. 41; and Act 22 George II., cap. 30, passed in 1748 and 1749; and a Congratulatory Letter from Archbishop Potter to one of their Bishops on his Consecration, in the Preface to Crantz's History of the United Brethren.

"gardens of the Lord" in the midst of a wilderness, and their quiet and peaceful demeanour, combined with a strict, yet mild exercise of their ecclesiastical discipline, have secured the esteem of the authorities under whom they have settled.

The number of their converts from the Heathen, composing their present congregations, already greatly exceeds the number who are in Church-communion with them in Christian countries, and is steadily increasing. In 56 Missionary stations, 256 Missionaries are employed in instructing above 57,000 Converts, gathered from the Greenland, American-Indian, Esquimaux, Negro, Hottentot and other South African nations, of whom above 17,000 are communicants.\* By rigid economy, they are supported at an annual expense of about 13,000*l.*, but the Brethren are few in number, and mostly poor, and are unable, therefore, to support, without much assistance, such extensive Missions. They can seldom raise, themselves, above a fourth part of the

amount required. Distressing embarrassments have been, from time to time, the consequence, and they must long since have relinquished their Stations, and have yielded up those Christian enclosures a prey to the powers of darkness, but for the bounty of benevolent friends, chiefly in England and Scotland, by whose aid the deficit has been made good, and whose unceasing support can alone avert future difficulties.

#### MISSIONS OF THE UNITED BRETHREN.

The progress of the Missions is truly gratifying, and many fields of more extended labour are open to cultivation.—Such is particularly the case in the WEST INDIES. In the Island of *Jamaica*, the Brethren have above 12,000 Negroes in connexion with their Church, of whom nearly 3000 are Communicants; and in *Antigua* they have above 10,000, and 4700 Communicants; a proportion not unusual in the Brethren's Congregations. In the Danish Island of *St. Croix*, the Brethren have recently been invited to educate the whole of the Negro children in the Christian faith, and to introduce the English language for that purpose. The Government has erected *eight school-houses*, and the work is in satisfactory progress. New school-houses have been erected in the British Islands, of the cost of which 725*l.* remained unpaid at the end of the last year.—In *SURINAM*, the congregations have so greatly increased as to number above 7000 Negroes. A station, formerly occupied, among the nation of Free Negroes, at *Bambey*, on the River *Sarameca*, in the interior of the South American Continent, has been re-established in the midst of idolatry, with some promise of a happy result. The visit to this and many other distant posts is facilitated by a society formed a few years ago among the inhabitants, and under the sanction of the Government, to promote the further religious instruction of the colored population through the Brethren's Missionaries. The Negroes and coloured persons in the Brethren's congregations in the West Indies and Surinam amount to above 49,000. The

Countries.	When com- menced.	No. of Set- tlements.	No. of Mis- sionaries.
* Among the Negroes—			
WEST INDIA ISLANDS—			
St. Thomas, St. Croix, and St. Jan.	1732	7	37
Antigua .....	1766	6	26
Jamaica .....	1764	11	26
Barbadoes, St. Kitts, and Tobago	1766	7	23
SOUTH AMERICA—			
Surinam, &c. ....	1738	5	29
Among the Hottentots, &c.—			
SOUTH AFRICA .....	1736	7	47
Among the Indians & Esquimaux—			
NORTH AMERICA .....	1734	3	14
DITTO—Coast of Labrador.....	1764	4	26
Among the Greenlanders—			
GREENLAND .....	1733	4	26
Total.....	56	256	

In the Danish Islands, the congregations contain about 10,500, in Antigua, 11,000, in Jamaica, 12,000; in St. Kitt's, Barbadoes, and Tobago, about 9200 Negroes; in Surinam about 7000 Negroes; in South Africa, 4500 Hottentots, &c.; in North America, Labrador, and Greenland, above 3000 Natives; in all above 57,000 souls.

† The wives of Missionaries are included who undertake, in that Church, the spiritual charge of the females, and seven Assistants in the Missions and Schools.

separate fund, termed the '*West-India Fund*,' for forming new establishments in the West Indies, will soon be closed, as the Brethren are unable to undertake more, and are now labouring to discharge a heavy arrear, chiefly occasioned by the insufficiency of this fund to meet the demands upon it.—The fund for the provision of teachers and books for the education of the children of Negroes, termed the '*Negro School Fund*,' will still be required, and will be kept separate as before.

In SOUTH AFRICA, the Mission, notwithstanding the vicissitudes of season which occasionally affect the Stations, is generally in a progressive and satisfactory condition: 1500 persons have joined the congregations during the last four years, including a large number of the recently emancipated slaves. The Missionaries stationed among the North American Indians have followed their flocks in their emigration into the far West, and find there a new Mission-field opened to them among tribes not yet blessed with the light of the Gospel. In the midst of the snows and the ice of Greenland and Labrador, "the word of the Lord has free course and is glorified." The *Harmony* has recently returned from the seventy-second an-

nual voyage, performed invariably in safety under the protecting hand of God, to convey supplies to the dreary coast of Labrador. There the accessions from among the Heathen are usually more than sufficient to supply the place of those who are removed by death.

The "London Association" in aid of those Missions, composed of Christians not in church-fellowship with the Brethren, was formed in the year 1817, and has therefore now existed for the fourth part of a century. It has been blessed with remarkable success. Institutions acting in concert with it have been organized in many of the cities and principal towns in England and Wales, and the total receipts have advanced gradually from 400*l.*, their amount in 1818, to an average of nearly 5000*l.* per annum. The contingent character of much of this aid renders it very desirable to encourage a more permanent interest in its behalf, and to enlarge the annual contributions. The Committee, therefore, earnestly commend this favored and efficient labour of love, which is carried on with so much simplicity and strict economy, to the liberal support of those who desire the present welfare and the eternal salvation of Heathen tribes.

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### Intelligence.

It will gratify the friends of Missions in the West to learn that Kenyon College has been entirely relieved from its embarrassments. Of course, the collections throughout the Church for this most important object have diminished the receipts for the Missionaries, and been urged indeed, in some instances as a ground for declining the appeal of the Dom. Committee. But we feel satisfied that the gratification of having saved an important Church institution will expend itself in seeing that no other interest thereby suffers, and that *now* our urgent appeals for the \$8,000 due the

Missionaries will be responded to universally.

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We regret to perceive that the Columbia, Tenn., Female Institute, under the charge of Rev. F. G. Smith, Rector, and supervision of Rt. Rev. Dr. Otey, is threatened with serious embarrassments. \$5,000 will save it. The Trustees, the Bishop says, are willing to make the property over to the Church so far as the law will permit, if the friends of the Church will pay the debt. Any one who considers how much power a mother exerts in the formation of

character, will appreciate the value of an institution which aims to educate, and has now under its roof, two hundred young ladies from various portions of the West and South-west. It is utterly impossible for Bishop Otey to make a *personal* appeal. But is that necessary?

#### Changes.

*New Hampshire.*—Rev. E. A. GREENLEAF has resigned his station at Drewsville, to take effect 1st January, 1844.

*Delaware.*—Rev. JOHN L. MCKRIM has been appointed to the vacant station of Milford, Cedar Creek, &c.

*Florida.*—Rev. HENRY ELWELL has resigned his station at Monticello, to take effect January 1st, 1844.

*Ohio.*—Rev. EDWARD WINTHROP has been appointed missionary at Marietta, *vice* Rev. D. W. TOLFORD, resigned. Salary \$100 from 1st December.

Rev. WILLARD PRESBURY has resigned his station at Springfield, to take effect ———

*Indiana.*—Bishop KEMPER has appointed Rev. HENRY PAYNE missionary at Bloomfield; salary \$250 from 1st November; outfit \$25.

*Illinois.*—Rev. BENJAMIN HUTCHINS has resigned his station at Albion, to take effect January 1st, 1844.

*Michigan.*—The Bishop has substituted Battle Creek for Clinton, which last has been connected with Tecumseh.

## FOREIGN.

### Constantinople.

#### ON MISSIONARY EFFORT AMONG THE MOHAMMEDANS.

The following communication from the Rev. Mr. Southgate, our Missionary at Constantinople, contains the result of his observations upon the practicability of missionary efforts among the Mohammedans, especially in Persia.

Mr. Southgate is deeply impressed with the importance, and the necessity even, of devoting our main strength to the Christians of the East, in order to "prepare the way of the Lord" among the Mohammedans. Still it may be interesting to some to know what can be done, directly and immediately, for

them; and therefore we publish the conclusions to which Mr. S. long since arrived.

They may lead some to pray that the darkness of prejudice and unbelief may be removed from the eyes of the bewildered Mohammedans, and to labour more earnestly, that the chief obstacle in the way of such an enlightenment, viz: the low and corrupt state of Christianity itself in those regions, may be taken out of the way, by its restoration to primitive purity and living holiness.

Mr. Southgate, after some introductory observations, proceeds thus to state what he believes *may* be done, and,

what, by some agents or other, should be done.

" In the *first* place, the BIBLE may and ought to be translated. The labours of Martyn in this department embraced only the New Testament and the Psalms; and although his translations are, as they will probably ever remain, standard works, I have been assured by Persians that they need revision, and in some parts alteration. The Pentateuch, the Proverbs, and the Book of Isaiah, have been translated by Mr. Glen, who was seventeen years a resident in Astrakhan, on the Caspian, and is now in Tebriz, engaged in revising the translations, and in completing a version of the Sacred Scriptures, under the direction of the British and Foreign Bible Society. The work of Biblical translations may therefore be considered as provided for.

*Next* comes the work of *education*, which embraces a wide field, and demands the toil of many years. The plan of the German missionaries at Tebriz, which was to establish a high school for the training of young men who should afterwards become the teachers of the nation, is, I believe, a wise one, although it involves considerable difficulties. No obstacle will be found in the prejudices of the people, or of men in authority, if we may judge from past experience; but the extreme instability of the Persian character renders it necessary, at least, to use every safe-guard against disappointment from that quarter. The work of education comprises the vast labour of preparing elementary books of instruction, and scientific works of every kind—an enterprise whose greatness can rightly be estimated, if we consider that, in Mathematics, Geography, Natural History, Natural Philosophy, Medicine, Chem-

istry, Geology, and the cognate sciences, in History, in Moral and Intellectual Philosophy, and in the Fine and Useful Arts, no works of any considerable value are to be found in the native language. I except here whatever may have been prepared in the Persian tongue, in Hindostan, where some works have been published, which might be useful in Persia. The object to be effected is that of introducing a reformation into the East, as great and as powerful as that of the fifteenth and sixteenth centuries in the West. Two things, therefore, should be remembered: First, that neither in Turkey nor Persia is there any literature for the people. Almost every Turkish and Persian work has so large an infusion of Arabic, that it cannot be understood without a knowledge of the Arabic language, which very few possess. Unhappily, this style of writing has become the fixed mode of Turkish and Persian literature. A learned Turk looks with contempt upon a book written in the language which he speaks. One of the translations of the New Testament, in Turkish, was intentionally prepared in an idiom suited to the common knowledge of the people. I have known it to be derided by Turks on this very account, as the work of an incompetent man. There is nothing, indeed, of which a learned Turk is more proud than his knowledge of the Arabic. There is necessary, first, then, a literature for the common people. The Turkish and the Persian languages should be nationalized in their respective countries—a task much easier to be accomplished than to render universal the knowledge of Arabic.

Again—it should be borne in mind that every thing in the East has been stationary for ages. Nothing has had



an advance march until now. Neither literature, nor arts, nor religion, has manifested any germs of improvement. Literature has had a false end, which absolutely precluded progress. Its objects, as before intimated, have been not unlike those of the schools before the light both of a philosophical and religious reformation dawned upon Europe; and questions of precisely the same purport, and of the same impractical nature, form the gross of the studies of Musulman students at the present day. No great minds, like Bacon, have broken out from the fixed and dead surface of a fruitless philosophy, and, by changing the principle of human effort, changed the course of human conduct, and sent forward the minds of the country upon a broad and endless career of improvement. Astronomy is still taught after the system of Ptolemy, and Botany still lingers among the elements of Dioscorides. Natural Philosophy, Logic, and Mineralogy, have not advanced beyond the point where Aristotle left them; and, excepting the truly valuable labors of Avirena, Medicine has had no masters besides Galen, Hippocrates, and Andromachus. Surgery is unknown. The art of compounding medicines hardly exists. Practical Chemistry, and, of course, its application to Medicine, are wanting. Anatomy is studied only by pictorial representations. Of Geography, Orientals easily become fond, but it is rare to find one who has any correct idea of the form of the earth, much less of the positions, relations, and character of its different parts. I have often had to answer from intelligent, and, in Eastern learning, educated men, such questions as, whether America was an island—whether it was as large as Constantinople—whether I came all the way from there on horse-back—and

many others of the same character. The best printed map that I remember to have seen, was one lately executed by the Pasha of Egypt, in which the United States were put down as British colonies, excepting Louisiana, which was a French, and the Floridas, which were a Spanish possession.

But it is unnecessary to multiply particulars. The general state of learning in the East will be understood from what I have already said. It is in nearly the same position in which it was in Europe before the Reformation. By so saying, I do not deny that it contains much that is valuable, but only that it has received no impulse, and made no advancement, within the last four centuries. As it has been with learning, so it has been with religion. There has been no Luther, nor Wickliffe, nor Ridley, nor Cranmer, to break away from the deadening embrace of Islamism, and at all hazards to set up the standard of reform. No change has sprung up within, and the entrances from without have been closed, hermetically sealed and double-guarded, by the exclusive spirit of the most bigoted faith on earth. It is impossible to conceive of any other obstacle which could have shut out the day-light of Europe from Turkey. If a high and broad wall of separation had not been interposed by their religion, reformation in the West would have penetrated into the Eastern countries in the natural course of extension. But it has not entered until now, and no one can study the spirit of Mohammedanism in its original sources, nor observe it in the habits and feelings of its disciples, nor watch the anxious care of the late Sultan to commend the work of reform to the consciences of the rigid, and to show its consistency with the doctrines of the Koran and its commentators, without at

once perceiving the cause why light has not before pervaded Turkey from without.

In all this, I do not affirm that Mohammedanism as a system is opposed to the cultivation of human knowledge. Abundant proof might be adduced to the contrary from the Koran, and this might be confirmed by the history of letters among the Saracens, to which, in part, Europe owes its own reformation. The peculiar esteem, moreover, in which learned men are held in the East, shows that ignorance is by no means essential to Islamism. Some of its features are, indeed, unfavourable to human advancement. It discourages from fear of idolatry the arts of painting and sculpture; opposes that of printing from a superstitious regard for the names of God, which must be rudely pressed and blackened in the process; and by its prejudice against dissection and the representation of parts of the human body, prevents improvement in some important departments of medical science. The spirit of fatalism which it generates, creates, moreover, a sluggish indifference to every species of improvement. But it is its exclusive spirit, its deep-seated bigotry, which has operated, and still operates, most effectually in shutting out the dawn of a brighter day. Better things are indeed beginning to appear, and if there could be found those whose philanthropy was of so comprehensive a character, that they would patiently meet the difficulties of reaching the Eastern mind, the highest results would in due time be attained.

In organizing seminaries and schools, in introducing Western literature and sciences by means of translations, and in prosecuting investigations into the civil, social, and moral condition of the East, they would occupy a wide and

rich field of usefulness, while the information which they would send back would add incalculably to our present stores of knowledge respecting the history and the antiquities of lands which are, of all, the most interesting to the scholar and the Christian.

I have dwelt so long upon the subject of education, that a very few remarks must suffice on *other* points. Both in Turkey and Persia, the Sacred Scriptures may be circulated in a quiet and unostentatious manner. I might have disposed of hundreds in Persia, if I had had leisure for the purpose. It is necessary only to observe caution, lest by an indiscriminate distribution jealousy be awakened before the character of the books is known; for the first impulse of bigoted Mussulmans will be to suspect them to be controversial. There is the greater danger of this, because works of the latter character have sometimes been circulated in connexion with the Holy Scriptures—a conjunction, I must be allowed to say, most unprofitable and unwise. In several instances in Persia, a popular excitement has been raised by the circulation of the Scriptures, but in every instance of which I am aware, it was done in a public and ostentatious manner. The extreme excitability of a Persian population, and their recklessness when once roused, might suggest the necessity of moderation on this point. By keeping a supply of the New Testament constantly on hand, the Missionary will find frequent opportunities of bestowing them upon individuals who will take care of them and read them.

Having alluded to publications of a controversial character, let me add, here, my opinion with regard to the whole subject of theological disputation with Mohammedans. In Persia it is diffi-

cult to avoid it; for a Persian is always ready to start some knotty point of difference when in company with a Christian. The conversations of Martyn, with the learned men of Shiraz, will at once recur to the minds of those who are conversant with his memoirs. The same work which he pursued in the Athens of Persia, might be pursued again, and in almost every city of the empire. Some scenes in my own brief residence, brought vividly back to my recollection what I had read in the memoirs of his life. Nor ought it to be affirmed that such opportunities for the inculcation of religious truth do not afford high ground for encouragement. On the contrary, with the great commission of Christ's Church before us, as conveyed in his command to disciple all nations, the only condition that it would seem consistent to demand in any land, is that it be practicable to sow there the seed of divine truth, and to water it. When this can be accomplished, we reach the limits of human agency. Beyond that, lies the sphere of a higher power—a land of holy ground, where the unhallowed footsteps of earthly doubts and fears may not presume to tread. Whether success will follow, is not for us too boldly to inquire. The office of faith and obedience is to do the work prescribed, and where the command is plain, we must be cautious how we maim and contract it by the limitations of our own infirm judgments. The apostles had evidently a faith of which one element was a spirit of high and holy enterprise, and no where, in all their writings, or in the history of their Acts, can we find a specimen of the qualifications of (so called) expediency which enter so largely into all our modern plans of effort. Their general principle manifestly was, to go forth with a

faith resting upon the broad command under which they acted, and without for a moment suspecting that any other than good and grand results would follow from obeying it in its full extent. Happy combinations of circumstances! Comparative claims! Peculiar indications! How little such considerations entered into the conceptions of men who felt, that any where, in the broad world, they were in their field.

So in Persia. We cannot blot it out from the face of the earth; we cannot thrust its deluded and guilty inhabitants beyond that circle of duty which embraces every creature. And if there be any one among us moved by the Holy Ghost to enter its benighted territory, and to sow there the seed of everlasting life, what have we more to ask?—what would the Apostles have asked more? Yet for the comfort of our weak faith, and for the strength of our timid hope, let us remember that more is given to us. Persian mind is peculiarly accessible. I will even venture to affirm, that there is no nation on the face of the earth where the remark admits of a wider application. With the Turk it is otherwise. Unless he is heart an infidel and cares nothing for religion, it is often extremely difficult to get within the barrier of his prejudices and his natural reserve of disposition, so as to converse with him freely upon any topic in dispute between Mohammedanism and Christianity. The better way is to lead him at once to the moral law, to set it forth before him in all its spirituality and heart-searching power. This he will bear; this he bows to; it is this which he needs.

And this, though for a very different reason, I feel bound to say, is the course which should be pursued with a Persian. In one respect the reason is the

same in both cases. It is, as I have before remarked, by insisting upon the strict and spiritual import of the commands of God, that the mind of a Mussulman is most easily and effectually reached, because his own religion is eminently a legal one. Whenever he can be brought to compare himself with the perfectness of the divine law, his confidence in his fast, his ablutions, his alms, and his unmeaning prayers, are likely to be shaken. Thus he will come to feel the need of a Saviour out of himself, and be led by a spiritual conviction to look to that very Christ to whom, I fear, he can never be brought by all the metaphysical arguments in favour of the Trinity that have ever been promulgated.

With the Turk, such arguments can seldom be used, and I almost rejoice that it is so. With the Persian, they can hardly be avoided, but here they are almost invariably unprofitable. A Persian likes nothing better than to display his subtlety in disputing about essences, substances and spirits. I have arisen from a discussion of this kind with a deep feeling of self-reproach for having suffered a poor, finite mind to trifle with the most awful mystery of my faith—the Godhead of the Saviour,—while his own immortal spirit was untouched with a sense of its wants or its ruin. If I have erred, may I be forgiven, but I would not do this again. The only allusion which I would admit to the divinity of the Saviour, should be to deny that we hold it in any such sense as the Mohammedans suppose—to explain, not to argue. The Sonship of Christ, which they contend against, is a gross natural generation, inconsistent, as they rightly believe, with the incor-

porality and oneness of the Deity; and the terms in which they sometimes express their thoughts upon the subject, are of the most gross and indecorous description. The duty of the Missionary, therefore, on this point, is simply to show that such views are as abhorrent to Christians as to Mussulmans. But if he wanders farther than this, and attempts to sustain the great mystery of the Trinity by an appeal to reason, his wily antagonist will soon lead him into a metaphysical chaos, where there is neither shore nor bottom. The Persian mind is constitutionally skeptical, and will not be confined to the legitimate boundaries of reason. What can we do, therefore, but appeal to the moral sense, which, however impaired, is never entirely wanting, but abides among the elements of man's spiritual being, as the vicegerent of the Deity, and the voice which answers spontaneously to the voice of God!

Such is, in brief, the work which is open before us in Persia—the translation and distribution of the Bible, education, and the preaching of the moral law. I might go on with a long array of other means by which the Missionary would incidentally have it in his power to accomplish great good. Lest, however, I weary the patience of the reader, I will mention only one as an example of the many, and this is, the beneficent influence that the Missionary might exert among foreigners in the country. True, they are at no time very numerous; but they are there without the regular ordinances of religion, and they stand before the eyes of the Mussulmans as the representatives of our Western Christianity.

## India.

### NARRATIVE—THE BAPTISM OF AN INDIAN CONVERT.

From the last number of the Journal of the Church Missionary Society we take the following account of *Soorjamo-hun Deb*, a young man of the Writer Caste, who was recently, at the age of 22, baptized at Burdwan, a station of the Society in India, within the Ganges.

In his Journal, Mr. Linké has given an account of

#### *His early Life and Education.*

The narrative commences with a sketch of his life, written by the young man himself. He states—

“I was born in Chinsurah, in the year 1228, or, according to the Christian æra, 1822. My father served under a gentleman as overseer of some indigo factories, and afterward engaged in trade.

“When I had reached the age of five years, my father made me attend a little Bengalee School, kept in our own house. Soon afterward, however, I was directed to read with a young lad, a neighbour of ours, who was then a student in the English School at Chinsurah, and who commenced teaching me the Alphabet in English; but I had scarcely commenced spelling words of three syllables, when he removed to Calcutta, at which place he had found employment. My father, however, hoping that I should continue to improve myself in Bengalee, as I had hitherto, and thinking that I had made a fair beginning in English, sent me to the Chinsurah Free School, established by the Missionaries of the London Missionary Society, and under the charge of Mr. J. D. Pearson. After having attended there for about four years, I was promoted to the first class; and the teacher, as a token of kindness, admitted me to his private School. I continued frequenting these two Schools; until, by order of the General Committee of Public Instruction, a College was established in Hooghly, at the expense of the late Nuwaub of Hooghly, which caused

the abolition of our poor schools; for most of the scholars went away, in order to attend the new Institution. I deeply regretted the change; but, in order to continue my studies, was obliged myself to apply for admission into the College, where I continued for two years. The reason of my leaving the College so soon, was partly a long and severe illness, but chiefly the demise of my dear father.

“*Obtains Employment under a Pious Master — His Uneasiness of Conscience.*

“Being thus deprived of my dear parent, I was obliged to try to support myself, my mother, and sisters. After a few weeks, I was recommended to the late Deputy Collector at Hooghly, who wanted a writer to take charge of the English department in his office. I succeeded in obtaining that appointment. My duties brought me in constant contact with the Deputy Collector, especially when I accompanied him in his official travels in the district during the cold season. Both he and his wife seemed to have a particular liking for me, and would often invite me to their house, especially on Lord's Days; when both of them frequently spoke of the Christian Religion; begging me to attend family prayer, which, as yet, I knew not even by name; gave me religious books to read, and sometimes made me read aloud while they listened. After hearing and reading almost every day on these subjects, I became very uneasy, because my ways were quite contrary to those of which I had heard. Being quite confused, I remained quiet, without opening my heart to any one. Oftentimes I had no inclination to continue hearing of these things, and told my employer so; who, in reply, read me the following passage from a book:— Those who hear, and, knowingly, will not follow the Truth, will be judged in a different way from those who are quite ignorant of the Gospel. At this, my fear increased; and one day I told him ‘Sir, how shall I be able to leave my

family and all, to follow your Religion?' He said, Christ says, *He that loveth father and mother more than me, is not worthy of me.* I presently raised many objections on different subjects; but none stood firm on the opening of the Bible. In this state of confusion I felt very uneasy. However, I was far from being willing to comply with the directions and injunctions of that Holy Book, being still a perfect hard-hearted heathen; though, as far as I remember, I could never, with the consent of my heart, worship idols, neither had I received any Muntras, as is usually the custom—a practice to which I never submitted. At this juncture, the Deputy Collector resigned the situation which he then held; and being appointed to another, proceeded to Bhangulpore, and took me with him, though he had no more occasion for my services. Circumstances led him to resign this post also; and he returned to Chinsurah, to which place I also had gone a short time before.

"Here I soon found other employment; but I made it a point to go and see my late master and his lady as often as I could. One Lord's Day evening, when going to their house, I was asked to accompany them to church; which invitation however I declined, fearing that my relations and others would be offended if they should hear of it. During this night I was attacked by cholera, and my relations despaired of my life. My late mistress hearing of my illness, sent me cholera medicine, as well as my present employer. My late master came to see me, and seemed really to sympathize with my sufferings. Though my friends entertained no hope of my recovery, yet I myself was persuaded otherwise, though I did not know how or why; and within a few days, by the help of God, I got better. God be blessed for His mercy!—As soon as I could, I went to see my late employer; when his lady asked me, in a serious manner, what I thought would have become of my soul, if I had died. I could give her no reply, my mind being filled with doubts and fears. She, as if perceiving what was going on within me, advised me to read my Testament, which she had given me some

time before, and to follow Christ;—'And then,' she said, 'you need not fear to die.' Upon this, I promised that I would do so; but expressed, at the same time, my fears of the obstacles which would be thrown in my way; for at home, I told her, I dare not open the New Testament; and I had no opportunity of reading it in my office. She advised me to resign my present situation, and come to their house every day to read; both of which I presently did, though not without much inward struggle.

*"Removes to Burdwan, and is instructed by the Rev. J. T. Linké—His Baptism.*

"After about a fortnight, I had an offer to go to Burdwan, which I gladly embraced. Having arrived at Burdwan, I immediately commenced a regular course of reading, under the direction of the Rev. J. T. Linké, who particularly devoted his morning time to me. Here I may mention, that in one of my first conversations with Mr. Linké, he said that one of the principal things was, to know one's self, one's own heart, &c.; which expression struck me very forcibly, and was the text of my serious considerations for many days. Mr. and Mrs. Linké furnished me with books best calculated for private reading; from the perusal of which, I trust, I received much benefit. I remember particularly a little book called 'The Child's Book of Repentance,' which I read with peculiar profit, and which made me very desirous of being soon admitted into the Visible Church of Christ. At this time the cholera was raging very much in Burdwan, and I also received the news of the death of one of my friends and school-fellows, who had suddenly died of the same disease at Chinsurah; which circumstances likewise, in a great measure, contributed to make me form the resolution of delaying baptism as little as possible.

I acquainted Mr. Linké with my wish; and requested him, if he thought me prepared for such an important and solemn event, kindly to comply with my petition, by baptising me in the name of the Father, Son, and Holy Spirit. Mr. Linké now spoke more

particularly to me on this momentous subject, and pointed out certain passages in the Bible, as also in some other books, for my private reading; and on Good Friday, the 25th of March, I was publicly admitted into the Church of Christ. May I have grace to adorn the Religion of Jesus Christ, the profession of which I have thus publicly and solemnly taken upon me, to my life's end! And I pray that the end of my faith in Christ may be the full and eternal salvation of my poor and sinful soul.

"The remainder of the account is given by Mr. Linké.

*"Persecution from his Relatives—His Marriage.*

"As soon as the intelligence of his baptism reached his relations, they made various endeavors to work on his mind and feelings, in order to make him return to his own family and heathen friends. As by these means they could not obtain their desired end, they waylaid him; and as he was one evening taking his usual walk, in company with two other Native Christians, they seized him, and easily succeeded in carrying him off beyond our reach. I need not say how sad and anxious we all felt on his account; and how thankful and rejoiced, when, after an absence of a fortnight, we saw him one morning unexpectedly enter our doors, he having escaped from his relatives. They still, however, continued their efforts to get him back again; and he felt assured that they would continue troubling him until he was married, which alone would put a final stop to their endeavors. He has just been married to the eldest daughter of P. Chundee, the Rev. H. C. Kruckeberg's Head Catechist.

From the time of his arrival here he has been employed as English Teacher in our Orphan-Boys' School; and I am happy to add, that he is discharging his duties with faithfulness and diligence. His walk and conversation, also, are such as become those who profess the Gospel of our Lord Jesus Christ."

VISITATION OF BISHOP (WILSON) OF  
CALCUTTA.

In the absence of any recent intelligence from our own Stations abroad,

we devote a large portion of the space allotted to the Foreign Department, to an interesting report of the Bishop of Calcutta's visit to the Missions of Tinnevely and Travancore, in Southern India, in the early part of 1843.

The following account is taken from the recently published Journal of his Lordship's Chaplain and Companion, the Rev. J. H. Pratt.

Having completed his Visitation in Ceylon, the Bishop and his party sailed from Colombo on Monday morning, the 23rd of January. It was their intention to disembark at Tutecorin, a port about seventy or eighty miles to the north-east of Cape Comorin, where arrangements had been made for their conveyance to Palamcottah, on the following evening. The N. E. Monsoon, however, being at its height, the high wind and rough weather completely frustrated this intention, and compelled them to change their course, and to proceed to the west of Cape Comorin. As soon as they passed the Cape they came into smooth water, being under the lee of the Continent; and now, in complete contrast to their former situation, their progress was impeded by calms.

*Arrival at a Village on the Travancore Coast—Departure for Collatchie, and Arrival.*

Jan. 27, 1843—Collatchie Bungalow, Travancore, twenty-four miles from Cape Comorin.—After being sadly baffled by calms and light contrary breezes, the Captain found himself yesterday morning off a large village on the Travancore coast. The chief officer went on shore, to see whether we could get bearers for our palanquins, and to make various inquiries about our future progress. With much trouble, we got our palanquins and necessary baggage to shore in native boats. There is a considerable surf on this coast, and none but the masulah boats can cross it: this occasioned considerable delay; and we were not fairly on shore till about four o'clock P. M. It was a most fortunate circumstance that we found a young Mohammedan Merchant, lately come

from Bombay, to act as our Interpreter: he was the only man in the whole place who could speak Hindoostanee: every one else spoke Tamul, not a word of which does any of our party understand. We learnt that there were a few bearers to be had, and as many coolies as we pleased to hire; but they could carry only on the head. Our shelter was a rough barn-like out-house. Here we remained till the bearers and coolies were mustered: this was not till between 10 and 11 o'clock at night. In the mean time the Headman of the village, and several others, behaved in a most hospitable manner: they brought us milk for our tea, and curry and roast fowl for our supper, and seemed to be happy in making us comfortable. In short, as the crowds stood about us gaping and looking upon us, chattering their unintelligible jargon, we were constrained nevertheless to say, *The barbarous people show us no little kindness.* About 11 P. M. we were fairly off; and after a most tedious journey of twelve miles along the sea-shore—my palanquin was carried on coolies' heads—we reached this place by day-light. We found, on our arrival, that a Portuguese Romish Priest resides here. We have been to pay him a visit, and, through the medium of Latin, have made known our misfortunes: three Latin Letters have passed between us since; and he is anxious that the Bishop should remain to dinner: thus we find hospitality wherever we go. We are unable to remain; and have laid our plans to proceed, that we may, if possible, reach the Tinnevelly Missions by Sunday.

*Visits to Neyoor and Nagercoil—  
Arrival at Dohnavoor.*

Jan. 28, 1843—Dohnavoor, Tinnevelly.—Our troubles are not yet over. Shortly before we left Collatchie yesterday, a Gentleman\*, having heard from the Natives that three Europeans had been wrecked, came riding over in haste to render us assistance. It was very cheering to see an European face. He rendered us essential service, in adding speed to our bearers, and directing our course to Neyoor, about five miles

on, where he resides with the Rev. C. Mead, Missionary of the London Missionary Society. Here we spent two hours pleasantly; and after seeing the Mission Premises, examining the Girls' School, and dining, we pushed on to Nagercoil, about ten miles further, which we reached by half-past ten in the evening. We were hospitably entertained by the Rev. C. Mault, another Missionary of the London Missionary Society; and after taking a few hours' rest, started again in our palanquins for this place, a distance of about twenty-five miles. It is the nearest of the Tinnevelly Missions, and the Bishop was anxious to reach it by Sunday. A messenger was sent on yesterday with a Note to apprise the Missionary, the Rev. E. Dent, of this plan. But how great is our disappointment, to find, on our arrival, that Mr. Dent is not here, nor any person who knows a word of English or Hindoostanee, or can tell us what to do! The servants seem as perplexed as ourselves, but they are very attentive; and we have made out, from the repetition of the word "Tutecorin," that their master has gone there to meet the Bishop: we are still in hopes, however, that he may be back to-night. The servants have provided us with curry and rice; and have given a pleasing proof of being Christians, by taking off their puggrees (turbans), and kneeling down when grace was said. The bell is now ringing for Evening Service in the Mission Chapel; but we are debarred the pleasure of joining: it is at such times as these that one especially feels that the confusion of tongues at Babel was indeed a curse. May we as often remember that it is a standing mark of God's hatred of sin! It speaks well for the Mission, that we find all in good order, when the people are thus taken by surprise in the absence of their Pastor.—The scenery here is truly magnificent: the mountains are granite, gneiss, and sandstone, as well as laterite; and are thrown into grand forms, giving every variety of slope and precipice and towering height. The view from Neyoor in Travancore, towards the Pass which separates that kingdom from the extensive district of Tinnevelly, is superb;

\* Mr. Tollock, a merchant.



and the combination of beautiful mountains and valleys, with the extensive and well-watered paddy lands (rice lands) in this neighbourhood, is very gratifying to the eye.

*Difficulties at Dohnavoor—Arrival at Palamcottah.*

Jan. 30—Palamcottah.—At length we have had the pleasure of meeting the Missionary Brethren. Several of them have been waiting at Tutecorin; but as soon as they learnt, from messengers sent on before, that the Bishop had landed near Cape Comorin, and was moving up the district, they hastened back. There are now here assembled nine Clergy and about 200 Catechists of the Church Missionary Society: the two remaining Missionaries, and a Candidate for Holy Orders, will soon join.

As soon as J. F. Thomas, Esq., the Collector at Palamcottah, heard of our movements, he kindly sent down bearers to Dohnavoor to hasten us on. The coolies, who brought letters to acquaint us that bearers were on the road, could speak no more intelligibly than the people around us; and we were somewhat perplexed which road we were to take, for our movements were uncertain when we wrote to Mr. Thomas, owing to our ignorance of the country. In consequence of this, the directions in his Note seemed to be ambiguous; and whether we were to wait for the new bearers, or whether to send for them from a place mentioned in the Note, of which we had never heard before, or whether to go on with our old bearers and meet the new ones, we were for some time quite at a loss to determine. However, by putting books on the floor, and pointing to each, and pronouncing the names, "Nagercoil," "Dohnavoor," "Nangachary"—the unknown place—and "Palamcottah," we got the most intelligent of the servants to put them in their correct relative positions; and then, pointing to each two, and holding up our fingers, after some little time we got him to comprehend that we wanted to know the distances. These he soon gave us; but in such numbers, that we were convinced he could not mean miles nor coss. It struck us they might measure their distances by time; and

by following out this idea, and applying the journey from Nagercoil to Dohnavoor, which we had performed, to this test, we found that their unit of time was the "ghurri," of twenty-four minutes, with which we had never met before, except in Shakspeare's Dictionary. I now find that this is the common measure of time in these parts. No sooner had we fixed upon our plans, and pointed to the sun-dial in the garden to explain at what hour we wished to start, than a chupraase (policeman) arrived, and confirmed all our ideas and arrangements. After being tongue-tied so long, it was quite a relief to find any one who could speak Hindoostanee: it seemed like one's native language, the relief was so agreeable.

Shut out as we were from the Public Means of Grace, we yet enjoyed Private Service together; and the Bishop gave us a short but most interesting and useful discourse upon Exod. xxxiii. 14, 15: *And He said, My presence shall go with thee, and I will give thee rest. And he said unto Him, If Thy presence go not with me, carry us not up hence.* The subject was peculiarly applicable to ourselves in our perplexing difficulties.

*Tinnevelly Tamul Book and other Societies.*

A scheme of proceedings has been drawn up for the week. To-day the Bishop remains quiet, to recruit himself after his fatigues. The only engagement his Lordship has had, has been to attend, for a few minutes, the Annual meeting of the Tinnevelly Tamul Book Society. The Meeting was held in the Church, and a most gratifying and striking sight it was: two hundred or more native Catechists were present. One of them read the Report in Tamul; after which three or four resolutions were moved and seconded. We remained for the first only; and heard a most animated address from the Rev. John Devasagayam, the Native Missionary. The object of the Society is to supply religious books in Tamul, of a larger description than the Tracts generally distributed. The Missionary requires some fuller statements and illustrations of religious and moral truth

than are contained in publications of only half a dozen or a dozen pages; they find a large demand for such works among the Catechists, Schoolmasters, intelligent Converts, and inquiring Heathen. The activity and vigour of this Society speak well for the Missions, and show that they are not of merely a few days' growth. It is a Native Society, the Missionaries forming part of the Committee. Besides this Society, there is a Tract Society, a Church-Building Fund, a Catechists' Widows' Fund, and a Benevolent Institution: these are under the Missionaries of the Church Missionary Society. The last is for the purchase, near Heathen Villages, of land upon which Converts may settle to avoid persecution. I hear that the Native Christians have raised and laid out no less a sum than 9000 Company's rupees for this purpose. I have been further told, that the Native Christians throughout Tinnevely subscribe, on an average, a little under 2000 Company's rupees a year to the various Societies mentioned above. We have nothing like this in Bengal; but may hope that similar results will show themselves in due time in Krishnaghur. We have had Evening Service in the Church: I had the privilege of preaching to the vast body of Catechists, through the Rev. G. Pettitt, as Interpreter, from the words *Occupy till I come*. The plan of asking the congregation questions in the course of the Sermon was adopted, and seems admirably adapted to keep up the attention of the hearers, and to interest them in your subject.

I have forgotten to mention, that the Catechists came in a body this morning, and presented a congratulatory Address to the Bishop on his arrival, which they chanted in true native style.

*Delivery of the Bishop's Charge at Palamcottah.*

Feb. 1, 1843—Yesterday the Bishop delivered his Charge to the Clergy. Mr. Pettitt, the Missionary of this Station, and the Senior Missionary in the whole district, preached an admirable Sermon from Matt. xxviii. 18-20. This morning we have had Service again;

and his Lordship has been addressing the Catechists, giving them advice and exhortations regarding their duties. The Clergy afterward partook of the Lord's Supper with the Bishop.

*Arrival at Meignanapooram—Account of the District.*

Feb. 3.—Meignanapooram (i. e. The Abode of True Wisdom).—This Station, which belongs to the Rev. J. Thomas, Missionary of the Church Missionary Society, is about seven miles S. by E. from Nazareth, and thirty-two from Palamcottah. It is separated from the former of these places by a vast tract of red sand driven into ripples by the force of the N. E. monsoon, which sweeps across, and howls amidst the innumerable palmyra-trees which skirt the plain. We arrived by dark last night, and have been spending the day in making inquiries about the state and progress of the Mission. The Bishop has not preached to-day; but has given an Address to the Catechists and villagers, who came to chant a congratulatory song to his Lordship. The composition, entirely their own, was written in a pious strain, and had none of the Eastern expletives with which that at Palamcottah was marked.

There are not the same difficulties in Tinnevely about caste that there are in the Tanjore Missions: this arises from the great mass of the people being of the same, and that the Soodra, caste. They nevertheless, in some respects, retain practices to which they were habituated before conversion; though, as I believe, these practices have nothing to do with religious defilement, and are no more than might be expected from the various circumstances, manners, and customs, of different nations. For instance, the Christians frequently attend the weddings of their Heathen relatives; but then they are careful not to conform to the idolatrous ceremonies. The Missionaries tell me that there are many cases of widows marrying again. This proves that caste cannot have much, if any, religious hold upon these people.

Mr. Thomas has, in his district, 47 villages, with Christians in each, 30

Catechists, and 14 Schoolmasters. There are 300 boys in the Schools; and Mrs. Thomas has a School of 95 Christian girls, 8 of whom are boarders. There are, moreover, in this district, 20 Churches, 18 places besides these where the villagers meet for daily prayer, 924 families, in which are 1434 persons baptized, and 1950 under instruction: 240 are Communicants. This will give you an idea of the statistics of the Tinnevelly Missions.\*

\* I have not got the statistics of each Mission; but Mr. Caldwell tells me, that in the whole of Tinnevelly there are, under both Societies—the Church Missionary Society, and the Society for the Propagation of the Gospel in Foreign Parts—about 35,000 who have rejected Heathenism, and are under the instruction of the Missionaries, one-third being already baptized. This, added to 14,000 baptized and under instruction in the London Missionary Society's Missions at Nagarcoll and

Some of the Tinnevelly Missionaries are capital singers; I hope they will be able to infuse a little English taste into the native Psalmody. The native singing in these parts is already, as far as we have yet heard it, much above par. In the room in which I am sitting I find a large black board with the gamut written in chalk, and characters beneath, which I take to be the Tamul a, b, c, d, e, f, g. Good accurate singing is a very great help to devotional feeling, and should form a prominent part of education in all Mission Schools.

(To be continued.)

Neyoor, in the neighbourhood of Cape Comorin, makes an aggregate of nearly 50,000 men, women, and children, living under the daily sound of the Gospel.

## Intelligence.

☞ The Foreign Secretary is absent from New-York on official duty.

## 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.

Dec. 22 Grace Church, Boston, for Key West.....	\$15 00
29 Augusta, Maine, from the Church of the Ascension.....	25 00
30 St. Paul's Church, Buffalo, for Nashotah.....	5 00
St. Mark's, Leroy, for Kenyon College.....	19 00
1844	
Jan'y 3 A Lady at Hempstead for Bishop Chase.....	2 00
Kenyon College, from Zion Ch., Little Neck, Long Island.....	10 00
8 Nashotah School, from Mrs. Fessenden, Boston.....	5 00
D. H., Boston.....	50

Jan. 11 Kenyon College, from Rev. C. E. Leverett, S. C.....	100 00
	\$181 50

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from December 15, 1843, to January 15, 1844:

VERMONT.	
Burlington—St. Paul's.....	\$39 75
Rutland—Trinity.....	5 00
Christmas offerings S. S.....	1 00
	\$45 75
MASSACHUSETTS.	
Boston—Legacy of J. A. Appleton, 1000	00
Greenfield—St. James'.....	10 00
	1010 00
RHODE ISLAND.	
Newport—Trinity.....	50 00

**CONNECTICUT.**

<i>Bridgeport</i> —St. John's Christmas offering S. S., half .....	\$11 50
<i>Derby</i> —St. James' Christmas offerings .....	8 25
Sunday School .....	1 45
Penny collection .....	4 45
<i>Fairfield</i> —Trinity .....	6 50
<i>Hartford</i> —Legacy of Mrs. Emily Phillips .....	500 00
<i>Newtown</i> —Trinity Ladies' Miss. Association .....	30 00
<i>Rosbury</i> —Christ Church Christmas offering S. S. ....	2 00
<i>Stamford</i> —Christ Church, half ..	2 50 \$561 65

**NEW-YORK.**

<i>Brooklyn</i> —Emmanuel Christmas offerings .....	23 93
<i>Flushing</i> —Chapel of St. Paul's College .....	33 75
<i>Governor's Island</i> —Capt. McKenzie .....	10 00
<i>Hempstead</i> —Christmas off. S. S., .....	1 25
<i>Newtown</i> —St. James' .....	7 00
<i>New-York</i> —All Saints Christmas offering S. S. ....	7 00
Christ Church .....	12 60
Grace Church .....	351 00
St. Luke's Christmas off. S. S., .....	2 58
St. Paul's .....	2 00
Christmas off. S. S., .....	10 00
St. Stephen's .....	10 00
A New-Year's Gift from a Lady, per J. D. Wolfe, Esq. ....	500 00
Miscellaneous .....	28 00 923 18
<i>Shenectady</i> —St. James' .....	18 00
<i>Poughkeepsie</i> —Christ Church .....	32 00
St. Paul's Christmas off. S. S., ..	3 00 1052 11

**WESTERN NEW-YORK.**

<i>Buffalo</i> —St. Paul's .....	5 05
<i>East Bloomfield</i> —Zion Church .....	3 55
<i>Geneva</i> —Trinity .....	2 00
<i>Monticue</i> —Christ Church .....	13 00
<i>Syracuse</i> —St. Paul's .....	28 85 52 57

**NEW JERSEY.**

<i>New Brunswick</i> —Christ Church Christmas off. S. S. ....	5 18
<i>Perth Amboy</i> —St. Peter's Christmas off. S. S. ....	2 38
Miscellaneous .....	10 00 17 55

**PENNSYLVANIA.**

<i>Harrisburgh</i> —St. Stephen's .....	9 00
Christmas offerings S. S. ....	7 50
<i>Holmesburgh</i> —Miss. Society of All Saints' Church and Emmanuel Chapel .....	12 00
From W. P. D. ....	5 00
<i>Philadelphia</i> —Church of Evangelists and S. S. ....	10 50
<i>Pittsburgh</i> —Trinity, Young Ladies, ..	105 00 149 00

**DELAWARE.**

<i>Smyrna</i> —St. Peter's .....	5 00
<i>Wilmington</i> —St. Andrew's .....	22 54
Christmas off. S. S. ....	3 50
Trinity .....	5 45 36 50

**MARYLAND.**

<i>Centreville</i> —St. Paul's .....	5 05
<i>Frederick</i> —St. Mark's .....	10 00
<i>Frederick Co.</i> —Zion Pa. ....	5 00
<i>Washington, D. C.</i> —Trinity Fem. Miss. Soc. ....	60 00
A member .....	10 00 90 00

**VIRGINIA.**

<i>Amelia Co.</i> —Raleigh Parish .....	2 00
<i>Berkeley Co.</i> —Hedgesville Mt. Zion Church .....	17 50

<i>Chesterfield Co.</i> —Dale Parish .....	\$8 00
<i>Martinsburgh</i> —Trinity .....	5 00
Miscellaneous .....	12 00 \$45 00

**SOUTH CAROLINA.**

<i>Charleston</i> —Monthly Missionary Lecture .....	80 18
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**GEORGIA.**

<i>Augusta</i> —St. Paul's Christmas collection, half .....	35 00
Sunday School offerings .....	4 25
<i>Columbus</i> —Trinity Ch., Ladies of, ..	50 00
<i>Montpelier</i> —St. Luke's .....	4 00 93 25

**LOUISIANA.**

<i>New Orleans</i> —Christ Church .....	150 00
St. Paul's .....	65 00
Donation from D. Wheaton ..	50 00 265 00

**KENTUCKY.**

<i>Louisville</i> —Christ Ch .....	27 75
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**OHIO.**

<i>Columbus</i> —St. Paul's Ch. ....	12 60
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**ILLINOIS.**

<i>Springfield</i> —St. Paul's Christmas offering .....	20 43
Miscellaneous .....	3 00 23 43

**MICHIGAN.**

<i>Detroit</i> —St. Paul's .....	27 00
<i>Jackson</i> —St. Paul's .....	19 00 56 00

**MISSOURI.**

<i>St. Louis</i> —St. John's Christmas offering .....	16 00
St. John's S. S. ....	5 00 21 00

**MISCELLANEOUS.**

A New-Year's gift from "G." ..	1 00
<b>TOTAL,</b>	<b>\$3,690 37</b>

Total since 15th June, 1843, \$10,963 18.

**FOREIGN MISSIONS.**

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th December, 1843, to the 15th January, 1844:

**MAINE.**

<i>Gardiner</i> —Christ Ch., support of 2 children in Africa, \$40 00; Monthly Missionary Collection, \$51 52 .....	\$101 52
<i>Portland</i> —St. Stephen's Ch., support of "J. Pratt," Africa, ....	16 00 \$117 52

**VERMONT.**

<i>Rutland</i> —Trinity Ch., \$5; do. for Africa, \$3; S. S. Christmas offering, \$1 .....	9 00
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**MASSACHUSETTS.**

<i>Boston</i> —Legacy of James Amory Appleton .....	1000 00
Grace Ch. S. S., for the support of 14 children in Africa ..	70 00
Trinity Hall S. S., support of a child in Africa .....	15 87
D. H. ....	50
<i>Cambridge</i> —S. Greenleaf, Esq. ....	20 00
<i>Greenfield</i> —St. James' Ch. ....	5 00
<i>Pittsfield</i> —St. Stephen's .....	75 00
<i>Springfield</i> —Christ Ch. S. S., support of a child in Africa .....	10 00 1,196 37

<b>RHODE ISLAND.</b>			
<i>Newport</i> —Zion Ch., a member....	5 00		
<b>CONNECTICUT.</b>			
<i>Bridgewater</i> —St. John's Ch. S. S. Christmas offering, half....	11 50		
<i>Derby</i> —St. James' Ch. \$13 45; for Texas \$10; S. S. Christmas offering, \$1 45.....	24 90		
<i>Fairfield</i> —Trinity.....	7 50		
<i>Hartford</i> —Legacy of Mrs. Emily Phillips.....	500 00		
Christ Ch. ladies, for support of a child in Africa.....	20 00		
Mrs. Sigourney, for Mary Eastburn, Africa.....	3 00		
<i>Middle Haddam</i> —Christ Ch. Girls' Fair.....	1 06		
<i>Portland</i> —Col. Covill.....	50		
<i>Stratford</i> —Christ Ch., half.....	2 50	570 96	
<b>NEW YORK.</b>			
<i>Brooklyn</i> —Emmanuel Church, for China, \$6; S. S. Christmas offering, half, \$17 93.....	23 93		
<i>Cold Spring</i> —St. Mary's Ch.....	3 00		
<i>Fishkill Landing</i> —St. Anna's.....	31 00		
<i>Hempstead, L. I.</i> —Christmas offering of a lady.....	2 00		
<i>New Rochelle</i> —Trinity Ch.....	24 60		
<i>Newtown, L. I.</i> —St. James' monthly offering.....	12 50		
<i>New York</i> —Christ Ch., a member, for schools in Galveston and Houston, Texas.....	1 00		
All Saints' S. S. Christmas offering, half.....	7 00		
St. Stephen's, a member's Christmas offering.....	1 00		
A Lady, a New-Year's gift.....	500 00		
St. Luke's Church S. S. Christmas offering, half.....	2 57		
St. George's Ch. S. S. Christmas offerings, Duane St. for China, \$8; S. S. in Lecture Room, \$18 32; G. M. F. & J., fruits of self-denial, for support of Horatio Gillett, Afr., \$20; Little Girl, fruits of self-denial, for China, \$6 50; Junior School, \$20 25.....	73 07		
St. Bartholomew Church S. S., for support of Sophia Bartholomew, Africa.....	20 00		
Sale of trinkets received in collections at the Church of the Epiphany and St. Mark's Ch.....	6 00		
Family Mite Box.....	10 51		
<i>Pelham</i> —Mrs. Bolton and Family, for Athens.....	20 00		
<i>Plattsburg</i> —Trinity Church Christmas offering.....	22 22	760 40	
<b>WESTERN NEW-YORK.</b>			
<i>Geneva</i> —Trinity Church Christmas offering for China, \$10 50; Africa, \$3; general, \$1.....	14 50		
<i>La Roy</i> —St. Mark's Ch. S. S., for Africa.....	3 72		
<i>Syracuse</i> —St. Paul's Ch., for China.....	5 00	23 22	
<b>NEW JERSEY.</b>			
<i>Elisabethtown</i> —St. John's Church, support of Thos. B. Chandler, Africa.....	20 00		
<i>Jersey City</i> —St. Matthew's Ch., communicants for China.....	10 00		
<i>Newark</i> —Grace Ch. S. S. Christmas offerings.....	5 67	35 67	
<b>PENNSYLVANIA.</b>			
<i>Harrisburg</i> —St. Stephen's Ch. hf. \$9 00; S. S. Christmas offering, \$7 50.....	16 50		
<i>Philadelphia</i> —Mrs. Betell, from ladies of Philad., Baltimore, N. Y. and Boston, for Bread Fund, Athens.....	175 00		
St. Paul's Church, \$73 97, a member by Rev. Dr. Boone \$11 00, Male S. S. for sup. of 3 children, Af. \$25 50, a member for Constantinople \$25, Church of the Evangelist and S. S.....	136 47		
<i>Wilkesbarre</i> —St. Stephen's Ch. for China.....	10 00	8 00	345 97
<b>DELAWARE.</b>			
<i>Wilmington</i> —St. Andrew's Church Christmas offering.....	3 50		
Trinity Ch. do.....	5 00	8 50	
<b>MARYLAND.</b>			
<i>Baltimore</i> —Christ Ch. Female S. S. for 3 children in Africa.....	16 00		
<i>Frederick</i> —St. Paul's Church.....	3 50		
Rev. T. Barrow.....	5 00		
St. Paul's Parish.....	3 50		
St. Mark's Parish.....	10 00		
All Saint's Parish, for Greece \$10, for Africa \$20.....	30 00		
<i>Georgetown, D. C.</i> —St. John's Ch. for Africa.....	17 00		
<i>Washington, D. C.</i> —Trinity Ch. \$6 25, a member for Africa \$20, ladies of for Rev. C. Gillett's Mission Texas \$22 50, S. S. for support of 2 children Af. \$40.....	98 75	173 75	
<b>VIRGINIA.</b>			
<i>Amelia County</i> —Raleigh Parish, hf.....	2 00		
<i>Chesterfield Co.</i> —Dale Parish half.....	6 00		
<i>Clark Co.</i> —Wickliff Pa. for China.....	5 00		
<i>Essex County</i> —St. Ann & So. Farmham Parishes.....	24 50		
<i>Fredericksburg</i> —St. George.....	20 00		
<i>Halifax County</i> —Antrim Parish, hf.....	10 00		
Miss Elizabeth Leigh, hf.....	5 50		
<i>Hedgeville</i> —Mt. Zion Ch. hf.....	7 50		
<i>Lynchburg</i> —St. Paul's \$47 94, S. S. Christmas off. \$2 05.....	50 00		
<i>Madison County</i> —Mrs. Barnes, 3 children for Africa.....	75		
<i>Shepherdstown</i> —Trinity Ch. for Af. \$13 18, Rev. C. W. Andrews for Af. \$10, for China \$5 57,.....	28 75	157 00	
<b>SOUTH CAROLINA.</b>			
<i>Camden</i> —Grace Ch. for China.....	33 20		
<b>GEORGIA.</b>			
<i>Augusta</i> —St. Paul's Christmas collection, hf.....	35 00		
S. S. do. hf.....	4 25		
<i>Montpelier</i> —St. Luke's Ch. hf.....	4 00	43 25	
<b>LOUISIANA.</b>			
<i>New Orleans</i> —St. Paul's Ch. \$42, for China \$6. Family mite box \$17, S. S. Christmas off. \$20.....	85 00		
<b>OHIO.</b>			
<i>Circleville</i> —St. Philip's Ch.....	40 00		
<i>Massillon</i> —St. Timothy \$25, S. S. \$5 75.....	30 75	70 75	
<b>MICHIGAN.</b>			
<i>Jackson</i> —St. Paul's Ch.....	6 00		
<b>KENTUCKY.</b>			
<i>Lexington</i> —Christ Ch. Ladies Mis. Soc. for Constantinople.....	25 00		
<i>Louisville</i> —Christ Ch. S. S. Christmas offering, hf.....	27 75	52 75	
<b>MISCELLANEOUS.</b>			
Capt. McKenzie, U. S. A.....	15 00		
<b>TOTAL,</b>	<b>\$3,709 31</b>		
Total since 15th June, 1843, \$10,518 91.			

# The Spirit of Missions ;

EDITED FOR

## THE BOARD OF MISSIONS

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

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PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. IX.

MARCH, 1844.

No. 3.

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### Diocesan Annals.

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#### Diocese of New-York.

##### II. HISTORICAL NOTICE.

[Concluded from page 39.]

##### § 5. PROGRESS OF THE CHURCH.

In the Convention of 1839, the Bishop of the Diocese, noticing in his address the recent division thereof, referred to its past history as follows :—

“ It will probably be not an unacceptable application of the design of the Church, in requiring these stated reports of Episcopal labors, if I now pause for a moment in the detail of those for the past year, and look back from the period when the Protestant Episcopal Church in the State of New-York ceased to be a single Diocese, upon what the Lord had pleased to do for it, through his servants, its Bishops. There was no provision for annual Episcopal addresses until the year 1808, when they were commenced by our second Bishop, the late venerable and beloved Dr. Benjamin Moore. So soon, however, after that period, did it please God, in his afflictive Providence, to deprive him of physical ability to discharge the high functions of his office, that the Convention received from him but three annual reports. They comprised the following particulars :

Priests ordained, 9 ; deacons ordained, 17 ; churches consecrated, 5 ; persons confirmed, 1451.

The Diocese then passed to the care of my immediate predecessor, whose praise is in all the churches, and of whose episcopate of between nineteen and twenty years the following acts are reported :

Priests ordained, 113 ; deacons ordained, 150 ; churches consecrated, 80 ; persons confirmed, 11,678.

During the period of nearly eight years that the Diocese of the State of New-York was under the episcopate of him who now addresses you, the following is the summary of Episcopal acts :

Priests ordained, 112 ; deacons ordained, 148 ; churches consecrated, 96 ; persons confirmed, 8,896.

Thus it appears, that for the last thirty years of the Diocese of the State of New-York—the period during which the canons provided for annual reports of Episcopal acts—there were reported :

Priests ordained, 234 ; deacons ordained, 315 ; churches consecrated, 181 ; persons confirmed, 22,025.

As further indicative of the progressive growth which God was pleased to give to that Diocese, reference may be made to the lists of its Clergy, published with the Journals of the General Conventions from that of 1792. They exhibit the following numbers, in the years respectively :

In 1792, 20 ; in 1795, 24 ; in 1799, 21 ; in 1801, 23 ; in 1804, 32 ; in 1808, 38 ; in 1811, 47 ; in 1814, 56 ; in 1817, 68 ; in 1820, 74 ; in 1823, 93 ; in 1826, 114 ; in 1829, 129 ; in 1832, 163 ; in 1835, 192 ; and in 1838, 246.

In 1817, the number of congregations in the Diocese began first to be reported to the General Convention.

The numbers reported from that time have been as follows :

In 1817, 115 ; in 1820, 118 ; in 1823, 127 ; in 1826, 153 ; in 1829, 163 ; in 1832, 188 ; in 1835, 214 ; and in 1838, 238.

Such, brethren, are a few of the statistics of the Diocese which, on the first day of November last, ceased to comprise—as it had done since the severance of our country from the British dominions—the whole State of New-York. They certainly throw light on much of blessing vouchsafed it from on high, and exhibit a gradual increase of God's appointed means of the religious and moral amelioration of our race, cheering to the heart of him who views, with an eye of a patriot and a friend of man, the immense accession of population which is yearly spreading over the surface of our country. That greater results might have been expected to have flowed from a fuller and more fairly proportioned appropriation of the means which a beneficent Providence has entrusted to the members of the Church within this State, from more faithful prayer for His blessing, and from a more thorough and consistent shining, in the lives and characters of the members of the Church, of those good works, in the faith, holiness, and virtue of the Gospel, which illustrate its benign and purifying efficacy, cannot be doubted. Let us, however, be duly thankful for the measure of blessing with which we have been visited ; and, penitently sensible, each for his own remissness in whatever of failure in greater measures of Christian instrumentality and efficiency his conscience may recall, let all resolve, in humble dependence on God's grace, daily to increase, more and more, in devotion to the enlargement and best interests of the Redeemer's kingdom."

In the Convention of 1796, a canon was passed directing the appointment of a Committee for Propagating the Gospel. This was the commencement of Missionary operations within the diocese. Under various forms these have been continued to the present time, and have proved of the greatest service in the extension

of the Church. The following is a list of the parishes, many of them now large and flourishing, all of them self-supporting, which were formerly Missionary Stations :

Albany county—West Troy.	Saratoga county—Ballston Spa.
Clinton county—Plattsburgh.	Charlton.
Delaware county—Delhi.	Saratoga Springs.
Hobart.	Waterford.
Dutchess county—Redhook.	Schenectady county—Duaneburgh.
Fulton county—Johnstown.	St. Lawrence county—Ogdensburgh.
Greene county—Cattskill.	Potsdam.
Herkimer county—Little Falls.	Suffolk county—Huntington.
Otsego county—Cooperstown.	Ulster county—Kingston.
Louisville.	Ulster.
Unadilla.	Washington county—Granville.
Rensselaer county—Lansingburgh.	Westchester county—Bedford.
Troy.	

### III. PRESENT CONDITION OF THE DIOCESE.:

#### § 1. STATISTICS.

Clergy . . . . .	203
Congregations . . . . .	160
Candidates for Orders . . . . .	39
Baptisms in 1842-3 . . . . .	3,040
Confirmations do. . . . .	1,540
Marriages do. . . . .	733
Funerals do. . . . .	1,409
Catechumens, including Sunday Scholars, Bible Classes, & others,	8,018
Catechists, or Sunday School Teachers, . . . . .	913
Communicants . . . . .	12,228*

Total amount of contributions for Church objects reported to the Bishop at the Convention, 1843, \$43,870 46 $\frac{2}{3}$ , of which \$12,045 13 were for Missions.

#### § 2. CHURCH INSTITUTIONS.

##### 1. *Society for Promoting Religion and Learning.*

To this Society is now entrusted the care and distribution of the Funds raised for the education of candidates for Holy Orders. Number of beneficiaries, 23. Receipts 1842-3, \$2,998 42.

The following is the plan of scholarships which has been recently adopted by the Society :—

##### *Plan of Scholarships.*

I. Those partaking of the Educational Funds of the Society, to be termed "scholars;" and the tenure of their appointments, "scholarships."

II. The Scholarships of the Society to be of three classes :—

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\* These Parochial statistics are from the Journal of the Convention of 1843, and are imperfect, the returns not having been made by all the Parishes, and many of those which were made, being defective.



1st. *Seminary* Scholarships, entitling the nominee to the full course in the General Theological Seminary, with the annual stipend of \$200.

2d. *Collegiate* Scholarships, entitling the nominee to the full Collegiate course in a designated College, with the annual stipend of \$100.

3d. *Classical* Scholarships, entitling the nominee to a Classical course not exceeding four years in such school as the Society may designate, with the annual stipend of \$40.

The stipends of scholars to be payable quarterly : their nomination and tenure subject to the rules and regulations of the Society, and terminable for cause.

III. The origin and foundation of the above Scholarships to be threefold :—

1st. *Perpetual* Scholarships, arising out of endowments, viz :

Classical Scholarships . . . . .	\$700
Collegiate do. . . . .	\$1,500
Seminary do. . . . .	\$3,000

Such Scholarships to be forever known and designated by the names respectively of their founders, or the names designated by them, and the perpetual presentation vested in them subject to the fundamental rules and regulations of the Society for its scholars.

2d. *Academic* Scholarships, arising from and founded by the Society, upon special contract from time to time, made with approved classical schools and colleges, whereby shall be given to them, subject as above to the fundamental rules and regulations of the Society, the right of presentation to a Scholarship of the Society, with its stipend, of the student who, complying with such rules and regulations, shall carry off the highest honors of said school or college, in open competition with all others competing with him : the school thus contracted with presenting to a college scholarship ; the college, to a seminary scholarship. The equivalent to the Society, in such contract, for this privilege granted, being one or more rights of free tuition in such school or college.

3d. *Annual* Scholarships, arising out of the Society's surplus Educational funds beyond the amount required for the annual stipends, payable to the Academic Scholarships. The manner and form of these to be regulated by the Society from time to time.

IV. Of the Parochial collections and contributions of the Diocese, one half thereof, if desired by the Parish, to be annually funded by the Society, and placed to the credit of the contributing Church, towards the foundation of a perpetual scholarship, to be known for ever, when completed, under the name of said Church, and the presentation to be vested in its rector or corporation, subject as above to the rules and regulations of the Society. Such accumulation to be without interest until the requisite amount is made up. The class of scholarship selected to be, until its completion, subject to the choice of the contributing churches."

As explanatory of the above, the following remarks from the Report of the Society are added :—

"With a view further to promote this cause, they have adopted a plan of Scholarships, on the principle of permanent endowment, (a printed copy of which



Greene county—Windham.	St. Lawrence county—Canton.
Herkimer county—Fairfield.	Norfolk.
Norway.	Waddington.
Montgomery county—Port Jackson.	Suffolk county—Islip.
Otsego county—Exeter.	Setauket.
Gilbertsville.	Sullivan county—Monticello.
Monticello.	Ulster county—Esopus.
Westford.	Marlborough.
Putnam county—Patterson.	Warren county—Glen's Falls.
Queens county—Cold Spring Harbor.	Washington county—Fort Edward.
Oyster Bay.	Hampton.
Saratoga county—Mechanicville.	Sandy Hill.
Stillwater.	Whitehall.
West Charlton.	Westchester county—North Salem.
	Somers.

### 3. *New-York Protestant Episcopal City Mission Society.*

This Society sustains 3 Mission Churches—Holy Evangelists, Epiphany, and St. Matthew's,—and 3 Missionaries, in the city of New York.

### 4. *Corporation for the Relief of Widows and Children of Clergymen.*

The funds of this Institution are derived from the annual payments of the members, which payments entitle their widows and children on their decease to an annuity.

### 5. *Fund for Aged and Infirm Clergymen.*

This is sustained by annual Parochial Collections, which amounted last year to \$2,341 61. Six Clergymen were aided from it.

### 6. *New-York Bible and Common Prayer-Book Society.*

This was the first institution established in this country for the gratuitous distribution of the Holy Scriptures, except the Bible Society in Philadelphia. The gratuitous distribution during the last year—the thirty-fifth of its existence—was as follows, viz: Bibles 749, Testaments 519, Prayer Books 7654. Whole number issued—Bibles 1573, Testaments 1013, Prayer Books 14,166, Psalms and Hymns 608. Receipts \$4605 74. Though a Diocesan institution, receiving almost the whole of its support from the Diocese of New-York, its gratuitous distribution is not confined thereto, but is extended to almost every Diocese in the Union, as appears from the following table:

	Bibles.	Testaments.	Pr. Books.		Bibles.	Testaments.	Pr. Books.
New-Hampshire	-	-	48	Brought over,	123	144	701
Massachusetts	-	-	31	Maryland	-	-	30
Connecticut	-	8	122	Virginia	-	6	13
Rhode Island	-	-	227	North Carolina	-	6	52
Vermont	-	12	80	Florida	-	-	26
New-Jersey	-	17	145	Ohio	-	12	89
Pennsylvania	-	86	144	Kentucky	-	-	12
Carried over,	123	144	701	Carried over,	147	164	933

	Bibles.	Testa- ments.	Pr. Books.		Bibles.	Testa- ments.	Pr. Books.
Brought over,	147	164	923	Brought over,	177	164	1430
Michigan - - -	30	—	60	Arkansas - - -	3	—	24
Indiana - - -	—	—	220	Foreign - - -	4	—	12
Illinois - - -	—	—	177	Navy - - -	46	25	450
Mississippi - -	—	—	50	Army - - -	37	32	206
				Domestic Missionaries—	—	—	428
Carried over,	177	164	1430	Western New-York	34	18	1457
					301	239	4007
N. Y. Hospitals, Prisons, Asylums, City Missions, S. Schools,	448	280	3647				
Sales to Auxiliaries, Sunday Schools, and Individuals,	-	824	494	6512			
					1573	1013	13,166

With 608 Psalms and Hymns, making a total of 17,360 volumes.

#### 7. Protestant Episcopal Tract Society.

The operations of this Society for the last year—the thirty-fourth of its existence—were as follows:

Printed pages, 2,844,000; distributed gratuitously, 1,800,477—sold, 1,085,859; church almanacs printed, 10,000. 8 new tracts were added to the Society's list, which now numbers 174. Receipts, \$2408 20.

Like its sister institution, the Bible and Common Prayer Book Society, though deriving very nearly all its support in the way of contributions from the diocese to which it belongs, yet scatters its publications with a generous hand, far and wide. The following is a statement of its distribution and sales for the last year:

New-Hampshire (pages) . . . . .	3,720	Brought over . . . . .	388,850
Maine . . . . .	500	Indiana . . . . .	22,399
Massachusetts . . . . .	12,059	Illinois . . . . .	52,590
Rhode Island . . . . .	7,695	Michigan . . . . .	14,720
Connecticut . . . . .	31,264	Wisconsin . . . . .	5,334
Vermont . . . . .	16,708	Missouri . . . . .	19,920
New-Jersey . . . . .	27,703	Arkansas . . . . .	4,534
Pennsylvania . . . . .	43,624	Mississippi . . . . .	13,384
Maryland . . . . .	16,182	Domestic Missionaries . . . . .	590,000
Virginia . . . . .	8,001	Seamen's Mission . . . . .	14,170
North Carolina . . . . .	7,538	Army . . . . .	44,898
Georgia . . . . .	886	Navy . . . . .	31,830
Florida . . . . .	866	Canada and West Indies . . . . .	16,967
Louisiana . . . . .	1,000	Diocese of New York, Hospi- tals, Prisons, City Mission, Subscribers, Life Members,	580,881
Texas . . . . .	18,014		
Western New-York . . . . .	149,048		
Ohio . . . . .	40,054		
Kentucky . . . . .	3,988		
			1,800,477
Carried over . . . . .	388,850	Sales to Auxiliaries, Par- ishes, Individuals, &c. . . . .	1,085,859

## § 3. INSTITUTIONS OF LEARNING.

The few Episcopal Schools, of a general nature, in the Diocese, are as follows :

1. Trinity School, New-York. Rev. William Morris, A. M., Rector. 45 boys on the foundation. These obtain their education gratuitously ; others are received. All the pupils are instructed in the doctrines and duties of Christianity as set forth by the Church.
2. St. Paul's College, College Point, Flushing, Long Island. Rev. William A. Muhlenberg, D. D., Rector.
3. St. Ann's Hall, Flushing. [For young ladies.] Rev. J. F. Schroeder, D.D., Rector.
4. St. Thomas' Hall, Flushing. Rev. William M. Carmichael, D.D., Rector.

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### Missions (GENERALLY) in the West.

One of our brethren, who,—in the true spirit of a missionary, though not so clas- sified,—has gone to the West, and suc- ceeded in sustaining himself without re- ference to the Board, in transmitting his third Christmas offering, says the state of things in the West is truly alarming, and at times he feels almost discouraged ; but that, consecrated to the work, he has no disposition to turn his back upon the scattered sheep in the wilderness. \* \* \*

“ In reading the Spirit of Missions, it sometimes strikes me, if more were said in behalf of the suffering *people*, instead of the suffering *missionaries*, it would have a better effect. The latter are not paupers, begging their own bread and whatever any give to *relieve them*. If I were a missionary, I think I would trample upon the offering. We ask churchmen to look not at *us*, but at their brethren, at the multitudes of immortal beings destined to the same eternity with them, and redeemed by the same Sa- viour, and give, for the love of Christ, for the love of souls, and in obedience to God, to save those who are perishing. Feeding and clothing ministers and their children, is not the object of missions, and when this is kept too much in view, it seems to present an inferior motive for giving.”

A Western missionary, whose patience

and perseverance have stood the test of more than one winter, feels himself compelled, under the discouragement of our missionary operations, to retire from the field. Is not his experience shared, by some, at least, of his *clerical* brethren?

We deeply feel—and who can avoid it?—that there is so little living sym- pathy for the cause abroad, as to compel a standard-bearer who has no craven heart, fainting and dispirited, to leave the field.

“ The Church in this place has arisen from the ashes of infidelity, to which she was long ago consigned, through the culpable remissness of contributions and devotedness of her brethren in the East. God's holy spirit has blessed (to Him be all the praise !) the voluntary, unpaid and uncalled-for labours of your hum- ble servant, for a few months in 1838, and for two years last past the partially requited services and sacrifices of your missionary, and we have a good brick church, entirely free from debt. But at whose cost ? Mainly your missiona- ry's. We have a large Sunday-school, well endowed with library and school books. But at whose cost ? Mainly your missionary's. We have bought and distributed Bibles, Prayer-books and Tracts, and other good books ; we have raised and paid the sum of \$40, to sus-

tain the Bishop in visiting and consecrating our church ;—and in the time when your treasury of Missions was bankrupt, that noted Quinquagesima effort, we were not found wanting. But who, in all these efforts, bore the greatest burthen? Your missionary. 'I speak as a fool.' But I am done. I wish to end this suffering. I beg that you will have my name withdrawn from the list of missionaries." \* \* \* \* \*

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Ohio.

The Bishop informs us that "The Missionary at Marietta reports the prospect there to be encouraging. He has since resigned the station, and taken a parish in Cincinnati. The Rev. Edward Winthrop has been appointed Missionary in his stead."

The Missionary at the Welsh settlement, in Centreville, Gallia Co., reports that his station was never before so flourishing as it is now. The station at Maumee is now given up. The late Missionary there has resigned the parish, and another clergyman has taken it, who will be supported without Missionary aid.

The Missionary at Springfield reports that the completion of the church is in progress,—it is expected to be ready for use in the spring. He has resigned the station, and gone to Kentucky. The Rev. Mr. McMurphy has been appointed to the station, and is there.

The Bishop has appointed the following missionaries and stations for the following year :

Rev. Edw. Winthrop, Marietta, \$100 per annum, from Dec. 1st, 1843.

Rev. Ab. Edwards, Centreville, \$150 per annum, from Oct. 1st, 1843.

Rev. A. T. McMurphy, Springfield, \$200 per annum, from Jan. 1st, 1844.

Rev. Samuel Marks, Huron, \$150 per annum, from Oct. 1st, 1843.

Rev. Joshua T. Eaton, Boardman and Canfield, Trumbull Co., \$100 per annum, from Jan. 1st, 1844.

The address of the Rev. Mr. Presbury is now, Elizabethtown, Hardin Co. Kentucky; that of the Rev. Mr. Tolford, Cincinnati, Ohio; that of the Rev. Mr. Large, Monroe, Michigan.

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**Miscellaneous.**

**Free Churches.**

We proceed from the statistics of free Churches before us, and such information touching them as we have been able to collect, to verify some of the views advanced on page 43; and first, we have the "Yearly Annals of the Protestant Episcopal Church of the Evangelists, Southern Philadelphia: Rev. THOS. H. QUINAN, Rector." Effort commenced 1837,—Church edifice occupied in 1839,—free from debt, both ground and building, save \$300—capacity of building 400 sittings—present number of families 332—communicants

103 colonized—11 died, 12 fallen away—present number 234—total 360—confirmed 269—visits during year 3051—424 Sunday scholars—collections in the congregation for 1843, \$753 50; of this \$448 applied to current expenses; \$305 to other objects.

The position taken by us was, that a free Church with 1000 sittings, unincumbered with debt, and having a parsonage, or an endowment of \$500 per annum, need not fail even in a pecuniary point of view. We have here a case in point, a free Church of 400 sittings, and numbering but 7 years, has regis-

tered 360 communicants. If we suppose the non-communicants as 2 to 1, the Church of 1000 sittings would have been filled; or say 4 to 1 (including children,) we should have more than 2000. This number we suppose might be embraced by the ministrations of one Church; it seems to have not only 332 families connected with it, (almost as many as there are sittings,) and to be more than half full of communicants. but actually to have sent out colonies of communicants to the amount of 103, to have raised what we may assume to be one half of the current expenses of a Church of more than double the size, in the circumstances we have supposed.

Is it not evident that the only failure here, was in not having an edifice sufficiently large? The churches in Philadelphia have now to furnish through all time, one half the support of an effort which would now and forever support itself, if, as it expanded and shewed itself to be rooted and grounded, they had enlarged their endowment and built a Church of 1000 sittings. This would be economy now, though not being as well timed as might have been, the success of the effort would be retarded. Why is it that we are so sluggish in Church extension, so slow to improve the openings of God's providence—so wanting in forecast and true economy? It is not surely the want of means. What could such an edifice as we have in view be erected for? \$16,000.

This amount was raised in two weeks, without difficulty, and, as a mere incident, in a single city congregation,\* to extinguish a floating debt; two-thirds of such a sum was *scraped* together in the same city by a fiddler in half the time. What is wanted but

the practical admission, that we are members of one body—that if one suffers all suffer—that all will be judged according to the deeds done in the body.

The perusal of these statistics has led us to see how much more economical is God's method of blessing the world, even in temporals, than the ways of man's devising.

We mean, that if a benevolent individual have a certain sum which he wished to bestow so as to produce the greatest amount of comfort, of relief, of elevation in feeling and understanding, of temperance, of honesty, of developement for good of all the energies,—a leaven to leaven the whole lump—to say nothing of the soul's salvation in Heaven, he should be advised to build a free Church, with its parsonage and school-rooms.

Let the minister go forth and gather together the Body of Christ from the highways and hedges till he fills the Church and Schools, compelling them to come in, and by the blessing of Heaven set each member at its appropriate work in the Body, and on the world.

See what a rapid change not only in the personal appearance of the congregation in the house of God, but in those of their houses, what neatness, (*sanctification in its first sense*,) what order, attention to relative duties or positions, respect for law, what intemperance and conjugal infidelity banished by the preaching of righteousness, temperance, and judgment to come.

How many widows, cherished and strengthened by the available sympathies of the faithful—how many orphans sheltered and provided for by the noiseless but ever active concern of the Sisters of Charity! How many poor sought out, visited, advised, re-

\* St. Bartholomew's, N. Y.

lieved, furnished with Bibles and Tracts! How many adults grouped together in classes, and taught at night (the labour for the day past) their neglected letters, till the faith which came by hearing is strengthened at last by their own perusal of the Word of God and Liturgy of his Church—the Dorcas, scattering blessings upon the needy without wounding self-respect or encouraging idleness, or ministering to wasteful prodigality—the parish Library, forming a taste for reading, and drawing away the mind from its vacuity, or idle associations—Sunday Schools taking their 500 children from idleness or the street, and imparting the best habits for this life—and ere long contributions sent to other, perhaps distant parts, even to the end of the earth, assisting to produce elsewhere the same temporal good effect experienced at home. All these fruits, gathered from the original gift of the ground and buildings, in which this living Body of Christ could assemble, and through *its own heaven-implanted energies* and sympathies drawn out and kept alive by the ministry and ordinances, not for one year, but for a century; how, where could a more judicious investment be made? Look at it! God's blessing upon \$20,000 doing all this, and far more (for who can estimate the compared ratio of progression in a century) for the temporal good of man.

What better-built temperance hall? what more comfortable widows' asylum? what less offensive alms-house? what more interesting orphans' house? what safer house of refuge, for young rogues or old? what more efficient police court? what better encouragement of the useful, and ultimately of the fine arts,—for \$20,000? Put all these institutions together, and on which side is the balance? On

that of free churches, without doubt. And then to think of 100 added to this body by baptism, and 50 nourished up for Heaven in the Eucharist, every year through the century of the Church's supposed existence! We ask every Christian man who is determined to be his own executor, to found such a church, or unite with others and do it; and if he has already made his will, and prefers not to commence the work *now*, to remember free churches in a codicil. Are we asked whether such work is liable to fluctuations?—whether it stands? The Rev. Rector whose statistics we have examined, says, "Very few changes have taken place. During a term of years of religious excitement, the number who were led away from our doors was very small. Indeed, there was no reason why they should seek the bread of life, for it has always been with us a constant and healthy revival state. Our Liturgy has served, as it always does, to bind us together." Five per cent., it seems, in two years, was the loss by the return to the world.

If the difficulty urged, that ministers of the right sympathies, and spirit, and adapted for this work cannot be found, we reply at once and earnestly, they can and are.

Who will limit the tender care of the Lord for those whom he calls to be rich in faith? 'There are, we are therefore happy to know, many, very many, of our clergy, who would deem it the highest privilege thus to minister, though but few could hope to be so abundant in labours as the indefatigable Rector of the Evangelists—whose statistics we have presented. But the body is not one member, but many members, and all have their office. If the Laity do not come forward, build and endow to their proper point, these churches, can it be



asked of the clergy to encounter inevitable embarrassment, in ministering to them ?

There is one important point in which we think the Free Church system has been injuriously fettered. It is that they have not generally been governed by the body which worships in them. Where a small edifice is provided, and the congregation has, from this circumstance, to rely in a degree upon foreign aid, this cannot well be avoided. Others must be interested, and their interest kept up by their connexion in some way with the effort.

The true remedy is, build a large church, and, after a year or two, bestow it freely upon its congregation ; and let them be independent of all foreign control. Have faith that the seed of the Church once planted, a great tree with goodly boughs and branches, its defence as well as ornament, will spring up and flourish by the sustenance itself draws from air and earth. It takes but little time for a congregation, no matter whence collected, worshipping in our form of sound words, to become so elevated in tone and taste, as to nauseate the " hems and haws ; the spitting and the repetition ; the Battology ; the evident effort to eke out the time ; the impudent familiarity of posture and gesticulation of too many extemporizers ; " \* so that even without a charter securing it, as an Episcopal Church, but little apprehension of its perversion † need be felt.

\* Calling upon one not brought up in the Church, but recently interested in it, the fear was expressed that as the pastoral relation between us had been dissolved, resort might be had to a non-Episcopal place of worship adjoining his residence ;—the reply was, " I went on one occasion, but the minister used bad language."

† " Revivalism and the Church," q. v. for the Church Exhibited as One Body, and (page 40) for other matters.

#### Important Action of the Church in Indiana. \*

We make room gladly for the following copy of a law recently passed by the Legislature of the State of Indiana.—We give it in full, as a model after which others may be drafted in other Dioceses, and congratulate alike the State and the Church of Indiana, as having been the first to set an example in the path least trodden and most needed in our Church and country—whether we look at the question as citizens or as Christians,—we mean *adequate provision by law, for the security and consequently the encouragement of moral and religious endowments.* To provide a safe and adequate Trustee for such endowment is not only the *first*, but we believe the *only* step that is needed. CHURCHMEN WILL GIVE, IF THE CHURCH ITSELF MAY BE THEIR TRUSTEE—and that the law not only alone may do, but for the sake of society, should do. The age has gone by, (if ever it existed,) when danger to the community lay in men giving too much, in their care for the souls of others—that age of self-denial has gone by, and the age of selfish indulgence has succeeded—under the enervating influence of which, wealthy Christians now pride themselves on giving their mite to the calls of the Church, where their forefathers gave largely of their substance. Of this pitiful charity, spiritual minded Churchmen are beginning in our country to feel ashamed, and the spirit is abroad that is leading them not only

\* In the Spirit of Missions for December, 1843, page 454, the Episcopal fund of Indiana is erroneously stated at \$81 74. The total amount of the Episcopal fund is \$160 50 in the stock of the State Bank of Indiana.

The amount of the " Itinerant Missionary Fund" is \$43 43 instead of \$2 02, as stated in the same number.

to appreciate, but to act upon higher motives and nobler aims in the use of wealth. To give this spirit vent by adequate legal provision for permanent endowment, connected with the Church, is all that we think is now needed. It is all at least that man can do for that good cause. God and his good Spirit will do the rest. Men who call Jesus 'Master,' will seek to walk as he walked, and if they cannot themselves go, yet, will they joy to make provision for others to be ever 'going about doing good.'

We add but one word further—bearing as it does on what may be again brought up in the approaching General Convention—we mean the Proposition for a General Trustee. A resolution to that effect was brought forward at the last Triennial Convention (p. 64-5), but negatived on grounds of legal difficulty. We are happy to see that the cause itself has not been negatived, and rejoice in thinking that the recent successful action in the Diocese of Indiana, has been in some degree the result of the argument then urged. But this is a question that deserves and will receive fuller attention in some subsequent number. In the mean time we commend it earnestly to the minds of reflecting Churchmen.

**AN ACT** to authorize the Protestant Episcopal Church in this State, to raise a fund for the support of a Bishop, and to aid itinerant and superannuated Ministers, their widows and children.

**SECTION 1.** Be it enacted by the General Assembly of the State of Indiana, that George H. Dunn, Abner T. Ellis, Joseph M. Moore, Zebina Gould and James Morrison, be, and are hereby constituted a body corporate and politic, by the name of the "Trustees of the Protestant Episcopal Church of the Diocese of Indiana," and by that name shall have perpetual succession, and may purchase and receive any pro-

perty, real or personal, and have and hold the same, contract and be contracted with, and sue and be sued as natural persons; provided, however, that the property of said Corporation, and the funds thereof, shall never be applied to any other purpose than for the support of a Bishop of said Church within said Diocese, and to aid itinerant and superannuated Ministers of the said Church, their widows and children.

**SEC. 2.** The said Trustees shall hold their office until the next ensuing Annual Convention of the said Protestant Episcopal Church of the Diocese of Indiana, and until their successors in office shall be appointed and qualified; at which time and at every Annual Convention thereafter, Trustees shall be appointed, pursuant to such rules, by-laws, or canons of the said Church, as may be in force at the time of such appointment, which, however, shall not be repugnant to the constitution and laws of the State.

**SEC. 3.** The property or funds of the said Corporation shall never be sold, alienated, or otherwise disposed of, unless for the purpose of re-investing the proceeds thereof, or appropriating the same as hereinbefore provided, which the said Annual Convention may authorize and require said Trustees to do under such rules, limitations, and restrictions, as the said Convention may adopt; *provided*, that the property held by said Corporation shall never exceed at one time the sum of one hundred thousand dollars.

**SEC. 4.** Any future Legislature shall have power to repeal, alter, or amend this act, but such alteration, amendment, or repeal, shall in no case divest the property, money or rights, acquired under its provisions, nor divert them from the purposes herein expressed.

**SEC. 5.** This act shall be taken and construed liberally as a general act, and be in force from and after its passage.

[Signed]

A. L. ROBINSON,  
Speaker House of Representatives.

JESSE D. BRIGHT,

President of the Senate.

Approved, Jan. 15, 1844,  
JAMES WHITCOMB.

### Intelligence.

At a late meeting of the Committee, the following draft of a letter was adopted, —to be addressed to each Bishop of the Church, in view of the anticipated deficiency in the treasury to meet the quarterly payments due the Missionaries on 1st April next. It is herewith also circulated through the Church at large, in order that Ministers and people may be alike prepared to act with efficiency when the call is made upon them:—

#### REVEREND FATHERS IN GOD :

The Domestic Committee of the Board of Missions, charged by the Board with the collection and appropriation of funds, find themselves at this season of the year under the painful but imperious necessity of invoking your attention and aid in the present emergency.

The Committee entered the year (1st June) with a balance of \$5890, which was absorbed on the 1st July by the quarter's salary then due. The subsequent receipts for this year have been, up to this date, \$15,510 22. The expense for the same period \$18,236 59, or at the rate of about \$36,500 per annum.

Assuming on the 1st April six months' salary, or \$18,250, due from the Board, and estimating the receipts for the months of February and March to be \$6000, we shall require \$9000 to meet our obligations on 1st April, when the semi-annual salaries of the Missionaries become due.

We say nothing of the funds which ought to be in the treasury on the 1st July next, inasmuch as the Board will meet ere then—the payments being semi-annual.

It is of a *present* strait, from which the Committee have no power to extricate the Missions confided to them, they would now speak. The foregoing statement shows that there has been no expansion of the Missions beyond the standard of 1843, and yet, while the resources of the country have increased, the receipts into the treasury have been less than in most of the trying years through which we have passed.

The constitutional course of action to be adopted by the Domestic Committee in this emergency is, they think, plainly indicated to them by the language of the Reporting Committee of the House in June last—a report bearing the signatures of four of the existing Bench of Bishops. It is as follows :

“ In the opinion of your committee, it rests on the Bishops especially, and through them, on the clergy of the respective dioceses, to call forth regularly, and systematically, the resources of the Church, so as to render unnecessary all extraordinary efforts—to relieve the minds of the Committees respectively, from all undue anxiety on the subject of funds, and thereby enable them to do that effectually which was the design of the Church in their appointment, to wit, the managing, with prudence and ability, the resources confided to them.” [See page 25 proceedings of the Board for 1843.]

The resources hitherto called forth have proved inadequate to meet the ordinary, and, we may add, very small demand, upon a Church abounding in resources. What then can the Committee do but advise you of the facts in the case; and in order that they may be prepared to meet their obligations on the 1st of April next, respectfully request that a collection be recommended by you throughout your diocese on the approaching Palm Sunday, or such other Sunday as you may deem most expedient.

I remain, Right Rev. Fathers,

Very respectfully and truly,

N. S. HARRIS,

Secretary and General Agent, &c.

The condition of the Treasury not justifying an expansion of the Missions beyond their present cost, the following table of appropriations has been adopted by the Committee, to take effect between the 1st of April, and the 1st of October proximo,—the sums appropriated being necessary for existing Missions :

MAINE—Augusta \$150, Brunswick \$150, Bangor \$200.	Total \$500.
NEW HAMPSHIRE—Drewsville \$75, Manchester \$100.	Total \$175.
DELAWARE—Dagsboro' \$75, Milford \$100, Scaford \$125.	Total \$300.
NORTH CAROLINA—Rockingham Co. \$125.	Total \$125.
GEORGIA—Athens \$150, Clarkesville \$75, Marietta \$150.	Total \$375.
FLORIDA—Jacksonville \$150, Key West \$150, Monticello \$125, St. Augustine \$125.	Total \$550.
ALABAMA—Carlowville \$125, Huntsville \$150, Livingston \$125, Selma and Cahawba \$150.	Total \$550,
MISSISSIPPI—McCaleb \$125, Port Gibson \$125, Salem \$150, Woodville \$200, Negro Station \$125.	Total \$725.
LOUISIANA—Natchitoches \$200, Franklin \$150.	Total \$350.
TENNESSEE—Bolivar \$150, Franklin \$125, Jackson and Brownville \$200.	Total \$475.
KENTUCKY—Bowling Green \$150, Covington \$100, Danville \$100, Hopkinsville \$100, Hickman \$125, Paris \$50, Smithland \$125, St. Luke's in the Bend \$50.	Total \$600.
OHIO—Boardman and Canfield \$50, Centreville \$75, Huron \$75, Marietta \$50, Springfield \$100.	Total \$350.
INDIANA—Bloomfield \$125, Evansville \$125, Indianapolis \$125, Laporte \$125, Leavenworth \$50, Logansport \$150, Mishawauka \$125, New Albany \$125, New Harmony \$125, Richmond \$150, Terre-Haute \$150, Thurston \$100, Vincennes \$150.	Total \$1625.
ILLINOIS—Albion \$125, Batavia \$125, Chester \$100, Collinsville \$125, Galena \$125, Jacksonville \$100, Juliet \$125, Mendon and Chili \$125, Quincy \$125, Robin's Nest \$100, Springfield \$125, Tremont \$125, Itinerants \$300.	Total \$1725.
MICHIGAN—Adrian \$100, Albion and Homer \$100, Battle Creek \$125, Dexter \$125, Flint \$100, Grand Rapids \$75, Ionia \$125, Kalamazoo \$100, Marshall \$100, Mount Clemens and Romeo \$125, Pontiac \$125, Springfield \$200, Tecumseh \$100, Truago \$125, White Pigeon \$125.	Total \$1750.*
WISCONSIN—Aztalan \$—, Green Bay \$125, Green Lake \$150, Nashotah Mission (3 missionaries) \$375, Southport and Racine \$125.	Total \$775.
IOWA—Bloomington \$200, Burlington \$150, Davenport \$200.	Total \$550.
MISSOURI—Jefferson City \$150, Kemper College \$150, St. Louis \$200.	Total \$500.
ARKANSAS—Fayetteville \$200, Little Rock \$200, Van Buren \$200.	Total \$600.

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\* Total \$1750 and not \$1500 as before. This includes a special appropriation made for two missionaries in this diocese by a presbyter of Maryland.

INDIAN MISSIONS—Oneida Missions \$350, Hole-in-the Sky's Band \$250. Contingent, \$100. Total \$700.

Gross Total . . . . .	13500 00
Two Missionary Bishops and Central Expenses . . . . .	3500 00
	\$17000 00

**Notice.**—Clergymen sometimes complain that they do not receive their numbers of the Spirit of Missions. In all such cases, let the Postmaster send notice to the publishing office, No. 20 John street, and the cause of complaint will be removed.

At several of the Missionary Stations a want of Bibles, Prayer Books, and Tracts has been reported. If the missionaries in charge will please to give the necessary authority and send to Mr. Butler, No. 20 John street, he will supply, to some extent at least, the want.

A Missionary who can preach in German has been called for, to officiate within the jurisdiction of the Bishop of Illinois, the proper functionary for one responding to the call to correspond with.

Missionaries are respectfully requested to bear in mind that the duplicate semi-annual returns for this office are due in April. If from any cause no blanks are on hand, they are requested to use the letters or figures on page 7 Spirit of Missions extra, for December '43, and opposite those respectively to place the proper numerals.

**Notice to Missionaries.**—The Treasurer of the Committee for Domestic Missions having experienced much difficulty from the practice of the Missionaries in drawing upon him for the amount of their salaries, hereby gives

notice that the rules of the Committee will be rigidly adhered to, and that such drafts will not be paid.—(For such rules see Spirit of Missions Extra, Dec., 1843.)

**Rhode Island.**—The Rt. Rev. J. P. K. Henshaw, D. D., says:

“Whenever the Sunday offerings have been introduced in this diocese, (and I am sorry to say they are not universal), the amount has exceeded expectation. If the Church in all our Dioceses would as one body adopt and act upon this plan, and thus carry our lauded theory of systematic charity into practical operation, complaints of *starving Missionaries and exhausted Treasuries* would soon cease.”

**District of Columbia.**—We make the following extracts from a letter accompanying a check for \$105, with the hope that they may lead some of our brethren to do likewise:

“I had hoped to send you more than this, but in consequence of some irregularity in the collections caused by a change of rectors, the amount collected has been smaller than heretofore in the same period, and than what it will be, I hope, in future. *I have wished to bring the subject of Missions distinctly before my congregation regularly once a month.* and I hope the best results from so doing. You may with *certainly* calculate on \$150 from this parish for the coming year. This I think is the lowest sum to which our contributions will amount. It is highly probable that they will rise to two or even three hundred. But of this I am not so sure. \*

Besides the Lady's Society, which

occasionally appropriates part of its funds in this way, there is an organization in the Bible Sunday School which raises about \$75 annually for Missionary purposes, but which has usually sent its contributions directly to the objects for which they were appropriated. The Female Sunday School has undertaken to remit \$20 per annum to be appropriated to the education of an orphan boy to be called John Francis Hoff, after their former Rector. Besides this there is an association composed of members of the two congregations which transmits its collections to you through its proper office.

I state these things that they may help to encourage you in the work which the Church has laid upon you. Be assured that interest is felt in this region on the subject of Missions, and prayer is frequently offered for their success. I will use, in humble dependence on God for help, every effort to increase this interest, and to make a still more thorough trial of the admirable plan drawn up by our Church. I am persuaded it needs but a fair and thorough trial to succeed."

#### Changes.

*Alabama.*—The Bishop has appointed the Rev. F. H. L. LAIRD to the station

at *Huntsville*, Madison County.—Salary \$350, from Nov. 24th, 1843, till 1st April, 1844, after which time it will be \$300, in accordance with the appropriation, (see page 79.)

*Louisiana.*—The Bishop has appointed the Rev. JOHN L. GAY, missionary at *New Orleans*.—Salary \$300.

*Illinois.*—Bishop Chase has appointed Rockford and Belvidere, Grand Detour and Dixon; Providence, and parts adjacent, as Missionary stations. We earnestly hope that the Missionary spirit may so revive in the Church as to justify the Committee in increasing the appropriation for Illinois, and indeed all our Missionary Dioceses. We understand that at the latter station one of the itinerants, the Rev. Dudley Chase, will officiate.

*Michigan.*—The Bishop has reduced the salaries of the Rev. Messrs. Cox, Barker, and Hough, to \$200 per annum each, from January 1st, 1844. The Rev. Mr. Cumming's salary is \$150 from the same date.

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## FOREIGN.

### Constantinople.

*Letter from the Rev. H. Southgate.*

Nov. 7, 1843.

REV. AND DEAR BROTHER,

I send you below a few brief extracts from my Note-book, from which you will see something of one kind of work that is occupying a part of my time. I might fill sheets with details of the same kind, but a few specimens will suffice. You will observe that the ex-

tracts are confined to the single month which has elapsed since I last wrote you.

Oct. 5.—Had a long and painful discussion with a Greek on the Evidences of Christianity, in which I laboured, after refuting his arguments against it, to show him his own spiritual necessity as a reason why Christianity must be true. I have ever found that the root of the difficulty lies here, and that until men

feel that they have *need* of Christianity for themselves individually, the historical proofs have little effect upon them. They play round the head without reaching the heart. I speak now of a confirmed infidel, such as is he with whom I have conversed to-day. He would fain have me meet him upon the truths of our holy religion as on an arena for displaying the subtleties of his own intellect. But while I brought him answers to such subtleties which left him nothing to say, I found that no good effect was produced. He deemed himself worsted only in a trial of strength, and was ready to go away and seek for new weapons. But I would not let him leave me thus, before appealing to his own sense of spiritual want—a sense not to be stifled by metaphysical arguments—a sense which he could not but acknowledge, and which he at length confessed was the source of incessant torment to him.

This man is a deist in religion, a materialist in philosophy, and a fatalist in morals. He is one of a class very numerous and rapidly increasing, in the Greek Church. Some even of the clergy belong to it, but generally it is at war with the clergy and with the Church. It is partly fostered by the pernicious French literature which is flooding the nation, partly by the low state of the Church itself. The clergy, though indirectly, unintentionally and unconsciously, do in effect give it its greatest strength by countenancing and patronizing the prevailing corruptions of the Church, for men partially trained in mere secular knowledge, do and will regard the system at present pursued as a mercenary priestcraft unfit to hold the sway over free and enlightened minds. They condemn the incessant appeal to superstition, and despise alike the clergy who encourage, and the people who practice it. And so it will be, until the clergy can be brought to give the people better food, and superstitions are no longer depended upon for maintaining their own influence over the people, and providing their own maintenance.

Oct. 6.—Called on ———, an eminent ecclesiastic in the city, and sat with him three or four hours. Two

priests were present a part of the time. We had much talk about Christian Union, the principles and means of it. All agreed that the present lamentable want of it is a plain violation of the commands of Christ, and that the first requisite to a restoration of it is a revival of Christian love.

I had called upon ——— a few days before, and left with him a translation in MS., which I had lately completed. It related to the right observance of Holy Days, pointing out their high religious uses, and enumerating and condemning their possible abuses. He had in the mean time examined it attentively, and now gave me his opinion upon it. He said it was every way excellent, that it was admirably adapted to do good among Eastern Christians, and at the same time was such as every one would approve. "These are the kind of books," he added, "which need to be made for us. They are the books we want—they meet our necessities." He meant to say that they were consistent with the institutions and order of the Church, that they were adapted to enforce primitive truth and practice, without, and in correction of, the abuses that have supervened upon it.

In the evening, had a visit from Bishop ———, and some profitable conversation with him.

Oct. 7.—Called upon two other Bishops in the city, and had a long conference with them, the result of which was that they committed to my hands the management of a matter deeply affecting the interests and welfare of their people.

Oct. 8.—Sunday—17th after Trinity. —Officiated in the English Chapel in Pera. In the afternoon had a visit from Bishop ———, mentioned Oct. 6. He had much to say upon his own position, and entered into some arrangements with me for the support of schools in his Diocese, which, in the present state of our own finances, must be effected by aid from England. He wishes himself to be in communion with us, and his schools to be on a model which we would approve. As to communion, it is of course beyond my province to grant or refuse it. The regulation of such matters belongs to the Church.

Oct. 9.—Had some farther conference on the business mentioned Oct. 7.

Oct. 10.—Received a visit from —, a priest of great influence, and one who bids fair to rise to the highest order of the ministry. I went over with him the whole order and service of our Prayer Book. He greatly admired its simplicity and fullness, and said that no one who saw it could doubt the primitive and Apostolic character of our Church. Many things in it led him to contrast the state of the corresponding institutions in his own Church with a result much in our favour, and other things brought forward some interesting points of doctrine and practice for discussion. The whole seemed to have a most excellent effect upon him.

Thus, my dear Brother, I have taken a few days, one after the other, just as they come, to let you a little into the interior of my work. I might continue the catalogue through the month, and present you things of still higher interest; but time forbids me to go through the whole, and, for a specimen, I have preferred to take a few *successive* days as a fairer mode than making a *selection*. All this, however, is but a small portion of my labour—the smallest portion.

My correspondence alone—or rather that part of it belonging to my work—is equal to the ordinary sermon-writing of a clergyman, besides the composition of a work now under my hand which is occupying much of my time. I do not say these things boastingly—if I did, I would increase the catalogue with some account of translations and revisions, and various other labours—but to show you how unequal I am to all that is thrown upon me, and how impossible it is to sustain such an amount of labour permanently. At this moment it is increasing, and will increase in spite of me, as one effort leads on another, and extends into broader details. I cannot endure it, and more than that, I cannot alone compass the ends of so many lines of effort—and yet they are all so connected that I cannot abandon any. I will labour on, the Lord giving me strength, another six months, and then if I have no better prospect of helpers than at present,

either from our Church or from England, I must retire from a work to which no single man is equal. It would be vain to think of carrying it beyond a certain point, alone; and if there shall be no prospect of help after six months, I cannot hope for it in time to be of any avail to me. The Church must take up the work as worthy of her efforts and provide for it as her own, or she must abandon it. There is no other alternative. But as yet my hopes are stronger than my fears.

I am at present enjoying the society of the Rev. Joseph Wolff, D. D., who is on his way to Bokhara for the rescue of the English officers in captivity there. Besides the two (Stoddart and Conolly) reported dead, there are two others believed to be living and in slavery. Dr. Wolff hopes to find also S. and C. alive. I have just heard of another—a Neapolitan—also in slavery. The Neapolitan minister here will doubtless request the Dr.'s kind offices in his behalf. It is supposed there may be others, and Dr. W. may return with a little troop of emancipated slaves. It is a most benevolent and self-denying undertaking. The Dr. receives for it only the expenses of his journey.

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In a letter of a subsequent date, just received from Mr. Southgate, he says:—

“I am rejoiced to hear that Mr. Miles was in New York in September, preparing for his departure. May I soon hail his coming. There are two Bishops of the Syrian Church now here, and I have to-day received an earnest appeal from them in behalf of education in the Church. What joy it gave me to be able to say that a presbyter of my Church would soon be on his way to them.\* For months I have not been able to give them an encouraging word. It cheers my heart exceedingly to open upon them a ray of hope.

\* How will the joy of our Missionary have been increased on receiving intelligence that two labourers had been sent to that interesting field, and in welcoming—as we trust he has had the pleasure of doing ere this—their arrival at Constantinople.



**New Zealand.**

The Engraving above represents a New-Zealand Chief, attended by two of his young children. The Chief is a warrior, accustomed to the spear and the gun; and even his children, who appear with the smiling and artless countenance of youth, are evidently imbibing the profession of their father, handling his weapons, and likely to follow his example.

Through the blessing of God, however, on the preaching of the Gospel, there is good evidence that the ferocity of the inhabitants is gradually diminishing. Many of these once wild, naked savages have become converts to the faith of the Gospel; and are now, like the demoniac of whose cure we read in the Gospel, *sitting at the feet of Jesus, clothed, and in their right mind.*

We are indebted to the Right Rev. the Bishop of New-Jersey for a copy, in pamphlet form, of several interesting letters from the Bishop of New-Zealand to the "Society for the Propagation of the Gospel." These letters are introduced by Bishop Doane with some remarks, from which, in view of the present embarrassed condition of the treasury of the Foreign Committee, we copy the following. Speaking of the establishment of Colonial Bishops, he says, "It may be said with justice, that, under God, the scheme for the Colonial Bishops received its impulse from the Missionary action of this Church, in 1835. The Daughter then provoked the Mother "to good works." And now, it must be feared, the Daughter has grown "weary in well-doing."\* I have thought that at this time the perusal of these letters, through the Divine blessing, might be instrumental in reviving in us the Missionary spirit, and in illustrating the Church's, which is the Apostolic, plan of Missions."

The district of Rotorua, in the centre of the Northern Island of New Zealand, may be considered as one of the fastnesses to which darkness and superstition have retired, as unto a stronghold. Yet even in that wild neighborhood an infant Church is growing up, encouraging the faithful Missionary in his labors, and bearing witness to the mighty power of the grace of God. The subject of the following brief Memoir was a young man of some rank in the tribe to which he belonged; and the opposition which he met from his heathen relatives was great. His conversations with them, when they came to urge him to return to Heathenism, strikingly illustrate the modes of thought and expression which prevail among the natives. The strong impression made upon his mind by the evidence in favor of Christianity which is derived from the miracles recorded in the New Testament, is worthy of notice. And the blessing which was vouchsafed to the kind admonition of a Christian friend, when a lengthened course of instruction, and even a severe affliction, had failed to induce

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\* See the discouraging statements of the two Secretaries, in the "Spirit of Missions" for this month (January). What place should there be for "a crisis" or for "bankruptcy" [appeal of Dom. Sec.] in "the Church of the living God?" Should there be such words in the vocabulary of Christians? Especially, when all experience shows that the adoption of the simple plan of weekly offerings would entirely meet the case; the contribution of one cent on every Lord's day from the rank and file of Churchmen would create an annual income of more than half a million? Is it not written, "Will a man rob God?" And is it not written again, "Wherein have we robbed thee? In tithes and offerings?"

him to forsake his former habits, should be an encouragement to Christians to admonish one another, and to *provoke* one another *unto love and to good works*.

Poroake first became introduced to the Missionaries by a visit from hence to the Bay of Islands, when he united himself to Mr. R. Davis's household, and continued with him more than two years; returning home, however, without any desire for better things. Ngate-wakauwe, tribes of Rotorua, being in a state of war, Poroake joined his friends in their fighting expeditions, and, in the attack on the Tumū, was wounded: an axe, thrown to him by a friend across a narrow river, inflicted a serious wound on his thigh.

During the weary solitude of the illness caused by this accident, his thoughts turned upon his opportunities neglected, and his perseverance in sin; and yet, upon his recovery, he again pursued his former courses, and joined a fight against Tauranga.

On his return from this fight, he received a letter from a baptised woman of Hokianga, named Catherine, calling upon him to reflect. Upon the receipt of this, he visited Catherine; and, on his return, at once enlisted among the professors of Religion at this place, and continued steady in his probation until his death, which happened about seven months afterward. When he was first taken ill, his nearest relatives came to him, and used all the persuasion in their power to induce him to cast away his belief. "No," said he, "I will never turn again to lies;" adding, with much simplicity of faith, "There are no true deeds that are supernatural, save those performed by Jesus Christ:" upon these his mind appeared much to dwell. His relatives again returned, saying, "You insist upon your belief in this new Religion, and think much of the miracles about which you talk: who knows whether they are true or not?" He answered, "I have read, and believe; and Christ's first miracle was the turning of water into wine."—They answered, "You were not born in this Religion: this was not your first belief." He replied, "That is true; but I now believe that our first parents were

Adam and Eve."—They answered, "Tike was your first father." "Yes," he answered, "Tike was indeed our first father, according to our genealogy; and he told us much about the body, but nothing about the soul. Besides, we have had many fathers who were after him; but all were without wisdom, and all are gone to their own place. Leave me to die in this new faith of Jesus Christ." His friends, finding him fixed in his determination, left him to the care of those who were like-minded with himself.

Some little time after this, a native friend, who had heard that his relatives had been using every means to draw him away from his faith, visited him, and enquired of him if he had yielded to their entreaties. "No," said he, "not at all."—"Is, then, your belief good to you?" "Yes."—"And is Christ really the Physician whom you desire?" "Yes; He only is the Physician good for me." He then said, "My wish is now to go to the Missionary Station, in order that I may hear words of instruction, and know more of Jesus Christ."—His friend said, "And what have you got there, physic?" "Yes; but this is for my body: I want physic for my soul, that I may be cured of sin, and prepared for the Day of Judgment."—His friend replied, "Hold on in this: let it not go." "No," said he, "I will hold on in this, till I die."

During the few days that he remained at our Settlement previously to his finally leaving, a relative called to see him, urging him to cast away his belief. Much conversation took place between them. Poroake said, "Show one who has performed miracles like unto Christ, and then——. As for your superstitions and feasts, in which you glory so much, you feast a tribe, but Christ will feed an assembled world." His brother called to see him, and was very urgent with him to go to two great priests, his near relatives. "I go not," said he: "I have a Friend here: His name is, The love of God. I have life

here: His name is, The love of God. Whatever I want I have here: His name is, The love of God."

Some time after this, a native friend, who called to cheer him, assured him, that as Christ raised Lazarus, so He would raise his body, if it pleased Him. "Fear not for the body: leave the care of that to God, and fear not its pains: we also shall follow; and if all our belief and trust is in Christ, we shall see Heaven."

The night following this visit, he dreamed that he had seen God, who desired him to be strong in prayer, and he should be delivered; remembering also, that he had an Intercessor in Heaven. This dream appeared to comfort him. After he had related his dream, he said, "I shall now soon die, and my last words to you all are, 'Be strong in your faith, and in your exhortations one to another: be steady, and put away all deceit.'" He was asked where he should like to be buried, the Missionary Station being mentioned. He replied, "When I am dead, I know that my heathen relatives will try hard to obtain my body; but be you all strong to keep it, lest it be defiled by their prayers and ceremonies. Yet bury me not at the Missionary Station. I desire to be buried here: lay me near that old house; and build your Chapel near where I am laid, that my body may hear your footsteps going to the House of God. Bury me here, and let my tomb be a continued sign that I died believing in Jesus Christ. Be strong. As yet you have hardly begun to believe: let my death and burial, therefore, be the beginning of your sincerity and strong belief in God. Raise your first Chapel near (over) my body; a remembrance of you to me, and me to you."

Some time after this, a relative came to see him, and said, "Is your belief in God sincere?" "It is sincere."—"Who then is your spiritual guide in this your faith?" "The Holy Spirit."—"And who the Way?" "Jesus Christ."—"And who the Door?" "Jesus Christ."—"And who alone can open the door?" "Jesus Christ."—"And where shall you be in Heaven?" "At God's right hand."—"Is all this true?" "It is true."—"Let your words be true." "They are true."

Poroake was now drawing near his end. A friend asked him to give him his last words. He feebly answered, "I have no words."—"Come, be strong, and give us your last words." He said, in a very low voice, "The multitudes return to the earth."—"You are wavering," said his friends. "No," he answered, "I am not wavering."—"What then do you mean? You are implying that there are none in Heaven." "Yes," said he, "there are."—"Besides Christ?" "Yes."—"Where, then, did you get those words, The multitudes return to the earth." He could just articulate, "*Many are called, but few are chosen,*" and fell asleep.

On the day appointed for his burial, Korokai—an old man, the principal Chief of this place—and his brother, with other Rangatiras (answering to our Gentlemen), all nearly related to Poroake, assembled, both as a token of respect, and in order to express their desire that the corpse might be given up to them, and buried in the native manner. "We are come," said Korokai, "to take away the body, as we intend to bury it in our sacred place. He is our child, and we will not leave his body to be buried by you, who would put it where it would be polluted by your carrying food and iron pots over it. Is he a slave?" One answered, "He is sacred to you, and he is sacred to us also. His body and his grave shall be sacred to us all: why should it not?"—Korokai then said "No: we will have the body, as a payment for his casting away the religion of his forefathers; and when any of you, my sons, die, we will have your bodies also." He was answered, "Why dispute with us? Had the dead man, when living, in any way turned back to your superstitions, or wavered in his belief, then indeed you might have disputed with us for the body; but you are all witnesses that his wishes were expressed as strongly as they could be, to the effect that he should be buried as a believer in Jesus Christ ought to be buried."—"Hugh!" said the old man; "where did all this new wisdom come from? from your book"—the New Testament—"I suppose." "Yes," was the reply; "our new thoughts, and our better thoughts,

are from our book. Why will you still set yourself against God? It was Satan, surely, who put it into your hearts to come to us to dispute about this body, just as he did about the body of Moses."—"Your book," said the old Chief, "makes you very strong to talk. I

don't know any other good it has done you. And as for the body, I suppose, as you are so strong to talk, it must be as you say. I have done." Poroake was then quietly and properly buried.—*Ch. Miss. Record.*

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### South India.

The history of Christian Missions affords abundant evidence of the power of the Gospel of Jesus Christ to dissipate the darkness of Heathenism however gross. In India, where the triumphs of the Gospel have been so glorious, it has had to contend with superstitious rites and ceremonies the most cruel and debasing. The record of missionary labour there furnishes us with many particulars of the various forms which superstition assumes; the following is from a recent number of the (English) Church Record.

*Singular instance of Hindoo devoteeism.*—A Brahmin from the North has visited these parts, and is now on his way to Cape Comorin, if he has not already reached it. He rolls himself over and over on the bare ground, about three or four miles each day, on his way to the above-mentioned place; and it is said that he has travelled in this manner all the way from Benares, in doing which he has consumed nine years and three months. He sets out at dawn, with thick clothes tied round his body and temples; and having reached the village fixed upon, he performs his devotions, and spends the rest of the day with his family, who travel with him in bullock-carts. He is fanned, as he rolls along, by his son, a youth of ten or twelve years of age; while the musicians of the village which he leaves, or of that to which he is going, accompany him with music and shouting; thousands of people gazing with admiration upon his progress, and applauding him as "a great soul,"—a most religious man. When he comes to a tank or river, or other places which he cannot cross by rolling on the ground, he walks through them; and on the other side rolls the same distance along the bank, and back again. When he reaches Cape Comorin he is to set a plantain, and wait there till he offers the fruit of

it to the deity whom he worships; after which, they say, he is to roll back again to Benares, on the other side of the Ghauts. He is a stout man, of about forty years of age, and is said to be not much injured by his devoteeism. The act, instead of being regarded as a waste of time and labour, is praised by the Hindoos generally, as an evidence of the highest wisdom and magnanimity; and yet some of them, enlightened probably by Christianity, regard it as folly; unless indeed, which is not certain, he derives a splendid profit from it in the offerings of the people. Certain it is that his family maintain a most respectable appearance; but it is said that he was a man of property before he set out on this strange pilgrimage.

Many will probably consider this an instance of mistaken piety; but the real cause of it being known, will perhaps explain most other instances of Hindoo devotion. It appears he had no child, and being unable to bear this evil—which the Hindoos ascribe to the sins of a former birth—made a vow to his god, that if he would grant him a son he would undertake the penance which he is now performing. A son was born to him; the same who fans him as he rolls along. It is said, but this is probably a tale, that he did not at once begin his vow, in consequence of

which the child became blind ; and that when he set about his undertaking, a restoration of the child's sight was granted by the deity. Perhaps the business is tolerably pleasant to the man by this time, accompanied as he is by pomp and praise ; but even if he were not, his fear of losing the child by the anger of the god would be sufficient to keep him faithful to his promise. The notion of atoning for sin, as such, has in all probability never entered his mind : he only conceives that some sin or other—of which he has no knowledge—contracted in a former state of existence, operated unfavourably to his domestic happiness in this world ; and there being no way of removing the calamity without removing the imagined cause, he takes a method which he supposes will appease the displeasure of the deity, who is concerned in the punishment of the sin.

Another remarkable instance of Hindoo devotion lately occurred in these parts ; which, however, did not proceed or terminate so successfully. There is a Native Gentleman, living at the village of Sehrakoolam, in my district, who has always shown us attention and kindness. In his anxiety for a son and heir, after several disappointments in the birth of daughters, he made a vow to build and endow a temple in his village, which should cost 10,000 or 12,000 rupees ; and actually carried the building on sufficiently to commence service in it. It appears that when the temple was to be consecrated, the Brahmins pronounced it necessary to have what is called a Gramasanthi ; which is a ceremony that comes nearer the idea of a vicarious sacrifice than any thing with which I have met among the Hindoos. It appears, that, before the temple could be acceptably consecrated, it was necessary to bear away the sins of the village ; and this could only be done by a Brahmin, who should consent to have those sins laid upon himself, to undergo the disgrace and punishment of them, and to carry them off direct to Benares, and wash them away in the Ganges. This part of the business, however, was not to be their concern, but his : it was enough for them that he took the sins : it was only necessary, in order to remove

them from himself, that he should carry them to Benares. After many a vain search, they at last found a young man, a poor Brahmin, without father or mother, whom they coaxed and persuaded, by great promise of money and marriage, to undertake the work. Accordingly, on the day appointed, the youth appeared at the temple ; two furrows were shaved in the hair of his head, making, whether by design or not, the form of a cross ; black spots, probably representing sins, were marked all over his face ; a garland of flowers—put for disgrace upon prisoners—was placed on his neck ; and the people brought their small besoms and slippers—considered to be most polluting, as the skin of a dead animal—and slung them on his neck. After being thus laden with their sins, he was beaten and driven out of the village. The poor youth ought then to have set off for Benares ; but it appears that the disgrace which he had already suffered, was as much as he could bear ; he knew nothing of Benares ; and having no money to take him thither, he ran off to his own village. The people there however beat him off, as he ought not even to have been seen by them. He tried in another village, but was repulsed there also ; and after being thus rejected, and wandering about without food or aid, he stole back to his village, got into a devil-temple, and shut himself up in it, where he was found dead, having plucked up his tongue by the root. The matter was hushed up at the time by the parties, the Brahmins as usual getting much money to keep their counsel and atone for their victim. The affair, however, spread secretly, as appears from what happened afterward.

The Native Gentleman who built the temple had long been declining in health ; and finding himself still growing worse, he was taken, by the advice of his friends, to a Native Doctor—an old man, it is said, of more than 100 years of age—celebrated for curing the disease from which he suffered in the Travancore Country. After his long journey, he had the mortification to find that the old man would neither prescribe for him nor see him ; but, on the contrary, abused him, calling him a great

criminal, in allusion to his having been the cause of the young Brahmin's death. He farther told him that his disease had been procured by his eldest wife, to alienate his affection from his youngest, and secure it for herself and her daughters. He then was taken, in his way home, to an impostor in these parts, named Mootookooti, who pretends to

miraculous gifts of healing; but here he met with a similar repulse. Whether by this treatment, or by the fatigue of his journey, I know not; but his disease had so much increased by the time he reached his home, that he was never afterward able to walk about, and gradually sunk till he expired.

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### Miscellaneous.

We must beg for the annexed extracts an attentive perusal. The sermon from which they are drawn was preached,\* and published many years ago: for re-publishing it in part at this time no apology we think is necessary. The views of the missionary work therein set forth, must commend themselves to every Christian heart, and we think there is a peculiar propriety in bringing them forward 'at this time when the love of many seems to have waxed cold. The sentiments are warm and glowing; we trust they will infuse something of kindred character into the heart of every reader.

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Our attention then is to be directed towards the duty of sending forth the Gospel of Christ, as widely as possible, even till it reaches the ends of the earth, and penetrates every desert place upon its wide circumference. Cast thy bread upon the waters. The mighty ocean covers much the largest portion of this world on which we dwell; it can bear about with the greatest facility, and rapidity, and universality, the treasures that are entrusted to it; it encircles every island, washes the shores of every continent, and communicates with their deepest recesses by rivers and bays, its majestic arms. Here we find an illustration of the anticipations we are taught to indulge in regard to the extent of Christ's kingdom, and an amplification of the words of prophecy, that "the knowledge of the Lord shall fill the earth as the waters cover the sea." Here also we find the only boundaries which are to limit our thoughts and labours in the sublime

cause of missions. The gospel is not to be restricted to one nation, or kindred, or people,—it is destined in its sure and irresistible progress to reach and pervade all. To what extent, as regards individuals, the kingdoms of this world are to become the kingdoms of our Lord and of his Christ, whether every living and accountable creature, in any one future age, will be brought to accept the offered terms of salvation, we know not; but of this we are assured, that God designs the gospel to be preached to all, and has appointed a period in the duration of the world when every intelligent being, from the greatest to the least, shall have the opportunity of knowing the truth as it is in Jesus. Where then are we Christians to limit our prayers, our projects, and our exertions? We do not confine our prayers,—we daily beseech our Almighty Father that his kingdom may come, and his will be done on earth even as it is in heaven. In heaven his will is universally performed, and his name adored

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\* By the Rev. Dr. Wainwright, before the Board of Directors of the Domestic and Foreign Missionary Society, May 13th, 1828.

by every blessed inhabitant there. Our prayers then reach forth in aspirations after a like universal exhibition of obedience and love here below. But what is the extent of our projects and our exertions? I fear that we shall discover them to be limited, cramped, and restrained. Cold selfishness, and cowardly policy, and lifeless attempts, have been too often and too long the characteristics of many of those who call themselves disciples of Christ. When I consider what the missionary cause is—that its design is to communicate to our brethren of the human family who are destitute of them, blessings and privileges which we esteem invaluable and essential; to impart knowledge which we possess to beings like ourselves, who are absolutely perishing for lack of it; and when I consider, that by imparting we diminish not the smallest portion of our own privileges and advantages, I am in utter amazement that this cause is not more zealously promoted. And were it proper to introduce private feelings, I would add that I am grieved and humiliated that it has not heretofore occupied a much larger space in my own meditations and labours.

We have every motive as enlightened men and sincere Christians to enter into this cause with full purpose of heart, never to abandon or grow cold in it, while powers and opportunities for its advancement shall be continued to us. There is not a single view of it which we can bring forward to excuse our apathy. When called upon to give a portion of this world's goods to relieve the poor, we may sometimes feel that the store we possess is in danger of too great diminution; when we impart to others the knowledge of art or of science that distinguishes us, it may seem that by making them as wise as ourselves, we lessen our own comparative elevation. But to impart spiritual treasures, however freely we give them forth, in no degree diminishes our own wealth; on the contrary, it is thus augmented; our own place in the kingdom of heaven will not be made lower, though an entrance be abundantly ministered unto others.

It is not simply because christianity

will improve the temporal condition of those to whom it is communicated; saving the idolater from moral degradation, and from expensive offerings and sacrifices of human blood; restoring woman to her just privileges, her mild control, and purifying influences, and thus bringing in its train all the benefits of civilized life: it is not on these accounts alone that we are to promote the dissemination of our religion. Great, unquestionably, as are the moral and temporal advantages which accrue to those who are the subjects of missionary labours, this must not be our sole or our principal reason for promoting them. Would we aid missions upon proper and efficient principles, we must aid them because they are means appointed by God for taking perishing sinners from a state of condemnation; for introducing the lost sons of Adam into the flock and fold of Christ; for extending the triumphs of the Redeemer over sin, Satan and death; and for peopling the mansions of the blessed with pure and rejoicing spirits, who might otherwise have been the hateful and blaspheming subjects of eternal condemnation and misery. These are the solemn and overwhelming considerations, which present the cause of missions in all its extended importance, which connect it with the awful sublimities of a future world, and which, therefore, are best calculated to rouse the attention of beings acting on their responsibility as immortal. Those who have not these feelings and views can never be engaged in it, as they should be, heart, mind, soul, and strength. When mere temporal advantages are to be communicated to our fellow-creatures, and moral renovation for the purpose of inducing them to live with greater purity and dignity, "the life of to-day," when these are the only motives that impel us to the missionary cause, it will inevitably be pursued with the caution, the delay, the controlled feelings and views of a worldly policy. Let me know what opinions any set of men hold in regard to the distinguishing characteristic of the gospel of Christ, and I can almost predict, how high the thermometer of their religious benevolence will rise when applied to the at-



mosphere which envelopes the sinnedarkened nations. With the true and faithful missionary, the gospel does not seize hold upon his affections, arm his resolutions, sustain his self-denial, and animate his labours, as the gospel of Christ the moral teacher, Christ the author of immortality, Christ the renovator of religion: No—it is Christ crucified, Christ the atonement for his sins. Christ the only and the all-sufficient means of his restoration to the favour of God and the hope of future blessedness. This is the saying which is worthy of all acception, and which he earnestly desires may be accepted of all. This is the gospel which he readily perceives was not communicated for himself alone, but for every creature born in the same state of condemnation with himself. And the gratitude which he feels for his own deliverance, his present consolations and future hopes, while it fills his mouth with praises to God his Saviour, engages his hands and his heart to promote the cause which he knows to be dearest to that Saviour, for which he endured the cross, despising the shame, even the salvation of the world.

Domestic and Foreign Missions, though they may be distinct in name, though their transactions may be under the control of different bodies of men, (and perhaps for their mutual benefit such a division of labours may be expedient,) yet the cause itself is one and indivisible. That which makes them Foreign and Domestic, is the difference of our civil relations. But what has the gospel of Christ to do with boundaries of kingdoms, or the forms of government, or differences of language, or varieties of feature and complexion? The enlarged and generous spirit of christian love over-leaps these boundaries. God who hath made of one blood all nations of men for to dwell on all the face of the earth, will the more approve our benevolence the more expansive it becomes, because it then in some degree resembles his own universal goodness. Let not any one imagine that he is the true and enlightened friend of Domestic Missions while his affections are cold to those which have our distant brethren of the human fami-

ly for their object. In our thoughts, our prayers, and our exertions, they are to be regarded as the offspring of the same principle, just as that is the same charity which gives to the destitute family that lives within sight of our own habitation, and to the unfortunate being plundered and wounded, and left for dead on the road side, whom we casually encounter while on a distant journey. We could not innocently pass by the latter with neglect, for he also is our neighbour in the view of christian duty.

But the plea and excuse of the spiritual destitution of our brethren at home returns upon us. Let us look again at the conduct of the apostles in this respect. They unquestionably went frequently and far on Foreign Missions. Will it be said that the corrupt and hardened Scribes and Pharisees of Jerusalem, the ignorant and yoke-bound slaves of their burdensome rites and foolish traditions in the regions round about, (which was the field of Domestic Missions to the apostles,) will it be said that this field did not need their attention and cultivation as much as almost any portion of any nation of Christendom needs the labours of Christians of the present day? And when the apostles knew that Jerusalem was to be trodden down of the gentiles, and its wretched inhabitants destroyed or scattered abroad, might they not have found in the prospect of these dreadful visitations a powerful excuse for confining their labours to their own brethren? Yet they were not restricted by these views. They went forth,—quicken- ed by zeal for Christ and love for the souls of men,—they penetrated even to the ends of the earth. Or will it be argued that to them obstacles were less and encouragements greater than to us? Let us make the comparison. The inveterate prejudice, the narrow bigotry or high contempt of Mussulmen,—are these hateful qualities more prominent in them, than they were in Pharisaical Jews of ancient times?—The mild Hindoos are intelligent, are devoted to their superstition, which is supported by antiquity and defended by learning and taste; but are they by these circumstances placed farther beyond the

reach of the gospel than the polished and witty Greeks, or the dignified and philosophical Romans? The Indians of Western America and the isles of the Pacific are ignorant and degraded; the savage hordes of Africa are remote and intractable; but are they less accessible or more barbarous than the furious Gauls, or naked Britons, or inhospitable Scythians?—Or to coast the shores of the Mediterranean in frail barks without compass or chart; was this less hazardous, or an enterprise of less extent, than now to sail in our stately and well ordered ships, guided by experienced skill and the certainties of science? No, my brethren. There is no obstacle to missionary enterprise in the present day, which was not equally formidable to the apostles and early missionaries. There was no encouragement given to them which we do not enjoy in an equal degree. And I will venture to add, we have equal advantages for bringing converts to the faith of Christ, had we but their zeal and devotion. They indeed wrought miracles, they spake with foreign tongues, they were inspired teachers; but we have the arts of civilization which arouse the attention and command the

respect of the ignorant Heathen like miracles; we have time and facilities to learn foreign languages which were denied to the apostles; and the preaching of the gospel, if it be not from inspired lips, yet if these lips faithfully declare the truths of inspiration, the Spirit of God will give them entrance into the heart. Now, as in the days of the apostles, the gospel grows not from the planting of Paul, or the watering of Apollos, but because God giveth the increase.

## NOTE.

The cause of Foreign Missions now seems to me connected in the most intimate manner, with the prosperity of our church at home. I do believe, that in no way can we so effectually subserve our own ecclesiastical interests,—exciting and extending among ourselves a pure and self-denying spirit of piety, and an enlightened and ardent attachment to our own distinctive principles, as by planning and labouring, contributing and praying, to make this church known and glorified, as the blessed instrument of communicating spiritual knowledge and spiritual consolations to all people, and kindred, and tongues, that dwell on all the face of the earth. Arouse then, fathers and brethren, ministers and people—as we are a church professing primitive faith and apostolic discipline, let us also be a church exhibiting primitive zeal and apostolic devotion to evangelizing the world; and may Jesus our Lord and Saviour be with us—he hath promised solemnly and faithfully to be with us “always, even to the end of the world,” provided, (and let us all well remember the condition) provided we GO FORTH AND PREACH THE GOSPEL TO EVERY CREATURE.

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### Intelligencer.

EXTRACT FROM THE MINUTES OF THE FOREIGN COMMITTEE.

“February 20th, 1844.

“Certain articles having recently appeared in the ‘Spirit of Missions’ in which opinions are expressed adverse to the present organization of the Missionary Institution of the Church, and which, there is reason to believe, have in some instances been supposed to express the views of the Foreign Committee and their Secretary, whereby the contributions of the Church to this Department have been diminished—therefore

“Resolved, That this Committee deem it their duty to state, that they are not only not responsible for the opinions set forth in those articles, but, on the contrary, are entirely satisfied with the Missionary Institution of the Church as now organized.”

THE FOREIGN SECRETARY AND GENERAL AGENT is still absent on a visit to the churches of the South and West.

TREASURER OF THE FOREIGN COMMITTEE.—Dr. J. Smyth Rogers has resumed his duties as Treasurer of the Foreign Committee. Communications

connected with his official duties will be addressed to him at 57 Wall street.

**MISSION SCHOOLS IN AFRICA.**—We extract the following from a letter received from the Rev. Dr. Savage, which will interest those who are contributing to the support of children in the Mission Schools in Western Africa,—and will also, we trust, animate others, by their liberality, to enlarge this promising means of usefulness.

“I have just received a letter from \_\_\_\_\_, inquiring whether names had been given to four beneficiaries of \_\_\_\_\_. You may assure him that the names have been appropriated, and that the amount annually raised for that object is accomplishing more for the Mission, than he or his congregation

can conceive. They take four children from the depths of heathenism, place them under the regular influence of the Missionaries, and thus rescue them from a state of extreme wretchedness. But more than this, they rescue their souls from a greater moral degradation, and may, under the divine blessing, be the means of giving to the Church so many agents in the work from among the sons of the soil. And who can tell the result of the few dollars raised for this purpose? We believe that they will prove the salvation of many souls.

I wish it were in my power to write to all the patrons of the children separately, reporting their progress; but this is impossible. On my return, I will endeavour to have some plan adopted that shall place it within the power of the Secretary to give some information whenever solicited.”

### 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.

Jan. 17. Ladies' Missionary Society of Trinity Church, New Haven, Conn., for Bishop Chase.....	\$15 00
The same—special offering do.....	3 00
The same, for Kenyon.....	2 00
The same, for Key West.....	3 00
24. St. Paul's, Cincinnati, Ohio, for the Jews.....	2 00
Kenyon, from a Lady of St. Ann's, Annapolis, Md., per Rev. Mr. Winslow.....	1 00
28. From a Member of St. James's Church, Philadelphia, for the aid of "the Missionary's Wife".....	10 00
For Jubilee College, from Ladies' Soc. of St. Mark's, War-ron, R. I., \$25 00; from a Lady for do., \$2 00.....	27 00
Feb. 1. Missions in the Indian Territory, from a Lady, per the Rev. Mr. Harris.....	3 25
2. Church at Davenport, Iowa, from St. Luke's, Phila.....	10 00
Bishop Chase, from St. John's, Carlisle, Pa.....	20 00
5. St. Michael's, Charleston, for Carlowville.....	25
Do. for Kenyon.....	33
8. For "the Missionary's Wife," from A. P.....	5 00
12. Kenyon College, from Christ Church, Savannah.....	25
	<u>\$102 13</u>

#### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from January 15, 1844, to February 15, 1844:

<b>NEW-HAMPSHIRE.</b>	
Portsmouth—St. John's.....	\$24 00 24 00
<b>VERMONT.</b>	
East Berkshire—Calvary Ch.....	2 00
Rutland—Trinity.....	6 00 8 00
<b>MASSACHUSETTS.</b>	
Andover—Christ Ch. a member.....	50 00
do. S. S.....	6 15
Blandford—St. Mark's S. S.....	50
Boston—St. Paul's Miss. Ass.....	351 25
Ch. of the Messiah S. S.....	6 30
Trinity Miss. Ass.....	34 50
Chelsea—Mount Zion Ch.....	1 25
Hanover—St. Andrew's Christmas offering.....	9 16
Marshfield—Miss Little.....	1 00
Newburyport—St. Paul's S. S.....	1 57
Pittsfield—St. Stephen's S. S.....	14 00
Roxbury—St. James' Miss. Ass.....	20 00
do. S. S.....	9 04
Royalton—E. & R. Sprague.....	10 00
Salem—St. Peter's.....	47 00
Springfield—Christ Ch. S. S.....	3 50
Wilmington—St. John's.....	16 58 580 80
<b>RHODE ISLAND.</b>	
Pawtucket—Fem. Miss. Soc.....	6 00
Providence—Grace Ch. off.....	76 92
Rockville—S. S. scholars and teachers.....	3 50
Woonsocket—St. James', half.....	7 50 93 92
<b>CONNECTICUT.</b>	
Branford—Trinity Ch. half.....	10 00
Derby—St. James' Juvenile Soc.....	7 00
East Haven—Christ Ch. Christmas offering.....	1 13
Essex—St. John's, half.....	15 00
New Haven—Trinity Christmas offering S. S.....	16 10
Waterbury—St. John's.....	50 00
Westport—Christ Ch.....	7 00 106 23

<b>NEW-YORK.</b>	
<i>Coboes</i> —St. John's.....	2 00
<i>Fredonia</i> —Trinity Ch.....	5 00
<i>Newburgh</i> —St. George's Christmas off. S. S.....	5 15
<i>New York</i> —All Saints' a member.....	20 00
St. Bartholomew's.....	63 37
Ch. of the Ascension.....	97 75
St. Mark's.....	50 00
do. Christmas off. S. S.....	8 55
St. Peter's.....	2 48
St. Stephen's 2 members.....	3 50
Miscellaneous.....	95 00
<i>Peeckskill</i> —St. Peter's Ch'mas offering S. S.....	5 00
<i>Rensselaerville</i> —Trinity Ch.....	2 00
<b>WESTERN NEW-YORK.</b>	
<i>Auburn</i> .....	10 00
<i>Bath</i> —St. Thomas's.....	8 40
<i>Binghamton</i> —Christ Church.....	13 00
Do. Catechetical Class.....	2 00
<i>Buffalo</i> —Trinity Church.....	20 00
St. Paul's.....	88 00
<i>Camandaigua</i> —St. John's.....	10 38
<i>Centrefield</i> .....	2 00
<i>East Bloomfield</i> .....	3 00
<i>Factoryville</i> .....	2 00
<i>Fulton</i> —Zion Church.....	2 00
<i>Geneva</i> —Trinity Church.....	77 76
Additional.....	10 20
<i>Honeoye Falls</i> .....	2 00
<i>Hunt's Hollow</i> .....	2 00
<i>Ithaca</i> —St. John's.....	14 50
S. School.....	1 21
<i>Lockport</i> —Grace Church.....	5 00
<i>Mayville</i> —St. Paul's.....	2 30
<i>Pierrepont Manor</i> —Zion Church.....	11 00
<i>Richmond</i> .....	3 00
<i>Rochester</i> —St. Luke's.....	120 00
<i>Rome</i> .....	7 20
<i>Stafford</i> —St. Paul's.....	3 00
<i>Syracuse</i> —St. Paul's.....	13 45
<i>Utica</i> —Grace Ch.....	20 70
Trinity Ch.....	14 00
<i>Waterloo</i> .....	3 67
<b>NEW-JERSEY.</b>	
<i>Elizabethtown</i> —St. John's Christmas offering S. S.....	3 50
<i>Jersey City</i> —St. Matthew's S. S.....	4 00
<i>Newark</i> —Grace Ch. Christmas offering, half.....	5 67
Trinity do. S. S.....	5 95
<b>PENNSYLVANIA.</b>	
<i>Leacock</i> —Christ Ch. Christmas offering S. S.....	6 00
<i>Norristown</i> —St. John's.....	10 00
Do. S. S.....	2 50
<i>Piqua</i> —St. John's Christmas offering S. S.....	16 00
<i>Philadelphia</i> —Gloria Dei.....	6 00
Trinity Ch. Christmas off'g.....	40 00
Trinity Fem. Bible Class.....	2 00
<i>Reading</i> —Christ Ch. do.....	5 35
Do. do. S. S.....	1 99
<b>MARYLAND.</b>	
<i>Annapolis</i> —St. Ann's.....	30 00
<i>Baltimore</i> —J. W. Welling.....	5 00
<i>Georgetown, D. C.</i> —Christ Ch., 1/4.....	40 00
Ladies' Sewing Circle.....	15 00
Christmas offering S. S.....	5 00
<i>Washington, D. C.</i> —Trinity Ch. Female Miss. Society.....	200 00
<b>VIRGINIA.</b>	
<i>Abingdon</i> —Found on the desk at Church.....	2 84
<i>Berkeley</i> —Edw. Coleston, Esq.....	2 00
<i>City Point</i> —Several persons.....	7 17
<i>Fredericksburgh</i> —St. George's.....	75 00
<i>Halifax Co.</i> —Mt. Laurel Ch.....	13 00
<i>Kanawha</i> —St. John's and St. Luke's.....	15 00
<i>Lunenburg</i> —A Lady.....	2 50
<i>Martinsburg</i> —Trinity Ch.....	8 00
<i>Williamsburgh</i> —2 Ladies.....	3 00

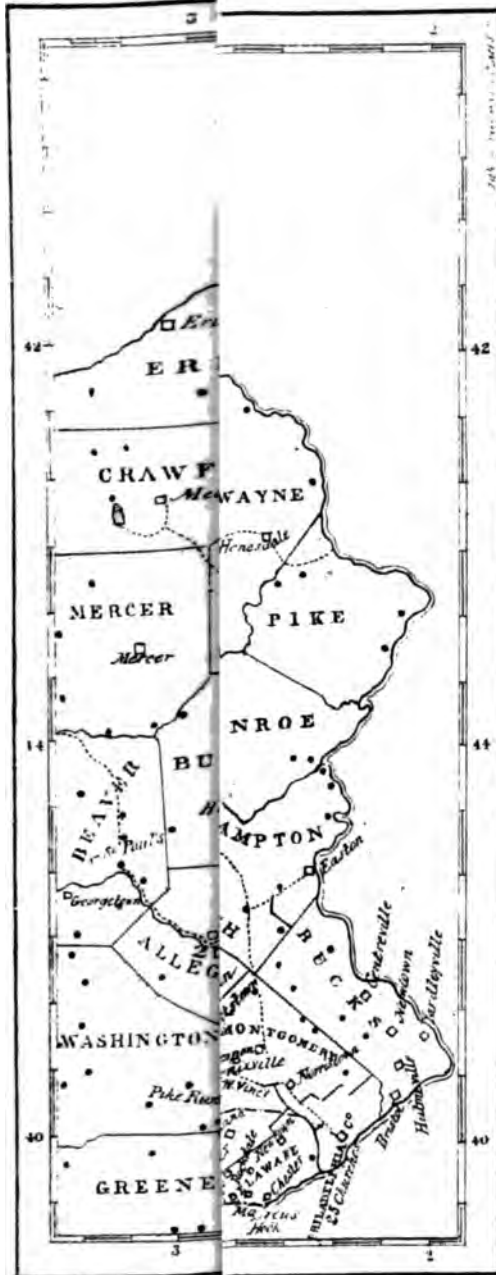
<b>NORTH CAROLINA.</b>	
<i>Hillsborough</i> —St. Matthew's Christmas Offerings, S. S.....	6 00
<i>Raleigh</i> —Christ Ch.....	40 00
Donation of Hon. Duncan Cameron.....	50 00
<b>SOUTH CAROLINA.</b>	
<i>Berkeley</i> —St. John's.....	15 00
<i>Charleston</i> —Missionary Lecture.....	47 69
St. Stephen's.....	8 14
St. Michael's.....	74 37
St. Phillip's.....	105 00
St. Peter's.....	31 22
" S. S.....	4 68
Miscellaneous.....	50 00
<i>Columbia</i> —Trinity.....	66 00
<i>Groeneville</i> —Christ Ch.....	25 00
<i>James' Island</i> —St. James.....	5 00
St. Stephen's & Upper St. John's.....	60 00
<i>Sullivan's Island</i> —Grace Ch. and North Santee Ch. of the Messiah.....	20 00
<b>GEORGIA.</b>	
<i>Macon</i> —Christ Ch.....	40 50
<i>Savannah</i> —Ch. Ch.....	22 75
<b>FLORIDA.</b>	
<i>Tallahassee</i> —St. John's Christmas offerings.....	10 00
<b>ALABAMA.</b>	
<i>Selma</i> —Miss. Station.....	71 62
<b>KENTUCKY.</b>	
<i>Louisville</i> —Christ Ch. hf.....	66 10
<b>OHIO.</b>	
<i>Centerville</i> —Miss. Station.....	1 50
<i>Chillicothe</i> —St. Paul's Christmas offerings.....	13 00
<i>Cincinnati</i> —St. Paul's, hf.....	9 10
<i>Maumee City</i> —Miss. Station.....	6 00
<i>Portsmouth</i> —All Saints' Ladies' Benevolent Circle.....	50 00
<i>Springfield</i> —Miss. Station.....	4 56
<i>Steubenville</i> —St. Paul's Christmas offerings.....	10 50
St. Paul's S. S.....	1 00
<b>MICHIGAN.</b>	
<i>Detroit</i> —St. Paul's, Miss. collection.....	60 00
A Family Mite box.....	10 00
Christmas offerings, S. S.....	20 00
<i>Truog</i> —St. Thomas' Ch.....	15 00
<b>MISSOURI.</b>	
<i>St. Louis</i> —R. P. Williams, hf.....	2 00
<b>MISCELLANEOUS.</b>	
Anon. per Rev. N. S. Harris.....	5 00
"A Lady of the West," per Ed. of the Banner of the Cross.....	10 05
Capt. Spencer, U. S. N.....	50 00
A Lady, for Rock River, Ill.....	5 00
<b>TOTAL,</b>	<b>\$4108 84</b>
Total since 15th June, \$14,976 50	

**FOREIGN MISSIONS.**

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th January, to the 15th February, 1844:

<b>MAINE.</b>	
<i>Brunswick</i> —Prof. D. R. Goodwin.....	9 00
<i>Portland</i> —Trinity Church S. S. for Constantinople.....	2 37
<b>MASSACHUSETTS.</b>	
<i>Andover</i> —Christ Church S. S.....	6 15
<i>Blandford</i> —St. Mark's Ch. S. S.....	50
<i>Boston</i> —Trinity Church M. Asso.....	273 00
G. C. Shattuck, Jr. for Constantinople.....	50 00
St. Paul's Church, \$319 75. for the Jews \$6 00, for Africa \$5 00, for Constantinople \$2 00. Sunday School for support of 10 children in Africa \$200 00.....	533 75
Grace Church Sunday School.....	

for sup. of children in Africa	40 25		
Chelsea—Mt. Zion Ch. S. S.	1 25		
Hanover—St. Andrew's Christmas offering	9 16		
Marshallfield—Miss Little	1 00		
Newburyport—St. Paul's Ch. S. S.	1 57		
Rosbury—St. James' Ch. Miss. Association for China & Africa	57 17		
S. S. of do.	\$9 04		
Royalton—E. Sprague	\$5 00, R.		
Sprague	\$5 00		10 00
Salem—St. Peter's Ch. Evan. Soc.	47 00		
Wilkesonville—St. John's Church meeting of Western Assn., one third, \$3 33; Christmas offering of said Church, half, \$3 25	16 58	1061	42
RHODE ISLAND.			
Panotucket—St. Paul's Miss. Soc.	65 00		
Providence—Grace Ch. S. S. Christmas offering, 1/2	76 91		
St. John's S. S. for Africa, 91 91; Col'd School for Africa, 20 50; Ch. for China, 187 56; A member, for Africa, 6 00; Foreign Missions generally, 127 69	433 85		
Rockville—S. S. 1/2	3 50		
Woonsocket—St. James' mo. off. 1/2	7 50	527	76
CONNECTICUT.			
Branford—Trinity Church, 1/2	10 00		
East Haven—Christ Ch. S. S. Christmas offerings, 1/2	1 13		
Easee—St. John's Ch. 1/2	15 00		
Fairfield—Trinity Ch. mo. offerings, 6 00; Ladies' Sew'g Soc. 5 00; S. S. Christmas offer'g, 1/2, 2 00; S. S. Missionary box for ed. of Walter Bulkley, Africa, 12 00	25 00		
Hartford—St. John's Ch., subc. of Rev. A. C. Cox for Constantinople, 25 00; subc. of a Member for do. 25 00	50 00		
Middle Haddam—Ladies' Sew'g Society, 10 75; J. H. Taylor, 10 00, for press for Africa	20 75		
Waterbury—St. John's Ch. S. S. for ed. of T. C. Brownell, Africa	20 00	141	87
NEW-YORK.			
New Rochelle—Rev. Dr. Coit, for Constantinople	25 00		
New York—St. Peter's Church S. S. Christmas offering, 1/2	2 45		
Ch. of the Ascension, 475 75; for Africa, 51 00; for China, 50 00; Miss A.'s scholars, for Africa, 7 00	583 75		
W. H. Elphinstone	5 00		
St. Bartholomew's Ch. monthly coll. 1/2	63 38		
St. Mark's Ch. monthly offerings, 3 57; for Mesopotamia, 5 00; S. S. Christm. off. 1/2, 8 55; St. Stephen's Ch. W. Little	2 50		
Poughkeepsie—Christ Ch.	30 00		
Rensselaerville—Trinity Ch.	2 00	731	51
WESTERN NEW-YORK.			
Binghamton—Christ Ch. 1/2, 13 00; for Mesopotamia, 2 00; Catechetical Class, 1/2, 2 00; for Constantinople, 1 00	18 00		
Rochester—St. Luke's Ch. 90 00; for Africa, 40 00	130 00	148	00
NEW JERSEY.			
Berkley—St. Peter's Ch. S. S. for Africa	2 64		
Elizabethtown—St. John's S. Sch. Christmas offerings, 1/2	3 50		
Newark—Trinity Ch. S. S. Christmas offering, 1/2	5 95	12	09
PENNSYLVANIA.			
Churchtown—Bangor Ch. mite box of J. E. Jacobs	3 64		
Leacock—Christ Church	5 00		
Norristown—St. John's, 1/2, 10 00; S. S. of do. 1/2, 2 50	12 50		
Philadelphia—Trinity Ch. Young Ladies' Bible Class	2 00		
Christ Ch. Female S. Sch. for support of John W. James and Benjamin Dorr, Africa, 40 00; Male S. S. for support of Chinese boys under Dr. Boose, 20 00; Miss Hutchins, for support of J. W. Hutchins, Africa, 20 00	80 00		
St. Andrew's Ch. Female S. S. for Greece	21 37		
St. James' Ch. Female S. S. for sup. of Henry and Helen Morton, at Cavalla, Africa, 40 00; Colored Class for Africa, 7 20	47 50		
Piqua—St. John's Ch.	5 00		
Reading—Christ Ch. S. S. Christmas offering 1/2	7 35		
Wilkesbarre—St. Stephen's Ch., Rev. Dr. May, S. S. and Teachers for sup. of a Greek girl, at Athens	40 00	224	05
MARYLAND.			
Baltimore—By Rt. Rev. W. R. Whittingham, D. D., for Constantinople	25 00		
Georgetown, D. C.—Christ Ch. monthly collection, 1/2 40 00; S. S. Christmas offering, 1/2 5 00	45 00	70	00
VIRGINIA.			
Fredericksburg—John Gray, Esq., a member, for Hospital in China, 60 00; S. S. for education of Chinese boys, 30 00; S. School Christmas offering for Africa, 4 59; Ch. offering for Africa, 31 31	126 00		
St. Stephen's Chapel, monthly offerings, Dec. and Jan., 15 59; for education of "Daniel Coble," Af., 3 77; S. S. for ed. of "Paul Traper," Af. 14 12	33 78		
St. Michael's Ch. offerings	54 50		
Mrs. E. A. Clarkson, 25 00; Mrs. Wm. Clarkson, 10 00	35 00		
St. Stephen's & Upper St. John's St. Philip's, for Africa, 40 00; for Texas, 45 00	85 00		
Columbia—Trinity Ch. offerings	35 00		
James Island—St. James' Chapel	3 00	412	28
GEORGIA.			
Savannah—Ladies' African Sewing Society, for Africa	80 00		
Christ Ch. 39 25; for China 4 00; for Greece, 4 00; for Africa, 3 25	50 50	130	50
OHIO.			
Chillicothe—St. Paul's Ch. Christmas offering	13 00		
Cincinnati—St. Paul's Ch. 1/2	9 10		
Piqua—St. James' Ch. S. S. Christmas offering	5 00		
Portsmouth—Ladies' Benev. Circle	20 00		
Staubenville—St. Paul's Ch. Christmas offering	7 31		
S. S. do.	1 00	8 31	55 41
KENTUCKY.			
Louisville—Christ Ch. 1/2	66 19		
MISSOURI.			
St. Louis—R. P. Williams, 1/2	2 00		
MISCELLANEOUS.			
J. Mason Campbell, for Constantinople	25 00		
TOTAL,			83,659 46
Total since 15th June, 1843,			\$14,178 37.



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# The Spirit of Missions;

EDITED FOR

## THE BOARD OF MISSIONS

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

PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. IX.

APRIL, 1844.

No. 4.

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☞ The following notice should have appeared in our last number, bearing as it does on the editorial responsibility of the Spirit of Missions for the last and present month, and probably for some months to come:—

*“ Meeting of the Domestic Committee,  
February 5th, 1844.*

“ At the request of the Secretary and General Agent, and with the approval of the Committee, the Rev. Dr. McVICKAR has assumed the charge of his duties during his absence in the South and the exploration of the Indian Territory.”

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### Diocesan Annals.

#### Church in Pennsylvania.

##### I. ORIGIN.

It has been more than two hundred years since the first settlement of Pennsylvania. The first European settlers of the soil, of whom we have any historical account, were the Swedes. A colony of these arrived on the western shore of the Delaware as early as A. D. 1636. Coming from a country where nothing is more observable than the strict attention paid by all classes to the duties of religion, it was an important object with them to be provided with the Ministers of the Gospel. “As a religious people, they are presented to us in a most favorable light, and may well be held up as an example for the imitation of their numerous descendants, still occupying the soil so long ago inhabited by their ancestors. In coming to this new country, they brought with them the ministers of religion, to instruct them and their children in the knowledge of things divine. In the time of Menewe, there was a clergyman here of the name of Rcorus Torkillus, who came,



perhaps, with the first colony, as he died in 1643, aged thirty-five years. The Rev. John Campanius came over in 1642. Lawrence Lock and Israel Holg came while Printz was Governor. A chaplain came with Governor Rising, and went home after the conquest by the Dutch. A clergyman also arrived in 1656, but did not remain long."\* This was the origin of the Church in Pennsylvania, it having been nearly fifty years after the settlement of the State by the Swedes that Penn came over with his English colony. Those who came with Penn were chiefly Quakers; but the Swedes were Churchmen, and their ministers those who had received their authority to preach and to administer the sacraments from Bishops of the Apostolic succession. It is well understood that the Swedes have a valid Episcopacy, and that their designation as a *Lutheran* Church assimilates them, not to the Church *Government* which the great German Reformer adopted, but to the *doctrines* which he embraced. In laying aside *Romish errors* they retained *Apostolic Government*.

The first Governor of the Swedish Colony was Menewe, who, dying soon after his arrival, was succeeded by Hollendare, who returned, after eighteen months, to Sweden, and was followed in 1642 by Governor Printz. With him came as chaplain the Rev. John Campanius. Mr. Printz settled at Tinicum, about twelve miles below Philadelphia. He there built a church in 1646. This appears to have been the first Swedish church built in Pennsylvania. How long it was occupied we are not informed. It is, however, matter of record, that the materials of this church were used in 1700 in building the present Church of Gloria Dei.

As long as the Swedes were in possession of authority here, and lived under their own laws, there appears to have been frequent intercourse between them and the mother country; at least frequent for that time, when a voyage across the Atlantic was considered as formidable an undertaking as one to China is at the present day. But, when their colonial character ceased, and the Dutch, and afterwards the English, became masters of the soil, the intercourse between them and their friends at home was, in a short time, entirely interrupted, and they were left to get along in the best way they could. In matters relating to their temporal concerns, they stood in need of little assistance. But for a supply of clergymen they were entirely dependent on the mother country; and soon felt how much they were likely to suffer, in this respect, from the interruption that had taken place to the intercourse between them and their native land. For many years the Rev. Mr. Lock was the only clergyman they had. He preached in the lower parishes. The upper inhabitants had, by order of Government, erected a block-house at Wicaco, for defence against the Indians. As the distance to Tinicum rendered an attendance at public worship there very inconvenient, this block-house was converted into a church. To get a place of worship was easier than to find a clergyman to occupy it. They applied for this purpose to the Rev. Jacob Fabritius, of New York, who accepted a call to Wicaco, where he preached his first sermon on Trinity Sunday, in the year 1677.†

\* Annals of the Swedes on the Delaware, by Rev. J. C. Clay, D. D. \*

† Mr. F. preached in the Dutch language, which the Swedes, from the intercourse they had had with that people, and the close affinity between the two languages, well understood."

Mr. Fabritius preached for the Swedes for a period of fourteen years, though for nine years of that time he was entirely blind. Being at last disabled from further services, through the infirmities of old age, the people were under serious apprehensions lest they should be left without a minister. To prevent so great an evil, they had, while Mr. F. was yet able to officiate, twice written to Sweden, representing their want of a pastor. These letters, it appears, were never received. Discouraged by this failure, they applied to the Lutheran Consistory at Amsterdam to procure for them a minister, by ordaining\* and sending them some Swedish student of Theology who might happen to be in that city; or if no such person could be obtained, to correspond in their behalf with some Ecclesiastical body in Sweden. This letter was written in 1691.† They thus touchingly described what would be their destitute condition when Mr. Fabritius should no longer be able to officiate as their minister: "You will easily judge, venerable sirs, how forlorn will then be our situation! Like sheep without a shepherd, sick without a physician, we shall be exposed to many dangers. We therefore supplicate you, in consideration of this, and of our happy fellowship in the Lutheran communion, to provide us with a proper Swedish character, as we know that many students of various nations are at Amsterdam. waiting for promotion (ordination)." This application was unsuccessful. No preacher came, and the prospect became very dark and gloomy. The Rev. Mr. Lock had died in 1688. and Mr. Fabritius four or five years afterwards; so that they were now entirely without a clergyman. In this extremity, they resolved still to keep their churches open, and appointed two worthy and pious men to perform for them the office of lay-readers, who, besides the prayers and psalms, read homilies or sermons. The person who officiated in this capacity at Wicaco, was Mr. Andrew Benktsen, or Bankson; and at Christina (now Wilmington) they had Mr. Charles Christopher Springer.‡ \* \* \* In this crisis of their affairs, while all was dark before them, He, "without whom not even a sparrow falleth to the ground," was preparing the way for the supply of their spiritual wants, and in a short time afforded them the deliverance which they had been seeking. About the time of which we are writing, a person of the name of Andrew Printz, a nephew, as he said, of Governor Printz, had come over in an English vessel to the Delaware, and being himself a Swede, had become acquainted with his countrymen here, by whom he had been cordially received. Meeting, on his return to Sweden, with John Thelin, Postmaster at Gottenburg, he mentioned to that gentleman his having met, across the Atlantic, with some of their countrymen, whose condition he represented

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\* So anxious were these people for the services of religion in some public form, that they were willing to dispense with Episcopal ordination rather than have their churches closed, and their children unbaptized.

† *Annals of the Swedes.*

‡ This Mr. Springer wrote the letter to Thalia presently to be noticed. He was a native Swede, and had come to America by a remarkable providence. He was in the family of the Swedish Ambassador at London. Going ~~to~~ one evening in a post-chaise, he was seized and carried on board of a merchant vessel in the Thames, bound to Virginia. He was there sold as a servant for five years. When free, he went to the Swedes, and by his capacity and virtue, acquired such influence as to be appointed justice of the peace, in the district of Christina. He was for many years a useful member of that Church. — *Annals, &c.*

as very comfortable in things temporal, but very forlorn and destitute in a spiritual point of view. This pious man was at once interested in their behalf, and he resolved to lay the case before the King, Charles XI. This led to the following letter, which was addressed by Mr. Thelin to the Swedes on the Delaware :—

“ HON. FRIENDS AND COUNTRYMEN,

“ The occasion that leads me to write to you is, that when last year I was at Stockholm, I met with one Andrew Printz, who, I found, had been in an English vessel to the West Indies. Upon my questioning him whether he had a prosperous voyage, he told me he had found there a good land, and had also met with some old Swedes in good prosperity, who had greatly rejoiced to see one from their native country, and had inquired who was now the reigning king of Sweden: and that you, good friends, had confidence in his Majesty, that if he were made acquainted with your want of ministers and godly books, he would provide for your necessities. When he had related such things to me, I took greatly, as did others, your condition to heart; and having good friends at his Majesty's Court, I related these things to an honorable lord, who again mentioned them to his Majesty. Whereupon his Majesty took therein a special and particular interest, and resolved that he would send unto you not only ministers, but also all sorts of godly books; and would willingly have used for an agent in accomplishing these purposes, the same man who had related these things. But the Lord knoweth what became of that man; for he could not be seen or heard of afterwards. Therefore, I now do take that boldness upon me, being acquainted with an elderly woman here, who says she has a brother living among you, Peter Gunnarson Rambo, through whom this letter may be received, that I may know from you the truth of what has been related, and in what way such ministers may be sent to you; desiring that you would let it be distinctly known of what it is you are in need.

“ The aforesaid person has told me, that you live comfortably, and in a loving manner one with another, and that you use the old Swedish way in every thing, which it has much pleased his Majesty to hear. And, surely, the great and special care which his Majesty taketh for you should rejoice our hearts; who, being in close friendship and alliance with his most excellent Majesty of England, your desires may be the more readily carried into effect. Indeed, this work doth certainly come and spring from the Almighty God, in whose hands are the hearts of kings, so that you may speedily send your answer, that it may be for your soul's health and happiness. And we desire to know the number of ministers and books which you desire to have; and also, how many you are in number, and how many churches you have. About eight or ten years ago, the Governor, William Penn, petitioned the Swedish Ambassador at London, for ministers and books for you; but for some cause or other, the request was not carried into effect. Be not negligent in the things which belong to your everlasting happiness; for you may certainly see that the Great God doth as soon help through friends that are humble, as through those that are great and powerful. I commend you to the holy protection of Almighty God, both in soul and body. I shall expect to hear from you

by the first opportunity that may offer, and remain your most [loving friend and servant,

JEAN THELIN.

“Gottenburg, 16th Nov. 1692.”

It would take too much space to copy the answer to this letter, which was dated May 31, 1693. It was copied by many persons in Sweden, and drew tears from the eyes of many who heard its contents. Upon its receipt in Sweden it was immediately laid before the King, who forthwith addressed a letter to the Archbishop of Upsal, directing him “carefully to select for the Swedish colony on the river Delaware, such good and learned pastors as they may desire to have; and that they be provided with a passage, and the necessary funds to defray their expenses.” He also directed him to send them bibles, prayer-books, catechisms, &c., &c.

It was not long before two worthy clergymen were found willing to undertake this mission. These were, the Rev. Andrew Rudman, and the Rev. Erie Burk. With these missionaries the Archbishop of Upsal sent to the Swedes on the Delaware, a letter, in which, among other things, he tells them, that these clergymen “will do their best to promote their spiritual welfare, by preaching God’s Word, as contained in the Old and New Testaments, teaching the Apostles’, Nicene, and Athanasian Creeds, &c.” After many tedious delays, and a long and stormy passage, the missionaries arrived in Elk river, in the Chesapeake bay, where they found some of their countrymen residing. These immediately sent word of the circumstance to the Swedes in Pennsylvania, who, going thither (a distance of about 70 miles), “received them with tears of joy, and conveyed them and their baggage to the Swedish settlement.” The Rev. Mr. Burk, in a letter to Sweden, thus describes their reception,—“Before we had been a day and a night on shore, the people flocked in great numbers to see us. They welcomed us with great joy, and would hardly believe we had arrived until they saw us. \* \* \* On the 27th of June, we had a small meeting for prayer and thanksgiving at the lower congregation. On the 29th, we went up to Philadelphia, a clever little town, and waited on the Lieutenant-Governor, William Markham, who, when he saw our credentials, received us with great kindness. On the 30th of June, we visited the upper congregation at a place called Wicaco,\* which is the nearest to Philadelphia, and where the Swedes have a church, in which we gave them an account of our voyage and objects. We did the same thing on the 2nd of July, to the lower congregation at Tranhook,† where they also have a church. On the 11th of July, I, their unworthy minister, clad in my surplice, delivered my first discourse to them in Jesus’ name, on the subject of the righteousness of the Pharisees (de justitia Phariseorum.)”

The Rev. Mr. Rudman, who took the upper congregation, wrote about the same time to Sweden.—We give a few extracts from his letter:—“The churches are old and in bad condition—wherefore, with God’s help, we are endeavoring to

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\* Where the log church stood, and the present Swedish church, built in 1700, now stands, which was then out of town.

† Near Christina.

build new ones. The lower one is at Christina; the upper at Wicaco, or Passyunk. The minister's garden and mansion-house are at the distance of four English miles from Philadelphia, a clever town, built by Quakers. The population is very thin and scattered, all along the river shore; so that some have sixteen miles to walk or ride to go to church. Nevertheless, they very regularly attend divine service on Sundays, &c. \* \* In order to build our church, we are about to raise the sum of four hundred pounds sterling; but that will not be difficult, they are so very glad to have us among them; they look upon us as if we were angels from heaven. Of this they have assured me with many tears; and we may truly say, that there is no place in the world where a clergyman may be so happy, and so well-beloved, as in this country. \* \* There are about twelve hundred persons that speak our language. There are also Welshmen, who speak their own mother tongue, besides Englishmen, Dutchmen, and some Frenchmen. Almost every one can read, at which we are much rejoiced. God be praised for his goodness, which has never yet been wanting to us. \* \* \* There is plenty of work for us. Our congregations are scattered—our youth numerous, and but few that do not require instruction. We have schools and churches to build, &c., &c."

When Mr. Rudman came to Wicaco, he found an old church standing there, which had been erected in 1669. It was a log building, and had been used also as a block-house, or for defence against the Indians. This was considered as not worth repairing. It was, therefore, an important object with Mr. Rudman to have a new church. Mr. Burk had just completed a handsome brick church (1698), at Christina, or Wilmington, which is still standing. The one to be erected by Mr. Rudman, would have gone up at the same time, but the work was delayed from a difficulty in fixing the location for it. This was at last determined, and in the year 1700, Mr. R. had the satisfaction of seeing his church (the present venerable Gloria Dei) finished.

"Thus," writes Mr. Burk, in one of his letters to Sweden, "through God's blessing, we have completed the great work, and built two fine churches, superior to any built in this country; so that the English themselves, who now govern this province, and are beyond measure richer than we are, wonder at what we have done. It is but lately that Governor Nicholson, of Maryland, our great patron, and Governor Blackstone, of Virginia, with their suites, have come to this place, and visited our churches. \* \* \* Our congregations more and more require our care and attention. My colleague and I do all in our power to have divine service performed here as in Sweden. We instruct the people in their catechism;—we travel from place to place, and from house to house;—in short, we do all in our power to fulfil the important duties that are imposed upon us."

[To be continued.]

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### Miscellaneous.

The failure of expected "copy," at the very moment of going to press, forces upon the acting editor a hasty preparation of supplementary matter. This explanation is due both to the writer and readers of the following imperfect outline of an argument which yet in its principles he cannot but deem sound and important.

Col. Coll., 1st April, 1844.

#### CHURCH MISSIONS IN NEW SETTLEMENTS.

*How and in what form Church Missions are best advanced in New Settlements*, is a problem now in the course of solution in other lands than our own, and we may doubtless gain some light to guide us from others' experience. Spiritually speaking, the spread of the Gospel is one and the same problem in whatever part of the 'world-field' it is carried on—the problem which the Church Catholic is ever carrying on, *has been*, from the great day of Pentecost—*will be*, till the greater day of judgment. Still, however, is it one ever modified by circumstances, and among these surely not the least are the circumstances of new settlements, a scattered population, deficient means of support, and a people uninstructed in, or hostile to, the great doctrines of the Church. To guide the Church in its solution under these circumstances, America both may and should look to the light of Christian experience in other lands and other Churches, and above all, to that Church and people through whom they are themselves linked on to the 'one Holy Catholic

Apostolic Church'—the Church of England. Her recent Church extension into her new Colonies is the same in principle doubtless, and certainly not unlike in circumstances, to our own Church extension into our newly settled States and Territories. As the parallel, therefore, thus fairly holds, it may be well worth our while to look at her action therein—examine into the principles on which her Missions are organized and carried out, and weigh fairly the results that have followed, or are following, on such action.

To this as being a practically interesting inquiry, more especially at the present time, when so much crude speculation is afloat on the subject of Missions, and as preparatory to the probable action of the Board and General Convention—would the acting editor now (in the accidental dearth of more appropriate matter) respectfully but earnestly turn the attention of all American Churchmen.

The materials for such comparison are easily obtained—among others, the highly interesting letters of the Bishop of New Zealand, recently brought before the Church by Bishop Doane's acceptable republication of them, will be found to bear out all the leading features of this argument. From this case more especially then we speak. But before stating our conclusions, it may be well to anticipate two objections which may be urged against the analogy of the cases, viz.: the superior wealth of the Church of England, as compared with our own scantier means, and the more destitute condition of the New Zealand population. On neither of these ques-

tions, however, will our conclusions turn. They rest on deeper ground. It is sufficient for the present argument that our Church is strong enough to enter on the Missionary field, through the voluntary contributions of its members, while the Church of England, in her operations, is not strong enough to be independent of the same sources. As to the second supposed point of difference, we see none in principle, and less in fact than may by many be supposed. Scattered settlers over a wide region, with little or no provision for religious teaching beyond the missionary supply; court-houses, school-houses, log-cabins, or even tents under the open sky—the only temples—with a young generation growing up in many places—unbaptized, untaught, untrained, this picture, in which all must realize the likeness to our own great Missionary field, is yet one drawn from the other side—it is the picture given of the state of things on which the Church of England is now entering. The parallelism being then adequately established, the question is, How does our Mother Church manage this problem? How does *she* proceed to work out a task which is *ours* as well as *hers*,—the task of bringing home the Gospel to the hearts and lives of these scattered sheep in the wilderness?

Our answer to this question we would again repeat as being a hasty may be found an *imperfect* one. We believe it will not be found an *erroneous* one. The following four principles will, we think, be found to pervade all her missionary operations—principles, therefore, which come recommended even to the merely Utilitarian Reasoner of this world, by their unquestioned, or rather their eminent success.

#### 1. TO PLANT THE CHURCH WHERE-

EVER PLANTED IN ITS SPIRITUAL COMPLETENESS.—In its orders, discipline and worship. Not as a 'lopped branch,' therefore, but as a 'living root,' does it everywhere meet the eye, and not only so, but satisfy the mind and cheer the heart of Christians. It becomes to the settler his spiritual home—what he once had in his father's land, he there finds in his adopted one, a Church fully organized, and he clings to it more earnestly on that score. Such is its influence on the settler. Within itself, too, it possesses unity; this gives it strength—over its members, it everywhere exercises discipline; this secures to it purity both of doctrine and life—while to the regions around, as having within itself an independent principle of growth, it becomes a new centre of missionary effort, and sends forth continually fresh shoots as soon as the soil around admits of them.

But this is a point that needs here less argument, inasmuch as it is a principle already clearly recognized, and, with scattered exceptions, acted upon among us, while of these few excepted cases, Churchmen evidently are daily questioning more and more, both the sound principles and the practical expediency.

2. TO BUILD UP THE CHURCH UPON ITS SACRAMENTS, AND CATECHETICAL TEACHING.—This is not said in derogation of the imperative value of Christian Preaching, but solely in correction of that popular error which mistakes its province. The Preacher, to awaken—the Catechist to teach—the Priest, to consecrate—making the Penitent Believer in Baptism, a child and member of Christ and in the Holy Communion, to break to him the Bread of Life, that he may be nourished thereby, and grow up, as St. Paul speaks, 'unto the measure of the fullness of Christ,'—this is the picture of the Church in its fullness. No

doubt, these are principles common to our Church Missions, as to those of the Church of England; but still, there is something peculiarly solemn and touching in the studied and careful provision she always makes in sending out the Missionary of the means of carrying out these principles—'the font'—'the cup'—'the paten';—these so often recurring terms, all speak a language that cannot be misunderstood; the language of deep reverence for the Christian sacraments, and the estimate of their value in the Missionary work.

3. TO BEGIN AT ONCE TO MAKE PROVISION FOR THE FUTURE GROWTH OF THE CHURCH.—This, the Church of England secures by what in new settlements is comparatively easy, whether by grant, purchase, or donation,—we mean ENDOWMENT OF LAND. Wisely anticipating the time when she must 'lengthen her cords and strengthen her stakes,' she prepares early for such enlargement; calls upon her sons to make provision for it, in order that with the future needs of her people, may come forth from the Church's store-house, as demanded, 'sites for Churches;' 'burial grounds;' 'glebe farms,' or other adequate provision for the maintenance of God's house and service; and further, with a view to the encouragement of such pious offerings on the part of Churchmen, as well as to secure them permanently to the Church, we find everywhere arising in her Colonies, Official Trusts, either in the Bishop for the time being, or in some other Ecclesiastical person or body, as Perpetual Trustee of all such grants.

Now, in this action it may be observed, the Church of England is but applying to her Colonies the same wise foresight heretofore exercised in her own land—she is but repeating in the 19th

century the lessons of the 11th and 12th—when those foundations were laid in her then thinly peopled Island, on which have since been built provision for a densely peopled one—and been the means under God of making her both strong *at home*, in an adequate provision of schools and ministerial support—and *abroad*, a blessing to Christendom, by her wide and liberal support of Missions.

The applicability of this course, as well as its wisdom, to our own Church and country, is evident, and has already more than once been urged in the columns of the Spirit of Missions. So evident indeed is it, that we cannot but wonder the subject has awakened so little interest, the argument been so coldly received, and the policy so rarely acted upon. For the older portions of our country, the day of such provision is comparatively past; for the great West—that which constitutes peculiarly our Missionary field—it is as in the new Colonies of England, but just dawning; and it is surely but part of that Christian prudence, or rather Providence, which the Lord of that future harvest that is to grow up in it, demands from those whom he now places as overseers in his vineyard, ('Be ye wise as serpents and harmless as doves,') not to be blind to these 'signs of the times,' nor, when seen, to let the hour of action slip by unimproved.

In our own day, this prospective endowment might be readily secured, but it is passing. Thousands stand now ready to give—what now is but a small gift—acres and hundreds of acres of land—*now* wild and valueless, but a century, or a half century hence, to be not a wilderness, but a garden—lands teeming with population and wealth. If the legal means be provided, to the Christian



spirit such gifts will be easy—from the very foresight of their future value: to the worldly spirit they will be easy, as involving no present sacrifice—weighed in the scales of worldly selfishness, no gift is so easy as that of wild land, alike unprofitable and burthensome. To such worldly spirit, its prospective value, after the lapse of a century, counts as nothing—while to the Church, ever-during as she is, it is the 'century' that is as nothing, while with impartial heart and hand she looks to all her children, whether born or to be born. Thus is it that our Lord's words are verified, even on earth. It is in their own generation only that 'the children of this world' are the wisest; as touching generations to come—they yield in foresightedness to 'children of the light;' and thus is true wisdom even here 'justified of her children.' All that is now wanted among us, is (as often already said) *an adequate and safe Trustee.*

4. THE ADOPTION OF THE COLLEGIATE IN CONTRADISTINCTION TO THE SOLITARY PLAN OF MISSIONARY LABOR.—That is to say,—Instead of sending forth the Missionary alone to his labor, and therefore uncheered by sympathy—unsupported by counsel,—the Church of England seeks to provide him with all those aids and securities that arise from combined action. In her true Catholic wisdom she values those appliances which not only philosophy and experience alike demonstrate to be needful to man at all times, for efficient action,—but which, as Ecclesiastical history shews, approximate most nearly to primitive usage. For thus did Christ himself send forth His disciples 'by two and two.' Thus did Paul and all the Apostles journey forth and labor—accompanied, aided, and cheered by their fellow laborers. Thus too did the early

Church make *its* advances—plant *its* Missions and Christianize *its* new Colonies—the Bishop surrounded by his Clergy—or the Priest aided by his accompanying deacons—whether migratory or stationary wherever placed; still, as in a well-ordered household, every portion of Christian labor having its appropriated strength—every laborer his own vocation, and in the combined action of all, the Mission receiving its completeness, its unity, and its efficiency. On this wise and scriptural system the Church of England is evidently now seeking to build up her Missionary Churches. Her own in early ages was thus ordered; she now repays the debt by seeking thus to train the Churches that call her MOTHER. By that touching name we once called her, though in our infancy she sadly neglected. But she is now wiser, and as her present course shews, more awake to her Christian maternal duties. Let us too be wise and profit by her Christian experience. Wherever adopted—whether in our own or other lands—the system here recommended of 'combined' Missionary labor (so far as circumstances admit of its application) is found universally to work well—to work out what may be termed its natural and reasonable results—UNITY OF PURPOSE—ENERGY OF ACTION—ENDURING PLANS, AND WIDE SPREAD INFLUENCE. Over mind as well as matter, under the laws of God's Providence, 'Combination' is the master-spring of power—while 'solitary effort' is, humanly speaking, the very symbol of feebleness.

But these views have already run out beyond the appropriate limits of Editorial matter. Their apology lies in the necessity that has called them forth. As deductions from actual Christian experience, as embodying the

manifold wisdom of a Church, to which American Churchmen cannot but look with reverence, and still further, as bearing pointedly on questions much discussed, and likely to be also in the approaching Board of Missions and General Convention, fundamentally reviewed and definitively settled—these hasty but not immature thoughts, not only bear with them, we trust, their own apology, but may serve under God's blessing, to awaken or to guide some more influential than ourselves to direct the Church's action.

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#### Support of the Episcopate.

All Churchmen unite in viewing this question as one of vital importance to Church extension in this country. We trust that this, as well as other topics, of no less interest to our Missionary cause, will be fully discussed before the meeting of the General Convention. For the want of such previous interchange of views as the Church journals might have promoted, more of the time of that body is absorbed than would otherwise be necessary, or matters calling for prompt decision are laid over for three years more.

The support of the Episcopate is attracting increased attention in the West. We present the views of a correspondent of the Primitive Standard. His plan, we think, had previously commended itself in Kentucky, perhaps is acted upon there. Of this, however, we are not certain.

Among other modes of attaining the same object, endowments, and an annual contribution by each parish of a tythe of its Rector's salary, will commend themselves to many. What we earnestly desire is, that the attention of

Churchmen may be directed in some such measure as their importance may challenge, to questions of CHURCH EXTENSION, at home and abroad. topics as profitable quite to the Christian man as strife and contentions touching what individual teachers either think, speak, or do.

We would not be understood to mean that we should not contend earnestly for what we may deem the faith once delivered to the Saints; but that while offering or enduring all other 'provocation,' we forget not the only Apostolic precept touching it, viz: 'to provoke one another to love and good works.'

**SUPPORT OF THE EPISCOPATE.**—In your paper of December 9th, this important subject is brought before your readers by one of the class which it best becomes to take it up—by a Layman. He treats it locally and with reference to one Bishop.

Permit me to embrace the occasion thus afforded for taking a broader view of the subject, in reference to most of the Western Dioceses.

Let it be taken for granted that the importance of an humble, yet independent support for the Episcopate is admitted by all. Let it also be taken for granted (as well it may be) that in the proportion of their enlightenment on this subject, and their ability, no section of the Church on earth is more willing to the Western Dioceses.

Still, and in fact with greater emphasis, returns the question, what *can be wisely done?*

I. It may well be taken for granted, that endowments whose interest may support our Bishops, cannot reasonably be expected at the West, during the present generation. To such a project, stand opposed—1st, the absence of surplus wealth, which, as yet, has not been accumulated: 2d, the insecurity of all investments; and 3d, the unfairness of calling upon the few and the poor to relieve the many and the wealthy, through all time, of the burden (if it be deemed a burden) of th

Bishop's maintenance. Most evidently, the time has not yet come when endowments, either in land or funds, for the support of Bishops or of Clergy, can be safely relied upon. The *times* call us back, thank God, to the primitive model, the living Church, sustaining the living Bishop.

II. It is equally evident that no dependence can be placed on salaries for missionary Bishops. It has always been obnoxious to objections—the amount contributed being so large, and so few of the really necessitous Bishops being included in the plan. May it not now be considered as settled that Missionary Funds are too uncertain?

III. No plan of parochial assessment has as yet worked well, nor is it well possible that such a plan should. Take as an example, \_\_\_\_\_ There is not a parish in that Diocese really able to support its own Rector. How then can they stand a parochial assessment of one, two, or three hundred dollars a year, towards the Bishop's support?

What then, with surprise it may be asked, what then can be done? The reply is ready. Let some plan be proposed, mild and equitable, which will work well, through all time, upon the only correct and primitive principle—the principle that *the living Church should sustain the living Bishop*. Let every communicant contribute annually *One Dollar* towards the Bishop's support. Let the Rector and Wardens assess and collect it, and the Treasurer of the Diocese receive and pay it over. It will bind every pious heart with cords of love and willing co-operation, to the living Bishop. It is a fund always increasing, and that can never be lost.

It may indeed be objected that this may prove as burdensome to feeble parishes, as parochial assessment. Not at all. So greatly sub-divided, and the responsibility resting upon hundreds, it will not be felt at all.

It may further, and with more force, be objected, that, for many years, perhaps during the whole life of the first Bishops, this resource *must* prove inadequate. So it must. And no remedy is known, but that of teaching school;

a blessed remedy, as it secures good schools, under the most responsible management, whilst most needed.

A family school is the true idea. And there is no difficulty in so arranging it, that the Bishop himself need teach only two hours a day, and that for the short period of four winter months.

A beginning might, perhaps, be made in some of the older Dioceses of the West, towards the perfecting of this scheme. Let a small rural residence near the principal City of such Diocese be purchased by subscription for the Bishops; let gradual additions be made to it, rendering it suitable for a boarding-school of 20; when the number of communicants has increased so as amply to support the Bishop, let the school be dismissed, and the beginning made of a school of the Prophets under the Bishop's roof and in his family.

A C——.

#### Missionary Funds.

By a letter from the Secretary and General Agent, we have cheering intelligence from the South. On the 3rd of March, he preached in Christ's Church, Mobile—Rev. S. S. Lewis, Rector,—‘than whom,’ he adds, ‘the Church has not a more devoted friend to Missions.’ The collection then and there taken up amounted to \$663.73, ‘a sum,’ the Secretary further adds, ‘which when we consider the state of the times—that no previous notice, except at the Friday evening lecture, was given, and but the ordinary congregation present—will appear as liberal as it is acceptable.’ The same spirit of renewed earnestness in the cause he found elsewhere,—evinced, as it would seem that the Church is about awakening from its lethargy—and that Churchmen now stand ready to consecrate to God's service, in the cause of Missions, the first fruits of the returning prosperity of our country. We congratulate the Church and country on

these cheering indications,—and return especial thanks to those who shall be the first to wipe off the Church's disgrace — *starvation to the Missionary*. But far beyond the mere amount of such collection is its moral influence in awakening others. Such out-pouring is not only the most stirring, but also the most soundly doctrinal of sermons — teaching as our blessed Master taught, to 'do the will of God first, and then shall a man know of the doctrine.' Seldom, if ever, in the history of the Church, has the application of this Gospel rule been more needed, because more neglected, than now. Through dissension and dispute, the zeal of many has already waxed cold—while the fires of disputation burn bright, those of charity are being extinguished; and thus God is robbed of his rights, because man disputes with his fellow man. God's service forsooth must wait *that* decision. Christ's claims must lie in abeyance (like those of some troublesome suitor in Chancery,) until they who acknowledge themselves God's servants—they who name Jesus 'Master,' and boast themselves disciples of Him who was 'ever going about doing good,' shall first settle among themselves their own petty unchristian janglings. But in all brotherly love we would ask—Is this a Christian course? Is it that taught us in the Gospel of Christ? Is it nothing to such reasoners that their poor Christian brother is dying in his sins,—nay, that their own day of grace is passing while they are disputing about words? Will such logic, we ask, save their own souls in the day of judgment? Will they then venture to battle it in words as they now do, with the Judge of all the Earth, when he lays down the law—'Forasmuch as ye did it not to one of the least

of these my brethren, ye did it not to me.' Shame! we say, on such Christianity — on such Churchmanship!—Christ's rule on this point is as clear as it is peremptory—'Do the will of God first, and then shall ye know of the doctrine.' That alone is Gospel logic—that the Christian syllogism—that the 'philosophy of insight'—without which no Christian doctrine shall ever be clear to the Disputer. Now, against this plain law of Gospel truth every Christian sins, who withholds his hand from an acknowledged Gospel *work*, because he stands in doubt of other men's interpretation of Gospel *doctrine*. Every Churchman so sins, who in withholding his contribution to Missions, or any other work which Christ has appointed His Church to do, puts his defence on the plea of doctrinal disputes within the Church. The force of such plea belongs but to institutions of man's creating—which he can make at will and modify at pleasure—not to the Church or to the cause of Missions. They stand not on human disputings—all that the private Christian can do for the cause, is, to give liberally as God hath prospered him—to pray earnestly 'the Lord of the harvest, that he would send forth laborers into his harvest,'—and to trust confidently that his prayers and his alms *do* 'rise up in memorial before God,' and bring down a blessing on the cause. With such aid Church Missions will prosper—upon such aid alone they have always rested, and to such self-denying assistants in the vineyard, will doubtless be addressed by its Lord the comforting words, 'Well done, good and faithful servant!'

Such are the reflections naturally awakened by this liberal and good deed in the Church's hour of need.

### Intelligence.

Most of our readers will be aware of the absence of the Secretary and General Agent (the Rev. N. SAYRE HARRIS) on a Missionary tour to the Southern States and through the Indian territory. At this time of the year there is so little intelligence of a truly missionary nature, that we think it will be not uninteresting to present to our readers a short account of the journeyings of our Secretary, and the success that has attended his efforts. We will copy from the documents from time to time forwarded to the office, and use the Secretary's own words.

Letter dated February 14th, 1844:—

"The Secretary and General Agent reports, that under the orders of the Committee he sailed from New York on the 2d February, A. M., and reached Charleston the 6th, at 9 P. M., in advance of the mails; finding the Bishop of South Carolina absent, and a letter from the Bishop of Georgia, proposing to see him before the South Carolina Convention; repaired to Savannah on the 8th A. M.; had an interview with the Bishop, and left on the 10th P. M. for Charleston; preached on the 11th A. M. at St. Paul's, and P. M. at St. Philip's, and in the evening had an interview with the Bishop in reference to the state of our treasury, and with a distinguished layman in reference to Indian affairs; left on the 12th A. M. for Columbia; had an interview with the Rev. Mr. Shand; left 13th A. M. for Camden, and had an interview with the Rev. Mr. Lee."

Letter dated March 4th:—

"The Secretary and General Agent reports in continuation, that on the 18th February he preached A. M. and P.

M. at Camden, and made a collection. On the 20th P. M. in connection with his Rev. Brother the Foreign Secretary, addressed a meeting at Charleston, S. C., during the session of its Convention, at which a collection was made; on the 21st left Charleston for Mobile; reached there the 27th; made arrangements to preach and take a collection on the 3d March; proceeded on the 28th to New Orleans; had an interview with the clergy of that place; met Bishop Otey, and arranged a route for a month with him; received a letter from Bishop Kemper, consenting to meet the Secretary in the Indian Territory N. of 36½ N. latitude. Bishop Polk being expected in a few days (and the Rev. Dr. Wheaton having recently sent on a contribution) did not arrange for a collection; returned to Mobile on the 2d March; preached on the 3d in Christ Church, Rev. S. S. Lewis, Rector, the collection amounting to \$663 73."

#### The Indian Bishopric.

(EXTRACT.)

*Resolutions passed by the S. Carolina Convention.* — We deem no apology necessary for laying before our readers the following resolutions of the Convention of South Carolina relative to the Indian Mission. Every Churchman will view with satisfaction this step—the attempt of the Church Catholic to gather into her fold this long neglected and deeply injured race.

"The Committee to whom were referred the resolutions relative to Indian Missions, respectfully report that they have considered the same, and also a communication from the Secretary of

the Domestic Board, inviting the Convention of this Diocese to express its opinions and to take some action on the proposed measures to supply the Indian Tribes within our Territories, with the glad tidings of salvation. Duly impressed with the claim of this ill-fated people to our sympathies, appreciating the extraordinary facilities which their present condition affords for the diffusion of the gentle and enlightening influences of the Gospel among them; they cannot but feel the obligations of the Church to exert her utmost efforts in their behalf. They, therefore, recommend the adoption of the following resolutions:—

“ *Resolved*, That the Indian Tribes of the U. S., having been removed by the policy of our government from the immediate neighbourhood of Christian Communities, to the remote regions of the West, the duty devolves upon the Christian Church to adopt the most efficient measures for supplying them with the Gospel of Salvation.

“ *Resolved*, That to this end it is expedient to send out a Missionary Bishop for the especial purpose of organizing

and extending the Church among the Indians; and deeply impressed with the importance of this object, this Convention doth request her delegates to the General Convention to bring the subject before that body whenever in their opinion it is deemed most expedient to act upon the subject.”

—  
*Florida*.—The Rev. Mr. PERRY has been appointed to the Station at Quincy, from 1st January.—Salary \$250 per annum.

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At a meeting of the Domestic Committee, held at their rooms on the 4th March, 1844, it was, upon motion,

*Resolved*, That the thanks of this Committee be and are hereby tendered to Mr. Wright, printer of the Spirit of Missions, for a “History of the Christian Church,” and other works, for the Domestic Committee’s Library: to Mr. Hewitt, for his liberality in furnishing this Committee with three copies of the Illustrated Prayer Book, at a greatly reduced price; and to the Rev. J. J. Robertson, D. D., of Binghamton, Western New York, for a rare and very valuable work on the Indians.

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## F O R E I G N .

### Africa.

By the arrival of Mr. Appleby, who has for many years been employed in the Mission Schools in Africa, we are put in possession of several letters from the Missionaries. Mr. A. has been obliged by continued illness to return to the United States. He arrived in New York on the 12th inst., having visited Sierra Leone, British Guiana, and the Danish

Island of St. Thomas. He was three months at sea, constantly improving, and has returned perfectly restored, and now desires to resume his labors in Africa at an early date.

The Rev. Mr. Payne, under date 6th October, at Cavalla, writes as follows:

“The return of Mr. Appleby, who has been a faithful lay-assistant in the

Mission for five years, in the vessel which takes this, will bring before the Committee new and melancholy proof that God is still laying his afflicting hand upon the Mission. Mr. A. has enjoyed little health for some months past, but has lately had so severe an attack of illness that he was brought on the brink of the grave. Dr. McGill thinks that nothing but a removal from this climate can restore him. He, therefore, leaves with the approbation of the Mission.

"In consequence of the connexion of Rockbookah with the town where the Mary Carver was taken and her crew murdered, the commander of our squadron now on this coast, has ordered us to cease visiting that place until some redress is obtained for the above named brutal outrage; and since Rockbookah is intermediate between the other Mission Stations and Taboo, all communication with that place, except through natives, must cease likewise. How long it will be before matters are settled cannot possibly be foreseen. We can only pray that He who 'orders all things after the counsel of his own will' may, as we believe he surely will, direct all things to the advancement of His cause in this land.

"While it has pleased God to try the faith of the Mission, by afflicting its members and hedging up its way in some degree, he has not left it without the evidence of his continued presence and blessing. The boarding-school at this place now numbers 30 boys and 20 girls. Of these it was my privilege to admit on last Sabbath a boy and girl, aged each about sixteen years, to the Church by baptism, making in all thirteen native members at this Station. There are three other candidates for admission to the Church. Our Sabbath congregations are generally good, though they vary much. The average attendance is, however, at least 100. Our night-schools continue, and number near 100 pupils.

"At Mount Vaughan too, brother Hazlehurst informs me there has been much seriousness in the female school, under Mrs. Thompson. Two or three of the girls, he thinks, are deeply interested in eternal things. But I will leave him to speak for himself.

"As I hope ere long to send you my semi-annual report, and I am now much pressed for time, I must close by subscribing myself yours, in the bonds of the gospel."

The Rev. Mr. Hazlehurst, under date of 7th October, at Cape Palmas, says:—

"The affairs of the Mission continue to prosper both in a temporal, as well as spiritual point of view, although lamentably deficient in laborers. We feel much encouraged at the spiritual condition of some of the Stations, and believe that God is owning and blessing our labors for the advancement of his glory and the salvation of this perishing people."

The following particulars are communicated in a private letter from Mrs. Payne:—

"We and our scholars spent a day at 'Lime Grove Station'\* week before last, to be present at the examination. It was very satisfactory—both John Forbes and his scholars did very well. Mr. Payne had Manton Eastburn's school (another native teacher's) examined at the same time. It did not appear as well as John's, however. The examination of our school took place the day before, and to us it was very encouraging. The school now is very full—30 boys, including the three Americans, and 18 native girls. I am kept constantly occupied, as you may well imagine; but it is delightful to be so engaged, and so far from injuring my health, it seems to improve it, for I never was so well in Africa as now. I have been obliged, however, to petition the Mission for another assistant.

"This season has been, as usual, a sickly one among the colonists and natives—a number of the former have died.

"To-day there is the greatest funeral in our large town which has ever taken place at Cavalla—Liverpool, from Sierra Leone, one of the chief

\* Mr. Smith's station, situated about two miles up the Cavalla river, in the midst of a grove of lime trees.

Kroomen, died last night, and there has never been such a display of wealth at any burial. It will cause much trouble we fear, and increase materially the standing feud between the King's and Weah's families. A great deal of gidu ('sassy wood,' a poisonous decoction) will no doubt be given.

"Our congregations continue good,—improving, now the harvest is over. Last Wednesday night we had a very large one. How much effect the Word has had we cannot tell. Perhaps in the day when God gathers out his people from among the heathen, we shall find the 'precious seed' had taken root in many hearts where now we little expect.

"The Christians in our schools continue to afford us much comfort. We have now 13 native communicants [i. e. at that station.] John A. Clark and Emily Spear were admitted last Sunday. We have great confidence in both. Emily's conduct has for many months exhibited 'the fruits of righteousness;' and Clark, you know, has long been thought well of.

"We are daily expecting to hear of the destruction of Bereby by the squadron, and as the people of Rockbookah and the Taboo town this side of the river were concerned in the murder of Capt. Farwell, we have reason to fear that the Mission stations at those points will be endangered.

"Musu (the late Mr. Minor's native teacher) still keeps up his school at Taboo. I accompanied Mr. Payne on one of his visits there since you left. The journey was very pleasant, and the place looked more beautiful than ever. Mr. Hazlehurst has been down once and was much pleased."

Since the date of the above, accounts have been received from the squadron, stating that the towns of the district called Bereby had been destroyed, and fifty natives, including the chief, killed. Bereby is about 40 miles east of Taboo, the station of the late lamented Minor. Boats from the vessels of war landed at Rockbookah, and the officers were well received by the chief

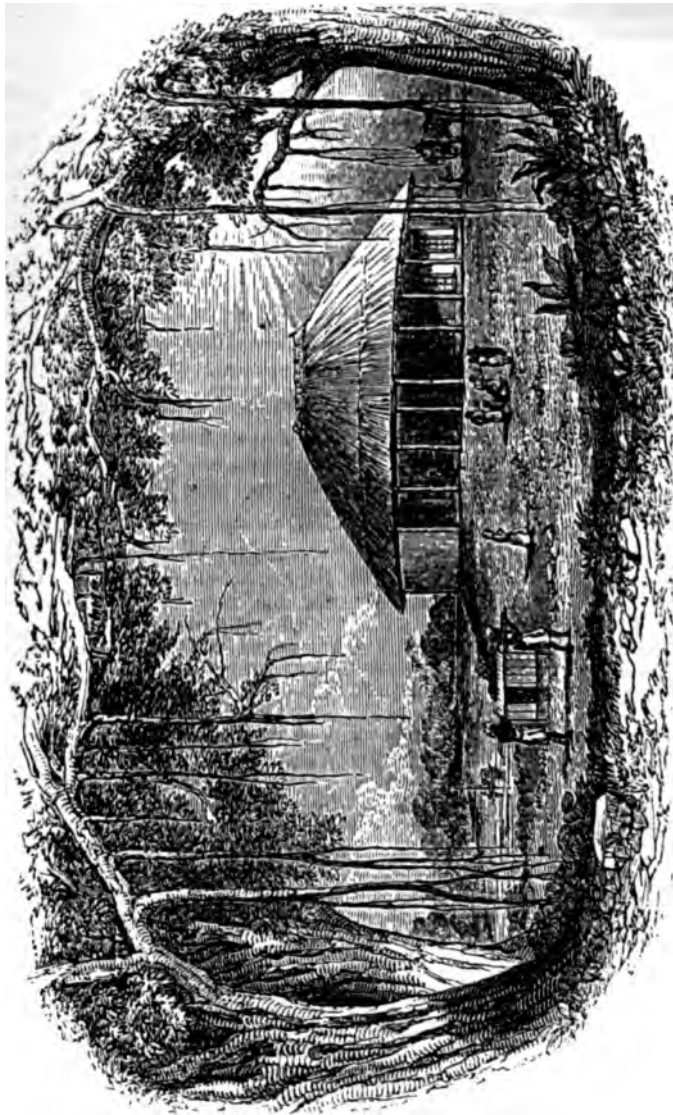
and his people. This is the capital of the Barbo tribe, the chief of which is the father of the native boy, A. V. Griswold, now in a printing office in Boston, receiving instruction preparatory to his return to Africa, to conduct the press of the Mission. The hand of God seems to have been extended over our two stations, in a very remarkable manner. May that Hand continue its protective influence till the divine purposes of mercy shall have been accomplished in the salvation of the surrounding heathen.

We are permitted to copy the following extract from a letter of the Rev. Edward Jones, dated at Sierra Leone, Dec. 22, 1843, addressed to the Rev. Dr. Savage:—

"We all bear witness that we have been refreshed by your late visit among us, and that your short sojourn, dear brother, has excited a lively interest for the cause, and the very trying field you have chosen for your labors. The Lord give you strength in body and mind, and fill your soul with His grace, that you may be enabled to carry on his work with increasing success. Mr. Crowther, the native African, has arrived here from England, in full orders. He has preached twice in my Church, under the most favorable auspices. After remaining here a year, he is to proceed to the new Mission we are about forming at Badagry. You cannot think what an encouragement it has been to us all to see him carry himself so meekly in his high office. May the Lord raise up many such!"

Mr. Crowther was the associate of the Rev. Mr. Schön, who was appointed to accompany the late Niger Expedition, with a view to selecting Mission Stations in the interior. His journal has been published by the Church Missionary Society in England, and does great credit to himself and the cause in which he was engaged.





CHURCH MISSION HOUSE, SOLO, KRISHNAGHUR.

## India.

This Engraving represents the Church Missionary Society's Mission House at Solo, a branch of the Krishnaghur Mission, about eighty-four miles from Calcutta. The tree in the fore-ground is a Banian Tree; one

of the properties of which is, that its pendent boughs, on touching the ground, strike root in the earth, and become themselves trees. One Banian Tree thus sometimes extends over a large space, and forms a grateful shade from the scorching rays of a tropical sun.

MEMOIR OF PETER CHUNDY, NATIVE CATECHIST AT KRISHNAGHUR.

CHUNDY was the son of a blacksmith, and had followed the trade of his father; as, according to Hindoo notions, trade, or profession is inseparable from birth; what the father was not, the son cannot be—a prejudice much opposed to the introduction of Christianity. Very few of the labouring classes, or common tradesmen, learn to read and write: it does not belong to their caste: they have not, as they say, the talent for acquiring learning. But Chundy had learned to read and write well. A Brahmin in his village had taken a liking to him, and, when a child, had made him come to his school, and instructed him in the Hindoo Shasters, (The Sacred Books of the Hindoos.) He was an idolater, like his countrymen; and very likely thought, with them, that a steady adherence to the maxims and forms of his forefathers was of all excellencies the most exalted, and the abandonment of them of all degradations the lowest. To make a stride from this state into the Christian Church could be only accomplished by the work of the Holy Spirit. It is interesting to mark the steps by which this change was brought about.

Chundy became acquainted with the writings of Prem Phocta and others, which point to the only True God, and Krishna, his Incarnation. Krishna is also presented under the name of Rihus Kesh.

To have subdued every passion and desire, is, in this system, considered the highest pitch of perfection. Many Hindoos have adopted these principles; and Chundy was one of them. In 1830, he, and some others in his village, discontinued worshipping idols: they advocated burying the dead, as do Christians; and in other ways manifested their opposition to the prevailing system of wor-

ship. They soon had to suffer persecution; but Chundy and his companions did not fear. They would rather have given up houses and property, and have lived under trees, than do what they believed to be wrong, to please the Zemindar. They had a notion of a "Shoother"—the Righteous One, Redeemer of Mankind—whom they expected soon. When, therefore, a certain Fakeer from Krishnaghur gave himself out, not long ago, to be at the same time the rightful heir to the Rajah of Burdwan, and the expected Deliverer, Chundy and his party, with all the Kurta Bhojahs, entered into league with the rising Ruler. No sooner, however, did Chundy perceive that the man was opposed to *the powers that be*, than he said "This is not the man," and left him.

At the end of 1836, while he was sitting with some of his people in a verandah, two Catechists from Krishnaghur made their appearance; and on being asked for what they were come, replied, "We bring you mongol," i. e. good news. On hearing this, the word "mongol" struck Chundy as something extraordinary. The Rev. W. J. Deerr afterward visited the place, and Chundy opposed him much, chiefly—as he declared after his conversion—to elicit information. Chundy searched the Old and New Testament of the Bible that had been given him; and as he found replies to many anxious questions that arose in his mind, he exclaimed, "This is indeed God's Word!"

On his visit to the town of Krishnaghur, Chundy and his friends came to Mr. Kruckeberg, and asked him to show them God. "Do you want to see Him with your outward eyes?" asked Mr. Kruckeberg. It had been one of their rules, before learning any thing of Christianity, that an inward eye was necessary for seeing God. Mr. Kruckeberg's reply confirmed their notion, and high-

ly gratified them. It is a remarkable fact, that the Muntra which Chundy's Gooroo (spiritual Teacher), had spoken in his ear, was, "Shother Shongo Koro," i. e. "Join yourself to the Righteous One." He felt confident, therefore, that by embracing Christianity he had obeyed his Priest. Hence the Gospel from the beginning engaged all his affections and his understanding: to be a thorough Christian was his aim and prayer.

In 1841, Mr. Kruckeberg went to reside at Dipchunderpore, Chundy's village, and had therefore a most favorable opportunity of forming a true estimate of his character. Mr. Kruckeberg writes to the following effect:—

As a Native Christian, Chundy was remarkable for his affection to all who loved the Lord Jesus. This he proved, by his disinterestedness and kindness to his Brethren, who were always welcome. The first attention paid to them was the washing of their feet: a meal was then prepared, or the hookah (pipe) was placed in readiness for them. He showed his Christian character by his forbearance, which, in numerous instances, shone out brightly. He was, moreover, remarkable for his wisdom; and the first Pundits would give in to his reasoning. He knew much of the Shasters. He had much contrivance, much foresight, which Natives rarely possess. The application of his wisdom was most shown, in his finding in the Gospel, information and advice under every case of trial and difficulty. His faith was strong, and manifested itself with increasing evidence shortly before his departure. In any danger or difficulty he would say, *The Lord is at hand*. This was one of his favourite aphorisms. Often would he comfort those in trouble with these words.

He had a firm hold of the vital truths of Christianity. He was simple in his manners: and would not adopt any new European habit, if not prompted by a sense of duty. He preferred the habits of his country, in as far as they were not connected with error. As to eating and drinking, he had overcome every scruple; but would, for conscience sake, carefully abstain from such things as would make his Religion hateful in the eyes of those *without*, and make

their conversion, humanly speaking, more difficult. He used to observe to those who laid much stress on the exterior, "It is the heart, my friends, not the dress, that is to be changed." The New Testament was his constant companion.

Chundy had been ailing nearly a year before his death; and when the time of his departure drew nigh, he was so fully aware of his state, that he ordered his coffin to be prepared, and selected the place of his burial. In the presence of nearly the whole village, he called upon the Lord to take him to Himself; he reproved their weeping; and died full of hope of eternal life through his Blessed Saviour.—*Ch. Miss. Rec.*

We continue from page 62 our extracts from the journal of the Rev. Mr. PRATT, Chaplain and Companion of the Bishop of Calcutta:

Mr. Thomas has his Mission in very good order. He has been explaining to me the manner in which he superintends his 30 Catechists. Every Friday evening they assemble in a room built in the Mission Compound, and are instructed regarding their duties. On Saturday, those who have far to go travel to their respective scenes of labour; and those whose villages are near, re-assemble, and give in their reports for the past week, which are examined by Mr. Thomas, and commented upon. A General Meeting is held once a month, when the remaining reports are read. You would be amused to see one of these reports: they are written, or rather cut, upon palmyra-leaves, with a stiletto, which the men carry stuck in their kumberbund (sash): the leaves are made about an inch and a half wide, and eight or ten inches long: they are laid one above another, and a string is run through a hole, which is bored through one extremity of the pile. A little charcoal-dust is rubbed over the leaves or pages, to bring out the engraved writing. It is very interesting to see natural productions so readily turned to use. Here is a book, convenient in size and elegant in form, constructed in a few moments from the trees around, without any aid

from the paper-maker or the book-binder.

*Visits to Kadatchapooram, Suviseshapooram, and Satankoolam.*

Feb. 4, 1843—Last night we stopped at a large village named Kadatchapooram, where a congregation of Native Christians was assembled to welcome the Bishop on the road. We heard the sound of the "church-going bell," growing louder and louder as our bearers carried us nearer; and speedily found ourselves at the door of a large Native Church crowded with eager listeners. The Missionary, the Rev. John Devasagayam, met the Bishop. His Lordship quitted his palanquin; and after hearing the children sing the Evening Hymn, gave them an Address from the communion rails, which John—for so he is called—interpreted with great energy, evidently having the good of his people near his heart. This village is in the district of Satankoolam; which belongs to the Rev. C. Blackman, now in Europe for his health, and John is in charge. He showed great activity in bringing together from the neighbourhood 60 of Mrs. Blackman's girls, 30 boys, and also many villagers, to enjoy this passing interview. This evening we are to drink tea with John, at his head station, on our way to the last Mission we visit.

*Saturday Night.*—Suviseshapooram (*i. e.* The Gospel Town).—We have just reached this Station, which belongs to the Church Missionary Society, and is in charge of the Rev. E. Sargent. Satankoolam (The Devil's Tank), where we stopped on our way, is four miles west of Moodalloor; and this place is eight miles further S. S. W. We are now twenty-five miles from Dohnavoor, which bears W. N. W., and about thirty miles from Nagercoil, which bears S. W. You may, from these data, make out our geography. This is the last Station we visit; and all the Missionaries but two are here, to spend to-morrow with the Bishop, and to bid his Lordship farewell.

We have had a very pleasant two hours' visit to Satankoolam this evening. John had assembled all his Cate-

chists, his Schools, and Christians, from the neighbouring villages; and had made such admirable arrangements, that, in the short time we stopped, a great deal of work was got through, in the way of receiving an Address from the Catechists, examining Schools, hearing them sing, and in the Bishop's speaking to the people through John's interpretation. While we were at tea, several of the Missionaries came in from their districts, and proceeded with us to Suviseshapooram: they all have a great affection for their Native Brother in the Ministry. John introduced the Bishop to his family, who helped him in his Missionary labours. This simple-minded Christian was baptized by the late Dr. John, Missionary at Tranquebar, and was named after him. His father and his grandfather were both Christians: I think he told me, that his grandfather was converted under the Ministry of the father of the present venerable Mr. Kohlhoff, who was Missionary in Tranquebar. John travelled with Bishop Middleton, and acted as Interpreter, when his Lordship visited the Mission of Tanjore. May it please the Great Head of the Church speedily to raise up many more such devoted, humble, and disinterested Labourers in the midst of the Native Churches!

Feb. 6, 1843—Nagercoil.—We have left the very interesting district of Tinnevely, and are now out of the British territory, and in the kingdom of Travancore. The Bishop preached yesterday morning, through the interpretation of Mr. Sargent, to an immense congregation of Native Christians, gathered from the surrounding villages to hear his last advice. The text was John xv. 1, 2: *I am the true Vine, &c.* There were about 1500 present. A large space of ground was covered in for the occasion with canvas and large palmyra-leaves, the ordinary Church not being any thing like large enough to accommodate so large a number. In the evening, the Bishop and Clergy had English Service together in the Church; and after the Sermon, the Missionaries read and presented to his Lordship an Address, glowing with affection and gratitude to him for his advice, and the

pleasure and profit which they had derived, and hoped still to derive, from his Visitation.

*Review of the Tinnevelly Missions.*

I must not occupy more space by describing the scenery through which we have passed, and our adventures in travelling. But I cannot close this hasty account of a visit to Tinnevelly without exclaiming, *What hath God wrought!* In so rapid and exciting a visit, it is, of course, impossible to look closely into the working of the system. But without pretending to enter into details, I have seen enough to convince me that here is a mighty apparatus at work for good. Whether improvements can be made, and where and how they can be introduced, are questions which those more intimately acquainted with the Missions must solve. This field of labour calls loudly for the earnest prayers of all Christians that the Holy Spirit may work effectually through the instrumentality of our dear Brethren, and reward their labours by a rich harvest of believers, who shall be their crown of rejoicing, when the Lord cometh with ten thousand of His saints.

*Arrival at Mavelicare—Account of the Mission.*

Feb. 10—Mavelicare, in Travancore. —At Quilon we met the Rev. J. Peet, of the Church Missionary Society, who brought us last night on our way, by back-waters, to his Mission House at this Station.

It has not long been occupied. Mr. Peet first visited it early in 1837; and built a native hut, which was made the head-quarters of his Missionary operations whenever he had an opportunity of taking this new Station in his tour. The Church Missionary Society had for several years been desirous of opening a Mission here; for both in situation and in population it long recommended itself to their notice. Mavelicare was once the seat of Government, and a place of great note: it is even now called by the Natives "The Eye of

Travancore." It contains a very large population, of all the principal classes and castes in the country: there are twenty-one Syrian Churches within a moderate distance; and, according to the census of 1837, the population in the town alone exceeded 60,000. The immediate relatives of the reigning Rajah of Travancore, who, according to the singular law of succession in these parts, do not come to the guddee (throne), reside here: and since it was once the seat of Royalty itself, the temples are in a flourishing state, and a vast number of Brahmins are fed and lodged at the public expense. The eligibility of the spot, combined with the determination of the Society to direct their efforts to the Heathen when their labours were rejected by the Syrian Metran, finally induced them to open this Mission; and in the summer of 1838, Mr. and Mrs. Peet began permanently to reside. They have met with unusual persecution from the petty heathen princes and influential men. This was endured with becoming meekness, till the very existence of the infant Mission was threatened, when Mr. Peet deemed it his duty to take the most effectual measures to put a stop to the opposition and vexatious treatment which he had long encountered. This he managed to do by appealing to the Rajah himself, through the British Resident; and although the offending party brought to bear all their cunning and artifice to defeat the righteous cause, the result was, that the Tahsildar was displaced, and the Brahmins were obliged to yield, in obedience to the orders of their own heathen Ruler; although it involved no less a sacrifice than the felling of a sacred banian, upon the undisturbed existence of which the credit of one of their deities had been staked. This alternative, so fatal to the interests of the Brahmins, had not been demanded by the Missionary, but was brought upon them solely by their own vexatious conduct. Thus is Satan sometimes divided against himself, and his kingdom shall not stand.—*Ch. Miss. Record.*

## China.

NOTICES OF INFANTICIDE COLLECTED FROM  
THE PEOPLE OF FUKIEN. BY THE REV.  
DAVID ABEEL.

October 17th, 1843.

*To the Editor of the Chinese Repository.*

MR. EDITOR,—I now fulfil my promise, and give you what I have been able to gather on the practice of infanticide in the region around us. I hope to obtain something more definite and satisfactory in the future. Be so kind as to send your paper, or the sheets containing this article (as I have no time to transcribe it) to the friends whose names I give you, and whom I beg to accept this sad, but perhaps salutary, tribute of remembrance.

D. A.

To ascertain the extent of female infanticide in this part of the country, a course of inquiry was commenced near the close of the last year, which has been kept up at intervals to the present. It may be useful to some readers to mention that the province of Fukien includes ten large and two smaller counties or departments; that each of these again are subdivided into districts, varying in number from two to ten, and that in each district there are numerous towns and villages.

The island of Kúláng sú, the present residence of foreigners, lies in the department of Tsiuenchau, and near the boundary of Chángchau, two departments, of the larger class, and thickly peopled.

There are five districts in the first of these, and seven in the other, containing cities and villages of almost all sizes, and teeming with population. The names of the five districts in Tsiuenchau sú are Tun-án, Ngánki, Tsinkiang, Hwuingán, Nan-ngán. Being a resident of the district of Tungán, I have had opportunities of making more minute inquiries respecting the custom here than elsewhere. From a comparison with many other parts of the country, there is reason to believe that a greater number of children are destroyed

at birth in this district than in any other of this department, probably more than in any other part of the province of equal extent and populousness. In this district, I have inquired of persons from forty different towns and villages. The names of these places have been obtained, also the distances of many of them from Amoy; but as no one is able from his knowledge of them to verify or correct the statements here made, there can be no use in transcribing a long list of sounds, which but few persons can pronounce, and none can render pleasant to the ear. The results are all that it is important to give. The number destroyed varies exceedingly in different places, the extremes extending from seven to eight tenths, according to Chinese mode of computing, (i. e. 70 or 80 per cent.) to one tenth, or 10 per cent.; and the mean of the whole number, the average proportion destroyed in all these places, amounting to nearly four tenths, or exactly 39 per cent.

In seventeen of these forty towns and villages, my informants declare that one half or more, are deprived of existence at birth. In the district of Nan-ngán, I have the testimony, or perhaps I had better say, the opinions of the inhabitants of seven places. According to them, the average number destroyed is more than one third, or just 36 per cent. In the Ngánki district, the proportion is again somewhat reduced. Taking eight places of which I have inquired, as a standard, it lies between one fourth and three tenths, or not far from 30 per cent.

In the other two districts, it is a relief to find that the practice is less prevalent. From the inhabitants of six places in Tsinkiang, and of four places in Hwuingán, if I am correctly informed, the victims of infanticide do not exceed 16 per cent. From the above estimates or opinions, varying as they do in regard to different districts, it is difficult to say with any confidence what proportion of the female infants in the whole country are the subjects of a cruel death. From these and other evidences which

shall be mentioned, a conjecture would probably fall short of the reality, if it were placed below one quarter of the whole number.

The seven districts in the department of Chāngchau, are Lungki, Chāngqu, Nāntsing, Haiching, Chāngfui, Pinghó, and Chāu-ngān. In Lungki, I have the names of eighteen towns and villages. According to the opinions of those of their inhabitants, whom I have questioned, the number is rather more than one fourth, and less than three tenths. Six places in the district of Chāngqú give a proportion of one fourth. In Nantsing, I have had the opportunity of inquiring only of four places. The estimate given me places the number at rather more than one third.

From the testimony of persons belonging to several towns and villages in Haiching, between one fifth and one fourth are not allowed to live. The other three districts, judging from rather limited inquiries, vary but little from the proportion last given. Taking these inquiries as a fair specimen of the department, there is reason to fear that scarcely less than a quarter of those born, about 35 per cent., are suffocated almost at the first breath. In the course of these investigations I have frequently questioned visitors from some of the other departments of the province. Men from Fuchau fú, Tingchau fú, and Yingchau fú, have all testified to the existence of the evil in their respective departments; but they give us grounds to hope that it prevails to a less extent than in the two in this vicinity.

It has probably occurred to many readers, that the data from which these results are obtained, are by no means of such a nature as to secure entire accuracy. They are opinions rather than facts. I have asked many hundreds of persons of all classes respecting their own places of residence. All they could do was to give their individual impressions of the proportionate number saved or destroyed, according to the shape of my question. Their replies have in many instances been precisely alike. In others, they have differed widely, respecting the same place. This is sometimes the result of varying opinions, and frequently it arises from a reluc-

tance to acknowledge what many of them know to be a barbarous custom. A little conversation has generally dismissed their reserve, and brought them to a candid expression of their belief. Where the proportions given by different individuals or companies have varied respecting the same place, the mean has been taken. The same plan has been employed with the villages and towns of a district, to obtain the average number destroyed in that district. I knew of no better way in the absence of all statistics, to arrive at any approximation to the reality.

There are several facts which shed light on the subject of the present inquiry, and go to prove that these conclusions, though they may be erroneous in many instances, are probably not very wide of the truth regarding the whole subject. On one occasion, there was a literary examination before the highest civil magistrate at Amoy, which brought together from this district, hundreds of graduates, and aspirants for degrees. Many of these visited Kuláng sú. They expressed themselves freely on this subject, some of them affirming that in their own villages, the majority were cruelly murdered. It has struck me that this class of men have almost uniformly given a less favorable aspect to this subject, than their uneducated neighbors. The reason probably is that many of them have not only been guiltless in this respect; but have exerted themselves to arrest the evil, while their neighbors in too many instances have practised it.

When the newly appointed commandant of Amoy visited the English authorities at Kuláng sú, himself and officers were much impressed with the equal fondness of the English ladies for children of both sexes. On our way to the ships, they introduced the subject, and drew a contrast between their own women and those they had seen and heard of, greatly to the disadvantage of the former. The one next in command to the highest officer, and who appeared the most intelligent of the party, said that instead of loving their female children, Chinese mothers destroyed a large number of them. As the confession was unsolicited and apparently very candid,

I took occasion to ask him what proportion in the surrounding country he thought were thus treated. He replied three or four tenths. Had the other officer thought this estimate too large, they would probably have mentioned it during the conversation.

This general question has been frequently put to our most enlightened visitors, and time after time, with a very few exceptions in all, the proportion expressed above has been given. This, whether correct or not, is a very common opinion among the most intelligent and judicious persons I have yet met.

One of the principal men in the office of the *háifáng*, or sub-prefect of Amoy, of whom we have formed a high opinion, mentioned that before the English came to Amoy, but few children were killed at birth: but since that time the foundling hospital has been shut, poverty has increased, and infanticide has prevailed to a far greater extent. He himself had recently dissuaded two of his neighbors from putting their offspring to death, having pointed out a way in which they could be provided for. There is a river or stream at Amoy, called "Dead Infants' river;" whatever this name may prove, we constantly hear that female infants are more valued here than in almost any other place, and consequently a greater number are preserved. Another visitor and regular attendant upon our Sabbath services, said that three days ago he prevented the death of an infant by engaging to pay a sum for its support.

There is a kind of testimony to which I have attached value in the present inquiry. It is the confession of parents who have destroyed their own children. There are very few sunk so low in the scale of degradation as not to know that this practice reflects no credit upon the unfeeling parent. Neither a sense of guilt nor a sentiment of humanity, may prevent the act, yet of those whom I have seen, I should think a very large majority are sufficiently convinced of its impropriety, at least in the eyes of others, to induce them to conceal rather than disclose such a fact.

At a village called Aunái, about ten miles from Amoy, I was informed that about one third of the female children

were destroyed. My informant said he had killed two of four of his own.

At Lunchiu, distant one tide from Amoy, it was the belief of the one with whom I conversed that only one half were preserved. His estimate was backed by a confession that he himself had saved two, having destroyed three.

A patient from Pulámkió, 60 or 70 *li* distant, who had lived with us a long time, and had frequently heard me express my opinion of this abhorrent practice, was candid enough to acknowledge that he himself had killed one last year, and one the year before. His reason was that he already had three, and was unable to sustain this additional expense. I asked a man from Ng tong, 30 *li* distant, about the custom of his native village. He said that the inhabitants were very poor and rice dear, that a large majority of females were early put to death, and that he himself had killed two, saving but one alive.

During the summer of 1842, two Chinese nurses were engaged by the families then on the island, one of whom acknowledged that she had murdered two of her own children.

Another case may be mentioned here, though it does not come under the head of self-confession. The teacher, who is now in America with Mr. Boone, declared that his sister-in-law, the wife of an elder brother, had destroyed two, given the third away, and kept one for herself. Either through a want of understanding on my part, or carelessness of statement on his, I understood him to say that she had killed the first three, which was published in my journal.

In the same journal, I gave the confessions of one respecting himself and his brethren, which was regarded by some as incredible. This man is now no more; but I have taken pains to inquire of one who knew him well, and who is very favorably known to us, whether he believed his statement. He said he had heard the same fact respecting the individual; but that he would again inquire of a relative whom he knew, and from whom the truth could be obtained. The next day he told me that a nephew of the deceased had informed him, that his uncle had killed



two of three of his own infants. This being true, there is no reason to doubt what was then declared by him, that himself and brothers had saved but three, having killed about five times that number.

One of the most convincing evidences we have yet had of the prevalence of infanticide in any place, was obtained from ocular demonstration in a village called Bouau, distant six or seven miles. Dr. Cumming had cut out a large tumor from the neck of one of its inhabitants, which excited universal curiosity, when we visited the place, to see "so bold and skilful a surgeon." From the number of women in the crowd which turned out to greet us, we were pretty well persuaded, that they were under as little restraint as the men from indulging their curiosity. This, upon inquiry, we have found to be true. We were conducted to a small temple, where I had the opportunity of conversing with many who came around us. On a second visit, while addressing the crowd, one man held up a child, and publicly acknowledged that he had killed five of these helpless beings, having preserved but two. I thought he was jesting, but as no surprise or dissent was expressed by his neighbors, and as there was an air both of sincerity and regret in the individual, there was no reason to doubt its truth. After repeating his confession, he added with affecting simplicity, "It was before I had heard you speak on this subject, I did not know it was wrong; I would not do so now." Wishing to obtain the testimony of the assembled villagers, I put the question publicly, 'what number of female infants in this village are destroyed at birth?' The reply was, 'more than one half.' As there was no discussion among them, which is not the case when they differ in opinion, and as we were fully convinced from our own observation of the numerical inequality of the sexes, the proportion of deaths they gave did not strike us as extravagant.

There are two other cases, which though they do not properly come under this head, throw farther light on the subject, and ought not to be omitted. After inquiring of the person to whom I have referred, whether he regarded the

testimony of his deceased friend as true, he asked me if I remembered a man whom he had brought over some time before, to have something done to his eyes. He said that he was a relative, of a large fortune; that after the birth of his first two girls, he had destroyed five others in succession. I asked him the cause of such inhuman cruelty, in one so well able to bring them up and provide for them. He ascribed it to avarice, adding that men in his situation are obliged to spend considerable sums in dress, and ornament and marriage presents, and that he was unwilling to submit to such a great loss. An intelligent man is with me at present, of whom after writing the above, I inquired whether the rich are to any extent guilty of destroying their female offspring. He says he thinks they exceed their poorer neighbors in this revolting practice, and gives the same reason assigned above.

A few days ago, while spending a couple of nights in a large boat at the capital of Cángchau department, I inquired of the family occupying a part of the boat, whether infanticide prevailed among them. They said it did among the people on shore, that it was not uncommon for parents to send their little ones in *arks* down the stream, hoping that they might be rescued, that they themselves had picked up three successively, but that neither had lived to become the future wife of a son, whom they pointed out to us. Hearing a child cry, I asked if it was theirs. They said it was one they had found on shore, which they were endeavoring to bring up for the lad.

These inquiries have confirmed the sad fact that infanticide is practised to a greater or less extent in this part, if not in every part, of this province. The independent testimony of men of all classes from nearly every section of the country cannot be set aside. If there be an error, it must be looked for in the proportionate number given, in which there is no certainty; and hence we are not prevented from indulging the hope, that if statistics were obtained, they might prove what every human heart must desire, that the opinions given are not substantiated by facts. There is another

er view of the subject, which will relieve the minds of many. Those who believe in the salvation of all infants will perceive a merciful design in a providence which permits such an exhibition of heathenish cruelty. All who believe the word of God, and are acquainted with the condition of those nations that are ignorant of that word, will admit that if there be hope for any class of beings among the heathen, it must be for those who have neither lived to know nor disobey the laws of God.

Another result of these inquiries is of a more gratifying character. The practice is declining. To what extent this is true it is impossible to say; but the character and number of the witnesses place the fact beyond question. Between the present and twenty and thirty years ago, I am informed there is a great change, at least in some places. This is ascribed in a measure to the exertions of literary men who write against it, or republish what has been written, and according to Chinese custom, paste up their admonitions in the most public places. The foundling-hospitals, which only grace the large cities, are too limited in number and resources to check the evil. These are supported by the authorities and men of wealth. They are always spoken of with favor, and no doubt exert a good influence, but under the best administration what can be expected from one such institution for a large city and populous country, and where the benevolence of the patrons is frustrated through the cupidity of the nurses and others, (as I am informed was the case at Amoy,) so that a large proportion of the children brought to them must perish through want of nourishment and care?

It will be seen from the facts here given, that the reasons assigned, and the excuses offered, for this horrid practice are various. Many affirm that they cannot procure the means for the support of this class of children, and are consequently obliged to adopt this expedient. If this were the only alternative to a lingering death from starvation it might be regarded as a dictate of humanity, but from all the inquiries I can make, even the heathen themselves do not believe that this desperate resort is ever

necessary. There are various ways for disposing of their children, which cannot all fail. They can generally sell them to those who have no offspring, or to parents who thus provide wives for their sons. This is a common custom among the poor. Instead of paying a comparatively large sum for an adult daughter-in-law, they prefer obtaining infants for little or nothing, and bringing them up in ways which render their services valuable to the family; or at least preclude much additional expense. If they cannot sell their children, it is said, there is no difficulty in giving them away. And if these expedients should fail at one time, and in one place, they need but keep the child a little longer, and go a little farther to gain their object. Another way of preserving them, which is adopted by some, is to put them in baskets with a dollar, or what money they can spare, and place them by the roadside; or of sending them in water-tight vessels where they are most likely to be seen and rescued. But alas! 'without natural affection' still continues a feature of heathenism. It has been said that rather than subject themselves to the least trouble or apprehension, multitudes prefer destroying them at once. Even many of these brutal parents think it necessary to furnish themselves with some excuse for this conduct. They are not willing to give them to others, from the fear that they may be ill-treated or brought up for improper purposes. They refuse to take them to the asylum, lest the children may involve them in future expense or trouble. There is no disgrace connected with infanticide, but they are ashamed to give away a worthless child, and to have it known that they were unwilling to preserve it until its years gave it value. These are the paltry reasons assigned by the poor.

What can be offered for the rich? With them it is an act of heartless calculation—a balancing of mere pecuniary profit and loss. True, some of them profess to be governed by the selfish fear that their daughters may bring disgrace upon them by their future conduct, but the common course of reasoning is that they will cost much, both before and at marriage; that they will

then be transferred to another connexion, (not being allowed to marry in the same clan,) which will be of no advantage, but may be of no detriment to their parents; and that if their husbands die, they will probably be thrown upon them, as a dead weight, for future support.

To a heart ignorant of its obligations to the true God, destitute of natural affection, and perfectly alive—and alive only—to its worldly interests, the temptations to infanticide must be very powerful. It does not come under the cognizance of the criminal laws. Society imposes no restraints. It never frowns upon such acts; their friends lose none of their respect for them. They rid themselves of expense and trouble by an act to which they trace no serious consequences; and for which the only visitation I have yet heard of, that of a repetition of birth of the same sex, must be to them very problematical. Amid the ignorance and depravity which pre-

vail in the heathen world, and particularly where pecuniary interests are involved, there is no reason to wonder at the existence of infanticide; and we may expect it to continue until it is found to conflict with an advanced state of society. But how is this change to be effected? What but "the glorious gospel of the blessed God" can elevate this unfortunate sex.

How earnestly their melancholy situation appeals to their favoured sisters in Christian countries. To whom ought missionaries to look for more cordial sympathy and co-operation than to them. The teaching of their sex lies within their province. They must set the example to the heathen, showing the position and influence of the domestic sphere in society, which the religion of Christ demands and confers; and those who cannot devote their personal services to this work, can lend the weight of their influence, the fruits of their exertions, and the aid of their prayers.

### Intelligence.

THE FOLLOWING CIRCULAR LETTER, ON BEHALF OF THE FOREIGN COMMITTEE, HAS BEEN ADDRESSED BY THEIR SECRETARY AND GENERAL AGENT TO THE BISHOPS OF THE CHURCH:

OFFICE OF FOREIGN MISSIONS,  
New York, March 1st, 1844.

Rt. Rev. and Dear Sir: The publications already made in the "Spirit of Missions," will have informed you in part at least, of the embarrassed condition of the Treasury of this Department. A few particulars will serve to show the extent and urgency of our necessities.

The amount of debt due to the 'Fund of Specific Appropriations' is now \$8000. This, as you observe, is a much larger sum than was reported in June last, arising from the fact that the Committee have been obliged, in the payment of current expenses, to have recourse to funds specially deposited at that time to meet in part this debt.

The cost of conducting our Foreign Missionary operations may be stated at \$30,000 per annum. The amount of receipts for the current year to this date (1st March) has been \$15,183 28, leaving one half of the whole amount of the annual expenditure, in addition to the above sum of \$8000, to be made up within the coming three and a half months.

The amount of receipts to this date falls short of that of last year to the same date, in the sum of \$3,600, while it should be remembered that a large portion of the funds contributed in answer to the "Quinquagesima Appeal" (making our receipts in the month of March last year \$9,500) was paid into the Treasury at a date subsequent to the above. We have now no such prospect on which to rely.

Our wants are here stated with reference to the present extent of Missionary effort in this Department; but

in pursuance of the action of the Board of Missions, which has declared distinctly in favor of enlargement, the Foreign Committee now propose to strengthen the African Mission by the appointment of two additional ordained Missionaries, with the same number of Missionary teachers, to leave this country in company with the Rev. Dr. Savage, about the 1st of May next.

They also propose to send forth to the vast field of China a strong and efficient Mission, numbering at least ten ordained Missionaries, having (if such shall be the will of the Church) a Bishop at their head.

The means for these and vastly greater efforts are abundant in the Church. There are hands ready to bestow all that is required. Will you, Rt. Rev. and dear Sir, aid us in so presenting this matter to the Church in your Diocese, that we may gather of those funds for our present pressing wants.

Your kind attention, in such way as you may judge best, will serve much to strengthen and encourage the Committee in the duties before them.

With great respect, very truly, yours,

PIERRE P. IRVING,  
Sec'y and Gen'l Agent For. Com.

THE FOREIGN SECRETARY AND GENERAL AGENT is expected to return to N. York early in the present month. His visit to the South and West will, we doubt not, have proved interesting to the Churches there, the result of which, we trust, will be a large accession to the funds of this Department, of which, as will be seen by the circular herewith published, the Committee are now so much in need.

AFRICA.—It is expected that the Rev. Dr. Savage will sail from New York for Africa sometime during the present month. Two female teachers and one ordained Missionary will probably accompany him. It is the design of the Foreign Committee to add another to the list of ordained Missionaries there as soon as practicable. Letters and small parcels intended for the Mission will be forwarded if sent to the Foreign Office, 281 Broadway.

THE FOREIGN COMMITTEE are much indebted to Mr. Wright, printer of the "Spirit of Missions," and to the Rev. Dr. Robertson, of Binghamton, W. N. Y., for several books for the Library and for the African Mission.

### 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.

Feb. 16—Church at Springfield, Ohio, from Abington and Ware parishes, Va. . . . \$ 3 33

Feb. 22—Kenyon College, from Christ Ch., Stratford. . . . . 5 00  
 "Missionary's Wife," from Charleston, per Rev. P. P. Irving. . . . . 6 00  
 Bishop Chase, cash from St Anne's, Annapolis, Md. . . . . 1 50  
 Mar. 4—St Mark's Church in the Bowery, for Augusta, Me. . . . . 20 00  
 Do. for the family of the Missionary in Illinois . . . . . 5 00  
 Mar. 5—Church at Key West, several persons in Charleston per Bp Gadsden . . 100 00  
 Mar. 6—St John's Ch., St Louis, Mo., from

Young Men's Missionary Society, St  
 Luke's, New York ..... 25 00  
 \$165 83

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee ac-  
 knowledges the receipt of the following sums, from  
 February 15, 1844, to March 15, 1844:

MASSACHUSETTS.  
 Amesbury—St James, hf. .... \$3 10  
 Andover—Christ Church. .... 1 00  
 Boston—Trinity, hf. .... 262 80  
     St Paul's. .... 345 36  
     Grace Church, hf. .... 30 09  
     St Matthew's, hf. .... 6 00  
     Mrs Fessenden. .... 5 00  
 Cambridge—Christ Church. .... 15 36  
 Cambridgeport—St Peter's, hf. .... 8 00  
 Charlestown—St John's. .... 6 54  
 Chelsea—Mt Zion Church, hf. .... 5 00  
 Lenox—Trinity Church. .... 1 00  
 Northampton—St John's, hf. .... 7 00  
 Pittsfield—St Stephen's. .... 50 00  
 Roxbury—St James', hf. .... 40 00  
 Salem—St Peter's, hf. .... 20 00 806 29

RHODE ISLAND.  
 Bristol—St Michael's. .... 62 30  
     Do. Xmas offering S. S. .... 16 62  
     Miss. box, for the West. .... 3 50  
 Pawtucket—St Paul's, hf. .... 16 00  
     A Widow's Mite. .... 50  
 Portsmouth—St Paul's, hf. .... 7 50  
 Providence—St John's. .... 112 15 218 67

CONNECTICUT.  
 Bethel—St Thomas'. .... 26 67  
 Danbury—St James'. .... 4 00  
 Fairfield—Trinity Church. .... 12 50  
 Greenwich—Christ Church, hf. .... 6 81  
 Hartford—Christ Ch monthly coll. .... 109 00  
     St John's, Quin. coll., hf. .... 80 32  
 Pomfret—Christ Church. .... 5 00  
 Reading—Christ Church. .... 7 32  
 Stratford—Christ Church. .... 12 00  
 Weston. .... 4 11  
     A Friend. .... 2 00 269 73

NEW-YORK.  
 Delhi—St John's, hf. .... 11 50  
 Flatbush—St Paul's. .... 11 04  
 Jamaica—Grace Church. .... 21 78  
 New Rochelle—Trinity Church. .... 20 25  
 New York—St Stephen's. .... 23 00  
     St Mark's in the Bowery. .... 75 00  
     St Luke's Young Men's Miss. As. .... 95 00  
     Church of the Epiphany. .... 21 04  
     A Missionary in New York. .... 10 00  
 Plattsburgh—Trinity Ch. .... 20 00  
 Walden—St Andrew's, half. .... 5 00  
 Williamsburgh—St Mark's. .... 14 00  
 Miscellaneous—Thank offering from  
     a member of the Church vil-  
     lage of P. .... 25 00  
     "A friend to Missions," per Stan-  
     ford & Swords, one-third. .... 333 33 686 94

WESTERN NEW YORK.  
 Binghamton—Christ Ch, hf. .... 2 00 2 00

NEW JERSEY.  
 Belleville—Christ Ch. half. .... 12 50

Elizabethtown—St John's, hf. .... 16 66  
 Hoboken—St Paul's. .... 4 60  
 Middletown—Christ Ch. Quin. Col. hf. .... 50  
 Moorestown—Trinity, half. .... 16 00  
 Morristown—St Peter's. .... 14 81  
     do. Sunday Sch. .... 2 00  
 Mount Holly—St Andrew's, half. .... 8 50  
 Newark—Grace Ch. .... 9 00  
     Trinity Ch. .... 45 50  
 New Brunswick—Christ Ch. Quin.  
     Col. .... 19 00  
 Newton—Christ Ch. .... 5 00  
 Orange—St Mark's, half. .... 25 00  
     4th Instalment of the legacy of  
     the late S. Williams. .... 100 00  
 Paterson—St Paul's, half. .... 6 00  
 Perth Amboy—St Peter's. .... 15 39  
 Princeton—Trinity Quin. Col. .... 16 60  
 Shrewsbury—Christ Ch. do. .... 4 46  
 Spotswood—St Peter's, half. .... 3 00  
 Trenton—St Michael's Quin. Col. .... 25 00  
 Woodbridge—Trinity do. .... 1 00 349 62

PENNSYLVANIA.  
 Chester Co.—An Episcopalian. .... 50 00  
 Kensington—Emmanuel Ch. .... 20 00  
 Philadelphia—St Peter's first quar-  
     terly col 1844. .... 211 26  
     St Andrew's. .... 12 50  
     St Andrew's female S. S. .... 12 50  
     Christ Ch. .... 140 43  
     do. male S. S. .... 2 50  
     Ch. of the Ascension, half. .... 10 50  
     St Stephen's, half. .... 83 76  
     St John's Northern Liberties  
     Miss. Soc. half. .... 50 00  
 Westchester—Holy Trinity. .... 12 00  
 West Vincent—St Andrew's. .... 5 73  
 Wilkesbarre—St Stephen's. .... 12 00  
     "A daughter of the Church". .... 5 50  
     "A Northern Lady". .... 10 00 636 16

DELAWARE.  
 Middletown—St Anne's. .... 13 00  
 Newcastle—Emmanuel Ch. .... 30 00  
     Ch'mas off'g S. S. .... 5 00 48 00

MARYLAND.  
 Alexandria D. C.—Christ Ch. .... 7 50  
 Alleghany Co.—Christ Ch. Mt Savage. .... 3 00  
 Annapolis—St Anne's. .... 53 50  
 Baltimore—St Paul's. .... 182 31  
 Cumberland Co.—Emmanuel Pa. .... 18 90  
 Charles Co.—Trinity Ch. .... 15 00  
 Queen Caroline Pa.—Christ Ch. .... 7 00  
 Talbot Co.—St Peter's Pa. .... 5 00 292 21

VIRGINIA.  
 Clarke Co.—Frederick Pa: three  
     Ladies. .... 51 72  
 King George's Co.—Mrs. Taylor. .... 10 00  
 Leesburg—St James'. .... 35 33 97 06

NORTH CAROLINA.  
 Wilmington—St James' Lent off. .... 40 00 40 00

SOUTH CAROLINA.  
 Camden—Grace Ch. .... 31 00  
 Charleston—St Peter's, 3 Ladies. .... 42 50  
     St Michael's. .... 134 36  
     St Bartholomews. .... 25 00  
     Epis. Soc. of free col'd persons. .... 14 00  
 Cherate—Rev. H. Elwell. .... 6 00  
 Edisto—Sundry persons. .... 100 00  
 John's Island—St John's. .... 45 90  
 North Santee—Ch. of the Messiah. .... 5 10  
 Society Hill—Trinity Ch. .... 7 39  
 Statesburg—Claremont. .... 70 00  
 Waccamaw—All Saints'. .... 75 00  
 Winyaw—Prince George's parish. .... 30 00 595 25

GEORGIA.  
 Savannah—Christ Ch. .... 3 50  
     A friend to Missions, per W. P.  
     Hunter Esq. .... 25 00 25 50

ALABAMA.	
Mobile—Christ Ch.....	663 73 663 73
MISSISSIPPI.	
Yazoo City—R. H. Randolph, Esq..	10 00 10 00
KENTUCKY.	
Henderson—St Paul's, half.....	10 00
Lexington—Christ Ch.....	34 40
Louisville—St Paul's.....	102 00 146 40
OHIO.	
Cincinnati—St Paul's, half.....	10 00
Gambier—Harcourt pa.....	50
Huron—Christ Ch.....	11 00
Putnam—A female friend " half...	4 50
Springfield—Christ Ch. half.....	6 00
Zanesville—St James'.....	10 00
dc. S. S half.....	1 50 43 50
INDIANA.	
Lafayette—St John's.....	13 75
Terre Haute—Miss. Station.....	7 80 21 55
ILLINOIS.	
Lancaster—Mr. Marsh, half.....	2 00 2 00
MICHIGAN.	
Detroit—St Paul's Mo. coll.....	26 77 26 77
MISCELLANEOUS.	
S. A. T.....	5 00
Thank off. from daughters of the Church on Washington's birth-day.....	4 50
The widow's mite on her birth-day.....	3 00
From a lady.....	1 00
An artist, for support of Missions	50 00
Church at M. A.....	25 00 88 50
<b>TOTAL,</b>	<b>\$5,066 57</b>

Total since 15th June, 1843, \$20,042 07.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th February, to the 15th of March, 1844:

VERMONT.	
East Berkshire—Calvary Ch. Christmas offerings.....	\$2 00 \$2 00
MASSACHUSETTS.	
Amesbury—St James' Ch., hf.....	3 10
Andover—Christ Church, part.....	36 10
Boston—Trinity Ch., hf.....	262 80
St Paul's Ch., hf.....	561 62
Grace Ch., hf.....	30 09
St Matthews, hf.....	6 00
Mrs T. G. Feasenden.....	5 00
Cambridge—Christ Church.....	10 38
Cambridgeport—St Peter's Ch., hf.....	8 00
Charlestown—St John's Ch., hf.....	6 54
Chelsea—Mt Zion Ch., hf.....	5 00
Northampton—St John's Ch.....	7 00
Roxbury—St James' Ch., hf.....	40 00
Roxen—St Peter's Ch., hf.....	20 00
Worcester—All Saints' Ladies Sewing Circle.....	10 00 1011 63
RHODE ISLAND.	
Bristol—St Michael's Ch. monthly offerings, hf. 41 49; do. do. Special, 5 00; Thank offering, hf. 9 81; to complete 2d an'l. pay't. for education of Rachel Maynard, Af. 10 00; S. S. Christmas offering, hf. 16 62; education of John Bristol and Martha D. Coggeshall, Af. 20 00; Infant School for do. 5 00; Rev. J. W. Cooke, Rector,	

for house for Rev. Dr. Boone, China, 50 00; do. do. marriage fees, for China, 25 00; do. do. general, 72 21; Rev. J. Bristed, 50 00; J. DeWolf Perry, 3d an'l. pay't. for "Thomas Fales," Af. 20 00; Miss N. B. Perry, 3d an'l. pay't. for Nancy Bradford, Af. 20 00.....	345 13
Pasotucket—St Paul's Ch., hf.....	16 00
Portsmouth—St Paul's Ch., hf.....	7 50
Wickford—T. M.....	5 00 373 63
CONNECTICUT.	
Greenwich—Christ Ch., hf.....	6 81
Hartford—St John's Ch. Quin. Collection, hf.....	80 32
Christ Ch. monthly coll... for Africa.	38 67 50 154 63
NEW-YORK.	
Brooklyn—Calvary Ch.....	30 68
Delhi—St John's Ch., hf.....	11 50
New-York—Family mite box 3 31; do. 2 57.....	5 88
St. John's Ch. S. S. for ed. of "Freeman Clarkson," Af.....	20 00
Mission Ch. of the Epiphany.....	21 04
St Stephen's Ch., ladies, for ed. of a Greek girl.....	60 00
St Mark's Ch.....	45 78
St Luke's Ch. Young Men's Miss. Soc., hf.....	206 00
Christ Church.....	16 50
Plattsburg—Trinity Ch. Christmas offering, (additional 2 00; S. S. Christmas offering 3 00....	5 00
Walden—St Andrew's Ch. half.....	5 00
A Friend to Missions, one-third.....	333 33 779 61
WESTERN NEW-YORK.	
Binghamton—Christ Church.....	2 00 2 00
NEW-JERSEY.	
Belleville—Christ Church, Quin. Coll. hf.....	12 50
Elizabethtown—St John's Ch., do. hf.	16 65
Middletown—Christ Church, do. 50c. and value of a ring, 4 00.....	4 50
Morristown—St Peter's Ch., do. hf. 9 56; Special, 50c.....	10 06
Moorestown—Trinity Ch. do.....	16 00
Mt. Holly—St Andrew's Ch. do. hf.....	8 50
Newark—Trinity Ch. do. part.....	30 50
Grace Ch. do.....	7 00
Orange—St Mark's, do. hf.....	25 00
Paterson—St Paul's, do. hf.....	6 00
Perth Amboy—St Peter's, do.....	25 33
Princeton—Trinity, do.....	16 50
Spotswood—St Peter's Ch. do. 2 18; S. S. 82c.....	3 00
Woodbridge—Trinity Ch., do.....	1 00
Shrewsbury—Christ Ch., do. hf.....	4 21 186 75
PENNSYLVANIA.	
Chester Co., West Vincent—St Andrew's Parish, hf.....	4 25
Philadelphia—Christ Ch. Male S. S. Christmas off'g. hf. 2 50; Ch., for China, 4 83.....	7 33
St Andrew's Ch.....	3 00
Church of the Ascension, hf.....	10 50
St Stephen's Ch., hf.....	63 75
Northern Liberties St. John's Ch., hf.....	50 00
St. Luke's Ch. S. S. for ed. of Wm. and Emily Spear, Af.....	40 00
Ch. of the Epiphany, for China, 250 00	
Troy—S. W. Paine, for Rev. J. Payne's station, Af.....	10 00
Westchester—Ch. of the Holy Trinity.....	14 00 472 83
DELAWARE.	
New-Castle—Emmanuel Ch., 10 00; S. S. Christmas off'g. 2 00....	12 00 12 00

MARYLAND.

*Baltimore*—St Peter's Ch. 56 94; S S. 25 75; a Member, for Africa, 100 00..... 191 69  
 Christ Church Female S. S. for School at Cape Palmas..... 16 00  
 Mt. Calvary Ch. S. S..... 4 08  
 F. W. Prune, Jr. for Constantiuople..... 26 00  
*Cumberland*—Emmanuel Ch., Christmas off'g. S. S. 4 70; Church collection, hf 14 21..... 18 91  
*Washington, D. C.*—Trinity Ch. 41 00; Female Miss. Soc. for China, 45 00..... 86 00  
 J. P. Inglis, for press for Africa, 10 00; Children of do. for ed. of Wm. Hodge, Af. 1 25; Miss Mary Smith, for do. 6 15; Mr Dayton, for do. 5 00; Several friends for do. 29 00..... 51 40 363 08

VIRGINIA.

*Aldie*—Dr. Thomas Bayle, hf..... 1 25  
 Miss Lucy Fountaine, hf..... 2 50  
*Alexandria, D. C.*—St Paul's Ch., for Africa, 24 61; Mrs Dr Fairfax, for do. 10 00..... 34 61  
 Christ Ch., C. F. Lee, for press, for Af., 100 00; Af. Miss. Soc., at Mr Wilmer's School, for Af., 6 00; others, for Af. 11 00..... 117 00  
 A few Friends, for ed. of W. H. Wilmer, Af., 20 00; Misses E. and C. Thomson, for ed. of Mary Lippitt, Af. 6 00; Miss Mary Dobson, 1 68; Theo. Sem. 27 75; a lady, 6 00; Children of the Rev. Mr. Pendleton, 19c. Miss Virginia Fairfax, 18c.; all for Africa..... 61 80  
*City Point*—St John's Ch., Sally Lee, for Af., 2 00; John Butcher, for Af., 5 00..... 7 00  
*Cumberland co.*—Littleton Parish, for Africa..... 20 00  
*Fredericksburg*—Mrs Lucy Minor, for Africa..... 10 00  
*Goosland co.*—A few ladies, for ed. of R. H. Wilmer, Af..... 20 00  
 Several ladies..... 20 00  
*Halifax*—Rev. J. T. Clark, hf..... 13 00  
*Leesburg*—Shelburn Parish..... 4 00  
 St James Ch. S. S., for Greece, 10 00; do. do., for Africa 1 00; Ch. Coll: 16 68..... 27 68  
*Lusenberg*—Mrs E. Adams, for Af. 2 50  
*Mech'enberg*—B. B. Cogbill..... 2 75  
*Milwood*—Frederick Parish, Miss E. Nelson, 10 00; Miss E. H. Nelson, 5 00; Miss Lucy Nelson, 3 00; Africa, 8 00; Master P. B. Randolph, 85c.; Master W. W. Randolph, 43c.; Master R. C. Randolph, 27c.; all for Africa, 27 55; Mrs S. W. Nelson, 2 50; Mrs Mary Whiting, 10 00; Miss E. H. Nelson, 5 00; Miss Lucy Nelson, 3 00; all for Greece, 20 50; Mr. Hugh Nelson, 10 00; Cash, 27 22; for China 5 00; G. H. for Greece, 15 00..... 105 27  
*Norfolk*—Christ Ch., for press, for Af. 100 00  
 St Paul's Ch. S. S., 5 00; Rev. B. M. Miller, 5 00; both for Af. 10 00  
 The Misses Hubbard, for Af., 20 00; Mrs. J. S. Milson, for do., 4 31; Mrs M. H. Lamb, for ed. George Lamb, Africa, 20 00; Mrs Juliana M. Stead,

for ed. of George Carraway, Africa 20 00..... 64 31  
*Portsmouth*—Trinity Ch., for Af..... 24 00  
*Richmond*—Monumental Ch. S. S..... 6 60  
 Miss Oliver, Mrs E. Roy, and amount found on a desk at Abingdon, Ch., together..... 2 83  
 Mrs W. Waller, 1 00; three little girls, via. Caroline S. Hodges, 51c. Lizzy Williamson, and Lella Saunders, 2 25..... 3 75  
*Rock Creek, D. C.*—Parish, for press for Africa..... 12 60  
 Mrs. Wilberger, for do..... 6 66 684 91

NORTH CAROLINA.

*Wilmington*—St James Ch., Lent offering..... 10 00 10 00

SOUTH CAROLINA.

*Charleston*—St Michael's, 44 06; a Friend, hf., 14 92; part of private off'g., J. H. F., 3 00..... 61 98  
 Epia. Soc. of free col'd persons. 13 00  
 St Andrew's Ch. for China, hf..... 9 00  
 do. for Africa, half..... 9 00  
 Ch at Claremont..... 20 00  
 St Bartholomew Parish for Af. 36 00  
*Grahamville*—Trinity Ch..... 25 00  
*Society Hill*—Trinity Ch 81 59, J. Witherspoon for China 85 00..... 6 69  
*St John's Island*—St Johns Ch. Cold Cong. for Af. 84 08, Mrs. J. R. T. 2 50; T. R. 2 50; Miss S. A. G. 2 00; Miss S. B. 1 00; Miss O. B. 1 00; Sundries 89c.; T. J. Y. 18 00..... 31 97 212 51

GEORGIA.

*Macon*—Christ Ch. half, 29 60; Special 10 00..... 39 60  
*Savannah*—A friend to Missions, 25 00  
 St John's Ch. 154 75; monthly Collection 16 00..... 169 75  
 Christ Ch. 157 74; for Constantinople 5 00..... 162 74  
 Mrs. W. H. Stiles, for press for Africa..... 10 00 406 99

ALABAMA.

*Mobile*—Christ Ch. Juvenile Soc. for ed. of Emma Alabama Jones, Africa..... 20 00 20 00

OHIO.

*Cincinnati*—St Paul's Ch. 9 00; for Africa 1 00..... 10 00  
*Gambier*—Harcourt parish Ch'mas Coll..... 1 50  
 J. S. Sawyer's Sub..... 4 00  
*Putnam*—Female friend half 9 00 do. do. half 4 50... 13 50  
*Springfield*—Christ Ch. Missionary Meeting..... 6 00  
*Zanesville*—St James' Ch. Ch'mas Coll. 1 50; Quin Col. half 10 00 11 50 46 50

KENTUCKY.

*Henderson*—St Paul's Ch. half..... 10 00  
*Louisville*—St Paul's Ch. 40 00; for Palestine 2 00; for Mesopotamia 2 00; S. S. Ch'mas off'g 36 00 for ed.; of W. Jackson Africa, 20 00..... 100 00 110 00

ILLINOIS.

*Lancaster*—M. S. Marsh half..... 2 00 2 00

MISCELLANEOUS.

Church at M. A. for Constantinople. 25 00 25 00

TOTAL, 4,596 10

(Total since 15th June, \$19,074 47.)

# The Spirit of Missions ;

EDITED FOR

## THE BOARD OF MISSIONS

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

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PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. IX.

MAY, 1844.

No. 5.

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### Diocesan Annals.

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#### Church in Pennsylvania.

##### I. ORIGIN.

[Continued from page 110.]

In our former article we considered the Church in Pennsylvania in reference to the Swedes, who, having occupied the soil nearly fifty years before the arrival of Penn and his followers, are entitled to the first notice in an account of the origin of the Church in this state. A considerable colony of the Swedes came over, as we have seen, in 1636. Others followed them from time to time, and when Penn and the English arrived, in 1682, they numbered about one thousand persons.

Most of those who came to Pennsylvania with Penn were Quakers ; yet there were some churchmen among them, and it was not long after the laying out of Philadelphia, which was one of the first measures of the new Proprietary, before the building of a church was determined upon. The first Episcopal church erected in Pennsylvania by the English settlers was Christ Church in Philadelphia, in the year 1695. It was built on the scite where stands the present venerable structure of that name. We are informed by Mr. Watson, in his Annals of Philadelphia, that the first clergyman who had charge of it was the Rev. Mr. Clayton: The Rev. Dr. Dorr, in his interesting history of this ancient church, has brought to light much valuable information concerning it. His work furnishes us with ample details, not only of the history of that particular church, but of the early history of the Church in Pennsylvania. Dr. D. has very judiciously inserted, at the close of his volume, large portions of the History of the Society for the Propagation of the Gospel in Foreign Parts, by the Rev. Mr. Humphreys. The extracts furnished in this article are from this source.

This author, after giving a deplorable account of the religious destitution of the



southern states, North and South Carolina, Virginia and Maryland, in the year 1701, when the Society was instituted, remarks as follows :—

“ The large adjoining colony, Pennsylvania, was in a very destitute state, wholly unprovided of any ministers of the Church of England, except only at one place, Philadelphia. A considerable number of people here, members of the Church of England, had formed themselves into a gathered church, and chose a vestry, and transmitted to the Society a very zealous letter in the year 1704, wherein they say, ‘ They can never be sufficiently thankful to Divine Providence, who hath raised up this society, to maintain the honor of religion, and to engage in the great work, the salvation of men,’ &c.

“ The Society, before they proceeded to appoint missionaries to particular places, resolved to send a travelling missionary or preacher, who should travel over, and preach in the several governments on the continent of the British America; by which means they hoped they should awaken the people into a sense of the duties of religion. For this purpose, they sent the Rev. George Keith, who had formerly resided in Pennsylvania, an itinerant missionary through the continent of the British North America, with an allowance of two hundred pounds a year. He set sail from England on the 24th April, 1702, and arrived at Boston, in New England, on the 11th June following. He performed his mission in two years, and then returned to England. He travelled over, and preached in all the governments and dominions belonging to the crown of England. \* \* \* During the whole time of his mission he was very assiduous; he preached commonly twice on Sundays, besides on week-days. He had generally good success where he preached; the people receiving the Gospel, and hearing the Word with great reverence, humility, and zeal. He was especially successful in several places in Pennsylvania, the two Jerseys, &c. A great number of separatist Quakers, or Keithians, who had separated from the body of Quakers in 1691 and 1692, had quite relinquished Quaker principles, and joined themselves to the Church of England members at Philadelphia; where the Rev. Mr. Evans, who had been sent thither by the Bishop of London, had now a very numerous congregation. These people, when they saw Mr. Keith, who had been the chief instrument and occasion of their forsaking the Quaker errors, coming again among them in the character of a minister of the Church of England, expressed great joy. Mr. Evans, the minister at Philadelphia, acquainted him that he had baptised above 500 men, women, and children, Quakers in Pennsylvania and West Jersey. And Mr. Keith, during his continuance in those parts, together with the Rev. Mr. Talbot, who accompanied him as his associate in his labors, baptised at least 200 in Pennsylvania and other places.

“ There were now settled in Pennsylvania three Church of England congregations, which had convenient churches at Philadelphia, Chester, and Oxford. The Rev. Mr. Evans preached occasionally at Chester, and the Rev. Mr. Rudman, a Swedish missionary, officiated at Oxford. At Philadelphia they had public prayers, not only on Sundays, but also on Wednesdays and Fridays, and by a mean computation there was an audience of 500 persons from the town and country near Philadelphia, and more on great festivals. At Chester, there assembled commonly 200 persons; and at Oxford above 150. These churches,” lying, the

first, 20 miles below Philadelphia, on the Delaware river, and the other near the same river, six or eight miles above Philadelphia, "were frequented by a considerable number of late converts to the Church from Quakerism, and were persons of good note for their Christian conversation, devotion, and zeal."

"Pennsylvania, with the three lower counties, extends in length near three hundred miles, and in breadth above two hundred, watered with that noble stream, the Delaware. It was settled by people of several European nations, by Swedes and some Dutch first, and afterwards by the English and French. \* \* \* The English were much the most numerous inhabitants, and Quakerism the prevailing opinion.

"The Swedes and Dutch settled in this province had some ministers among them, but the English had none till the year 1700,\* when the Rev. Mr. Evans was sent over to Philadelphia by Bishop Compton." His congregation increased very rapidly. The King of England (William) allowed Mr. E., at the request of the congregation, fifty pounds sterling as a stipend, and thirty pounds to a schoolmaster. "The Rev. Mr. Evans being thus supported by the royal bounty, and the liberal contributions of his hearers, was very diligent in the discharge of his duty, and through God's blessing very successful. A great number of persons of various opinions, not only in Philadelphia, the metropolis of this country, but of the adjacent parts, began to see their errors, and embraced the Church of England worship. The frequent resort of people of the better condition, from all the remote parts of the country, to that capital town, gave them an opportunity of hearing Mr. Evans, and being informed in the doctrines of the Church of England. A hearty love and zeal for religion spread so wide, that there arose soon several congregations in other parts of the country. Mr. E. was forced to divide his labors among them, as often as he conveniently could, till they might be formed into proper districts, and have ministers sent over to them.

"He went frequently to Chichester (now Marcus-Hook), Chester and Concord, (the latter place about ten miles west of Chester,) to Montgomery and Radnor, each about 20 miles distant from Philadelphia, (the distance of Radnor is ten miles, in a south-west direction.) At Radnor, the old church, built in 1713, is still standing." This travelling was both fatiguing and expensive; yet he frequently visited these places, being determined by all means to lose none of those he had gained. But Montgomery and Radnor, next to Philadelphia, had the most considerable share in his labors.

"Mr. Evans used to preach two evening lectures at Philadelphia, one preparatory to the holy sacrament, on the last Sunday of the month; the other to a society of young men, who met together every Lord's day, after evening prayer, to read the Scriptures and sing Psalms. Mr. E. was always present at these meetings, unless hindered by some public service, and used to read some select prayers out of the Church Liturgy, and preached upon subjects suitable to an audience of young men. There arose an unforeseen advantage from the lectures, for not only the young men who designedly met were improved, but a great many young persons who dared not appear in the day-time, at the public service

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\* The Rev. Mr. Clayton was here in 1696.

of the Church, for fear of disobeying their parents or masters, would stand under the church windows at night and hearken : at length, many of them took up a resolution to leave the sects they had followed, desired baptism, and became steadfast in the communion of the Church. Several accounts from Mr. Keith and Mr. Talbot acquaint that Mr. Evans baptised in Philadelphia and the adjoining parts, above eight hundred persons. The Welsh people of Radnor and Montgomery, stirred up by his preaching, addressed the Bishop of London for a minister who understood their language ; representing, that a very considerable number of Welsh people in those towns and neighboring parts, who had been bred up members of the Church of England, were here unhappily fallen into Quakerism for want of a minister ; as being disposed to follow that, rather than have no form of religion, and who were ready to return back to the Church of England.

“ In the year 1707, Mr. E. came to England on private concerns. During his absence, the Rev. Mr. Rudman, a worthy Swedish clergyman, who had officiated among his countrymen in these parts for several years, took care of his cure at Philadelphia. Mr. Evans returned to Philadelphia and continued as before, very diligent in his duty. He used to preach sometimes at Hopewell, in West Jersey, forty miles distant from Philadelphia, where the people were greatly desirous of having the Church of England worship settled, and had, at considerable expense, built a Church. He visited, also, Appoquinimy, sixty-five miles distant from Philadelphia, and a new settlement called Parkeomen, situated on the river Schoolkill ; he baptised many persons here, particularly a whole family of Quakers, to the number of fifteen.” The place here referred to is Perkiomen, twenty-four miles from Philadelphia, on the turnpike road leading to Reading. An ancient stone Church, built there in 1721, has been only lately torn down, and a new and larger edifice erected in its stead. Many of the present members of the Church are the descendants of the first settlers.

Mr. Evans, after this, again returned to England, on account of family concerns. “ In the year 1716, he resolved to go once more abroad, and the cure of Oxford and Radner being then vacant, the Society appointed him missionary there. He undertook that cure for two years, and discharged it with diligence, to the great advantage of the people, and much to his own credit. He was afterwards invited to Maryland, to a parish there, but soon after died ; with this general character, that he had been a faithful missionary, and had proved a great instrument towards settling religion and the Church of England in those wild countries.”

We have spoken of the Church at Chester. “ The people here were stirred up by Mr. Evans's labors to engage in building a new Church. They erected a very good brick fabric, one of the neatest on the continent, and completed it in July, 1702, at the sole expense of private subscriptions of the Church members. It was opened on St. Paul's day, and therefore called St. Paul's, and Mr. George Keith preached the first sermon in it.

“ The Society appointed the Rev. Mr. Nicholls missionary in 1703. He acquainted the Society in 1704, that he found the people very well inclined to the Church of England. They made a subscription of sixty pounds a year towards Mr. Nicholls' support, and became very regular and constant at divine worship.”

Mr. Jasper Yeates and Mr. James Sandelands are spoken of as having been particularly active in the building of the church. "Mr. Thomas Powell gave also a valuable piece of ground for the minister's garden. Mr. Nicholls continued here with good success in his labors, till about 1708, at which time he removed to Maryland. The Rev. Mr. Ross came from New-Castle, and officiated here upon the people's desire. He was very industrious in his ministry, and acceptable to the people." He afterwards, at the request of the Society, returned to New-Castle, and the Rev. Mr. Humphreys was sent to Chester. Mr. H. preached also at Chichester, or Marcus-Hook, where a convenient chapel was built. He also officiated at Concord, where a little church was built. About this time the Society appointed the Rev. Mr. Club, missionary to Oxford and Radner. He arrived there in 1714. "Mr. Club was very earnest in all parts of his ministerial office, and very successful in his labors, and happy in engaging the love and esteem of all his people. But the care of these two churches engaged him in great fatigue, not only on account of the distance between the places, (about twenty miles,) but because of the extremity of the weather, whether hot or cold. He contracted so many indispositions by his labors, as put an end to his life in 1715."

The successor of Mr. Club at these churches was the Rev. Mr. Wayman. "He entered upon his ministry among them with diligence, and the people continued their zeal for the Church service. The inhabitants of Oxford purchased a house, orchard, and sixty-three acres of land, for the use and habitation of the minister. \* \* \* Several accounts have been sent the Society that Mr. Wayman is very careful in all parts of his duty, and that he extends his labors to several other places on the week-days, when he can be spared from his own immediate charge; particularly, that he has often travelled to Conestoga, about forty miles beyond Radner, (known now perhaps as Piqua,) and baptised there and elsewhere, above seventy children in one year. Mr. W. has informed the Society, that the members of the Church increase continually; that there is a congregation at Whitemarsh, about ten miles distant from Oxford, who are desirous of a minister, and have, for the decent performance of divine worship, erected a goodly stone building."

We cannot, perhaps, better conclude this article than in the words of Dr. Dorr, in a brief review of the operations of the Society by whom the missionaries of whom we have been speaking were sent out. "Thus," says he, "did this little plant, in process of time, become a mighty tree, 'whose leaves have been for the healing of the nations.' It has sent out its boughs into all lands. The prayer of the first founders of this 'venerable Society' has been most signally answered, that 'God would prosper their work and make it appear to be the work of His hands.' Of its extraordinary efficiency, it has been justly said, 'Some approach to a correct opinion may be formed from the fact, that when it began its operations in the American colonies, it found but five churches; and when compelled by the war of the Revolution to close them, it left us with two hundred and fifty.'" From the report of the Society in 1837, we learn that its receipts in that year were more than 350,000 dollars, and that the expenditures exceeded 480,000

dollars. The whole number of books and tracts circulated during that period was 2,235,614, of these 187,715 were bibles, and 192,444 were prayer books.

May the Divine blessing continue to rest upon this noble charity, and crown its labors with even more abundant success! "Thou God of hosts, look down from heaven, behold and visit this vine, and the place of the vineyard that thy right hand hath planted, and the branch that thou madest so strong for thyself."

[To be continued.]

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## Negroes.

### Christian Instruction to Slaves.

"According to your request I send you the outline of the plan of instruction which I pursued with the blacks under my care. On entering upon my duties, I found that the blacks had been under the training of those by whom they were taught to regard the mere effervescence of animal excitement as the influence of the Holy Spirit. I endeavored at once to correct this mistake, and to teach them that they had to do the will of their Father before they could hope for an entrance into his kingdom. I also tried to show them the impropriety of interrupting the services of God by groans or any thing of the kind. Well aware of their ignorance, I began to teach them as I would children, but soon found that they did not like it, as they thought themselves able to appreciate and profit by a higher degree of instruction. I then commenced preaching to them in a plain and animated style, but this I found did not produce the desired effect. As by my particular request, no compulsion was employed to bring them to the services of the Church, I saw that, after the novelty had worn off, very few came, and even these seemed not to give the attention which I desired. I was perplexed, but not discouraged. I made my duty to them a subject of reflection and prayer.

"I remembered that in my childhood the servants were in the habit of amusing me with tales; and I well recollected how much pleasure they themselves derived from this kind of amuse-

ment. The thought flashed across my mind, why can I not interest *them* with **THE BEAUTIFUL AND AFFECTING HISTORIES OF THE WORD OF GOD**; and if the Holy Ghost is to influence their hearts, have I not more hope that he will do it *when His own word is told in His own language*. In order to carry out the plan suggested, I first made myself master of the histories in Genesis, so that it would not be necessary for me to refer to the Bible during the lecture. I gave them to understand that I was going to teach them the Word of God, on which depended their everlasting happiness, and therefore I wished them to attend carefully, as I would ask them questions at the close of the lecture, to find out if they comprehended what I had said.

"I commenced with the creation of the world, of the formation of man in the image of God, of his being placed in the garden of Eden, &c.

"I had not proceeded far before I saw to my great delight that I had struck a chord which vibrated in every heart. Every one of the small congregation listened with attention, and on questioning them, I found that they remembered some of the truths they had heard.

"The very fact that they had something to say, and were permitted to have their part in the services, called forth their attention. They left the house pleased, and by their representations awakened in some of the better disposed of their companions, a desire to come

and hear the new way of preaching. I soon saw new faces in the church, and my congregation shortly but steadily increased. In my morning walks I could hear them trying to recall to mind the leading truths in some history they had heard. Occasionally the children would come in, and I marked with pleasure that they were delighted when they were able to answer any question.

“As I finished the history of any particular person, I drew from it some important religious lesson, being persuaded that from the association of ideas, the recollection of the events in the history would bring up in the mind the lesson it conveyed. Permit me to illustrate my meaning. After having taught them the history of Adam, and by repeated questions found that they understood the chief points, I would impress upon their minds the great danger of a single disobedient act towards God, and then ask if God thus punished Adam for *one* transgression of His law, what would be our punishment for the daily violations of His commands contained in the Gospel, if we refused to repent of our sins and seek his pardon through the merits and intercession of the Saviour.

“Again:—After having repeated the history of Joseph until they had learned it, I would show them the folly as well as the sin of murmuring under the chastisements of their heavenly Father, and the duty of submission to his divine will, since the very things that Jacob thought so much against him were the means which a merciful God was employing to preserve him and his family from ruin, and to raise them to power and honor.

“This history also afforded us a striking example of the watchful Providence of God over his faithful children, even when every thing seems to conspire against them, for though Joseph was sent to prison for being faithful to his God, and it seemed at the time that God had utterly forsaken him, yet he soon found that his going to prison was the way by which his Maker intended to introduce him to the king, and to exalt him to the high station of Governor over Egypt. From this instance of the providential care of our heavenly

Father, they were to learn that how great soever might be the pleasures arising from a violation of the laws of their Maker, how terrible soever might be the punishment threatened for their remaining firm in their obedience to Him, they were still to continue faithful and make his commands the rule of their lives, being well assured that he would defend them in the time of danger, that he would overrule the wrath of man for their good, and in his own good time and way would give them their reward.

“In all my efforts I had the hearty co-operation of the master and mistress. They could offer no rewards for attendance, for this would have promoted hypocrisy. But they did not satisfy themselves with merely *wishing* me success. By their constant and regular attendance, by their devout performance of the duties of public worship, and by their example in every thing, they showed to their servants the great importance of religion. After some patience and perseverance, I began to see and enjoy the fruits of my labor. Many became interested in Religion; they were in their places every Sunday, and listened with reverence and attention to the services of the Church. I soon saw that it would be necessary to teach them these services, that they might not be compelled to remain idle spectators in the House of God. I felt convinced that with patience they might be taught the responses of the Church service by heart, by having them frequently repeated to them. On Sunday evenings, after the Lecture on the Bible, and the examination thereupon, which I have previously explained, I devoted about fifteen minutes to their instruction in the service. I made them repeat during prayers the Confession and the Lord's Prayer after me, in the manner in which the Confession was formerly said in the Church, and thus I found very little difficulty in teaching them these. I then commenced with the “*Venite exultemus.*” My object was, first to teach them only so much as would enable them to make the responses, and therefore I did not trouble myself about the part of the minister in the service. I would say over as much

as I thought they could remember, for instance, "Let us come before his presence with thanksgiving," and then the remainder of the verse. I would then go back again and make them repeat the verse after me three or four times. In this way I carried them through their part of the Venite. After we had pursued this method for several evenings, I would then repeat the whole verse, to discover if they had learned it thoroughly. If, from the few voices I heard, I discovered that I had repeated too much for them to remember at one time, I divided the sentence into still smaller portions, but always going through the whole verse before I repeated the commencement, that they might not confound one verse with another. The Apostles' Creed they learned in the same way as the Confession and the Lord's Prayer.

"They readily learned the responses in the Liturgy and in the Commandments. As it was impossible to teach them the Psalter, I fixed on the Third Selection for the Morning and the Sixth for the Evening Service. We were able to go through the whole service much sooner than I expected. As their master and mistress always responded aloud, there was no difficulty in their understanding where they were to begin. They were on the watch, and the instant they heard the first word of the verse they all commenced. And never did I see a stronger evidence of the adaptedness of the services of the Prayer-book to the wants of the lower classes of society. From the nature of the Blacks, and from their working in the fields, they are apt to fall asleep so soon as they become still. It is also very difficult to rouse their attention unless by novelty or excitement, as from their daily employment they are not called upon to exercise their minds, but simply to do what they are bidden. But the admirable variety of the services of the Church seemed to prevent anything like drowsiness, while the simplicity and fervent devotion of the Prayers awakened their attention, roused them to reflection, and called forth their affections. They seemed to understand and feel what they said. When they heard in the lesson for the day the wonders

God wrought for the deliverance of his chosen people,—of Daniel from the den of lions, for instance,—it seemed natural for them to exclaim, "O sing unto the Lord a new song; for he hath done marvellous things. With his own right hand, and with his holy arm, hath he gotten himself the victory." When they heard from the Gospel the Salvation procured for them by the blood of Jesus Christ, they felt how well their gratitude was expressed in the words, "Praise the Lord, O my soul; and all that is within me praise His holy name." By becoming familiar with the expressions in the Prayers, they thus obtained suitable language for their private devotions."

We commend to the attention, more especially of Southern Churchmen, the preceding interesting communication from a Missionary at the South. It bears on a question of vital importance no less to our interest, as citizens, than to our duty as Christians. It records a successful experiment, touching what has been deemed by many an insoluble problem, viz., "the safe education of a slave population." Among the many conclusions it forces upon the thoughtful mind, the following are prominent:—

1. That the Church, with her orderly responsive services and quiet decorum, is not only equally, but far better fitted for the Christian instruction of such a population, than any sectarian form of teaching; and that in the hands of faithful ministers, the Liturgy will be found a more efficient, as well as a far more manageable instrument for their conversion and edification, than the noise and excitement of enthusiasm.

2. That, like unto children, they are to be taught less through the medium of the intellect, than of their affections and natural sympathies. As with children, first comes the fable, then the moral—so here, first the narratives of Scripture, then the simple lessons they teach,

and only after long training, it may be—only when the heart is ripened for it through grace, and the head through the heart is awakened to the thoughtful reception of it, is to come that with which sectarian teachers are too apt to begin, viz., the doctrinal explanations and argument.

3. That the Creeds and other formularies provided by the Church, orally learned and familiarly explained, constitute the true secret of their doctrinal education. These forms of "sound words" are to be fixed in the memory, consecrated by reverence, and laid up as in a store-house for future use. At the time they learn them, they know not, perhaps, their full, or even their true meaning, but they shall know hereafter. As their minds ripen, so does the sacred meaning open, and thus their faith is always, as the Christian's should be, a little in advance of their understanding.

4. The above experiment demonstrates further, that the ability to read, however *useful*, is not *essential* to the

Christian's education, and that the absence of it among the slaves need be no impediment to their Christian instruction. To confound *education* with *edification*, intellectual with Christian knowledge, is certainly among the prevalent heresies of our day—to suppose that in man's moral life the "heart" follows the "head" is among the gross errors of an unspiritual philosophy. In Christian philosophy, faith grows out of the *affections*, not out of *opinions*. Wisdom is the offspring of *conscience*, not of *knowledge*—so that the poor slave, as we here see, may without even the child's ability to read, become "learned" in Christ—wiser perhaps than his master or his teacher—*wise* even unto "eternal life."

These are, we say, demonstrated conclusions from the above simple narrative; and again we commend them to all those to whom they apply, whether masters or clergy, whose duty or interests God's Providence has connected with our slave population in the South.

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## Indians.

### The Indian Diocese.

Churchmen must not forget that this great question is now before them for prompt action. It has gone, or is about going, before the respective State Conventions, under resolutions of the Board of Missions, in order that delegates to the approaching General Convention may be instructed, or at least advised, in the premises; and it is now actually before the Church at large, under the plan of the Committee, as a question of Christian liberality, with a view to make such provision for it as may justify the General Convention in at once organizing the Diocese and sending forth the Bishop. The time for such prospective action is short, and all must be up and doing, the Secretary and General Agent is diligently engaged in doing *his* part—gathering the materials for wise and efficient action, by a thorough personal examination of the facts of the case. "The Spirit of Missions" will not (D. V.) fail to do *its* part, in laboring to awaken Christian hearts to the call,



and it therefore but remains to Churchmen to do *their* part, and be prepared in time to lay before the Convention in October next the pledge for the adequate support of an Indian Episcopate.

The proposed plan for that end by the Committee consists in a prospective endowment of the Indian Bishopric (subject to the decision of the General Convention) of twenty thousand dollars, the interest of which is to accrue forever to the incumbent of that office. The manner of raising the fund originally suggested, was by twenty named, (or nameless donors) for a thousand dollars each, coming up with their "free will offering unto the Lord." This was subsequently modified, so far as to halve the contribution and double the number of contributors; and by the last advices from the Secretary it would seem that pledges have been already proposed and received, securing for the Indian Bishop about one half the required income for a term of five years. Under these varying plans and proffers the form and manner of the endowment may therefore be considered by Churchmen as an open question. Let every man do according as he is disposed in his heart, *not* grudgingly or of necessity, for God loveth a cheerful giver. All we would here urge is—let not the claim itself be forgotten—let not the day for making provision for it pass—and all things be ready in the hour of action, save the willing hearts and open hands, when God shall clearly call us by his Providence to enter in and possess the land. Let not Churchmen,—we say, let not Christians,—let not Americans forget the long deep debt they owe to the sorely persecuted, down-trodden aboriginal possessors of our land. Our forefathers here entered on an inheritance that was not *theirs*—entered on it too, too often by fraud, treachery or force—drove the red man out from before them, like the stag or the wolf of the forest, while we, their sons, in half-adopting the Indian as a brother, have but made our friendship too frequently a heavier curse to him than even our father's enmity. Either way, at any rate, have they perished from off the land; yet still in the midst of all these cruel oppressions on the part of their white conquerors, there has been much of Christian zeal and benevolence among them at all times at work, laboring for Indian conversion. With what little success we all know. The causes of that failure Christians may differ about. Few will dispute the fact, viz., that on no race of men, and in no age of Christendom, has so much Missionary effort been expended and wasted—so much laid out with so little of result. The Indian still continues the Indian. As a race, the red man rejects both the Christian name and the Christian character. Whence comes this failure? Who will tell? It lies at any rate not in the cause pleaded, for that is of God; it is Christ and his Gospel. It must be then through *human* impediments, and among these perhaps the chiefest will be found to be the very natural prejudice of Christianity appearing to the Indian as *peculiarly* the white man's Gospel—the religion of the red man's oppressor and persecutor—and so every where presenting itself to his eyes as a badge of submission, a token of slavery—the collar of servitude—to the conqueror of their race.

Now it is among the many cogent arguments for the adoption of the plan proposed herewith to the Church, that it removes for the first time this ground of prejudice. It is to be not the white, but the RED MAN'S CHURCH. The Christian Church is to be a boon *given* to the Indian—not merely *opened* to him. A living

scion is to be planted in Indian ground, and Indian hands are to be trained, under God's blessing, to cultivate it, with all Indian sympathies growing up to cherish and defend it, instead of being, as they now are, all *hostile* to it—while the Indian Church is to stand in the same relation to that of the whites—as our own Church does to that of England—the relation of mother and child—with perhaps a still closer connexion through contiguity of bounds.

Now, it is not to be denied that such plan is *not* the one that would first suggest itself to the mind of the Christian for Christianizing the Indian race, since it recognizes and goes on to perpetuate a distinction of lineage which it would seem one object of the Gospel to do away on earth; but still it is the plan, we say, to which God's Providence now seems clearly to lead us, as the only path open—the more obvious one, that of seeking to merge the red race in our own branch of the Church of Christ. This plan has been prosecuted by the Church for 200 years, and has unquestionably and signally failed.

On the only other alternative, therefore, we are now necessarily cast, if at least we would go on with our task, otherwise than despairing of success. This, therefore, may be said to be the Church's last resort, yet what may, will give confidence to it, in the experiment, is, that though last, it should have been the *first*—inasmuch as it is one peculiarly of "faith" in the promises of God and His Christ. It is planting the Church in "faith" that it has life in itself, and will grow, in "faith" that the dews of Heaven will nourish it, though in the solitary wilderness, and in "faith" that unskilled laborers, if rightly called, may yet be faithful in their Master's vineyard—and blessed in their work. Thus, doubtless, was the Gospel spread in the Apostles' days—thus was it that many a Church was planted by Apostolic hands in wild wildernesses, and then entrusted to recent but willing converts. What God then blest in the first planting of his Church, He may, and we trust will, bless again, in these, its last days, **THE CROSS ERECTED IN THE WILDERNESS.**

We conclude then as we began—let not Churchmen forget that on them, and their Free Will Offerings, now rests this action of the Church. It is Churchmen's hands that must raise the Cross in the Red Man's Home.

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### Miscellaneous.

#### Basis for Missions.

One of our Missionaries, who in common with others has suffered from delay in the receipt of his salary, thus writes: "If those who undertake to befriend the cause of Missions would reflect one moment on the subject, it would seem to me impossible for them to permit, by any neglect of theirs, in fulfilling the

expectations raised, the serious consequences to accrue to the Missionaries and their stations, which inevitably result from the non-payment of their salaries. What can a Missionary do, who has purchased on credit the means of supporting his family, when he fails to receive his payments? What can he say to his creditors who present their

bills? How can he save his own honor and that of his Church? I cannot answer these questions; and I want some assistance to do it.

"The truth is, my dear Brother, the system of our General Board does not work well. It has, it seems to me, *no basis*. Will you cast in your mind whether some such principle as has enabled the Rhode Island Convocation to meet every quarterly payment punctually for twelve successive years, may not be adopted by the General Society. They always knew when they made pecuniary contract, that they had pledged funds to fulfil them. Is it right—is it an honorable and christian course, to do otherwise?"

The *basis* of all Missionary operations, no matter what their details, must always be the Piety of the Church. Where there is no abiding concern for the coming of the kingdom of our Lord Jesus Christ, you may bring your operations to the point of theoretical perfection, and then discover that it is a dead carcase and not a living body, on which your cares are bestowed,—it may be galvanized but not reanimated, unless the influence come from above. The spasm may give sign and hope of vitality, but the torpor soon supervenes.

It has been repeatedly said, and in various modes of expression, by those to whom we are accustomed to look for suggestions and advice in Church matters, that if Christians were taught to lay aside at stated times, as God hath prospered them, there would be no lack in the Lord's Treasury. That this is not universally adopted, must be evident from a glance of the number of contributing parishes—600, or half the whole. With whom does it mainly rest to present and carry out this duty? Upon those who have promised to submit

themselves to the godly judgments of their chief ministers.

Here then is the basis laid by the Head of the Church for its extension. He hath sent his apostles to plant his Church. They call their Brethren the clergy and laity unto their councils, and give it as their judgment that this or that mode of contribution, and to this or that degree, is expedient for carrying on the work entrusted to them. This judgment is deferred to by the clergy, and laid before the laity, who are instructed that they will have to answer for their treatment of it—and they, as a matter of conscience and high principle, contribute as God hath dealt to every man. This is certainly the only basis on which we can build. If the apostle cares not that his communion should become dead letter, in the face of the very terms in which it is couched; if the minister treat lightly his chief minister's judgment; if the layman heeds not the appeal of Him who watches for his soul, and discovers I know not how many reasons he should not give,—the missionary, the Church, the souls of men suffer; and this, because of the lack of Piety in one or all these. The Lord will know *where* to affix the dishonor, and if it tarnish the fair fame of His missionary servant for a little while here, it will be wiped away at last. Even in this he must commit himself in well-doing unto the Lord, as unto a faithful Creator.

But without piety in the Church, what would pledged funds avail? In the first place, you cannot obtain pledges. It has been tried in vain. In the second, the pledges would not be redeemed.

Are not sufficient funds for carrying on Missionary operations pledged in baptism, repledged in confirmation, every month at the Lord's table; every morning at the family altar, body as

well as soul, dedicated to the Lord and his service! What pledge will bind, if these do not? What basis will avail as a superstructure for Missionary operations, if all these fail?

Christ often bids us come to Him when the waves are high and the vessel rocks: if we come not, or coming, sink, let us not say it is because the ship is in danger, but frankly admit our Lord's rebuke. "O, thou of LITTLE FAITH."

One of our Rev. Brethren thus accompanies his offering to our Treasury: "Permit me to suggest that the

Clergy should receive an occasional lecture upon their remissness in making collections.

"They are, I believe, too timid. As far as my observation goes, they are greatly in fault for the deficient contributions. I believe that the laity are generally willing to contribute more than they do, and would give more if the clergy did their duty in laying the actual necessities of the Church before them. I can speak more particularly for this diocese, which, though heavily taxed for diocesan missions, would, I believe, give tenfold more for general missions, if the clergy would do their duty."

### Intelligence.

#### Changes.

*Michigan.*—The Bishop has withdrawn Rev. Mr. FOOTE from White Pigeon, and appointed him to Jonesville and Hillsdale.

The station at Marshall has become vacant by the resignation of the Rev. MONTGOMERY SCHUYLER, to take effect April 1st, 1844.

*Wisconsin.*—The Rev. WASHINGTON

PHILO has resigned his station at Aztalan, to take effect April 1, 1844.

*Indiana.*—The Rev. A. H. LAMON has resigned the station at Evansville.

*Iowa.*—The Rev. JOHN BATCHELDER has resigned the station at Burlington.

*Kentucky.*—The Rev. M. H. HUNTER has taken charge of the station at Frankfort.

## FOREIGN.

### Africa.

In the Report of the Rev. Mr. Payne which we subjoin, our readers will find one of the most interesting papers which we have ever inserted in the "Spirit of Missions."

The arrival of the Secretary just as the number is going to press, constrains

him to submit it without any introductory remarks.

"TO THE SECRETARY AND GENERAL AGENT OF THE FOREIGN COMMITTEE:

Allow me, before proceeding to transmit, as usual, my journal, to congratulate you on being placed in so interest-

ing, and at the same time so responsible a situation. The office which you hold, Rev. and dear sir, is, I fear, far from being appreciated in our Church as it should be. If to be so thoroughly acquainted with the fields of missionary labor, with the history of the various missions in them, their peculiar difficulties, trials, and encouragements, and at the same time to possess such comprehensive views of our holy religion, its objects and motives, as to be able to select the best locations, and give a word of encouragement or advice to those with whom you may have to do in their distant and differing scenes of toil and anxiety, be requisite for the office, then that is no ordinary station to which you have been called. May the "Giver of every good and perfect gift" qualify you, my dear sir, for the faithful discharge of its duties. I proceed to my journal, beginning at the point where the last, transmitted to the Committee, ceased.

*Thursday, July 20.*—This afternoon, preached in Nyaro from Luke xiv. 16—24, being the parable of the Great Supper. When I had finished my remarks, a young man present said to my interpreter, apparently in ridicule, "Well, G., where is the supper? is it ready?" "Certainly," replied G.; "and Mr. Payne said, when preaching in another town this afternoon, whosoever eats the bread of this supper, shall never hunger, and whosoever drinks its water shall never thirst. He did not, of course, mean literal bread and water, but a new heart, which, if a man has, it will comfort him under all the circumstances of life, by a sense of God's favor, and the hope of everlasting life." "Well," said an old man, who gave me his greegrees a few days ago, changing a subject which he could not well understand, "I cannot think in the day of judgment, God will send me to hell." "Why not?" asked G. "Because," said Kwi, "although when a young man I stole, and was guilty of other wicked actions, now that I am old I have left off these things; and again, because, though I once believed in greegrees, since I have heard Mr. Payne preach against them, I have given them up." "Well," said G., "we read in the Bible, that when Jesus Christ was on earth, a rich man

came to him by night, asking him what he must do to be saved? Jesus said, 'Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God.' Nicodemus asked him, 'How can a man be born when he is old?' Jesus answered, 'Verily, verily, I say unto you, unless a man be born of water' (i. e., be baptised as your son was) 'and of the Spirit, or have a new heart, he cannot see the kingdom of God.' Now this, K., is what you have never experienced. You have left off stealing, because you would be ashamed, as an old man, to do so. And this, too, is one sin which you have abandoned. You do not confess all the sins which you have done in secret. Moreover, in all the good you profess to do, you have no reference to God, but only to man, whereas if you had been born of the Spirit, you would do all as to God, and not to man. Your case is like Wheyah's, (the man at whose house we were preaching.) I know he does not like to tell lies. But why? because he thinks it unmanly to do so. He regards man, but has no reference to God."

*Sunday, July 23d.*—Congregation to-day good, about 150 being in attendance. In the Sabbath school there were 60 persons present.

*Saturday, July 29th.*—A messenger came from Siyeh, king of the Plaboos, to inform me that the "palaver" which I went down the first of the month to settle, was now adjusted. A similar message was received a few days ago from King Idebabo (English name George) of Grand Tabou.

*Sunday, July 30th.*—Congregation to-day about 100, being made up chiefly of young men. They were very serious. Indeed, this has been for some time the aspect of our congregations, and affords amongst others a gratifying proof that the nature of the worship of the true God has become far better understood than formerly. In the Sabbath school there were 45 persons.

*Sunday, August 6th.*—To-day there were from 150 to 200 persons present at public worship. In the Sunday school were 80 scholars.

*Friday, Aug. 11th.*—Returned from Tabou Station, where I was happy to

have confirmed the information previously received in regard to the settlement of the unfortunate controversy lately existing between two towns in the neighbourhood of the Mission establishment. A most singular and striking ceremony put an end to this difficulty. A living sheep was brought. One or two persons from each of the contending parties, with sticks, now commenced beating the sheep, and continued the operation until every bone in it was mashed, and "the palaver was broken" (blidi gidene). The school at Tabou, under the native teacher, is doing well.

*Saturday, Aug. 12th.*—Went to-day to Cape Palmas, to meet Commodore Perry, who with the sloop of war *Saratoga* and brig *Porpoise* arrived two days ago. I failed to accomplish my object, however, as the vessels were about getting off when I arrived. The Commodore, however, in letters addressed to the Mission, kindly offers to further its objects by all means in his power. The whole squadron, consisting of the flag ship *Macedonian*, the *Decatur*, *Saratoga*, and *Porpoise*, may be expected here in November, when we shall have an opportunity of seeing the commanders and officers.

*Sunday, Sept. 3d.*—Our congregation to-day was very full. In the Sabbath School we had 75 children and youths. Some of these were from the *Grahway* and *River Cavalla* Stations, with their teachers. These latter, with our own family, made the number of communicants present, on this occasion of the celebration of the holy communion, twenty.

*Sunday, Sept. 24th.*—Congregation made up chiefly of children and youths, but quite full. The devil is ever active in opposing the truth, and now, I hear, is busy in making some alleged change in my general conduct towards the people, the pretext for their not attending Church. But "the Lord God omnipotent reigneth." "The Prince of this world" shall be "cast out." If God hath a people here, they shall be gathered out. "Hath He spoken, and shall He not do it." Aye, "Heaven and earth shall pass away, but my words shall not pass away," saith the Master whom I serve. "Glory be to God."

In the Sunday School we had 80 to 90 persons present, to whom "the Gospel was preached."

*Sunday, Oct. 8th.*—We had this morning a very full congregation, probably numbering 150. More men than usual were present. In the Sabbath School were at least 100 men, women, and children.

*Friday, Oct. 13th.*—To-day, greatly to my surprise, Sobo D-wéh, the brother of G., my interpreter, came to me to say that he had determined to renounce his 'greegrees.' Only about a month since, when urging upon him to follow his brother's example in this respect, he assured me he could never consent to do it. He was led to his present decision, he said, in consequence of the death of a prominent young Krooman, which had recently occurred. This young man, with his family, was much devoted to the greegree system; and when he was taken sick, many sacrifices were made to greegrees, many *deyábo* (greegree men) were consulted. But he died. Sobo very properly concluded that as 'greegrees' could not preserve those most devoted to them, he could not expect more. Indeed, he had himself had personal experience of their inefficacy; since he had been often sick, and had lost a child when most devoted to the system. My assistant teacher went, at Sobo's request, and committed his vanities to the flames.

*Sunday, Oct. 22d.*—Our little chapel was this morning quite full—attendance probably 150. People remarkably serious and attentive. There is now seldom any loud talking or laughing during religious service, as formerly. In the Sabbath School the attendance was 100.

*Sunday, Nov. 5th.*—Congregation to-day smaller than on last Sabbath, most of the people being engaged in thatching their houses! One of these belonged to the *Worabah*, or town's father. So little importance do these people seem at times to attach to their promise, to observe the Sabbath, made during last year. But "the Lord reigns."

*Sunday, Nov. 12th.*—This morning had scarcely any people at Church, in consequence of a "palaver" connected

with my having exchanged notes with a British Captain, who anchored yesterday off this place. The circumstances in the case are these. The Captain, having learned yesterday from a Krooman that a foreigner resided on shore, kindly sent me some English papers. I acknowledged the receipt of them, and invited the Captain to spend the next day, being Sunday, with me on shore. He accepted my invitation, and was at my house to-day at 12 o'clock. It appears that when he began to trade yesterday, he paid a particular kind of goods, much valued by the natives, to induce them to trade freely; he told them, however, at the same time, that on the next day, he could not give this kind of goods, but something inferior. Accordingly, when the people went off this morning, the Captain (for he must needs trade on Sunday!) offered an inferior article. Some mischievous spirits at once suggested, that "Payne's note had done the mischief." It was to no purpose that I had never interfered with their trade—that the price given by the Captain was less than they received on shore. It was too good an opportunity for the devil to let pass, for stirring up strife; and accordingly, as soon as the Captain came on shore, the people began to persecute my interpreter, who had been guilty of the sin of sending off my note. He came with three men, who speak English, to ask me and the Captain if we had written any thing about trade. We assured them that we had not. But this did not satisfy. They sought a "palaver" with poor G., and one they would make. They required of him to pay the value of one hundred dollars (a sum which scarcely any native could raise), or they would drive him from the country. The matter, however, was compromised, by their *taking* (for G. steadfastly refused to pay any thing for a lie) about the value of six dollars! A lie, however, as this is, the devil has made it the instrument of stirring up much strife and ill feeling amongst the people, and causing them to "speak all manner of evil against us falsely." In the absence of a congregation this morning, we had to comfort us this afternoon an overflow-

ing Sabbath School, to which I endeavored, as usual, to preach the gospel. To-night, too, I was enabled to declare the way of salvation, plainly, in the hearing of our guest, Captain Parker, of Bristol. No doubt, however, he had heard this before, since Bristol is near to Clifton, where Hannah More lived, and Captain P. had often seen that wonderful woman, and received tracts from her hands.

*Monday, Nov. 13th.*—Knowing how common a thing it is amongst this people to "eat and devour one another's" property, without cause, particularly during the present season, when they have nothing else to do, I had hoped that the affair of the Captain would terminate with G. But not so. "I was the offending party." I had money, why should not I be made to pay? said the evil spirits of Cavalla. They accordingly went to work to force me to pay for their lie. And what course, thought they, would sooner bring me to terms than to break up my School? They determine to adopt this course. This morning, while we were sitting at breakfast, without having sent any message to me on the subject, or in any manner intimating that there was any charge against me, a large body of men and boys, some armed with cutlasses, entered our yard and houses and drove off every child and native, in whatever capacity, from our premises. We, however, offered no resistance, and finished our breakfast.

*Tuesday, Nov. 14th.*—This morning, learning that the Nyekbade (old men), to whom I have always looked for protection in difficulties, were about to leave their place to attend a Grand Council of the Grebo tribe, about to convene at Cape Palmas, I sent to town by the hands of my assistant teacher a communication, enumerating my grievances, and asking for redress. I complained, 1st, That strangers had been forced from my premises, contrary to the custom of their own country, as well as that of civilized ones. 2d, The female scholars, whose betrothment money had been paid by the Mission in consideration of services to be rendered by youths to whom they were betrothed, and over whom, therefore, the people had no con-

trol. 3d. That all this had been done without ever having given me the slightest intimation of any crime alleged against me. I demanded, therefore, the immediate return of the girls or the money which had been expended on their account, and also payment for the outrage. At the same time I stated that I was ready to go to town and talk the matter over with the people, as soon as the children should be returned to school.

Through the influence of the old men, most of the girls were returned, but the people refused to allow the boys to come back, or to pay anything until I should go to town, and "talk the palaver." This I declined doing until the punishment which had been inflicted upon me, without a hearing, should be withdrawn.

*Wednesday, Nov. 15th.*—The people were not at all satisfied with the stand which I had taken in regard to their conduct. That one man should oppose himself to a multitude, though their cause might be confessedly wrong, and his right, was something that these people could not understand. Still less could they comprehend that he *would not yield*. They therefore determined to adopt more extreme measures. Tonight, about 8 o'clock, the "Sedibo" (literally, 'freemen,') ran out of town, and in a tumultuous and threatening manner approached our house, and published, (for this body makes laws,) the following mandate: 1st, that none of our boys belonging to Cavalla should come in our yard; 2d, that they should wear only such clothing as is worn by children of their age amongst their people, (in most cases none;) 3d, that no one wearing clothes should go to their town, and that I should not go to the chapel to preach; 4th, that the people should not attend religious services; 5th, that the scholars while in town should not attend worship at G.'s house, as had been their custom; 6th, that no one should be seen reading a book.

*Thursday, Nov. 16th.*—This morning the books which I had sent to town for the boys to read, were brought home. I was informed, too, that the boys, who thus far had associated together, had

been forbidden to do so; and that they had been compelled to lay aside their Mission clothing for such as was given them by their friends, and some of them for a state of perfect nudity. My interpreter told me that at one time they forbid his coming to my house, but that he told them plainly he would come, and they desisted. I suppose the prohibition to our going to town, if ever made, was withdrawn, as nearly all our family have passed through it to-day.

It has been most gratifying to witness the manner in which our Christian boys, and indeed all our scholars, have received this persecution. As long as they were permitted to do so, they remained together, and, whenever they dared, came secretly at night to see us. We received from them three or four notes, expressing their sympathy with us, and reminding us that we were suffering the common lot of Christians, as well as that of their Lord and Master Jesus Christ. As many as have been permitted by their parents to do so, have gone to other stations connected with the Mission.

*Sunday, Nov. 19th.*—Having been credibly informed that the people had been forbidden by the Sedibo to attend my preaching, I thought it useless to attempt it to-day in town. I held service, however, for our own family this morning, in the boys' school-house, and had Sunday school this afternoon. Gnebwi and family, and the school from Kablah, attended.

*Sunday, Nov. 26th.*—The last week has passed away, without any favorable change in the people. Indeed, they have thought of little else but to drink palm wine, and "to be drunken" of the same. I made my usual visit yesterday to Kablah, examined the school there, and preached to a small congregation. In the Sunday school this afternoon, we had fifty attendants, including the boys from Kablah.

*Sunday, Dec. 3d.*—Another Sabbath has passed, without my having been permitted to do any thing directly for the spiritual benefit of the heathen around me. The sin however rests upon their own heads, inasmuch as they have put the gospel away from them. The day, however, has not, I trust, been



spent without some profit. It was my privilege this morning to administer the communion to twelve persons, including four of our scholars, one of them having come secretly to enjoy this blessed ordinance. I likewise admitted to the visible fold of Christ by baptism, the infant child of Mr. and Mrs. Moore, our teachers at Grahway.

*Tuesday, Dec. 5th.*—This afternoon, the Sedibo came to our house, and took forcibly away, the second time, our girls, together with some boys, from other towns and tribes, who had come to us secretly. The cause of this new outrage was the following :

For the last six weeks, the Headmen of the Grebo tribe have been assembled in General Council, at Cape Palmas, as before stated, to settle their difficulties with one another, and with surrounding tribes. At the close of their conference, they determined to raise the price of their produce 50 per cent. They made known their determination to the Governor, who refused to give their price. They then passed laws, that all native children, in whatever capacity they might be, should be taken from the Americans, until their prices were paid. Our school-girls, they said, were included. Their laws further declared that nothing of any description should be sold to Americans; and that no intercourse with them should be allowed until their demands were granted. All strangers, from other tribes also, were to be prohibited from selling either to us or the Colony. On hearing of these laws, and that it was the design of the people to break up our school, brother Smith (who was providentially with me) and I went to town and called the people together, to know the truth of what we had heard. We were informed that such laws had been passed and that the Cavalla people were determined to execute them, so far as they were concerned. We then read to them the written agreements into which they had entered three months ago, by which they bound themselves, that in case of any controversy arising between them and the Colony, in regard to trade, we were not to be molested until it was settled, when we should give whatever prices they might agree upon. They said it was

true they had made such an agreement, but that their doings were annulled by the voice of their tribe. We told them that whatever power their Council might have then over their own boys, it could not authorize them to drive strangers from my premises, and still less to interfere with the girls whose betrothment money had been paid by the Mission, and warned them against any interference with them. They maintained that they would take *all* from school. As I had told them, however, that I intended to visit Mt. Vaughan the next day, and should leave my wife alone, they promised that nothing farther should be done until I returned. I left them, relying upon their promise; but scarcely had I reached my house, before a tumultuous mob again entered, and dragged away all our children except two, who had run upstairs and hid themselves under the bed. Fearing worse consequences, however, as soon as the people had gone, we sent them also (weeping bitterly at parting with us), to town.

Mr. Smith's school, at the River Cavalla station, was broken up yesterday, and rumor says the one at Mt. Vaughan also.

*Dec. 6.*—Left alone today, except by the few Colonist scholars and assistants who are with us, we have had an opportunity of realizing our situation. We find ourselves located in a tribe which has determined to break up all our schools—refused to hear us preach—to interpret for us—to sell us any thing. Avowedly, all this is *only* designed to raise the price of their produce; and accustomed as we are to the violent measures of the people, we might suppose that it has no ulterior object, but for some extraordinary features connected with it.

1st. The various towns of the Grebo tribe have been united by their late council, under one head, King Freeman, of Cape Palmas, and are all to unite in any war which he may propose.

2nd. The entire separation of the natives from the Colonists, which has been made, indicates something far more serious than any mere quarrel about trade. To the windward, I learn,

it is an infallible sign of warlike intentions.

3rd. The mingling missionaries with the Colony. Hitherto there has been a distinction made. This people have made a written agreement, to do so in matters of the kind now pending. But they make no distinction whatever.

In addition to all this, it is reported that the Colony and natives at Cape Palmas are on the eve of engaging in war. In this event shall not we be necessarily involved? Under these circumstances had we not better move? But, then, how can we? Mrs. Payne cannot walk to Cape Palmas, the natives will not take her, and she has no conveyance thither. In view of all the considerations which presented themselves to our minds, we determined that it would be best for brother Smith to take my horse, and proceed to Mt. Vaughan, and with brother Hazlehurst, to request Commodore Perry, now daily expected at Cape Palmas, with the U. S. squadron, to send down a vessel to take us off.

Brother Smith left us alone after breakfast, and we proceeded to make such arrangements as we might, without exciting suspicion of our intention to move, as, if known, it might excite the natives to robbery, if not violence. This afternoon I received a note from Mr. Moore, our teacher at Grahway, by the hands of a Colonist, informing me that the squadron was in sight, off Cape Palmas. We had little expectation, however, of seeing any thing of it to-day, not imagining how any message could be sent to it by our brethren at Mt. Vaughan so soon. We were not a little surprised therefore, as we stood upon our piazza, and were looking out by a beautiful moonlight upon the sea, to observe a large vessel moving down majestically from the windward, and presently come to anchor just off our house. We could not doubt that it was one of the squadron. At half-past ten o'clock, just as we were retiring to bed, we were startled by a loud rap at the front door. It was opened, and four kroomen entered in man-of-war dress, and delivered to me two letters, one from Mr. Hazlehurst, and the other from Capt. Abbot, commanding the U.S. ship

Decatur. It appears that, as soon as Mr. Hazlehurst saw the squadron approaching, he procured a canoe, and with two Colonists (no native would accompany him,) went out to the flag ship Macedonian. Commodore Perry, immediately on getting information of our situation, made signals for the Decatur, which had not yet come to anchor, to bear down the coast, and for her commander to come on board his ship. Capt. A. received instructions to repair to this place, and to render us any assistance we might need. As soon as he came to anchor, he addressed to me the letter, now received by the kroomen, couched in the most kind, christian terms, and offering to come on shore with an armed force, early in the morning, if necessary. In acknowledging his kind favor, I recommended him to bring the armed force, as I had heard of threats to detain the kroomen who brought his letter, and also to seize his boats in case they were landed.

*Thursday, Dec. 7th.*—This morning at 9 o'clock, we saw four large boats, a smaller one, and a canoe, coming from the Decatur towards the shore. In a short time they had landed, and the captain sent a krooman to apprise me of the fact. I immediately proceeded to where he was, passing on my way through crowds of men, women, and children, who with mingled feelings of dread, anxiety and indignation, pressed forward to behold the new exhibition of Kobo Sedibo (foreign soldiers) landing on their shores. Captain Abbot, who had brought out to me a letter of introduction from his pastor, Rev. Mr. Hathaway, of Warren, R. I., received me as a Christian friend, and we were escorted by a company of marines to my house.

After breakfast, the Captain called together the headmen in our school-house, to talk over our difficulties. He held in his hand the deed of the Mission lot which the people had given us, together with their written agreement lately made with us, not to involve the Mission in "palavers," like that professedly existing between them and the colonial authorities. He reminded them of our character and object in settling amongst them, and how necessary it was to accomplishing this object, that we should

not be subjected to outrages like those which they had lately been committing upon us. If they were really friendly to us, let them at once restore our scholars, and repair the injury which they had done to us. In conclusion, he informed them that he and the squadron with which he was connected, had been sent by their great chief, not to make war, but to promote peace and good will between Africans themselves, and between them and all Americans with whom they were connected. At the same time, if they injured Americans, they were at hand to protect them.

This show of protection, I had hoped would be sufficient to repress the lawless spirit at present abroad amongst this people, and settle our difficulties at once. I was disappointed. The headmen repeated the views which they had expressed to Mr. Smith and myself, and also their alleged grievances in the case of the British vessel. The Captain told them that they had abundant proof that the latter was a fabrication, and in regard to the former, their Council had no right to make them do wrong, and that they ought to fulfil their written agreement. In other words, they should return their children to school, and restore the money which they had made my interpreter pay unjustly for sending off my letter to the British vessel.

Much loud and angry talk now ensued. Some said they must first talk the matter over in town, others that their General Council must meet, the greater part that they could not retract the position they had taken. Perceiving that they would yield nothing, and that therefore our longer stay amongst them would be in vain, if it did not place our lives in jeopardy, I requested Capt. Abbot to take us off, with such of our effects as we could remove at a short notice.

We now commenced with mournful hearts to leave a place endeared to us by so many trials and sufferings, and toils and encouragements. As soon as a boat-load of things was got ready, Captain A. embarked with them, leaving one of the lieutenants, with other officers, to attend to the rest. When the first baggage was put in the boats, there was much excitement, the people now realizing for the first time that we were

really about to leave. At this time some young men who were attached to us ran to our house, and entreated us not to leave. We continued our preparations. In the meantime, the people seemed to be collecting from the surrounding small towns, with their guns, apprehensive, as I suppose, of an attack from the marines; but no other demonstration of hostilities on their part, that I am aware of, was made. At 2½ o'clock, P. M., we had packed up all our things that we could conveniently take off, and were on our way to the beach. Dr. Wolfley, of the Decatur, was walking before me with Mrs. Payne. Immediately on passing through the gate, they were met by Yellow Will, the second man in rank to Freeman in the Grebo tribe, and the king of Cavalla. He entreated Mrs. Payne not to leave, and the Dr. not to take her away. They repeated the same request, with great apparent earnestness to me. Yellow Will assured me that Freeman had called the Grand Council to reassemble, and that the "palaver" should be "set" the next day at Cape Palmas. I told him, when I heard that every thing was settled I might think of returning. The concourse of people assembled on the beach, as we passed along, exceeded any thing I had ever seen. The whole population of Cavalla, about 4000 souls, must have been present to witness the strange spectacle before them. A most touching scene was presented just as we were embarking. G., my interpreter, who has remained faithful to us in all our difficulties, was taken ill about a week ago. He was much persecuted, even after he was taken sick, by his heathen townsmen, who would taunt him, as they passed by his house, with such expressions as these, "He said he trusted in God, let us see what his God will do for him. He renounced the customs and greegrees of his fathers, and what has now befallen him?" Others would say, "He is not sick, he only feigns to be, to save himself from 'palavers,' or to induce Payne to send him good food." These expressions were so painful to him, that two days ago he begged me not to visit him. I continued, however, to do so, or send him medicine until yesterday, when my messenger returned to

me with the information that G. could not be found. His near relatives had hid him, as usual in cases of severe illness, for fear of witchcraft. On hearing that I was about to leave, however, he caused himself to be taken back to his house, and sent a boy to inform me of it. I told the messenger that I would see him before I left; but so much had I to occupy my mind, that I had almost forgotten my promise, when, to my astonishment, I was told about 1 o'clock that he had been brought to the house and desired to see me. On going into the room where he was lying, he fixed his sunken eyes upon me, and thus addressed me, "Mr. Payne, have I not always told you that I wished to accompany you wherever you go, and to die in the Mission? And now you are going away to leave me to die amongst my enemies. I know you are a God-man (preacher of the gospel), but I do not think I could have treated you so." I assured him how sorry I had been at the thought of leaving him, but had supposed that his state of health, and the opposition of friends, would oppose insuperable obstacles to his removal. Still, if it was his request, I would ask the Captain to have him taken on board the ship. He said it was his request. The Captain most cheerfully granted it, and Dr. Wolfley, on learning the circumstances connected with him, took a most lively interest in his case. He was placed in a hammock, and taken to the place of embarkation. And now came the mournful spectacle. Some of his most intimate friends and nearest male relatives pressed around him and besought him with tears not to leave his country. His women wept bitterly. Two female relatives, however, of his father's family, fixed the attention of all spectators. The one, judging from her shrivelled form and tottering step, and sunken cheeks, had passed threescore years and ten. The other was a middle aged woman. As the hammock was lying on the ground, they threw themselves down, and rolling over in the sand, cast their arms around them in wild gesticulations, accompanied with the soul-rending wailings and cries which only heathen can make. When the boat in which G. was placed hauled off from

the shore, they followed it in water up to their necks, plunging into the raging surf, and making all those passionate exhibitions of feeling, usual on accompanying a near relative to his final resting-place. Indeed, they expected to see their relative no more, and there was too much reason to fear that their expectation was well founded. At 3 o'clock, P. M., we were all safely on board of the Decatur. The Captain gave us up his state-room, and made us as comfortable as sea-sick people could possibly be. He remarked to me, after being some time on board, that he had felt disquieted at the idea of my being compelled to leave my station, but had been somewhat reconciled to it on finding the text for the day in "Daily Food," which he was in the habit of reading, to be—"It is expedient for you that I go away." He hoped all would come right at last. To-night we sail for Cape Palmas.

*Friday, Dec. 8th.*—On awaking, this morning, we found ourselves off Cape Palmas, with the United States ships Macedonian and Saratoga on our leeward side. It was to be a day of new anxiety to us. A report was in circulation, that yesterday the Colonists had shot three—according to one account four—natives, and that the Commodore had gone on shore the day before to prevent immediate hostilities. How providential that we had left our station, since, in case of war breaking out, in all probability we must have been involved! But what was our situation! on board a man-of-war, not knowing where we might land in safety! The Captain again comforted us from his "Daily Food"—"Fear not, I am with thee," was the text for the day.

After breakfast, by invitation of Captain Abbot, I accompanied him on board the Macedonian to see the Commodore. He received me with great courtesy, and after some general conversation in regard to his movements on the coast, &c. he gave me an account of the events of yesterday at Cape Palmas.

It appears that so much apprehension had been excited amongst the Colonists by the extreme measures of the late General Council of the natives, that they have thought it necessary ever

since to be under arms. A company is stationed at Mt. Tubman, just beyond Mt. Vaughan, on the interior frontier of the colony. Yesterday, a party of bushmen of the same tribe that murdered a colonist (Parker,) and family, five years ago, and which has never settled that matter with the Colony—appeared at Mt. Tubman in their war-dresses. They professed to be on their way to attend the funeral of a friend who had died at Cape Palmas. As it is the custom of the country to fire guns on such occasions, and they are at war with a neighboring town, this statement might be true, their warlike appearance notwithstanding. Still, as they had been allowed to pass under a peaceable pretext when they killed Parker, a few years ago, the guard refused to allow them to do so now, unless they would leave their guns. This they refused to do, and started to run off. They were fired upon and some of them killed, as before related.

The Colony was now thrown into great alarm. The Commodore, on learning the state of things, sent on shore nine or ten armed boats, accompanying them himself. Apprehending that there might be an attack by the bushmen on Mt. Tubman, he set out with a detachment of marines in that direction. As might have been anticipated by those acquainted with African warfare, no attack was made. In such cases the natives do not act without deliberation. A new enemy was now raised up against the Colony—the bushmen.

This morning, according to arrangements made yesterday, the Commodore met delegates from the various Grebo towns, with the Governor of the Colony, with a view to settling the difficulties between them. He was accompanied by Captains Mayo and Tatnall of the Macedonian and Saratoga, with some twelve armed boats. He met the Governor and delegates according to appointment. I was not present at the interview, but was informed that the Commodore stated the respective rights of the colonists and natives, and both explained and commended the character and designs of Christian Missions. He recommended peace between the

former, and enjoined upon the natives, if they were friendly to the missionaries, to return at once their children to the schools. He advised the Cavalla natives to make an apology to me for what they had done, and to remove my baggage, &c., back to the station, should I wish to return. At the same time he told them, that were he in my place he would not return to a people who had treated me so badly.

They agreed to all that he had proposed, and separated. How much stability will attend such a settlement remains to be proved. The Colonists, who know the treachery of the natives, cannot feel satisfied, and remain under arms. Nor can I think, that a storm so black and threatening in its aspect has been thus easily averted. Feeling, however, that there is no danger of an immediate outbreak while the men-of-war are in the neighborhood, I landed my family and effects to-day, at Cape Palmas, and as there is still considerable alarm at Mt. Vaughan in consequence of the palaver with the bushmen, I have thought it necessary, to preserve the health and life of my wife, to take board for the present on the Cape.

G., who appears to be recovering, has been landed and taken to Mt. Vaughan.

*Saturday, Dec. 9th.*—To-day the Commodore and officers of the squadron came on shore to call upon their acquaintances, and invited a number to dine on board the frigate. Many went off, but our brethren at Mt. Vaughan felt it unsafe to leave the station, and I had suffered so much from sea-sickness that I felt constrained to excuse myself. Our intercourse with these gentlemen, though in the midst of difficulties, has been most pleasing. To great intelligence and refinement, some of them add the higher ornament of Christianity. Dr. Rutter, of Baltimore, and a member of St. Peter's church, officiates as chaplain on board the Macedonian, and others in the same ship are of a kindred spirit. The squadron sails to-night to Bereby—the scene of the late massacre of the crew of the schooner "Mary Carver."

Late this afternoon a delegation of four men came to me from the Cavalla.

people. They had been sent, they said, by their people, to apologise to me for the injury they had done me, with the promise that they would carry my things back to the station, free of expense, and restore all my scholars, as soon as I would return to demand them.

I replied, that I had learned by sad experience to distrust all their promises, and that if they really wished to treat with me about returning to them, they must give some more substantial proof of their penitence for the past, and good intentions for the future, than mere words. In short, they must pay me four bullocks, for the outrage which they had committed against me. This demand was made with the concurrence of the other members of the Mission, as the best means of preventing a repetition of the injury from which we now suffer.

*Sunday, Dec. 10th.*—So much excitement still prevails, that few persons have ventured to attend religious services to-day in the Colony. A mere handful of people assembled on the Cape. At Mt. Vaughan I joined the members of our Mission in public worship, and heard a sermon from the Rev. J. Smith. I found that the school there was not broken up, as had been reported. The brethren appeared much fatigued by keeping watch, as they deem it necessary to do, in view of threatened hostilities from the bushmen. How far their apprehensions of an attack on Mt. Vaughan are well founded, it is impossible to say. The prospect of plunder certainly presents a strong inducement to the hungry, enraged bushmen, to make it.

*Tuesday, Dec. 12th.*—Considerable anxiety has prevailed in the Colony to-day, in consequence of a turn-out of the native soldiers. The occasion of this I am inclined to think was the discharge of a rocket by the Colonists last night on the Cape, which was construed by the ignorant natives into a hostile demonstration, designed to intimidate them. The display of the natives to-day was designed to show off their strength, and to make the impression upon the Colonists that they were not afraid.

The general appearance of the natives since the palaver was professedly settled by the Commodore, has been peaceable. Some trade has been brought in, and there is no show of hostile intentions. Still, with a knowledge of the late intentions of this people, and past experience of their perfidy, a volcano may be ready to burst under, apparently the calmest surface. The Colonists know this, and are wisely on the alert.

Some information communicated to me this afternoon by a native in whom I have great confidence, proves this view to be too well sustained. He stated, that the great object of the late council was to unite the Grebo tribe in a war against the Colony, including Americans of all descriptions. That he was present, when all the grievances received from the Colony by the natives, since it was planted, were enumerated and declared to be justifiable cause for war. Some persons proposed to begin hostilities at once by sending out into the interior and killing a Colonist located as a teacher in the Krébo country, by the Methodist Mission. When this proposition was overruled, trade was made the pretext for exciting hostilities.

I asked him what was the design of all this. Did they wish or expect to exterminate the Colonists. He said by no means. *They wished to subdue them, or make them afraid of them (the natives).* I asked him if he thought there would be any danger of an outbreak while the men-of-war were near. He thought not, but advised me for the time being to look out for myself, "*and call no man friend!*"

*Sunday, Dec. 17th.*—Passed this morning with Mrs. Payne at Mt. Vaughan, where I preached from Exodus xiv. 13—"Fear ye not, stand still, and see the salvation of the Lord." I met there six native boys and one girl, who had followed us from Cavalla, on learning that we were at Cape Palmas. Some of these went to Taboo, while our difficulties continued at Cavalla, but, on hearing that the prohibition to their returning to school was withdrawn, came immediately to Mt. Vaughan.

*Wednesday, Dec. 20th.*—To-day

Commodore Perry, with three vessels, returned from Bereby, having burned seven towns, and killed, according to report, from eight to twelve natives. The Commodore, thinking no doubt that his success there had sufficiently intimidated the surrounding tribes, settled the difficulties with the Babo and Plabo towns, supposed to be implicated in the affair of the "Mary Carver," by making treaties with them. The way is therefore open for the reoccupation of the stations at Rockbookah and Taboo being reoccupied, as soon as laborers can be procured.

This afternoon ten men came from Cavalla, to bring me three bullocks, having brought one a few days ago, thus completing the number required of them to "set" our palaver. I had heard, however, from very good authority, that these bullocks were taken from the family of my interpreter, as a fine upon him for having taken off my letter to the trading vessel, which, as before stated, was the innocent cause of our difficulties! I told the people that I could not therefore receive the bullocks until I could send and ascertain the truth of this report, since, if true, I could have nothing to do with them.

*Friday, Dec. 22nd.*—Having ascertained in a satisfactory manner that the bullocks were taken from my interpreter's family, and that the people threatened moreover, in case these were returned, and they had to pay their own, they would expel that family from their community, I concluded to send back the bullocks this morning to the people, with the message, that I wanted no more bullocks, but wished to remove my remaining things from the station. I am forced to this last alternative, from a conviction that there seemed little probability of my doing good amongst a people who could so wantonly injure me, and then, so far from making any reparation, are evidently determined to persevere in their iniquitous measures. I feel too, that it would be wrong to subject an innocent family to the calamity threatened to that of my interpreter by their enraged countrymen. Painful, therefore, as is the thought, it would appear necessary for me to sever my connexion with Cavalla.

*Sunday, Dec. 24th.*—I spent to-day at Mt. Vaughan, and brothers Smith and Hazlehurst being too unwell to attend Church. I officiated morning and afternoon. On the latter occasion I addressed about 60 Mission children, collected together from its various stations. It was extremely gratifying to meet so many in view of their having been lately scattered abroad. I felt great cause for gratitude and encouragement, that such a number of my little flock should have followed me, and indeed that all present gave such satisfactory evidence of their attachment to the Mission, as was manifested by their assembling together at this time. In concluding my remarks, I addressed first the Christians, and, after alluding to our late trials, asked them if they were still resolved to persevere in their Christian course. They all gave a hearty response in the affirmative. I then spoke to the children collectively, reminded them of the late efforts of their people to break up the schools, and our unchanging purpose to impart to them the blessings of education and religion, and appealed to them to know it they were determined to cooperate with us, and if they were, to rise up. Instantly every child stood up, in the great majority of cases, I doubt not, in obedience to the spontaneous impulses of their hearts.

*Monday, Christmas Day.*—Preached at Mt. Vaughan, to a full congregation, composed, however, chiefly of our scholars, and Mission families. Brother Hazlehurst, though unable to preach, administered the communion.

I was cheered to find amongst those who kneeled to receive the memorials of a Saviour's love, ten of the little flock which God had given me from amongst the heathen. One other had remained at the house to wait on Mr. Smith, who is quite sick. Only two are left amongst their people. But these are my most attached, and consistent Christians, who, though now forced by their parents to remain at home, will, I doubt not, follow me, if at last I am not permitted to return to them.

*Tuesday, Dec. 26th.*—To-day attended what was designed to be the annual examination of all the Mission schools at Mt. Vaughan. Had all our scholars

been present, it would have been more numerous attended than any previous one. In consequence of our late difficulties, however, the number assembled for examination was only sixty-two. For this number however, at such a time, and giving so much evidence of interest and progress in their studies, we could not but "thank God and take courage."

*Thursday, January 4th.*—To-day another deputation was sent to me from Cavalla, consisting of one of the old men, the head of the Sedibo, and some others. It appears from their statement that the person by whom I sent back the bullocks made the impression upon the people, that I was unwilling under any circumstances to return to them. They had been sent, they said, to beg me to reconsider the matter. I told them that I was willing to return to them as soon as they should manifest such a state of mind as would render it of any use to do so. That their fining my interpreter's family on my account, to obtain bullocks to send to me, showed that their feelings were still unkind towards me. But that if the *Cavalla people* were willing to pay the bullocks, I would return. This the Mission insisted upon, as the only satisfactory evidence they could give of regret for maltreating me, and their sincerity in begging me to return.

They appeared to receive my remarks in good part, and departed.

*Friday, January 5th.*—To-day Governor Russwurm settled the 'palaver' with the bushmen, by paying them for their people who were shot. This is cause for devout gratitude to Almighty God, both from Missionaries and the Colony, as by it tranquillity is once more restored, and all are enabled to pursue the objects for which they have come to this country.

*Cape Palmas, January 11th, 1844.*—After remaining here for five weeks in a state of suspense as to what course we ought to take, there seems now a fair prospect of things being settled in such a satisfactory manner at Cavalla, as to justify our speedy return thither. I learned yesterday from a man who has been friendly to us in all our difficulties there, that the people had be-

come very uneasy lest they should lose me altogether, in consequence of having learned that I had made a visit to Rocktown and Fishtown, and that this induced them to send the last deputation. When that deputation returned, there was no objection whatever made to paying in the manner required. Two of the bullocks have been collected, and the people are only waiting to get two more, to bring them up and "set the palaver." A great reaction, it is said, has taken place, and the Sedibo (the movers of all our troubles) are everywhere denounced amongst the people.

Now that the excitement connected with our late difficulties has passed away, and we are enabled to take a calm and dispassionate view of the circumstances attending them, much reason is seen for hoping that it will result in good to the cause in which we are engaged. The providential arrival of the squadron, just at the moment when the natives appeared to be intent upon a general outbreak, not only put an end to that, but will prevent the recurrence of similar ones. The prompt assistance rendered my family in the hour of danger, must leave the impression upon the natives, that missionaries may have protection when they choose to claim it, and prevent those acts of violence (generally the work of a few leading evil spirits,) which make an appeal for such protection necessary. The fact, too, that I refuse to return to a people who persecuted me, and put the gospel away from them, until they retract their conduct and give pledges that it shall not be repeated, will make the natives at all our stations more careful to restrain the few who would injure their country so far as to deprive it of our services. That such may be the happy result, and that God in this case may "make the wrath of man to praise him," and "in all things be glorified," is my constant prayer!

The Committee will be gratified to learn, that Mrs. Payne and myself are in the enjoyment of good health. Messrs. Smith and Hazlehurst have lately had attacks of intermittent, but are now recovered from them. The health of the other members of the Mission is good.



### Athens.

Letters have been received from the Rev. Mr. HILL, under date of 31st January, from which we make the following extracts :—

“According to my former custom, I present to the Committee, through you, a resumé of the state of this Mission since the report in July last, to the end of the year.

“With gratitude to God, our Heavenly Father, through whose grace we had been permitted to bring our plans for the spiritual improvement of our charge to a degree of regularity and success exceeding our expectations, we recommenced our work on the 27th August, after the usual summer vacation of six weeks, with the most pleasing anticipations of the future. \* \* \*

During the first week after the reopening of the Missionary schools, four hundred pupils were registered. This is by far a larger number than in any former year, at that season. Since then, the average attendance on every day in each month, has been as follows: September, 390; October, 438; November, 488; December, 552.

The Committee will understand that there are numbers who cannot attend school every day, either from domestic duties, or sickness, &c. These upon an average compose about one-fifth of the number on the register, which presents an aggregate of six hundred and fifty scholars, all of whom came to school, though not all every day.

The average attendance at the Sunday schools during the last four months, has been upwards of two hundred. That number will greatly increase, now that the principal feasts are over.

The Christmas holidays approached—a season which has always been considered a test of our standing, and of our progress. The events of 1842 had compelled us to omit our usual celebration. We were this year to prove whether we had lost any influence in this community. We decided to hold our annual fête, but without giving the usual

invitations, either to the parents or to our personal friends. Notwithstanding this, the former, presuming upon their right as the parents of our pupils, and multitudes of the latter, having no such plea, flocked to our school-house at an early hour. So that on my arrival, I found a crowd, through which it was extremely difficult to penetrate, and absolutely impossible to accommodate in addition to the six hundred and upwards, who on that occasion allowed no obstacles to detain them from the schools.

The distribution of the Scriptures was as follows :

6 volumes of the Old Testament.

66 copies of the Pentateuch.

60 copies of the New Testament.

50 copies of the Book of Job, with the Book of Proverbs.

For the supply of the Scriptures, we are indebted to the liberality of the British and Foreign Bible Society, through their Agent, the Rev. H. D. Leves. And I must here express my lively acknowledgments for the aid which has been afforded to our Missionary operations during our whole residence here, through the Christian kindness of my esteemed friend, Mr. Leves. The munificent liberality of the British and Foreign Bible Society is well-known, but their benefactions to Greece, or rather to the vast population in the East, who speak the language of Greece, can never be too highly appreciated. The whole Canon of Scripture, translated into the spoken language of that people, has been placed within the reach of every individual who can read, in Greece; and the unlimited use we have been permitted to make of these sacred Oracles, has been the key-stone of all our efforts for the spiritual welfare of this people.

Besides the Scriptures, which were given to the more advanced among the pupils, other religious books were given to the younger scholars, such as “Selections from the Gospels,” 17 copies; a small tract containing the Creed, Lord's Prayer, and Ten Commandments, 9 copies; “Short Prayers for Little Children,” (translated from the

Children's publications of the Am. S. S. U. Soc., and prepared for our schools at the expense of the Church of the Epiphany, Philadelphia.) I would here take occasion to observe, that the series published with the funds of little books furnished by our friends of that Church, (Epiphany, Philad.,) has supplied us the means of gratifying many a little Greek scholar. These books have been among the most useful gifts we had to bestow. They are always the first placed in their hands

when our young pupils commence reading. We had also the gratification of personally acknowledging the kindness of a female friend, who had contributed towards the re-publication of the "Young Cottager,"—an improved translation from the original. 30 copies of that beautiful tract were distributed among the most advanced of our pupils, by the hand of the pious donor herself, who providentially happened to be (on her tour through the Eastern countries,) present at our fête."

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### Texas.

While at New Orleans in March last, the Foreign Secretary had the pleasure of meeting with the Rt. Rev. the Bishop of Louisiana, who had just returned from an official visit to our Missionary stations in Texas.

The information communicated by Bishop Polk, in reference to each one of these stations, was in the highest degree gratifying. The labors of the missionaries have been attended with marked evidences of the divine blessing: they themselves are growing in the love and confidence of the people: and the parishes are becoming more and more "stable and strong" in the faith of the gospel.

At Houston, the station of the Rev. Mr. Gillett, the Bishop held a confirmation and admitted *thirteen* to that sacred ordinance. At Matagorda, the station of the Rev. Mr. Ives, he consecrated the church, and confirmed *twenty*, of whom *seven* were young ladies, pupils of the school under the care of the missionary, the fruits of God's blessing on his efforts for their spiritual as well as intellectual improvement. At Galveston, the station of the Rev. Mr.

Eaton, the Bishop consecrated the church and confirmed *twenty*. He found here, as at the other stations, the most encouraging signs of the spiritual blessing which had been vouchsafed upon the persevering endeavors of the missionary.

May the Holy Ghost pour out upon them all abundantly his heavenly grace, to the promotion of God's glory and the conversion of many souls.

We annex a highly interesting letter from the Rev. Mr. Gillett, dated Houston, 18th March. We take pleasure in stating, that the prayer books for which he so earnestly asks, (to the number of 150 copies,) have been most kindly and promptly presented to the Committee by the N. Y. Bible and Common Prayer Book Society.

"During the month of February we had a visit from Bishop Polk, which, under God, I trust, will prove of lasting benefit. The Bishop spent four days at this place, one of which was Sunday. We had services every night during his stay, besides the usual services on Sunday; he and Mr. Eaton, who accompanied him here, sharing between them the labor of preaching. On Saturday night the Bishop baptised one adult.

On Sunday, held confirmation and administered the communion. Six presented themselves for the apostolic rite of laying on of hands, and twenty-seven came forward to partake of the symbols of the body and blood of Christ. On Monday night the Bishop held a second confirmation, when seven candidates presented themselves—making his official acts during his stay, the baptism of one adult, and the confirmation of thirteen persons. Of these thirteen, all except one are heads of families. The congregations during the services were always large and attentive, and a spirit of deep seriousness seemed to pervade the whole community. God was evidently with his people, owning and blessing the ministrations of his house and ordinances.

Of those who came forward to confirmation, two had communed previous to my coming to the place. One had come forward a short time before the Bishop's arrival—two came from other denominations, and the remaining eight fresh from the ranks of Satan. So that during my labors here (one year), eleven have been added to the communion, nine of whom had never been communicants in any church before. A twelfth has been added by removal, so that our number of regular communicants is now twenty-seven. On Tuesday morning, having made previous arrangements, the Bishop and myself started for Matagorda. The poetry of Missionary life consists in sitting quietly at home and talking and writing about it; for when it comes to the real plain matter of fact, the romance vanishes.

We were four days in performing our journey. The first during a very hard rain, and for the three following we found the prairies so covered with water, and the creeks so swollen, that we were kept constantly wet, sometimes swimming our horses, at others riding with the water half-way up our saddle-skirts. We were obliged to sleep out one night in the prairie,—or rather stay out, for there was not much sleep. At Matagorda the Bishop spent three days, and confirmed twenty persons—but of this brother Ives will give you an account. We left Matagorda again on Tuesday for Galveston, accompanied by Mr. Ives

and several friends, who travelled with us the first day. We were four days making this journey, though one of them we spent at the house of a friend to rest and refresh ourselves, having been out the night before until 3 o'clock in the morning. One of these three days' travelling was but a repetition of the water and wet clothes that the Bishop and myself experienced between Houston and Matagorda; and what made it more disagreeable, it was 11 o'clock at night before we found our halting-place. But in all these things God preserved us, and I know not that either of us suffered materially from the journey or exposure. I think nothing was felt beyond a stiffness and fatigue, of which a few days' rest relieved us. At Galveston the Bishop spent several days, baptised four adults, and confirmed seventeen. But of the services there the Rev. Mr. Eaton will duly inform you. I remained at Galveston until the following Tuesday, when I took the boat and arrived at Houston on Wednesday morning, having been absent from my congregation two weeks and one day.

There still exists much seriousness in my congregation, and I am led to hope that several persons will soon present themselves for baptism, and come forward to communion.

It is said by those who have been longest residents here, that there never has been a time when there was so much deep religious feeling in the place as at present. It is no sudden thing, but is a work which seems to have been gradually progressing for months, and so moves on as to show that a mightier agency than that of man is at work in turning the minds of the irreligious and profane on things of more importance than those of time. May God speed the day when "all shall know him, even from the least unto the greatest."

The constant rains have kept us from making any progress with our intended lecture room, and some of the congregation begin to talk of a church, but we could do comparatively nothing towards erecting one in this place. The Bishop, who perhaps knows better than any man in the United States our condition, and our necessities, (I mean Bishop Polk,) as he has now visited the country twice,

highly approves our plan of schools. Will not some of our brethren in the States come forward to help us on with an arrangement which must be fraught with inestimable good, not simply to those who are now living, but to generations yet unborn? Must we who labor in this destitute land see the need, and point out the means of relief, and yet be left to mourn over the deficiency, because those in the Church to whom God has given riches, will leave his cause to suffer, and his Church to languish, rather than part with them? When will men be brought to feel, that they are not their own—that they are bought with a price—that themselves and all they have belong to God? And if they would prove *themselves Christian men*, they cannot withhold what lawfully and of right belongs to their Maker.

I have been repeatedly solicited to preach in places some little distance from Houston. Six miles from this is a little place called Harrisburg, where there are living several families who have been reared in the Church, and who may form the nucleus of a congregation in some after-time. I intend to go and preach to them before long, and try to persuade them to come to Houston to church when the roads are such as to permit it. At Richmond, on the Brazos, near thirty miles from this, a place which may yet be of considerable note, and of which I have before spoken, there are several families attached to the doctrines and discipline of our Church, and who have frequently solicited me to come and preach to them, at least once a month. But in such a case I must leave this congregation destitute, which has not seemed

to me advisable. I have, however, on my visits there heretofore, baptized two children, married one couple, and preached once. I have also made an appointment (*Deo Volente*) to preach there next Sunday. As I passed through there with the Bishop on our way to Matagorda, he baptized two other children. For these destitute places, as well as for Houston, I wish some of our benevolent societies would send us a hundred, or a hundred and fifty prayer books. Can you not effect this for us?

If you could get some benevolent person or society to send me some Sunday school books, they would be very acceptable."

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**GALVESTON.**—From a letter of the Rev. Mr. Eaton, under date of 27th March, we extract the following:

"Bishop Polk arrived here on the 14th February. He visited Houston and Matagorda, and returning to this city on the 1st inst., remained until the 7th. During his stay here he baptized five adults and six infants, confirmed twenty persons, and consecrated the church. I had also the pleasure, at the same time, of a visit from the Rev. Messrs. Ives and Gillett.

"Since I last wrote I have been presented with deeds for a piece of ground containing two and a quarter acres, for a burial ground: and also for four lots, adjoining the church lots, which I desired for the site of our parish school.

"The prospects of the church here are still gradually brightening, and my hopes growing stronger, that our holy religion will take a lasting hold in this city."

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### Intelligence.

THE FOREIGN SECRETARY returned to his post just as the present number was going to press. His journey has been a long and laborious one, yet if the awakening of an interest in Foreign

Missions where none has been felt before, an increase of it where there has been but little exhibited, and a confirming of the minds of the clergy and laity in their confidence in the views and

operations of the Foreign Committee, be objects of moment, it is thought that the tour has not been without benefit.

It has been observed (the writer quotes from memory,) with great truth, by the biographer of Legh Richmond, in his remarks concerning similar efforts of that eminent servant of the Lord Jesus, that "money is indeed essential to Missionary operations, but that it is the establishment of Missionary views and principles, the diffusion of Missionary truths and feeling, the removal of prejudices, and the enforcement of the claims of the heathen on the prayers and benevolence of the Christian public, which form some of the most prominent features of usefulness in these tours."

In this point of view, it is hoped that the recent journey of the Foreign Sec-

retary has proved of service to the blessed cause we have at heart.

**CONSTANTINOPLE.**—Interesting letters have just been received from the Rev. Horatio Southgate, our Missionary at Constantinople, under date of 27th January. The necessity of putting these pages immediately to press, prevents our noticing these documents. Our missionary was in good health.

**MESOPOTAMIA.**—Advices have been received from our missionaries to Mesopotamia, the Rev. Messrs. Taylor and Miles, dated Smyrna, Feb. 8.

They arrived at that port on the 2d Feb., after rather a rough passage of fifty days from Boston, and were to proceed on the 9th to Constantinople by steamer.

### 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.

Mar. 29 Contribution of Grace Ch. New-York, for Augusta, Me. ....	25 00
The same for Key West. ....	25 00
April 2 For the Missionary's Wife, from the Rev. Mr. Prescott. ....	10 00
" 8 Zion Ch., Fulton, Western N. Y. per Grace Ch., N. Y. ....	25 00
St. Anne's Ch., Lowell, for Bp. Chase. ....	2 00
The same, for Kemper College. ....	2 00
Christ Ch., Boston, for Key West. For Rev. W. H. Moore of Manchester, from St. Paul's, Concord, N. H. ....	1 50
	20 00
	<b>\$110 50</b>

#### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from March 15, 1841, to April 15, 1841:

VERMONT.	
Burlington—St. Paul's. ....	\$30 50
Essexburg—Christ Ch. . . . .	5 00
	<b>\$35 50</b>

#### MASSACHUSETTS.

Ashfield—St. John's. ....	3 00
Uxton—Ch. of the Messiah. ....	6 57
Christ Ch. ....	4 55
Bridgewater—Trinity, . . . . .	1 75
Fall River—Ch. of the Ascension, . .	5 00
Locust—St. Luke's, . . . . .	2 81
St. Ann's. ....	46 00
Marblehead—St. Michael's. ....	9 23
Newton, Lower Falls—St. Mary. ....	10 00
Springfield—Christ Ch., . . . . .	3 00
Trenton—St. Thomas. ....	17 09
	<b>109 00</b>

#### CONNECTICUT.

Bristol—Trinity. ....	5 00
Cheshire—St. Peter's, . . . . .	15 00
Derby—St. James' offcs. ....	32 75
Middle Haddam—Christ Ch., Ladies Sew'g Circle. ....	10 00
Middletown—Do. do. ....	26 00
Newatuck—St. Michael's. ....	8 00
Wallingford—St. Paul's. ....	4 75
Woodbury—St. Paul's. ....	5 00
	<b>106 50</b>

#### NEW-YORK.

Cooperstown—Christ Ch. ....	10 18
Fort Hamilton—St. John's. ....	16 00
New York—St. Bartholomew's, offcs. . .	2 00
St. Clement's, W. Tetherly. ....	5 00
St. Paul's, a lady. ....	20 00
Poughkeepsie—Christ Ch. ....	10 00
Troy—St. Paul's. ....	103 84
Walden—St. Andrew's Sun. Sch. ....	2 00
Williamsburgh—St. Mark's. ....	3 50
An Easter offering from C. E. B. ....	26 00
	<b>304</b>

WESTERN NEW-YORK.		
<i>Rochester</i> —St. Luke's, Christmas of- ferings Sun. Sch., †.....	10 21	10 21
NEW-JERSEY.		
<i>Flemington</i> —Calvary Church, †.....	1 25	
<i>Alexandria</i> —St. Thomas'..... †.....	2 00	
<i>Jersey City</i> .....	2 00	
<i>Mullica Hill</i> —St. Stephen's.....	2 00	
<i>Salem</i> —St. John's, a lady.....	5 00	10 25
PENNSYLVANIA.		
<i>Bronsville</i> —Sundry persons.....	2 00	
<i>Chester Co.</i> —An Episcopalian.....	80 00	
<i>Philadelphia</i> —St. Paul's Christmas Collection, †.....	5 00	
Do. Family Gathering, †.....	5 25	
Church of the Ascension.....	2 50	
St. Peter's, children, †.....	15 30	
Grace Ch., Fem. Bible Class.....	5 00	
St. Andrew's.....	11 00	
St. Philip's.....	45 00	
Miss Cox, 2d annual payment, †.....	2 50	
E. P. S.....	3 00	
A Churchman, per Editor Banner of the Cross.....	100 00	275 55
DELAWARE.		
<i>Dagsborough</i> —Miss. Station.....	10 65	
<i>Georgetown</i> —St. Paul's.....	2 50	
<i>Milford</i> —Christ Ch.....	50	
<i>Newcastle</i> —Immanuel Ch.....	23 00	
<i>Wilmington</i> —St. Andrew's.....	13 90	
Trinity Ch.....	29 47	85 05
MARYLAND.		
<i>Baltimore</i> —St. Paul's, †.....	11 70	
St. Peter's.....	25 00	
Christ Ch., Palm Sunday Coll. †.....	80 00	
Do. Male Sun. Sch.....	12 53	
St. Peter's Sunday Offg.....	36 60	
Mt. Calvary Ch.....	10 72	
St. Stephen's, †.....	6 12	
St. James', †.....	5 25	
<i>Cambridge</i> —Christ Ch.....	25 00	
<i>Charles Co.</i> —Wm. & Mary Pa., †.....	16 75	
<i>Chester</i> —Per Rev. C. F. Jones.....	1 52	
<i>Ellicott's Mills</i> —St. John's.....	15 90	
<i>Frederick</i> —All Saints, †.....	10 00	
<i>Hancock Co.</i> —Per Rev. J. Back.....	10 00	
<i>Holy Trinity &amp; Westminster Pa.</i> .....	9 68	
<i>Prince George Co.</i> —St. Matthew's and St. Mark's.....	10 66	
<i>Pr. Geo. and Chas. Co.</i> —St. John's Parish.....	50 00	
<i>Springhill Pa.</i> .....	6 00	
<i>Washington, D. C.</i> —Ch. of the Epi- phany, P. S. C., †.....	25 00	335 33
VIRGINIA.		
<i>Nelson Co</i> .....	10 00	
<i>Orange City</i> —S. W. D. and A Friend.....	28 00	
<i>Richmond</i> —From Dr. Bolton.....	5 00	43 00
NORTH CAROLINA.		
<i>Chapel Hill</i> —Ch. of the Atonement.....	15 00	
<i>Fvri Johnston</i> —Colonel Childs.....	5 00	20 00
SOUTH CAROLINA.		
<i>Charleston</i> —Mo. Miss. Lecture, Feb. and March.....	28 29	
St. Michael's.....	141 11	
St. Philip's.....	42 89	
St. Stephen's.....	13 06	
<i>John's Island</i> —St. John's.....	30 88	
<i>Roadsborough</i> —St. Paul's.....	92 00	
<i>Society Hill</i> —Trinity Ch.....	43 93	392 26
FLORIDA.		
<i>Pensacola</i> —Christ Ch.....	20 00	
<i>St. Augustine</i> —St. Paul's.....	12 00	32 00
ALABAMA.		
<i>Carleenville</i> .....	10 25	10 25
MISSISSIPPI.		
<i>Natchez</i> —Trinity.....	111 89	
<i>Vicksburg</i> —Christ Ch.....	49 70	161 59

LOUISIANA.		
<i>St. Francisville</i> —Grace Ch.....	30 00	30 00
TENNESSEE.		
<i>Bolivar</i> .....	10 00	10 00
KENTUCKY.		
<i>Danville</i> —Trinity Ch. Christmas offg.....	12 00	
<i>Hopkinsville</i> .....	3 20	
<i>Jefferson Co.</i> —St. Matthew's, †.....	9 50	
<i>Mason Co.</i> —A. Beatty, Esq.....	3 00	
<i>Princeton</i> .....	13 00	
<i>Trenton</i> .....	4 80	
"A friend" per Rev. C. H. Page.....	15 00	60 50
OHIO.		
<i>Cleveland</i> —Trinity Quin. Coll.....	30 00	
<i>Columbus</i> —Trinity, †.....	13 00	
<i>Worthington</i> —St. John's, †.....	6 12	49 12
INDIANA.		
<i>Evansville</i> .....	22 50	
<i>Jeffersonville</i> .....	2 00	
<i>Lupton</i> —St. Paul's.....	3 00	
<i>Michigan City</i> —Trinity.....	6 00	
<i>New Albany</i> .....	6 00	39 50
ILLINOIS.		
<i>Albion</i> —St. John's.....	6 20	
<i>Chicago</i> .....	17 34	
<i>Jubilee College</i> —P. S. offerings.....	8 17	
<i>Juliet</i> —Christ Ch.....	6 00	
<i>Pittsfield</i> —W. A. G.....	2 00	39 71
MICHIGAN.		
<i>Detroit</i> —St. Paul's Mo. Coll.....	34 00	
<i>Fint</i> —St. Paul's.....	3 00	
<i>Ionia</i> .....	5 00	
<i>Lenaue and Washenaw Cos.</i> .....	9 50	
<i>Marshall</i> —†.....	13 00	
<i>Pontiac</i> —Zion Ch.....	4 00	
<i>Waterford</i> —St. Paul's.....	7 00	75 50
WISCONSIN.		
<i>Milwaukee</i> —St. Paul's.....	7 34	
<i>Nashotah Mission</i> .....	11 23	
<i>Southport and Racine</i> .....	9 46	28 03
MISSOURI.		
<i>St. Louis</i> —A thank offering, †.....	2 50	2 50
ARKANSAS.		
<i>Little Rock</i> .....	10 75	10 75
MISCELLANEOUS.		
Church at M. A. from an Artist, to aid Missions in Ash Co., N. C.....	10 00	10 00
<b>TOTAL,</b>	<b>\$2,184 62</b>	
Total since 15th June, 1843, \$22,226 69.		

## FOREIGN MISSIONS.

The Treasurer of the Foreign Committee as  
knowledges the receipt of the following sums  
from 15th March to the 15th of April, 1844:

NEW HAMPSHIRE.		
<i>Concord</i> —St. Paul's Church.....		\$11 25
VERMONT.		
<i>Enosburg</i> —Christ Church, half.....	5 00	
<i>M'Indoe's Falls</i> —Mrs. Julia E. Brewer.....	5 00	10 00
MASSACHUSETTS.		
<i>Boston</i> —Christ Church Miss. Asso., part.....		\$1 00
Grace Church, 3 months' sup- port of 14 children in Africa.....	70 00	
Church of the Messiah, Quin. collection.....	6 56	
<i>Bridgewater</i> —Trinity Church Quin. collection.....	1 75	
<i>Fall River</i> —Church of the Ascen- sion, half.....	5 00	

*Hancock*—St. Andrew's Church, for Africa..... 16 87  
*Lowell*—St. Ann's Church, part..... 31 00  
     St. Luke's Church, half..... 2 81  
*Marblehead*—St. Michael's Ch., part..... 4 22  
*Newton*—St. Mary's Church, half..... 10 00  
*Springfield*—Christ Church Quin. collection, half..... 3 00  
*Taunton*—St. Thomas' Ch. Quin. collection, half, \$17 08; do. for Africa, \$20 00; contribution of a lady, \$1 00..... 38 08 190 29

CONNECTICUT.

*Cheeshire*—St. Paul's Church, half..... 15 00  
*Middle Haddam*—Christ Church, toward the purchase of a boat for Africa..... 12 50  
*Naugatuck*—St. Michael's..... 3 00  
*Newtown*—Trinity Church Ladies' Miss. Assn..... 25 00  
*Woodbury*—St. Paul's, one-third..... 5 00 60 50

NEW YORK.

*Cooperstown*—Christ Church..... 5 03  
*Glenn's Falls*—Ch. of the Messiah..... 2 50  
*Jamaica*—A lady's Easter offering for Africa, \$2 00; children, proceeds of industry for Africa, \$3 00..... 5 00  
*New York*—C. E. B. Easter off'g., Church of the Ascension, 3d annual payment for support of Greek beneficiary..... 80 80  
     St. George's Church S. S. No. 34, Miss. Soc. for China..... 4 16  
*Sandy Hill*—Zion Church..... 2 50  
*Troy*—St. Paul's Easter offerings, part..... 72 85 197 01

WESTERN NEW YORK.

*Rochester*—St. Luke's Church S. S. Christmas offerings..... 10 20

NEW JERSEY.

*Alexandria*—St. Thomas' Ch. } hf 1 25  
*Flemington*—Calvary Ch. }  
*Jersey City*—St. Matthew's Church ladies for China..... 3 75 5 00

PENNSYLVANIA.

*Chester county*—An Episcopalian..... 300 00  
*Philadelphia*—St. Paul's Ch. Christmas collection, half, \$5 00; family gathering, do., half, \$5 25; Female Bible Class for ed. of S. A. McCoskry & Ellen S. May, Africa, \$40 00  
     St. Peter's Ch. children, half, \$15 29; for Constantinople, \$50 00..... 65 29  
     Grace Church Sunday Sch. for support of 10 children at Cape Palmas..... 200 00  
     St. Andrew's Church..... 17 00  
     St. Philip's Church, half..... 45 00  
     St. Luke's Church S. S. Class for ed. of Wm White, Africa Miss Cox, \$2 50; R. M. P. for Africa, 25 cents..... 2 75 700 29

DELAWARE.

*Wilmington*—Trinity Church..... 15 21  
     St. Andrew's..... 18 90 34 11

MARYLAND.

*Annapolis*—Young ladies, for support of a child in Africa, named "Hector Humphries"..... 20 00  
*Baltimore*—St. Paul's Church, half, Christ Church, Palm Sunday collection, half, \$45 12; Male S. S. for Africa, \$20 00; Foreign, special, \$32 50; do. \$1 66..... 119 28  
     St. Stephen's Church, half..... 6 13  
     Mount Calvary Church..... 2 72

*St. Peter's Church for Africa and Athens*..... 5 00  
*St. James' Church, half*..... 5 25  
*Charles county*—William & Mary Parish, half..... 16 75  
*Frederick*—All Saints Church, for Athens, half, \$10 00; Little Boys' Miss. Box, \$3 55; Family Miss. Box for ed. of James Contee, Africa, \$20 00..... 33 55  
*Hancock*—St. Thomas', half..... 10 00  
     Holy Trinity and Westminster, 3 50  
*Kent county*—Chester Parish, for Africa..... 70 00  
*Prince George's county*—St. Matthew's and St. Mark's, half..... 10 66  
*Prince George and Charlotte co.*—St. John's Parish for printing press for Africa..... 50 00  
*Washington, D. C.*—Church of the Epiphany, Palm Sunday collection, half..... 25 00 389 84

VIRGINIA.

*Fairquier Co.*—Mrs. Nelson, \$5 01, Mrs. R. C. Marshall, \$5 00; E. C. Marshall, Esq., \$10 00; Misses Mary L., & R. P. Marshall, \$2 00; Master E. C. Marshall, 1 00..... 23 00  
*Nelson Co.*—Per Rev. F. D Goodwin, A Friend for Greece..... 55 00 3 00  
*Norfolk*—Christ Ch., \$175 00; S. S. for ed. of Thomas L. Robertson, Af. \$25 00..... 200 00 261 00

NORTH CAROLINA.

*Chapel Hill*—Ch. of the Atonement, } 7 50  
*Fort Johnston*—Col. Ths. Childs, hf. } 5 00 12 50

SOUTH CAROLINA.

*Charleston*—St. Stephen's, \$13 06; Miss. Lecture, \$9 43..... 22 49  
     St. Philip's, \$36 59; a member, \$5 00..... 41 59  
     Radclyffboro, St. Paul's..... 45 00  
     St. Michael's, for China, \$3 00; for Constantinople, \$3 00; Palm Sunday Coll., \$35 22; Ch. off. \$39 92; Mrs. Kohne, \$10 00..... 91 14  
*Society Hill*—Trinity Ch..... 4 66  
*St. John's Island*—St. John's Ch..... 28 14 234 31

GEORGIA.

*Augusta*—St Paul's Ch. for China... 59 31  
*Macon*—Georgia Episcopal Institute for ed. of Eliza M. Roberts, Af. 20 00  
*Savannah*—Ladies' Af. Miss. Soc., for press for Africa..... 104 00 183 31

MICHIGAN.

*Marshall*—Miss. Station, half..... 13 00

OHIO.

*Dayton*—Christ Ch. for Africa, \$3 00; for China, \$32 50..... 35 50  
*Worthington*—St. John's Ch. half..... 6 12 41 62

KENTUCKY.

*Jefferson City*—St. Matthew's Ch., hf \$9 50; a Friend, hf \$15 00; do. for the Jews, \$10 00; do. for Mesopotamia, \$10 00..... 44 50 44 50

ILLINOIS.

*Chicago*—St James' Ch..... 3 82  
*Collinsville*..... 1 40 4 92

MISSOURI.

*St. Louis*—R. P. Williams, thank offering, half..... 1 28

ARKANSAS.

*Little Rock*..... 5 00

TOTAL, 22,433 88

(Total since 15th June, \$21,805 85.)

# The Spirit of Missions;

EDITED FOR

## THE BOARD OF MISSIONS

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

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PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. IX.

JUNE, 1844.

No. 6.

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### D.orr san Annals.

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#### Church in Pennsylvania.

##### II. ORGANIZATION.

[Continued from page 131.]

It was a long time after the first planting of the Church in Pennsylvania, before there was any organization of it. While, indeed, these States were colonies of Great Britain, they were dependent, as well in ecclesiastical as civil matters, upon the mother country. There being no Bishop here at that time, the colonies were, in things ecclesiastical, under the supervision of the Bishop of London, acting with the Society for the Propagation of the Gospel in Foreign Parts. In this state of things, with no Bishop resident in the country, to visit the scattered parishes, and no "school of the prophets," where young men could be trained for the ministry, and after they were trained, receive at home the power to minister in holy things, it could hardly be expected the Church should make much progress. The necessity of sending young men three thousand miles across the Atlantic, in order to their being invested with the ministerial character, was an almost insuperable barrier to the obtaining of clergymen from among ourselves. The Church, therefore, was almost entirely dependent for a supply of clergymen from abroad. Such a supply as her exigencies required it was difficult to keep up. Under these circumstances, in the long interval of sixty or more years, the Church in Pennsylvania made little or no progress. Her beginning, under the labors of the Rev. Mr. Evans and his coadjutors, had given tokens of a rapid extension of her limits, and the gathering of many scattered sheep into her fold, who had never heard among them the voice of a shepherd. But these expectations were not destined to be realized. For a number of years the Church in Pennsylvania exhibited but a weak and sickly existence; and, at the time the



colonies became separated from the mother country, the number of churches and clergymen was scarcely greater than it had been more than half a century before.

When the country became independent of England, and we could no longer look for the aid from abroad on which we had been dependent, for ministers to supply our altars, and much of the funds by which they were supported, it became necessary to consider by what means the future support and growth of the Church could be promoted. Its organization was the first thing to be done. The first meeting for the adoption of measures preparatory to this, was held in Philadelphia in March, A. D. 1784. The clergymen present at this meeting were the Rev. Drs. White and Magaw, and the Rev. Mr. Blackwell; of whom the first and last named officiated in Christ Church, and St. Peter's, and the other in St. Paul's Church, these being then the only churches in Philadelphia, for Gloria Dei, (Swedes' Church,) until within a few years, had always looked to Sweden for her clergymen, and was, therefore, not disposed to be considered a part and portion of the Episcopal Church in America. The first convention in Pennsylvania was held the following year (1785) in Philadelphia, at which six clergymen were present, and lay delegates from ten parishes—the whole number of parishes in the State being about fifteen.

Among Episcopalians it is a maxim, or first principle, that there can be "no Church without a Bishop." It was, therefore, one of the first steps taken by the Church in Pennsylvania, after its organization, to provide an Episcopate; that England, with her Bishops, being no longer a channel through which we could obtain a valid ministry, we might have our own Bishops to look to for the conferring of holy orders. The same step was taken, for the same reason, in other States; so that, in a very short time after the close of the American Revolution, the Episcopate was obtained in a sufficient number of dioceses to secure to the Church in America a regular Apostolical succession. The presbyter selected by the convention in Pennsylvania, to become one of the Fathers and first Bishops of the American Church, was the Rev. Wm. White, then rector of Christ's and St. Peter's churches in this city. He was consecrated in England Feb. 4, A. D. 1787. The name and character of Bishop White are so intimately identified with the history of the Church in the United States, that it is not necessary here to enter into details in relation to his long and useful life. Having been, after Bishop Seabury, of Connecticut, whose Episcopate was comparatively of short duration, the senior Bishop of the American Church, it is from him that our present line of Bishops, who have now increased to more than twenty, have received the Apostolical succession. His Episcopate, through the good providence of God, was continued for near fifty years, his consecration having been in February 1787, and his departure from the Church below, which he had adorned by a holy and a spotless life, having taken place in Philadelphia July 17, 1836, in the 89th year of his age. Possessed of great wisdom, and exercising his office of Bishop with great moderation, few men, occupying so elevated a station, have passed a long life so free from reproach, and so universally esteemed and honored. He was honored as a wise and learned Bishop. He was honored as a true friend to his country; falsifying, by his whole life, the calumny of the Church's enemies, that Episcopacy and the love of republican institutions are inconsistent with

each other. Bishop White was a Whig in Revolutionary times, the intimate friend of the immortal Washington, and Chaplain to the American Congress who dared to declare these States free and independent. He was, through his whole life, a republican of the Washington school,—never, however, meddling with politics further than to exercise his right, which he never failed to do, of depositing his vote in the ballot-box for the candidates for office whose principles and character he thought best fitted to promote his country's welfare and prosperity. As a proof of the respect in which he was universally held, all parties forgot their strifes as the Bishop approached to deposit his vote, and, clearing a way for him, stood silent until he had taken his departure.

The obtaining of a Bishop for the Church in Pennsylvania was not at once productive of all the good that might have been expected from it. The Revolutionary War had thrown things ecclesiastical, as well as civil, into much confusion and disorder. Many parishes had become vacant, the rectors preferring to return to England, under the distractions that the war occasioned, and fresh supplies of clergymen being cut off by the stop put to all intercourse between the two countries. After the war, and the introduction of the Episcopate, the supply of clergymen could no longer be from abroad, but must be from home. This required time, there being then no theological seminaries, to send forth every year well educated men, to exercise the functions of the Ministry. It was, therefore, not surprising that for some years after the consecration of Bishop White, the Church in Pennsylvania made but little progress. In the year 1812, or twenty-seven years after the meeting of the first convention, the whole number of clergymen in the State was *twelve*, while the number of parishes had increased to about twenty. From this period the Church in this diocese began to be more rapidly extended. It was in this year that the "Society of the P. E. Church for the Advancement of Christianity in Pennsylvania" was formed. Under the auspices of this society, an active and zealous Presbyter, (now our Missionary Bishop,) was sent out to explore the diocese, and prepare the way for establishing the Church wherever she could be built up. The results were soon apparent. In 1822, or ten years after the formation of this society, the number of clergymen had increased to thirty-one, and the number of parishes to forty-two. Ten years later, or in 1832, fifty-eight was the number of clergymen in the diocese, and seventy-five the number of parishes. Looking down eleven years later, we find the journal of the Convention of 1843 recording the names of one hundred and eleven clergymen, and one hundred and nine parishes.

Two causes have led to this rapid increase of the Church in Pennsylvania: the formation of the society above-mentioned, and the active labors of the Bishop. Of the present number of parishes in the diocese, more than one half owe their origin to the labors of the missionaries employed by the Advancement Society. For some years this society has had constantly in its employment from twenty to thirty clergymen. Its present number of missionaries is 27.

The present Diocesan of Pennsylvania, the Rt. Rev. Henry Ustick Onderdonk, D.D., was consecrated Assistant Bishop to Bishop White, Oct. 25, A. D. 1827. He succeeded the latter in 1836; and, by his active and efficient labors in the Episcopate, has had the satisfaction of seeing the Church in this Diocese

rapidly increasing her strength, until she stands second only in the number of her clergy and of her parishes to the noble Diocese of New-York.

*Officers and Trustees (1844) of the "Society for the Advancement of Christianity in Pennsylvania."*

RT. REV. H. U. ONDERDONK, D. D., President, ex-officio.

*Vice-Presidents.*

HORACE BINNEY, LL.D.

JAMES S. SMITH,

REV. GEORGE BOYD, D.D.

*Treasurer.*

JAMES S. NEWBOLD.

*Corresponding Secretary.*

REV. JEHU C. CLAY, D.D.

*Recording Secretary.*

EDMUND WILCOX.

*Trustees.*

- |                       |                       |                         |
|-----------------------|-----------------------|-------------------------|
| 1. Tobias Wagner,     | 8. Henry Farnum,      | 15. Henry Reed,         |
| 2. John Welsh, Jr.    | 9. William Welsh,     | 16. Dr. Francis West,   |
| 3. Dr. S. Littell,    | 10. William Musgrave, | 17. Henry M'Ilvaine,    |
| 4. Clement S. Rutter, | 11. Wm. H. Newbold,   | 18. Robert Ralston,     |
| 5. Peter Williamson,  | 12. Thomas Robins,    | 19. J. Fisher Learning, |
| 6. Horace Binney, Jr. | 13. James Cox,        | 20. Henry L. Rodney.    |
| 7. George M. Wharton, | 14. John R. Wilmer,   |                         |

*Clergymen.*

- |                        |                        |
|------------------------|------------------------|
| Rev. Henry J. Morton,  | Rev. W. H. Odenheimer, |
| " H. W. Ducachet, D.D. | " Edmund Neville,      |
| " John Coleman, D.D.   | " Thomas M. Clark,     |
| " Peter Van Pelt,      | " W. W. Spear,         |
| " Benjamin Dorr, D.D.  | " Richard Newton.      |

*Missionary Stations.*

- |                                  |                                  |
|----------------------------------|----------------------------------|
| 1. New-Brighton, Beaver Co.      | 20. Wellsborough, Tioga Co.      |
| 2. Georgetown, do.               | 21. Blossburg, do.               |
| 3. Mercer, Mercer Co.            | 22. Towanda, Bradford Co.        |
| 4. Erie, Erie Co.                | 23. Troy, do.                    |
| 5. Waterford, do.                | 24. Pike, do.                    |
| 6. Franklin, Venango Co.         | 25. Athens, do.                  |
| 7. Butler, Butler Co.            | 26. Springville, Susquehanna Co. |
| 8. Allegheny City, Allegheny Co. | 27. Montrose, do.                |
| 9. Connelville, Fayette Co.      | 28. New Milford, do.             |
| 10. Union Town, do.              | 29. Carbondale, Luzerne Co.      |
| 11. Greensburg, Westmoreland Co. | 30. Sugarloaf, Columbia Co.      |
| 12. Blairsville, Indiana Co.     | Jersey Town, do.                 |
| 13. Kittanning, Armstrong Co.    | Bloomsburg, do.                  |
| 14. Freeport, do.                | Danville, do.                    |

15. Hollidaysburg, Huntingdon Co.	Sunbury, Northumberland Co.
16. Huntingdon, do.	Schuylkill Haven, Schuylkill Co.
17. Bellefonte, Centre Co.	Newtown, Bucks Co.
18. Philipsburg, do.	Centreville, do.
19. Williamsport, Lycoming Co.	Hulmeville, do.
Muncy, do.	Yardleyville, do.
Redbank, Clarion Co.	Whitemarsh, Montgomery Co.
New London X Roads, Chester Co.	Condersport, Potter Co.
Westmarlborough, do.	Christ Church, Adams Co.

Connected with the Society for the Advancement of Christianity in Pennsylvania, is an "Education Committee," under whose care there are four beneficiaries pursuing their theological studies.

Auxiliary to the same institution is the Female Tract Society of Philadelphia, of which the Bishop of the Diocese, in his address to the Convention in 1843, says: "It is an instrument of much good, and entitled to a share of the bounty of our Episcopal community."

"There is also conducted by the ladies," says the Bishop, "an association for bestowing on our weaker parishes libraries of theological books, for the benefit of their respective pastors or missionaries, who are generally unable to provide themselves with a sufficient number of such works."

"We are indebted also (the same address is quoted) to female zeal and perseverance for the Ladies' Prayer-Book Society, which continues its efficient agency in distributing that inestimable volume. The book it circulates is the standard copy, and the print is adapted to aged and feeble eyes."

The Bishop White Prayer-Book Society is an institution by means of which many thousands of the volume which it distributes have been gratuitously circulated, not only in Pennsylvania, but throughout the whole Union.

Another institution of the Church is, the "Corporation for the Relief of the Widows and Children of Deceased Clergymen." "It has," says Bishop Onderdonk, "a large accumulated capital, while its liabilities are very small; and it thus offers peculiar advantages to clergymen, or to their vestries in their behalf, in securing aid for their families after their death."

*Present Condition of the Diocese.*

Clergymen in May, 1843	- - -	110
Congregations, do.	- - -	109
Candidates for orders, do.	- - -	29
Baptisms in 1842-'43	- . -	2814
Confirmations, do.	- - -	1260
Marriages, do.	- - -	405
Communicants, do.	- - -	6913

We close our remarks on the Church in Pennsylvania in the words of Bishop Onderdonk, in his last annual address: "Our Diocese is, on the whole, prosperous and advancing; for which, I trust, we are grateful to the Divine Head of the Church. But, in many of the parishes, there prevails a wretched parsimony in providing a due support for their ministers particularly, and also for the institu-

tions that further our ecclesiastical welfare. Alas! I have thus complained before, but I fear with little effect. May God give such delinquents open hearts and better minds! I might enlarge on this matter, if I felt encouraged as to the result, which I do not. I therefore conclude with commending you to the guidance of the Holy Spirit, in all your deliberations and acts, that they may all tend to the glory of the Most High, in the advancement of the cause of the Redeemer, in the increase and strengthening of his Church, and in the sanctifying and saving of the souls of his people."

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### The West.

We present in this number (so far as they have been received,) the semi-annual (April) returns from the West. They are "accompanied with such communications as the Bishop may see fit to make, touching the general Missionary operations of the Church within his diocese, together with such portions of the semi-annual reports of the Missionaries to him\* as he shall deem proper for the information of the Committee, or of the Church at large."

No reports of *this kind* have yet (May 25) been received from Maine, New Hampshire, North Carolina, Georgia, Florida, Alabama, Mississippi, † Louisiana, Tennessee, † Michigan, and Arkansas †. So far as the "duplicates"\* enable us, we report. They will appear (if received hereafter) in the September Number.

#### Delaware.

The Bishop in his report says,

"The cause of the Church is more promising than it probably has been for many years. The parish of St. John's, Little Hill, has been remarkably revived. The Church was commenced in 1807, under the ministry of the Rev. Hamilton Bell, but never finished. Being in a secluded district on the borders of Cypress Swamp, it had, after Mr. Bell's premature death, very infrequent ser-

vices, and declined so much, that in 1841 it was removed from the list of parishes of the diocese, and pronounced defunct. Since then it has been found not only living but highly prosperous. The labors of the Rev. Mr. Long have been abundant and greatly blessed. In November last I consecrated the church edifice, which had been neatly finished, and rendered tenable in cold weather. At the same time I administered the rite of confirmation to twenty-eight persons, most of them heads of families.

\* "The requisition that a duplicate of the *Statistics* shall be sent to the office is not intended to interfere with the general principle of correspondence *only through the Bishop*. A previous arrangement required the Missionaries to be *paid through the Bishops*. It followed that when the Bishops were absent from home, the Missionaries were delayed in the receipt of their salaries, or else the Bishop was detained at home merely to receive and transmit the checks. If the Bishop was on a visitation at the time the returns to the office became due, a delay was occasioned in spreading them before the Church. The present plan obviates these difficulties. So much of the Missionary semi-annual return as enables the Committee to know how much is due him, and to give the Church a tabular view of his Mission, is sent at once to the Committee. As soon after as may be, a full account comes from the Bishop, with his remarks, &c."—*Spirit of Missions Extra*, for December, 1843.

† Bishop Otay is known to be away from home on duty, intending to send in his report in time for the General Convention. Similar grounds of delay may exist in other cases.

On a previous visit in July, I confirmed eighteen (four of whom were from Broad Creek), making forty-two for St. John's within the year. The services were attended by large and deeply interested congregations, and many of the aged, who had despaired of ever again seeing the Church of their affections rise from the dead, were affected to tears. The Missionaries laboring in this diocese deserve to be mentioned by me as indefatigable, faithful, and zealous men, and if their labors are continued, I confidently look for a good result."

*Georgetown*—Rev. JOHN L. MCKIM.  
Communicants, 15. Attendants—Families, 23.  
Individuals, 170.

*Milford*—  
Communicants, 13. Attendants—Families, 28.  
Individuals, 200.

*Cedar Creek*—  
Communicants, 10. Attendants—Families, 19.  
Individuals, 60.

*Seaford*—Rev. JOHN LONG.  
Confirmations, 6. Attendants—Families, 17.

*Broad Creek*—  
Baptisms—Infants, 1. Attendants—Families, 14.  
Confirmation, 1.

*Little Hill*—  
Baptisms—Infants, 6. Attendants—Families, 60.  
Adult, 1. Confirmations, 28.

*Dagsboro*—Rev. WALTER E.  
FRANKLIN.  
Baptisms—Infants, 6. Communicants, 17.  
Adults, 2. Attendants—Families, 25.  
Confirmations, 2.

*Lewes*—  
Communicants, 27.

*St. George's Chapel*—  
Baptisms—Infants, 3.

*Georgetown*—  
Baptisms—Adults, 1. Confirmations, 2.

### Missouri.

The Rev. Mr. Minard, of St. Louis, Mo., remarks to his Diocesan, April, 1844,

"Although I have reported myself present at the station five months, yet I was laboring in behalf of the Church during the month I was absent, and have asked the Committee not to diminish my salary.

"In addition to the number reported, I have catechised the children nearly every Sunday during the five months, but not before the congregation.

"As to Bibles and Testaments, we

have no more than we require for our Sunday school. These we have been enabled to purchase as they were needed, and we also have kept up our Sunday school library by the addition of about 40 or 50 volumes a year. We are constantly losing so many books, that it will be impossible to tell how many we have. We have enough, however, for our purpose, and supply the loss whenever there is a deficiency.

"Of our spiritual matters, I can say that we are in about the same condition we have been heretofore, gradually advancing. Almost every month some are added to the communion. Many, however, after a short residence, remove elsewhere.

"The only obstacle in the way of our becoming an independent congregation is the debt on account of the lot. This we hope to reduce the present year. Meanwhile the vestry have determined to rent the pews for the ensuing year, in order to meet the interest which will accrue, and to relieve in part the Missionary Society of the salary of the minister. As soon as the pews are rented, we can tell to what extent we shall need assistance from abroad. The result of this effort will soon be made known, and I shall immediately communicate it."

*St. Louis*—Rev. P. R. MINARD.  
Baptisms—Infants, 27. Communicants, 108.  
Adults, 5. Attendants, Families, 60.  
Confirmations, 6. Individuals, 20.

### Notes.

The following are extracts from the report of the Rev. Mr. Goldsmith, April, 1844:

"You will perceive that a smaller amount of duty has been performed than at any previous semi-annual report. This has been owing to two causes; the unusual amount of rain during the fall and winter, and a severe attack of measles, which prostrated me for several weeks, and impaired my general health. By the blessing of God, I trust I am again nearly restored to my usual health, and shall be able when the roads are in a condition to travel, to perform my accustomed duty. As we are in a good degree dependent upon the country for

our congregations, our services have not been so regular nor so frequent as could have been desired. Not that there appears to be a declining interest towards the Church, but from causes over which we could have no control. Indeed, I think it may be safely said, that there has been, though slow, a gradual increase among the more enlightened part of the community since my settlement at Davenport. Among such the Church will commend herself everywhere.

"The Sunday after Christmas I spent in Bloomington, and preached morning and afternoon to respectable congregations. A strong desire was expressed to have the stated services of the Church at that place, and I think a clergyman should occupy that post of duty at once, or the Church will be as good as lost. The longer I remain in this country, the more thoroughly am I convinced that men of standing in the Church in the East, of zeal, tact, and ability, should be sent here; a few such would tell in a hundred-fold ratio upon the general interests of our beloved Zion. We surely have men of the right description, who would be willing to come to this country, and plant the Church, if we should judge of the zeal manifested by many in guarding against the errors of popery. Let us have the same experience, zeal, tact, and ability, displayed in this great valley, that must soon control the destinies of this vast republic, and the mind would be unable to calculate the beneficial effects upon the present and future generations of the human race.

"I hope you will find it convenient to visit us this spring. A visit, I am sure, will do us all good, and revive us. We need more prayer-books and tracts.

"The Rev. Mr. *Batchelder*," continues the Bishop, "informs me that he retires from Burlington. This important station is now, therefore, vacant. I have continued my services in this place up to this time, but shall not continue them longer. I now wait your decision. I have long been persuaded that by extending my services over a larger extent of country, more good might be accomplished. It was with a view to ultimate labors of this sort, that I at the beginning deemed it well to provide a place of permanent residence for my family. There are

several places within reasonable distance, where I have been often solicited to preach, at some of which I have preached under very encouraging circumstances, and where I have no reasonable doubt congregations of Episcopalians might be eventually gathered, and churches founded. Indeed, the whole field is open before us, is urgently calling for religious culture, and it would be hard to say where the services of our Church are not called for, and urgently needed. I will cheerfully devote myself to this labor, and heartily pledge myself to do whatever I can to preach the gospel, and to promote the kingdom and glory of God in this spiritually barren and desolate region, in case I may have assurance of reasonable support to myself and family, while I am thus engaged. In the meantime I shall continue to preach in the nearest villages, or settlements, until I hear from you."

*Burlington*—Rev. JOHN BATCHELDER.

Baptisms—Infants, 3. Attendants—Families, 30.  
Communicants, 16. Individuals, 160.

*Davenport*—Rev. Z. H. GOLDSMITH.  
Communicants, 4. Attendants—Families, 10.  
Individuals, 40.

#### Wisconsin.

The Rev. Mr. *Hatch* writes to the Bishop from Southport, April, 1844 :

"The prospects of this Mission are flattering in a high degree. Both at this place and at Racine, the services of the Church and the Word preached are constantly acquiring increased attention. The foundations of the Church are thus, as I trust in God, becoming more deeply laid and immoveably fixed. But most painfully do I feel the want of another Missionary at this station, as an associate in my labors. The physical powers of any one man are not equal to the work required to be done in a station such as is assigned to me. And yet neither Southport nor Racine should be relinquished at this interesting crisis—interesting from their moral bearing on the adjacent regions—from the tide of emigration flowing in, and the fact that very many of the emigrants are, by early association and use, accustomed to our principles and forms, and more-

over, from the awakened zeal of many now among us to give increase and prosperity to all we love and labor for. The numbers presented for confirmation at your recent visitation, were fewer than they would have been, on account of those only being presented who were candidates for the Lord's supper, and who either were, or have since become, communicants. At Racine a spirited move has been made to build a church, 44 by 64, with a gothic tower and a basement, and about \$2000 have been subscribed for this purpose. The work will surely be done if there do not intervene a principle giving glory to a harbour, rather than to God. In this village, our congregation have raised for church purposes this year, as nearly as I can ascertain, \$800. We have a good bell and a sweet-toned organ—the latter not yet paid for. The Church has been painted and otherwise improved, by a new chancel and desks, and it is contemplated at an early period to reform the remaining part of the interior. This will call for a considerable outlay of means, May God continue his goodness for Christ's sake.

The Bishop adds :

"The Rev. *Mr. Cadle* states to me, that \$3 50-100 collected at Madison, Dec. 25, for Domestic Missions, he has taken measures to remit to the treasurer. He prepared a duplicate of this report for the Domestic Committee, but is restrained by considerations of self-respect from transmitting it, until he shall receive an apology from the Domestic Secretary for discrediting his statements."

The Rev. *Benjamin Akerly* writes from Green Bay :

"This parish has been for three years rapidly dwindling away. The cause, as you are aware, is the depopulation of the town. On the opening of navigation, several more families contemplate removing, which will leave the church almost deserted. Yet Green Bay is destined, at some future day, to be a large commercial and manufacturing city. Its natural advantages far surpass any place in this territory. It is on a noble river, whose waters, at a very trifling expense, are shortly to be

connected with the Wisconsin, thus opening a communication directly with the Mississippi. The 'water power' in the immediate neighborhood has nowhere its equal, I believe, west of Niagara. The healthiness of the situation, also, has become a proverb; for here are to be found none of those diseases incident to a new country. From these facts, I feel satisfied that Green Bay will take rank among the proudest cities of the West. At present she is suffering from her madness in '36; yet many symptoms of returning health are already manifest, and it is not long before she will go forth in renewed strength and beauty. Great, then, I conceive to be the necessity that the Church shall maintain the foothold she has here acquired. It is with much regret I am compelled to return East; but so it must be, and I have assured this people that you will use every effort to procure them a minister. I have handed in my resignation to the vestry, to take effect May 25th, 1844."

The Bishop adds :

"I have received a copy of resolutions passed by the vestry, when informed of the intended resignation of Mr. Akerly. In them they declare that they view it 'with deep regret,'—that they 'entertain the highest regard for the piety, talents, and usefulness of the Rev. B. A., in his holy calling,'—and that they have 'an abiding sense of, and bear solemn testimony to the uniform, faithful, and zealous labors of Mr. A., while rector of this Church, and the affectionate manner in which he has devoted his whole time to our spiritual improvement, and that of our children.'

"The *Nashotah Missionaries* state that they have made out their statistics as correctly as they had data upon which to calculate. 'We keep close accounts of all the estate of our various stations, but cannot find it possible to gather from them such minutiae as is required. The catechetical system goes at once into operation, and therefore we have thought it unnecessary and wrong to state any thing respecting this department until further developed. The amount of funds collected for the Domestic Committee during the past six months have amount-



ed to \$11 23. Also we have received from the parish of St. Paul's at Milwaukee for the same \$7 34, making in all \$18 57. We know not that there remains any thing for us to add, your visit having been so very recent and full.'

"I regret to state that the Rev. W. Walsh has retired from the Mission, and gone to New-York. But though Mr. Breck stands alone, I thank God! the Mission is safe—not a station will be abandoned. The theological students are increasing, and as lay-readers and catechists they will be of great service.

"Wisconsin presents a most inviting field for the Church. We are using our best efforts to secure Missionaries for Milwaukee, Walworth county, (including the villages of Elkhorn, Delavan, and Geneva,) Rock county, Mineral Point, &c. And now, let me express the ardent hope, that when a good man and true does present himself for the Missionary work within my jurisdiction, you will not declare we cannot aid him because the appropriation is exhausted or nearly so. Do not, dare not to do so. You must perceive that the Missionaries are rather decreasing in number than otherwise. Thayer, Lamon, Cadle, Walsh, Hobart, Akerly, have all left my Mission since I met with you; and the number will still decrease, I believe, until we educate our own men in the West."

*Nashotah Mission*—Rev. WILLIAM WALSH, and Rev. JOHN LLOYD BRECK.  
Baptisms—Infants, 16. Communicants, 217.  
Adults, 4. Attendants—  
Confirmations, 11. Families, 300 to 400.  
Individuals, 700 to 1000.

*Green Bay*—Rev. BENJ. AKERLY.  
Confirmations, 1. Attendants—Families, 16.  
Communicants, 27. Individuals, 14.

*Jefferson Co.*—Rev. WASHINGTON PHILO.  
Baptisms—Infants, 4. Attendants—Families, 25.  
Communicants, 7. Individuals, 1000,  
who attend elsewhere also.

*Southport*—Rev. F. W. HATCH.  
Baptisms—Infants, 1. Communicants, 44.  
Adults, 2. Attendants—Families, 63.  
Confirmations, 7. Individuals, 100 to 175.

*Racine*—  
Baptisms—Infants, 4. Communicants, 22.  
Adult, 1. Attendants—Families, 40.  
Confirmations, 7. Individuals, 100 to 300.

*Green Lake*—Rev. R. F. CADLE.  
Baptisms—Infants, 2. Attendants—Families, 25.  
Communicants, 5. Individuals, 76.

*Fox Lake*—  
Attendants—Families, 9. Individuals, 30.

*Settlement North of Fox Lake*—  
Baptisms—Infants, 1. Attendants—Families, 4.  
Communicant, 1. Individuals, 12.

*Lake Emily*—  
Communicant, 1. Attendants—Families, 9.  
Individuals, 26.

*Fond du Lac*—  
Communicants, 2. Attendants—Families, 12.  
Individuals, 40.

*Taycheedah*—  
Baptisms—Infants, 2. Attendants—Families, 12.  
Individuals, 40.

*Whitewater*—  
Baptisms—Infant, 1. Attendants—Families, 22.  
Communicants, 7. Individuals, 66.

*Fort Winnebago*—  
Baptisms—Infants, 2. Attendants—Families, 8.  
Communicants, 3. Individuals, 60.

*Madison*—  
Communicants, 9. Attendants—Families, 25.  
Individuals, 70.

*Sun Prairie*—  
Baptisms—Infants, 2. Attendants—Families, 10.  
Communicants, 2. Individuals, 35.

#### Eplo.

The Bishop writes from Cleveland, May 15th:

The Welsh Mission, under Mr. Edwards, I have recently visited. The Station has improved since I was there before. The Missionary is faithful—the people are poor. The Welsh immigration to that vicinity increases. The Mission is the only way of supplying them. They need Welsh Prayer-Books, for which I must look to England.

I have also recently visited Marietta—Mr. Winthrop is very acceptable there, and the parish is more flourishing than I ever knew it before. I hope this is the last year it will need help as a Missionary Station. Springfield is also encouraging. I have just been there. The present Missionary is too recently there to be able to give a very detailed report. The new Church will be ready for consecration in August. It is very good and appropriate. The parish cannot grow much till that is in use. All its means are concentrated on it, and little remains for the Minister.

At Huron, the Missionary endures hardship as a good soldier of Jesus Christ. He has many discouragements, and a great deal of patience and single-

ness of mind. I cannot say whether the Church is growing there or not. Like its situation in so many other places of the West, emigration to other parts is a great hindrance and discouragement. The Missionary deserves to be sustained, for he holds on against many invitations to more attractive parishes.

At Boardman and Canfield, where only \$50 per annum are paid by the Committee—it being all I can appropriate out of the \$600 allowed to Ohio, to that station, matters are discouraging. The people do so little for their minister, that I question whether I can continue to help them. I am on my way to see them. The Missionary is too poor—too much bowed down with poverty, to be able to do the work of an Evangelist. He does all he can. He says in his Report, "I ought in justice to myself, to have left this parish a year and a half ago, but being confined to the spot by absolute necessity—having it in my power neither to leave my family comfortably provided for, nor to get the means of travelling,—I have thought it my duty to be doing the best I could, supposing that if I did nothing but simply to read sermons on the Sundays (though he has done much more), it was doing *something*; as for discharging the duties of my office in any suitable manner, it has been perfectly out of my power. I have been kept in continual distress. I mention three causes—the smallness of my salary—a load of debt—pressed down with legal prosecution, and a whole year's salary unpaid." In answering the question of the form of report, viz: "*Number of miles travelled in the performance of duty,*" the Missionary says, "If to go 3 miles in one direction to get a few pounds of flour, and 3 in another direction to get a little meat, and again, 5 to get a few shillings to pay a postage bill, so that I could get a letter—if this can be considered *in the performance of duty.*" I might add a hundred or two miles more."

I add that one of the most shameful things in our Church, out of large towns, is the precariousness and littleness of the support of our clergy. To have an aching heart, *overcharged with the cares*

*of this life*, in order to get bread to eat, for themselves and children, and still to have a heart free enough and large enough for all the studies, cares and labours of a most laborious ministry—and then to be complained of if they are not always ready—always interesting and effective in the pulpit—some three times at least every week,—this is the life to which, not Missionaries only, but hundreds of our ministers, are condemned, while their people think it hard work to have *enough*, and to spare for *vanities*, at the cost of being nothing worse than merchants or ploughmen.

*Centreville*—Rev. ABRAHAM EDWARDS.

Baptisms—Infants, 4. Attendants—Families, 48.  
Communicants, 75. Individuals, 200.

*Marietta*—Rev. EDW. WINTHROP. ¶  
Baptisms—Adults, 2. Attendants—Families, 25.  
Communicants, 48. Individuals, 149 to 150.

*Huron*—Rev. SAMUEL MARKS.  
Baptisms—Infants, 7. Attendants—Families, 31.  
Communicants, 24. Individuals, 80 to 100.

*Springfield*—Rev. A. T. McMURPHY.  
Communicants, 21. Attendants—Families, 18.

*Boardman & Canfield*—Rev. JOSHUA T. EATON.  
Communicants, 45. Attendants—Families, 22.  
Individuals, 11.

#### Indiana.

The *Rev. Mr. Hickox*\* reports to the Bishop with respect to New-Albany, "This congregation must not be expected to grow till the debts are paid. I am giving some Lent Lectures that are much better attended than I expected. I have \$8 of Missionary money. Holding it for disposal, I had the alternative presented to me, to use it, or to beg or to starve. For the very first time in my life I used money not my own! I stand bound to replace it."

Extracts from the report of the *Rev. W. Vaux*: "In forwarding my duplicate to the Domestic Committee, I have claimed but \$50 as due for the present quarter; but I took the liberty of *asking* the addition of \$25, and stating your in-

\* This Rev. Brother has recently exchanged the hardness of a good soldier in the church below, for the victor's crown of joy above. He expired at New Albany, on the 3d of May. —[Ed. *Spirit of Missions.*]

tended application:—pleading actual necessity, which is but too pressing upon me." "Under the gloomy aspect of the present state of the Church in our Diocese, I am particularly anxious to hear from you. I could wish to see you, for I much need your fatherly counsel. There are none now around me upon whom I can lean. *Thayer, gone—Lamon, going*—called hither and thither,—truly I am in perplexity. The vestry at Vincennes have invited me to take charge of the parish—which I have refused,—but I made a proposition—resting wholly upon your consent." "It appears that I must not think of abandoning Harmony, I have promised (D. V.) to spend Palm Sunday at Vincennes. My own people expect to be deprived of my services, at least for a time, but I think of making the contemplated Church a sort of condition of resuming there, if I am now called away for a season. My candidates for confirmation are patiently waiting your visitation. From the otherwise unsettled state of things, I have not thought it necessary to annex any formal report from this station. The semi-annual reports give us too many flourishing accounts, winding up with 'the Rev. ——— has resigned the station.' O what a loss of every hope of good it is, that, as soon as the sheep begin to know the voice of the shepherd, a stranger comes to call them into the fold! I dread the result."

The Rev. R. S. Adams reports to me, "In regard to Mishawaka and Bristol, I can say but little with which you are unacquainted. At the latter place, they have not yet determined on the plan of the building to be erected. At both villages, the Church is improving. There are a number, at both places, who have, since you left, expressed a desire to come into the true fold, and we hope to see them, in a short time, feeding in the green pastures with the sheep of Christ's flock. It is impossible for me to state how much will be subscribed here towards my salary, after July 1st. As the Episcopalians of Bristol are about building, they want all the funds they can spare, to enable them to build their Church."

The Rev. Mr. Lamon reports, that

he was obliged to go to the South last winter, where he found the climate so beneficial to his throat, that he accepted an invitation to West Baton Rouge, La. "I part with you, my dear Bishop, with great reluctance, for you have not only my respect and confidence, but the affection of a Son. You have ever been my friend, and I shall always remember you with gratitude." "The vestry here have invited the Rev. Mr. Hickox, and he has agreed to come, with your approbation." He says New-Albany and Jeffersonville can be supplied from Louisville. In a letter from the Rev. Charles H. Page, of Louisville, Ky., I am informed that he has been invited to officiate at Jeffersonville, as he formerly did—and he thinks it probable with the aid of brethren at Louisville, he could supply New-Albany also.

The Rev. Moses H. Hunter resigned the parish at Indianapolis some time since, and has removed from the Diocese. The parish is still vacant, though steadily supplied by the Rev. Samuel L. Johnson, whom I admitted to Deacon's orders last autumn, and who is at the head of a flourishing and highly useful Female Academy, connected with Christ Church, Indianapolis.

Rev. Henry Payne. Has been five months in the service of the Board. I appointed him to that part of the state, including Bloomington, Bloomfield, &c.; and contrary to my expectation, he settled late in the fall at Bloomington. A week before writing his report he removed to Bloomfield. Of this place he writes as follows: "The ground here being much less occupied than larger and older towns, I think the prospect of founding a Church here to be very good; for being the only resident minister in the town, I trust that, by God's grace, I may be able so to live and labour as that much knowledge may be diffused and many wandering souls brought to know and love the Saviour." "The people here have promised me \$150, to be paid in produce, and have provided me with a house, which they intend to repair. I have made two appointments and given notice for the organization of a parish." "The roads have been so

very bad during the winter, that I have not visited some places I wish to visit : when I am able to do so, I shall report to you, and obtain your advice."

*Rev. George Fiske* reports to me as follows: "As I did last summer, so I intend to do this—preach in some neighbouring village in the afternoon of each Sunday. I have already commenced. But, alas! I seem to have laboured almost in vain, since our last season of confirmation. Counter influences have been forced into violent motion, so that we are every where spoken against as an heretical body. While I have laboured more diligently and more singly than ever, our congregation and our Sunday school is narrowed down to a small number. I know of no more than one who is looking forward to confirmation next June.

"I hope that the parish will make an effort to raise something for my support. Yet we must not look for much, simply because they can give only of their penury.

"Our Church debts amount to nearly \$1000—\$600 of which is due for the site. Our parsonage is complete, for which the vestry owe nothing, yet there is an individual obligation given, which ought to absorb the rent for some time.

"I consider that the Church is in a safe condition in this place. Had we a more efficient pastor, I think that the Great Shepherd would soon collect a large flock. I am willing to resign it to any one whom you shall desire to send here."

I can only add, that I have the utmost confidence in the devotion and final success of Mr. Fiske. He has for years, in hope and patience, endured hardships as a good soldier of the cross. Encouraged by fair promises he aimed at great things. But, in consequence of the great change in pecuniary affairs throughout the diocese, (by which the hearts of many of the Indiana Missionaries have been cast down, and their hopes all but blasted,) and the removal of some members, he has been compelled to struggle with great and unexpected difficulties. No standard-bearer is more deserving of our love, encouragement and support.

*The Rev. Mr. Drummond* informs me

that his Sunday School was discontinued last fall, in order that he "might preach in distant places, and because many of the teachers had temporarily left the place. I have catechised occasionally, and intend to re-open the Sunday School very soon." Notwithstanding his discouragements—having suffered much from calumny and opposition—he prefers remaining where he is. "The less some love me, the more I love them all. A good work too seems to be going on,—and one great impediment is, the want of a horse. I am almost impotent without one. Cannot some aid be extended to me? Fifty dollars would purchase a horse, saddle, &c. Thus furnished, I could preach, as I desire to do, far and near, and frequently. Though I am not an itinerant, I have even thought of forming a circuit. I desire, at all events, to preach often. I am induced to do this, from the openings that I continually discover for the planting of the Church in the adjacent country. Some, for instance, Corydon, Paoka, &c., may be entirely lost, because I have no horse. I have already missed 6 or 7 appointments for five successive days. A horse, indeed, is not every thing, but it is much, and a thing that is indispensable, to the efficiency of my labours." "There are many things to encourage me." "I trust there will be several candidates for confirmation at your promised visitation." "I could procure two lots as a gift, if I could obtain the means of building a church and parsonage. If possible, I will establish and keep up a Parochial School. I trust that I shall soon be able to preach more extensively and regularly, but this cannot be done without a horse."

*The Rev. Mr. Manney* reports as follows: "I have the pleasure to state that the Church both at Laporte and Michigan city, is in a prosperous condition. The congregation at Laporte, since you were here, has considerably increased, and I hope, that by perseverance, and the Divine blessing, upon which we depend, and for which we pray, it may become one of the largest in the State. My removal to Michigan city was not agreeable to Laporte. There is, however, none but the most friendly feel-

ing. They offered me \$300 a year, if I would not change my residence. But conscious that it would ultimately injure the parish, and might prevent the collection of funds for building a church, I refused. You will perceive by the statistics, that the subscription list for building at Laporte is being filled up very well. I think \$1000 will be raised by us. They will also enclose their burying-ground this Spring or Summer." "We have lay reading at Laporte on the Sundays when I am absent."

The Rev. Mr. Thayer has retired from Vincennes. I have placed the parish under the charge of the Rev. Mr. Vaux, whose faithfulness and indefatigable exertions deserve very high praise. Mr. T.'s report I find is dated New-York city, 10th of March. He adds the following statement to his statistics; evidently intended for the D. C. "This is the second Missionary station the providence of God has called me to fill, since I have been in the service of the Board. Three years are nearly completed, since I have been engaged in Missionary duties. Amid many trials and discouragements, I have reason to believe my labours have not been in vain. This is the most ancient town in the State, and at present declining, and yet suffering from great pecuniary embarrassments. The number interested in the Church is at present but few, and with much difficulty are they able to do any thing towards the support of the ministry. The discussions, or rather *concussions*, in other parts of our Church, have caused many of our Western stations to rock like frail barks in the troubled sea, for the dissatisfaction or removal of one or two individuals, which in a large parish and town would not be felt or noticed, is the subject of conversation in a small village, and endangers the Church struggling into existence. Each one consequently feels his importance. Many stations are composed of persons dissatisfied with the denominations they had left, but yet who are not definitely fixed in the principles of the Church, and who at this time of agitation take sides in the theological disputes on subjects about which they have heard

nothing until they read them in the *late secular* papers. The Missionary is thus exposed to much vexation, and needs all the worldly wisdom he can gather from observing the airs of opinionated ignorance and shallow declaimers, but what is more important, all the tenderness, and patience, and meekness he can obtain from following his Divine Master's example, and supplications at the throne of Grace, to enable him to advance that cause for which He died."

I do not find among my papers a report from the Rev. R. B. Croes for the last 6 months. This must be owing to two causes—1st, his long absence at my request to attend the trial of the Rev. S. Sherwell—and 2dly, an excursion at the present moment, and commenced too before his return home from Iowa, and made with my full approbation, to secure, if possible, a lot of ground from a gentleman residing at Louisville, Ky., on which he hopes to have a church erected at Terre Haute. I have written to him; and hope in a short time to forward his statistics and report.\*

There are stations of much promise in Indiana, which, if possible, should receive the attention and aid of the church. If ever there be a rally at *Madison*, it should be sustained, for it is a large and growing place. The opening of the Wabash and Erie Canal has given much importance and interest to the towns of *Fort Wayne*, *Peru*, *Logansport*, and *Delphi*. At Logansport, a handsome stone church is nearly finished. At the other places, although they have very seldom had our services, church buildings are in contemplation. The Rev. R. S. Adams lately visited, at my request, *Lima*, a town in the N. E. portion of the State. His report will be read with much interest: "The Episcopalians of Lima will be very much disappointed when they learn that you have returned to St. Louis, as I held out to them the hope that you would be with them in a few days. I visited that place on Monday the 11th of March—officiated the evening of

\* Having ourselves received the Rev. Brother's report, we insert it in the statistics of the Diocese.

that day, again on Tuesday evening, and held three services on Wednesday. On the morning of the latter day, I administered the Lord's Supper to eight communicants of the church. There are two more in the place who were not present, making ten in all. The Sacrament of Baptism was administered to two—one adult and one infant. It will gratify you to learn that the churchmen of Lima are very zealous. When I was there, three had subscribed \$1000 towards a church, and they were confident that \$500 more could be raised among themselves. They wished me to *beg* you to use your utmost endeavours to send them a clergyman. They guarantee to raise at least \$150 per annum, for his support, and they think that they can \$200. If a clergyman can be obtained, it would be well to unite Bristol and Lima. The two could probably raise about \$300 per annum, for his support,—and O, my dear Bishop, if you could obtain another one besides, as an Itinerant, churches, *flourishing* churches might be made to spring up in many places in St. Joseph, Elkhart and Lagrange counties. Wherever I go, I hear of Episcopalians, and of others that are partial to the Church, expressing strong wishes that the Church might be planted among them. You have the desire, I know,—I wish you had the ability, to supply the hundred villages of Indians, where there are churchmen, with faithful ministers, such as should have a true compassion for the souls committed to their care. May all who love our Zion, and who would have her become the joy of the whole earth, pray God that He would send faithful labourers into his vineyard." "I have officiated but once at *Goshen*, since you were here. A number who were favourably disposed towards the Church expressed their belief that there were good materials with which a church might be built, and they wished me to visit them on the evening of those Sundays I officiated at Bristol."

*Bloomfield, Martinsville, Point Commerce*—Rev. HENRY PAYNE.  
Attendants—Families, 12 to 15 at one Station.  
Individuals, 100.

*Richmond*—Rev. GEORGE FISKE.  
Baptisms—Infants, 12. Attendants—Families, 15.  
Communicants, 36. Individuals, 90.

*Leavenworth*—Rev. JOHN H. DRUMMOND.

Baptisms—Infants, 3. Communicants, 4.  
Adults, 3. Attendants—Families, —  
Confirmations, 3. (nearly all).  
Individuals, 80 to 100.

*La Porte*—Rev. SOLON W. MANNEY.

Baptisms—Infants, 3. Communicants, 32.  
Adults, 1. Attendants—Families, —  
Confirmations, 5. Individuals, 100.

*Michigan City*—  
Baptisms—Infants, 3. Attendants—Families, —  
Communicants, 23. Individuals, 120.

*Vincennes*—Rev. FOSTER THAYER.  
Baptisms—Infants, 3. Attendants—Families, 14.  
Communicants, 20. Individuals, 15.

*New Albany*—Rev. B. H. HICKOY.  
Baptisms—Infants, 5. Communicants, 43.  
Confirmations, 1. Attendants—Families, —  
Individuals, 60.

*Jeffersonville*—  
Attendants—Families, 17. Individuals, 40.

*Thurston*—Rev. WILLIAM VAUX.  
Baptisms—Infants, 12. Attendants—Families, 24.  
Communicants, 19. Individuals, 130.

*New Harmony*—  
*Mishawaka*—Rev. R. S. ADAMS.

Baptisms—Infants, 6. Communicants, 15.  
Adults, 2. Attendants—Families, 17.  
Confirmations, 4. Individuals, 75.

*Bristol*—  
Baptisms—Infants, 8. Communicants, 14.  
Adults, 3. Attendants—Families, 12.  
Confirmations, 4. Individuals, 75.

*Evanville*—Rev. A. H. LAMON.  
Confirmations, 3. Attendants—Families, 25.  
Communicants, 38. Individuals, 175.

*Terre Haute*—Rev. ROBERT B. CROES.  
Baptisms—Infants, 1. Attendants—Families, 17.  
Communicants, 15. Individuals, 30 to 50.

#### 'Illinois.'

The Bishop accompanies his semi-annual return with the following remarks, copied from the reports of the various missionaries:

*Galena*. "The parish is now making arrangements to build a parsonage upon a lot of ground given to them in the city. As soon as they shall be able to erect the buildings and pay for the expenses, they hope to support their minister with their own resources.

*Quincy*. "Another cause of thankfulness is the prospect of erecting a new church edifice in the course of the present, or rather the ensuing season. Whenever it may be completed, we shall need no further aid from the Board,

and indeed we hope to begin at once to refund the loans the Board has made. May God grant us great success in our efforts.

"In *Batavia* the Church is gaining ground fast; many who a few months ago looked upon Episcopalians as a sect of pure formalists, and who in religious matters followed their forefathers, who as implicitly followed theirs without inquiry why or wherefore, have at last divested themselves of the impression that it is wholly impossible to worship God in forms, and still worship him in spirit and in truth.

"In *Tremont*, the members of the congregation are exerting themselves to the utmost to raise funds for the erection of an Episcopal church. In lots, materials, and labor, we have subscribed about \$1000, and could our brethren at the East furnish us with about \$1000 more, we should soon, I trust, obviate the inconvenience of moving from house to house. A growing interest is manifested amongst the people of my charge in regard to the Episcopal Church, and I pray it may progress until a thorough knowledge is obtained of her distinctive principles and primitive character.

At *Jubilee College*, (in the Chapel of which the congregation of Christ Church, Robins' Nest, worship,) the Church is steadily increasing, both in reference to numbers and in the knowledge and practice of the truths of Christianity. Among the younger members of the congregation, and especially the students of the college, appear the results of constant and daily instruction in things pertaining to the kingdom of God.

He also adds:

"The other reports, from which no extracts are made, are filled with accounts of their many labors in behalf of the Church, rejoicing in present blessings, or waiting in faith.

"Ere this reaches you, you will have heard of the death of Dr. Frederick Southgate. God in his wisdom has removed him from the battle-ground ere he had scarcely buckled on his armor. Abandoning a lucrative profession, and devoting himself to the ministry, after scarcely one year's labor, he was called to his rest, and who shall supply his

place? May God in infinite mercy raise up and send among us many like-minded soldiers of the Cross."

*Batavia*—Rev. WILLIAM ALLANSON.  
Baptisms—Infants, 1. Attendants—Families, 34.  
Communicants, 23. Individuals, 159.

*Juliott*—Rev. W. W. BOSTWICK.  
Baptisms—Infants, 10. Attendants—Families, 18.  
Communicants, 22. Individuals, 50.

*Itinerant Missionary*—Rev. DUDLEY CHASE.\*  
Baptisms—Infants, 4. Communicants, 15.

*Robin's Nest*—Rev. SAMUEL CHASE.  
Baptisms—Infants, 4. Communicants, 80.  
Adult, 1. Attendants—Families, 35.  
Confirmations, 6. Individuals, 136.

*Jacksonville*—Rev. E. J. DASKIN, M. D.

Baptisms—Infants, 4. Communicants, 22.  
Adult, 1. Attendants—Families, 17.  
Confirmations, —. Individuals, 75.

*Tremont*—Rev. WM. DOUGLASS.  
Baptisms—Infants, 2. Communicants, 34.  
Adults, —. Attendants—Families, 24.  
Confirmations, —. Individuals, 130.

*Collinsville*—Rev. J. L. DARROW.  
Baptisms—Infants, —. Communicants, 17.  
Adults, —. Attendants—Families, 25.  
Confirmations, —. Individuals, 90.

*Galena*—Rev. JAMES DE PUT.  
Baptisms—Infants, 3. Communicants, 55.  
Adults, —. Attendants—Families, 35.  
Confirmations, —. Individuals, 200.

*Quincy*—Rev. GEO. P. GIDDINGE.  
Baptisms—Infants, —. Communicants, 63.  
Adults, —. Attendants—Families, 52.  
Confirmations, —. Individuals, 230.

*Chester*—Rev. WILLIAM MITCHELL.  
Baptisms—Infants, 7. Communicants, 14.  
Adults, 1. Attendants—Families, 30.  
Confirmations, —. Individuals, 100.

\* The blank forms furnished to the Missionaries being rather unsuitable for an Itinerant Missionary, we subjoin a few remarks which accompany our Rev. Brother's Report. About one thousand dollars have been collected in England for the erection of a Church at Christ Church Parish, Lower Kickapoo, principally by correspondence of the members of the Parish from that country, under the recommendation of the Bishop. About four thousand dollars have been obtained for the same object in the Parish and vicinity. The five persons noticed as confirmed, are members of a Parish about 40 miles distant, organized by the Bishop last winter, first visited by me last summer. There are about 15 Communicants at present under the particular charge of no stationed Missionary. Place, Erindale, Bureau county. The places at which I ministered this winter are inhabited principally by farmers, with a scattered population, which renders it inconvenient to hold services except on Sundays. I have been able to distribute Tracts, I hope with profit, to some.

**Mendon**—Rev. JOHN SELLWOOD.  
Baptisms—Infants, 1. Communicants, 22.  
Adult, 1. Attendants—Families, 8.  
Individuals, 50.

**Springfield**—Rev. CHAS. DRESSER.  
Baptisms—Infants, 8. Communicants, 48.  
Adults, 2. Attendants—Families, 40.  
Individuals, 100.

### Kentucky.

The Bishop, in transmitting the Missionaries' reports to the office, says :

"The Society's labors in this Diocese have never been as desirable, effective, or successful as during the past year. The Parish at Princeton are about to build a church. Prospects at Paris very encouraging. The Missionary at Frankfort reports difficulties to be many and great, but that upon the whole he is encouraged. The field in Meade county is certainly very limited and discouraging; but the hearts of a few devoted Church people are greatly cheered by this Mission. The Rev. Mr. Moore's services have been very acceptable. The church is nearly completed, and a small edifice has been purchased and fitted up for a church on the opposite bank of the Licking, in Newport, which will essentially enlarge and aid this station. Efforts will be made to sustain the good beginning made at Bowling Green. It was thought best to leave that station vacant, which had been held only six months, rather than that which has been occupied twelve years."

There are several changes in this diocese, which will be found under the appropriate head, page 179.

**Hopkinsville**—Rev. F. B. NASH.  
Confirmations, 19. Attendants—Families, 14.  
Communicants, 23. Individuals, 30.

**Princeton**  
Confirmations, 12. Attendants—Families, 7.  
Communicants, 12. Individuals, 100.

**Trenton**  
Confirmations, 7. Attendants—Families, 7.  
Communicants, 9. Individuals, 30.

**Paris**—Rev. J. A. SHEPHERD.  
Baptisms—Infants, 5. Communicants, 16.  
Adults, 3. Attendants—Families, 10.  
Confirmations, 17. Individuals, 40.

**Frankfort**—Rev. M. H. HUNTER.  
Baptisms—Infants, 2. Communicants, 21.  
Adult, 1. Attendants—Families, 20.  
Confirmations, 13. Individuals, 90.

**St. Luke's in the Bend**—Rev. J. H. DRUMMOND.  
Confirmations, 4. Attendants—Families, 20.  
Communicants, 4. Individuals, 20†

**Covington**—Rev. G. G. MOORE.  
Baptisms—Infants, 2. Communicants, 29.  
Confirmations, 27. Attendants—Families, 20.  
Individuals, 65.

**Bowling Green**—Rev. GEORGE BECKETT.  
Attendants—Individuals, 180.

**Danville**—Rev. M. F. MAURY.  
Baptisms—Infants, 2. Communicants, 33.  
Confirmations, 23. Attendants—Families, 23.  
Individuals, 100.

**Millspoint**—Rev. N. N. COWGILL.  
Confirmations, 4. Communicants, 8.

### Columbus\*

**Bulah†**  
Baptisms, 4 Adults.

**Smithland**—Rev. ROBERT ASH.  
Baptisms—Adult, 1. Attendants—Families, 30.  
Communicants, 11. Individuals, 200.

### Maine.

**Bangor**—Rev. JOHN WEST.  
Baptisms—Infants, 5. Attendants—Families, 66.  
Communicants, 60. Individuals, 270.

**Brunswick**—Rev. T. F. FALES.  
Communicants, 4. Attendants—Families, 16.  
Individuals, 125.

### New Hampshire.

**Manchester**—Rev. W. H. MOORE.  
Communicants, 23. Attendants—Families, 27.  
Individuals, 150 to 200.

### Georgia.

**Athens**—Rev. W. B. STEPHENS.  
Baptisms—Infant, 1. Communicants, 22.  
Confirmations, 8. Attendants—Families, 30.  
Individuals, 150.

**Marietta**—Rev. T. F. SCOTT:  
Baptisms—Infant, 1. Communicants, 9.  
Adult, 1. Attendants—Families, 9.  
Confirmations, 3. Individuals, 30.

### Florida.

**Jacksonville**—Rev. DAVID BROWN.  
Baptisms—Infants, 8. Communicants, 20.  
Adult, 1. Attendants—Families, 20.  
Individuals, 200.

\* Preached 5 times, and administered the Holy Eucharist once.

† Preached 12 times.



**Key West**—Rev. J. H. HANSON.  
Baptisms—Infants, 8. Communicants, 18.  
Adults, 1. Attendants—Families, 31.  
Individuals, 500.

**St. Augustine**—Rev. F. H. RUTLEDGE.  
Baptisms—Infants, 17. Attendants—Families, 35.  
Communicants, 37. Individuals, 170.

### Alabama.

**Carlenville**—Rev. F. B. LEE.  
Baptisms—Infants, 5. Communicants, 17.

**Huntsville**—Rev. F. H. L. LAIRD.  
Baptisms—Infants, 6. Attendants—Families, 12.  
Communicants, 13. Individuals, 70.

**Livingston**—Rev. J. J. SCOTT.  
Baptisms—Infants, 1. Confirmations, 3.  
Adults, 2.

### Mississippi.

**Jackson**—Rev. N. W. CAMP.  
Communicants, 30. Attendants—Families, 30.  
Individuals, 30.

**Grand Gulf**—Rev. B. B. KILLIKELLY, D. D.  
Baptisms—Infants, 9. Attendants—Families, 9.  
Communicants, 7. Individuals, 100.

**Port Gibson**  
Baptisms—Infants, 3. Attendants—Families, 6.  
Adults, 1. Individuals, 75.  
Communicants, 6.

**Salem**—Rev. S. G. LITTON.  
Baptisms—Infants, 2. Attendants—Families, 5.  
Communicants, 14. Individuals, 30.

**Woodville**—Rev. W. C. CRANE.  
Baptisms—Infants, 12. Communicants, 42.  
Adults, 2. Attendants—Families, 25.  
Confirmations, 2. Individuals, 100.

### Louisiana.

**Natchitoches**—Rev. JOHN BURKE.  
Baptisms—Infants, 5. Communicants, 42.  
Adults, 4. Attendants—Families, 39.  
Individuals, 100.

### Tennessee.

**Bolivar**—Rev. DANIEL STEPHENS.  
Baptisms—Infants, 1. Communicants, 11.  
Adults, 1. Attendants—Families, 15.  
Confirmations, 2. Individuals, 45.

**Franklin**—Rev. W. P. SAUNDERS.  
Communicants, 10. Attendants—Families, 9.  
Individuals, 12.

**Jackson**—Rev. LOUIS JANSEN.  
Baptisms—Infants, 4. Communicants, 41.  
Confirmations, 13. Attendants—Families, 23.  
Individuals, 95.

### Michigan.

**Adrian**—Rev. DANIEL J. BURGER.  
Baptisms—Infants, 5. Communicants, 22.  
Adults, 1. Attendants—Families, 21.  
Confirmations, 5. Individuals, 40.

**Albion**—Rev. E. C. HODGKIN.  
Communicants, 19. Attendants—Families, 25.  
Individuals, 85.

**Homer**  
Communicants, 20. Attendants—Families, 20.  
Individuals, 64.

**Battle Creek**—Rev. R. G. COX.  
Attendants—Families, 8. Individuals, 85.

**Dexter**—Rev. D. BARKER.  
Communicants, 20. Attendants—Families, 20.

**Grand Rapids**—Rev. F. H. CUMMING.

Baptisms—Infants, 4. Communicants, 41.  
Adults, 4. Attendants—Families, 42.  
Confirmations, 7. Individuals, 12.

**Ionia**—Rev. M. HOYT.  
Communicants, 13. Attendants—Families, 14.  
Individuals, 10.

**Jonesville**—Rev. LUMAN FOOTE.  
Communicants, 12. Attendants—Families, 25.  
Individuals, 20.

**Kalamazoo**—Rev. HUGH KELLY.  
Communicants, 33.

**Lenawee, and Washtenaw Cos.**—Rev. W. N. LYSTER.

Baptisms—Infants 9. Communicants, 20.  
Confirmations, 5. Attendants—Individuals, 80.

**Marshall**—Rev. M. SCHUYLER.  
Baptisms—Adults, 2. Attendants—Families, 62.  
Confirmations, 7. Individuals, 150.  
Communicants, 75.

**Pontiac**—Rev. J. A. WILSON.  
Baptisms—Infants, 1. Attendants—Families, 25.  
Communicants, 25. Individuals, 80.

**Troy**—Rev. SABIN HOUGH.  
Baptisms—Infants, 2. Communicants, 25.  
Adults, 1. Attendants—Individuals, 63.

**Mt. Clemens**  
Attendants—Individuals, 40.

**Truago**—Rev. CHAS. FOX.  
Baptisms—Infants, 4. Confirmations, 5.  
Adults, 1. Communicants, 20.

### Arkansas.

**Fayetteville**—Rev. WM. SCULL.  
Communicants, 9.

**Little Rock**—Rev. JAMES YOUNG.  
Baptisms—Adults, 2. Attendants—Families, 30.  
Communicants, 25. Individuals, 120.

**Van Buren**—Rev. D. McMANUS.  
Baptisms—Infants, 1.  
Adults, 4.

### Indian Mission.

Semi-annual Report of the Rev. SOLOMON DAVIS, Missionary to the Oneidas, at *Duck Creek*.

Baptisms—Infants, 12. Communicants, 120.  
Confirmations, 6. Attendants—Families, 50.  
Individuals, 500.

## Intelligence.

## Board of Missions.

The Annual Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America will be held at St. John's Church, in the City of New-York, on Wednesday, the 19th of June next, at 5 o'clock, P. M. P. VAN PELT,  
May, 1844. Secretary.

The Secretary and General Agent has been acting since 1st Feb., under the direction of the Committee, in visiting some of the Southern Churches, with a view to increasing its funds, and in exploring the "Indian Territory," with reference to missions there.

Entering their country by the Red River, he passed through it, and descended the Missouri to St. Louis, whence he returned to the office. His journal will (by order of the Committee) be sent to the Rev. the Clergy, and, with the report, be submitted to the Board at its annual meeting.

## Funds.

The missionaries (five excepted, from whom no accounts have been received,) have been paid their semi-annual, April salary. It is earnestly desired that Churches continue to send in their offerings, that when the next payment becomes due (in October,) it may be ready. How easy to avoid the disheartening state of things through which we have passed, by **TIMELY OFFERINGS.**

## Estimates.

"*Plan of Operations.*—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 Oct. 1, prox., blanks for which will be furnished them."

## Changes.

*Mississippi.*—Rev. W. C. CRANE has resigned the station at Woodville, to take effect April 1st, 1844.

*Louisiana.*—The Rev. JOHN L. GRAY did not accept the missionary station at New Orleans.

*Kentucky.*—Rev. Mr. NASH has resigned, and the Rev. Mr. BECKETT has been appointed in his stead, to Hopkinsville—Salary \$200. Rev. Mr. MOORE has resigned, to take effect from Easter. Rev. Mr. BECKETT has resigned Bowling Green, to take effect April 1st, and been transferred to Hopkinsville.

*Indiana.*—The Bishop has appointed the Rev. JOSHUA L. HARRISON of Virginia, to be missionary at Logansport, including Delphi and Peru—Salary \$250—Outfit, \$50. The Rev. WM. VAUX, missionary at Thurston, has been appointed an Itinerant missionary in the Counties in Indiana, including New Harmony, Vincennes, and his present station. Salary \$300.

*Michigan.*—Rev. MONTGOMERY SCHUYLER, Marshall, resigned, April 1.

*Iowa.*—The Rev. JOHN BATCHELDER, late missionary in Burlington is appointed an Itinerant missionary in Des Moines County and parts adjacent—Salary \$300, from April 1, 1844.

*Missouri.*—The Bishop has appointed the Rev. A. D. CORBIN to the station at Boonville—Salary \$400—Outfit \$100.

## Errata.

In the table of appropriations, March No., page 79, Diocese of Wisconsin, Station Southport and Racine, instead of \$125, read \$150, which table is for six months, and not twelve, as some missionaries have erroneously supposed.

## FOREIGN.

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### Africa.

#### DIFFICULTIES WITH THE NATIVES.

The interesting journal of the Rev. Mr. Payne, which was published in the May number of this periodical, has informed our readers of the difficulties which embarrassed the labors of this Missionary.

More recent information leads us to believe that these trials, which for a while threatened a total abandonment of all efforts for the spiritual good of the natives at Cavalla, will "tend rather to the furtherance of the gospel."

Independently of the touching instances of devoted affection on the part of some, elicited by these persecutions, thus manifesting the power of our blessed religion to soften and sanctify the most degraded of God's creatures, we have reason to feel assured that the course taken by Mr. Payne, and the providential interference of the American squadron in the very moment of his peril, will make a lasting impression on the minds of these people, and give an increased and abiding influence to our Missionaries among them.

In the last letter received from Mr. Payne, dated at Cape Palmas, Feb. 12th, he says:—"You will be gratified to learn that all the members of the Mission at present enjoy good health. Our late difficulties have all passed away. I have been busily engaged in removing my property back to Cavalla, and am only awaiting the return of Mr. Hazlehurst, who has made an excursion to Monrovia and Sierra Leone, to resume the duties of the station.

"We should have been glad indeed, although not expecting him so soon, to have received our brother Dr. Savage with Captain Lawlin, and deeply regret the cause of his detention. May the good Lord, who ordereth all things well, make his stay a blessing to the cause in which we are engaged; and, if it be his good pleasure, send us out with him more Missionaries.

"I rejoice, indeed, to learn, that our late losses and trials have not, in the estimation of the Committee or the Church, lessened the importance and claims of the African Mission. These ought not to affect those who acknowledge the obligation of the command—'Go, preach the gospel to every creature;' and the Church is ill-prepared for this great work, if her sons are not willing to 'lay down their lives' for the sake of the gospel. God forbid, then, that she should ever relax her interest or her efforts, until she, with the blessing of God, plants the gospel standard firmly on this benighted continent!"

#### MISSION SCHOOLS IN AFRICA.

It is exceedingly gratifying to find that the attention of the Church is more and more awakened to the vast engine for moral and spiritual good which our Missionaries in Africa have been building up in their Schools. Especially do we rejoice that the interest of the children of the Church is engaged in this matter, and that contributions for the education of the children of the poor heathen in Africa are flowing in from the

youth of our own' communion. Upon themselves the influence of this benevolent effort cannot be otherwise than happy—tending, as it infallibly does, to impress them with convictions of the value of the Gospel—to subdue in their hearts the natural spirit of selfishness, which is so contrary to the spirit and character of true Christianity; and to encourage and nurture in them the sanctifying habit of living not to themselves, but to Him who died for them and rose again.

And upon the moral condition of Africa, this effort of little children, humble as it may seem, will have, nay, is now having, a blessed effect. The children of the Mission School rescued from the degradation, barbarism and ignorance of heathenism, are transferred to the pious and parental care of our Missionaries; form part of their household: and are subjected to all its quiet, restraining, and wholesome influences. They are instructed not merely in those branches of human knowledge which fit them for a respectable station in civilized society, but they are sedulously "brought up in the nurture and admonition of the Lord." And all this is effected at a cost of *only twenty dollars* per annum, for each child. Is there a Sunday School of our Church so poor that it cannot support *one child* in the Schools of the Mission in Western Africa?

We have been favoured with the perusal of a private letter, dated 5th of January last, from an officer of the U. S. Navy, attached to the squadron now on the African Coast. The following extracts, which we take the liberty of making, will be read with interest: in connexion with our remarks on the Mission Schools.

"While at Cape Palmas, I had the

pleasure of meeting the Rev. Mr. Payne: I went out also to the Missionary station at Mount Vaughan, and spent a day there in company with him and the Rev. Mr. Hazlehurst. I visited the Schools, and made many enquiries as to the success of their labours with the natives. They said that they found the natives kindly disposed towards them, and that many of them seemed to appreciate the motive which brought the Missionaries among them. The children were teachable and anxious to learn: and quick and intelligent to acquire the knowledge imparted to them.

Upon entering the gate-way to the Missionary house at Mt. Vaughan, the gate being at the foot, and the house at the summit of the hill, we passed a group of about a dozen children. The boys took off their hats, and the girls curtesied to us as we passed; and the countenances of all were beaming with smiles of pleasure and happiness. Every where that I had an opportunity of observing them during my visit there, they seemed to evince the utmost affection toward their teachers. I could scarcely believe that these children were of the same race as those that we saw in the native villages on our route, and elsewhere on the Coast.

The Stations of the Episcopal Mission number in all about 300 native children. These are instructed in reading, writing, arithmetic and geography, and of course in the *Christian religion*. They are taught habits of industry and personal neatness. They are clothed at the expense of the Mission,\* with neat and comfortable garments: and

\* Several congregations of our Church in the U. S. supply through the industry and agency of "*Ladies' Sewing Societies*" large quantities of clothing for the children of these Mission Schools. May the number of such benevolent associations be enlarged.

the girls are taught to sew, and to cut and make dresses. It is pleasant to see the great satisfaction with which they view their altered and improved appearance. The natives among these tribes, of both sexes, and of all ages, go entirely naked, save a little piece of cloth wrapped about their loins; yet they are passionately fond of adornment, and nothing delights them so much as dress. It frequently happens in visiting the native towns along the Coast that we see a native with a vest on, or some other article of clothing, given him by some traders, American or European, strutting about, the envy and admiration of all his village.

These children, educated at the Missions, see and appreciate the great change and improvement in their existence. They go out frequently among their relations and friends in the native villages; and the other native children, and indeed the native adults also, see and wonder at the difference that education has effected; and are filled with desire to be likewise benefitted and elevated in the scale of existence. They look upon the children of the Mission School almost as superior beings. Nor are the labours of the Missionaries confined to the children, although they find in *them* the most promising and productive field. Many native adults have embraced Christianity, and some are even employed as teachers in the Schools.

It is the desire of the Missionaries, that when these children who are now their pupils grow up, the educated boys shall marry from among the educated girls; and for this purpose, they purchase from the parents of the girls their right to dispose of them in marriage: a right which the natives all maintain over their female

children, without any reference in its exercise to the wish and consent of the girls. This right, unless purchased from them, might materially interfere with the wish of the Missionaries, to ensure arrangements that would contribute most to the developement, growth, and influence of the principles they had laboured to implant.

When these children grow up, they will (certainly in the majority of cases) select from choice, for husbands or wives, those who have been educated like themselves; they leave the Mission and establish themselves in their tribe as householders and heads of families. Thus, their influence is disseminated around them, and carried down to posterity in their children. The males frequently will become, by their superior intelligence and information, the head-men of their tribe. This is the picture I draw of *the future*, (and it is by no means highly coloured.) It is not yet realized, to be sure, for the scholars are children yet. But the least reflection must show to any one that this will be the probable result; and *in this way* may we reasonably look forward to the evangelization of Africa."

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A PUPIL OF THE MISSION SCHOOL IN  
AFRICA.

Our readers are generally aware that on the return of the Rev. Dr. Savage to this country in August last, he brought with him a son of an African chief, a lad of about 17 years, named A. V. Griswold. This young man, from one of the most barbarous of the African tribes, had entered the Mission Schools when a boy about 10 years of age; and under the care of Dr. Savage and other Missionaries of our Church, had evinced so rapid an advance, not merely in the

acquisition of a foreign language, but in the course of intellectual and religious education pursued in the school, that hopes were reasonably entertained of his becoming ultimately of great use in the promotion of our plans for the spiritual good of his people.

With this idea, Dr. Savage brought him out to the United States last summer. He has since that time been diligently employed in the printing office of a benevolent gentleman in Boston, acquiring a knowledge of the art; and at the same time, as to his moral and religious care, he has been under the constant supervision of Mr. Perkins and his wife, who are preparing to resume their connexion in the autumn with the African Mission.

Much anxiety has been occasioned recently to the friends of this young native of Africa by intelligence of a severe and threatening illness with which he has been afflicted: and as one of the best proofs of the blessed influence of these Mission Schools, as the strongest confirmation of the observations which precede these lines, and as the most powerful incentive to the youth of our Church to renewed and enlarged efforts in the support of the African schools, we publish the following letter just received from Mr. Perkins, dated Boston, May 13th:—

“The possibility of a few days’ delay in the sailing of Dr. Savage, has induced me to write a few lines with regard to the African boy, Griswold, who has, as you may know, been dangerously ill. I am happy, however, to say that we think him free from danger this morning, and should he not experience a relapse of the inflammation, will do well. G. has given us great comfort during his sickness, by his uniformly Christian deportment. No murmur of impatience

has escaped his lips. At the near prospect of death, he was not at all dismayed, but manifested a firm trust in the merits of his Saviour for acceptance with God; and when asked whether he would recover or not, if the matter were left to himself, he said, ‘Just as God see best.’ He spends most of his time, even when delirious, in singing hymns, and in prayer for the Missionaries, his parents, and himself.

“G. has found many kind friends during his sickness, who do all in their power to make him comfortable.”

When the preceding lines were prepared, the most sanguine expectations of Griswold’s recovery were entertained, but, alas! just as these pages are going to press, we have received the melancholy intelligence of his death. How mysterious this dispensation of Providence! for great had been the hopes excited in regard to the future usefulness of this young African. Yet, even while deeply affected by this disappointment, we feel persuaded that this renewed evidence of the blessing of God on our Mission Schools in Africa, will animate the youth of our Church to more enlarged efforts to sustain these benevolent institutions!

The following letter was addressed by Mr. George A. Perkins, of the African Mission, to the Rev. Dr. Savage, dated Boston, May 17, 1844:

“My Dear Friend,—I sit down to write you with no ordinary emotions. *Poor Griswold is dead!* and before I give you a connected account of his last sickness, I will just say, *He died last night about 20 minutes before 12 o’clock.* The inflammatory stage of the disease was wholly over, and we thought him in a fair way to recover speedily; but his constitution was unequal to the work it

had to do, and he commenced sinking about two hours after Dr. Hall saw him *in the morning*. I gave him stimulants as far as I dared, and then went for Dr. H., who came and told me to pursue the same course, as that was the *only* chance of saving him. I did so, but all to no purpose; he continued to sink, and expired at the time mentioned.

"During his sickness, G. has given us, I think, good evidence that he was not unprepared to die. In the early part of his sickness, he told me he thought he should not get well, but die. I asked him if he was willing to die. 'Yes, I am not afraid to die.' Said I, have not you been a great sinner, and you know God hates sin, how can you go to heaven? 'I trust God has forgiven me all my sins, and wiped them all out of his book, for Jesus' sake.' If God should say you might live or die, what would you do? 'I would say, Just as he chooses; God's will be done.' What word do you wish me to send to Dr. Savage, and to the school boys? 'Ask Dr. to forgive me all bad things, and pray for me. Ask the boys to pray for me, that I may return to Africa a printer, and print the Bible for my poor countrymen.' Your father would say you were witched now, would he not? 'Yes.' But what do you say about your sickness, are you witched? 'Tell my father that witch is all foolishness. Tell him God gave me to you, and God has taken me away—bless his name.' I asked him if he would like to have prayers in the church for him on Sunday. He answered very quickly, 'Yes, sir,' and then seemed to consider again what I had asked, and repeated, 'Yes, sir; yes, sir, very much indeed.' I then asked him what he thought the Lord intended by sending this sickness upon him. 'To try me,' was the reply.

He asked to have some portion of the book of Job read to him. I read such a chapter as I thought best suited to his case. After five or six days' sickness, he became at times wandering in his mind, and would repeat aloud several portions of Scripture, and sung several tunes which he had learned in the Sabbath School. He asked me in a number of instances to read particular passages of Scripture, and would tell me where I might find them. He asked to have the 23d chapter of Matthew read;—at another time to have the chapter about those who are blessed, which he said was the 5th of Matthew;—at another, the 8th of Romans, on the love of God. After reading this chapter, I reminded him of what he had said, 'that he should not recover,' and said,—Griswold, perhaps God, who withholds no good thing from us, may see best for you never to return again to your country. He may see that if you should go back to Africa, you would dishonour him by again becoming a heathen:—when he replied with great feeling, apparently of horror at the idea, '*God forbid!*'

"He frequently prayed aloud for all his friends, and particularly for his 'poor father and mother.' On Tuesday last, just after Mr. Howard had been in to see him, I observed the tears falling from his eyes, and asked him why he cried, (his mind was wandering at the time,) he said, 'I have been connected with the Episcopal Mission a long time, and now they have turned me away.'

"On Thursday he appeared near his end, and often prayed aloud in a firm and clear tone,—'*O Lord, forgive me all my sins for Jesus' sake.*' I again asked if he was willing to die. He said, 'I ask not to live, I ask not to die,—if it please God to take me I am ready to go I am not afraid to die.' Said I, Is God

with you now, G.? 'Yes, he is always with me. Tell the school boys that I am an example to them that they too must die, and stand before God in judgment.' What shall I tell your father? 'Tell him, Praise the Lord, O my father; honor and worship him always, cast away all your greegrees, and worship him alone.' On the Sabbath, the eighth day of his sickness, I was alone with him. He had been silent for some time. When the bell of the church rang for Sunday School, he looked up and said—'I wish I could go to Sunday school, I want to go very much indeed.' And again, the same day, he said, 'I want to go to church to-day and hear Mr. Butler.' I told him Mr. B. had not come yet. He said, 'I thought he was to come in May.' G. often expressed a wish to see his friends, and seemed to take great comfort in their visits. He would often ask for his kind friend, Mr. Howard, who visited him every day, and has been unwearied in his attentions to him. He asked for my brother E. and other friends. I used to leave him for a few moments, after Dr. H.'s visit. He would ask me not to leave him long, and would ask every morning 'if I was going to the hospital.'

"Though he lay in a comatose state during the last few hours, he could be easily aroused, and was then perfectly conscious of what was going on around,—knew us all, and answered all our questions. About two hours before he breathed his last, he made a great effort to collect his thoughts, and prayed in such a tone and with such earnestness as I never heard before. The burden of his prayer was his 'poor country people and himself,' the love of Christ in saving us from the 'fire that never can be quenched.' Shortly after his

prayer, he appeared to be gazing intently at something above him. I asked him what he saw. He said, 'I see a door,' and who is in it? 'Angels.' I asked him how he felt when he thought of heaven. He said, 'Comfortable; I want to love God more.' At a previous time, I asked what effect his sickness had upon his soul. He replied, 'It has brought me into the presence of God.' When just ready to depart, he was asked, What would you do now without Jesus? He said, 'I should be a miserable creature—I should be lost.' These were his last words. For some hours before he died, the icy coldness of death had been creeping over him, and no medicines could stay the shaft of the great destroyer. I sat by his bed-side with my finger on his pulse, watching the last beat, with feelings which no words can utter—never was I so near eternity. He died with scarcely a groan.

"To you, dear brother, who saw this lad a heathen of the lowest order, how great must be the satisfaction, though a melancholy one, of thus seeing him, as we must hope, safely placed in Jesus' arms. Since he has gone, I have asked myself, what does God intend to effect by this stroke on the Mission? (for I view it as such.) Is it not to show to the Church what is doing in poor Africa? If the one great business of life is to prepare for eternity, has not this, through the blessing of God, been accomplished through the agency of the African Mission? Let us not, then, be discouraged; one soul, we hope, has been saved, and let us give God the praise. My own health has not suffered so much as I feared from the constant anxiety and care, having been up with him two nights out of three, and having the whole care of him during the day. We shall miss him very much, as he



was a constant occupant of our parlor, during the evening; and at our family worship, his voice was always heard in singing. Mrs. P. feels his loss most keenly; but we cannot recall the immortal spirit to its clay tenement, which now lies before us. I hope and pray that the prayers of Griswold will be answered respecting his relatives."

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LETTER FROM DR. HALE.—We take the liberty of publishing the following extracts from a letter of the kind and faithful physician of poor Griswold, Enoch Hale, M.D., dated Boston, May 18th, 1844:

"My Dear Friend,—You will, I know, be much afflicted by the intelligence that Divine Providence has been pleased to disappoint our hopes of Griswold's recovery. The particulars of his sickness and death, and of his state of mind, you will have received from Mr. Perkins. The character of the disease, and its extent, were perfectly well marked from the first; neither were such as to have given occasion to any serious apprehensions in a healthy young man of good constitution, of our own race and climate."

After a minute statement of the case, Dr. Hale continues:

"It is a consolation to me to believe, that every thing was done for Griswold that could, under any circumstances, have contributed to his restoration or comfort. In a professional point of view, I hope we did our duty. And here I must say that Mr. Perkins' course has fully sustained and increased the opinion I expressed in my last of his intelligence and skill in the case. The responsibility of course rested upon me, and he did not attempt to assume it; but he so evidently appreciated all the indica-

tions of treatment, and so promptly and judiciously carried out all my recommendations, that my estimate of his professional ability has really been very much raised by the occurrences of this sickness. In every other point of view, his care of Griswold has also been most exemplary. Neither he nor Mrs. P. have omitted any thing that could be done for his benefit. He sat by the sick bed almost constantly night and day; and when he was unavoidably away to get necessary rest, Mr. H. or some other friend took his place. Indeed, I do not see that any circumstances could hardly have arisen, in which every thing could have been done that seemed to us best adapted to his recovery, more effectually than they were done in his family. Poor Griswold had every care that Christian kindness could provide for him. It has pleased the Lord that these cares should be ineffectual in regard to his recovery, but they have not failed of giving opportunity for him to declare his confidence in the faith of the Gospel. You are disappointed of some of the benefits which you hoped his coming to this country might be the means of carrying back to his own people. But what consolation and joy in the hope that his own preparation for a purer state was thus greatly advanced. I cannot but hope that his clear declaration of faith in the atonement of Christ, and his peace in believing, taken in connexion with his dying prayer for his benighted countrymen, will have an effect in enlivening and strengthening the spirit of Christian benevolence towards the heathen. While it is such an encouragement, and in a certain sense such a reward to your own efforts, I do earnestly hope that it may incite the zeal of others to send forth more and more laborers, and to sustain them more and more efficiently."

LIST OF BENEFICIARIES IN THE MISSION SCHOOLS OF THE PROTESTANT EPISCOPAL CHURCH AT THE STATIONS IN WESTERN AFRICA.

While on the subject of this most interesting department of our African Mission, it occurs to us to publish from the files in the Foreign Office, a list of the pupils in these Schools, supported by congregations, Sunday Schools, and individuals of our Church: with a memorandum of the payments made on each scholarship.

The object in printing this is twofold. First, to present what we deem an interesting matter to the Church, and thereby to draw increased attention to this admirable means of doing good among the heathen:—and secondly, to enable us to secure an accurate list of those for whose support contributions have been made, so that a report may be rendered periodically to the patrons of each scholar.

It is therefore desired that the following schedule should be carefully examined by those who have heretofore given anything for this object; and that any inaccuracies or deficiencies may be reported without delay to the Foreign Secretary. We shall then be enabled to afford contributors the information they so naturally and reasonably desire, and to answer questions which have often of late been put to us, without our having it in our power to give any satisfaction.

Sources whence support is derived.	Names of Beneficiaries.	Payments received.									
		1838.	1839.	1840.	1841.	1842.	1843.	1844.			
		\$	c.	\$	c.	\$	c.	\$	c.		
<b>MAINE.</b>											
Gardiner—Christ Ch. Sun Sch.	John Vaughan Gardiner, and Ann Richards'.....	30	00	30	00	40	00	40	00	40	00
do. a communicant	Alexander H. Vinton'.....			20	00	10	00	20	00		
Portland—St. Stephen's Church Sunday School.....	James Pratt'.....					20	00	12	00	16	00
<b>MASSACHUSETTS.</b>											
Andover—Christ Ch., Mrs. M. Punchard.....	Martha Punchard'.....			20	00	20	00	20	00		
Boston—Grace Church Sunday School, number of children increased from time to time.	Caroline H. Clark,' Alonzo Potter,' Lucy Maria Howard,' B. Chandler Howard,' Thomas March Clark,' Zechariah Mead,' Alexander V. Griswold,' Robert Farley,' F. Bryant Howard,' Grace Church,' P. Wilberforce Stimpson,' John Wozart,' Edward T. Taylor,' Wm. Henry Harrison,' Gregory T. Bedell'.....	80	00	115	00	150	00	300	00	300	00
" do. Two ladies.....				30	00					110	25
" St. Paul's Ch. Sunday School, number of children increased from time to time.	John S. Stone,' Samuel Cutler,' Isabella Graham,' Charlotte Elizabeth,' Anne Sherwood,' Charles P. McIlvaine,' Legh Richmond,' Sophia Morrison Stone,' James C. Dunn,' Fred. Swartz Vinton,' Child.....			30	00	84	00	86	00	40	00
" Trinity Chapel.....								20	00	15	87
Roxbury—St. James Ch. Juvenile Association.....	Haskins,' and M. A. D. Wolfe Howe'.....	20	00	23	00			40	00	40	00
Salem—St. Peter's Ch. Miss. Rust.....	Child.....			15	00	15	00	15	00	15	00
Springfield—Christ Ch. Sunday School.....	Henry Washington Lee'.....							20	00	10	00
Taunton—St. Thomas' Church.....	Louisa Marston'.....							20	00	20	00
<b>RHODE ISLAND.</b>											
Bristol—St. Michael's Ch. Sunday School.....	John Bristed'.....	30	00	20	00	20	00	20	00	20	00
" do. do.....	Martha D. Coggeshall'.....							20	00	20	00



Sources whence support is derived.	Names of Beneficiaries.	Payments received.						
		1838.	1839.	1840.	1841.	1842.	1843.	1844.
Philadelphia—								
St. Paul's Ch African Miss. Soc					10 00			
" do. Female Sun. Sch.	'Heber Newton'.....				100 0			
" do. Teachers' do....	'Richard Newton'.....				20 00	30 00	20 00	
" do. Male do.....	'John Farr,' and 'John D. George'.....					30 00		25 50
" St. Luke's Church.....	'William White'.....					30 00	20 00	20 00
" do. Sunday School.....	'William and Emily Spear'.....						40 00	40 00
" Grace Church.....	'William Suddards,' 'Emma Clay,' 'Herman Cope,' 'Elizabeth Stott,' 'Joseph P. Wood,' 'Sarah Hamm,' 'Francis Hoskins,' 'Sarah Newbold,' 'Solomon Alter,' 'Jane Suddards'.....					200 0	200 0	300 00
" Church of the Epiphany do. Sunday School.....	'Sarah Lloyd Smith'.....					20 00		30 00
" do.....	'Stephen H. Tyng,' 'William Bryant,' 'Sarah C. Porter,' 'Caroline P. Rand'.....					80 00	80 00	80 00
" do.....	'Isaac Carmel'.....					20 00	20 00	
Hutchins.	'John W. Hutchins'.....					20 00		
" do. Female Sun. Sch.....	'Benjamin Dorr,' and 'John W. James'.....						40 00	40 00
" Church of the Evangelists Sunday School.....	'Thomas H. Quinan'.....						20 00	20 00
" St. James Ch. Female Sunday School.....	'Helen Morton'.....						20 00	20 00
" do. Teachers.....	'Henry Morton'.....						20 00	20 00
" do. A friend.....	'Harriet Hunter'.....						20 00	
" Kensington Emmanuel Ch. Sunday School.....	'Christian Wiltberger,' and 'J. G. Maxwell'.....			40 00		40 00	50 00	
J. P. Donaldson.....	'Jacob P. Donaldson'.....					20 00	20 00	20 00
MARYLAND.								
Annapolis—Young ladies.....	'Hector Humphries'.....							50 00
Baltimore—St Paul's Ch.....	Two boys.....							40 00
" Christ Ch. Young Ladies' Soc.....	'Henry Johns,' 'Ira Easton,' and 'Francis Key'.....	60 00	60 00	60 00	60 00			
" St. Peter's Ch. Young Ladies' Soc.....	Two children.....				40 00		40 00	
" do. Juvenile Miss. Soc.....	'Jane Barry'.....				20 00		20 00	
" do. Minor Association.....	Two boys.....					40 00		
Chestertown—Chester Parish.	One boy.....				30 00			
Frederick City—Family Mite Box	'John Contee'.....					20 00	20 00	20 00
Georgetown—St John's Church Sun. Sch. Miss. Soc.....	'Lorenzo Thomas'.....							10 00
" Christ Ch. Fem. S. Sch.....	'John Francis Lott'.....							20 00
Washington City—Trinity Ch. Sunday School.....	'Horace Stringfellow,' and 'Seth Todd'.....					42 00	40 00	40 00
" Christ Ch. Sun. Sch.....	'William Hodge'.....						20 00	21 25
VIRGINIA.								
Alexandria—Family of Rev. Dr. Keith.....	'Ruel Keith'.....	20 00		20 00	20 00			
" Five ladies.....	'Mary Lippitt'.....			15 00		15 00		5 00
" Two friends.....	'W. H. Wilmer'.....					20 00	20 00	20 00
Berford Co.—Russell Parish.	'F. G. Smith'.....	15 00	15 00					
Miss E. Cobb.....	'Susan Caroline Smith'.....		15 00					
Cumberland Co.—Lytleton Parish. Ladies.....	'William H. Kinkle'.....				20 00	20 00	20 00	
Fredericksburg—W. A. and Lucy Metcalf.....	'Susan Savage'.....			24 00	23 00	20 00	20 00	20 00
Goochland Co.—A few ladies.....	'R. H. Wilmer'.....							20 00
Halifax Co., Mount Laurel—Mrs Henrietta M. Clark.....		20 00	15 00					
Milwood—Sunday School.....		21 00						
Norfolk—Christ Ch. Sun. Sch.....	'Thomas L. Robertson'.....			28 95	29 19	27 00		25 00
" M. Carraway and family.....	'Enoch McGruder Lowe'.....			20 00	20 00	20 00		
" Mrs. Julianna M. Steeds.....	'George Carraway'.....			20 00	30 00	20 00		20 00
" Mrs. M. H. Lamb.....	'George Lamb'.....							20 00
Orange Co.—A lady.....		15 00						
Saunton—E. Valentine.....	'Edward Valentine'.....	15 00			15 00	15 00		
" William Donaghe.....	'James and Mary Donaghe'.....	30 00				30 00		
" Children's Sewing Soc.....	'Frederick D. Goodwin'.....	15 00			15 00			
Warrenton—Children of Mrs. Frances P. Payne.....	'Frances P. Payne'.....				25 00			

Sources whence support is derived.	Names of Beneficiaries.	Payments received.						
		1838.	1839.	1840.	1841.	1842.	1843.	1844.
<b>SOUTH CAROLINA.</b>								
Charleston—St. Stephen's Chapel Colored Congregation.....	'Theodore Dehon'.....					20 00	20 00	
" Bible Class.....	'Nathaniel Bowen'.....					20 00	20 00	
" Sunday School.....	'Paul Trapier'.....					20 00	46 20	14 13
" White Congregation.....	'Daniel Cobbs'.....					20 00	14 00	3 77
Prince William Parish.....			15 00	15 00				
<b>GEORGIA.</b>								
Montpelier—St. Luke's Church.....	'Eliza Martin Roberts'.....						20 00	20 00
Institute, A friend a girl.....								15 00
<b>ALABAMA.</b>								
Mobile—Christ Ch. Juv. Soc....	'Emma Alabama Jones'.....							20 00
<b>OHIO.</b>								
Steubenville—St. Paul's Ch....	'Philander Chase'.....				20 00	21 89	20 00	
<b>KENTUCKY.</b>								
Louisville—Christ Ch.....	'William Jackson'.....		22 00		35 50	11 00		8 00
" Young ladies of Rev. C. H. Page's Seminary.....	'Gabrielle S. Page'.....				4 00			

\* Died, 1843.

† Died in the city of Boston, May 16, 1844.

‡ Married to J. M. Forbes, 1843.

§ Married to Eleanor S. Vinton, 1843.

¶ Married to ——— Catalinae, 1843.

## China.

As the time appointed for the sailing of our Missionaries to China draws nigh, our anxiety to have this most promising field for Christian enterprise fairly considered gains strength. So many years of disappointment followed the first movements of our Church towards China, that very few now seem to realize that "a great door and effectual is opened unto" us into this empire by the gracious providence of God.

Are our readers aware of the most important fact, that **ALL THE MEANS ENJOYED IN THIS COUNTRY BY THE PIOUS AND BENEVOLENT FOR PROMOTING THE RELIGIOUS WELFARE OF OUR NEIGHBORS AND BRETHREN, ARE NOW ENJOYED AND ACTUALLY EMPLOYED FOR THE SPIRITUAL GOOD OF THE CHINESE?**

And if this be the case, as it certainly is, may not every argument be urged in support of this Mission, which is urged in behalf of the ignorant at home? Nay, may not these arguments be put with greater force, seeing that the people of

that vast empire are wholly *destitute* of all the means of grace?

Let our readers consider well this subject.

1. If *personal intercourse and conversation* be a means placed in our hands for promoting the religious knowledge and welfare of those at home, then we remark that similar opportunities are afforded our Missionaries in China. Indeed, the sociable character of that people presents facilities of access greater than our own conventional rules will allow; and Dr. Boone assures us that in this way he preached during his residence at Kulangsu to a much greater number of persons than are to be found in an ordinary congregation in this country.

2. If *the education of children* be another means most influential for good in the United States, it is certainly no less so in China, where schools are quite as general as they are with us; where schools with *Christian instruction*, as experience has already shown, need

only to be started to find the most cheering encouragement, and where schools only can furnish any adequate supply of religious instruction for the vast population of that empire.

3. If the *practice of medicine and surgery* be another valuable means of gaining the affections of men, and of acquiring an influence over their minds for the good of their souls, it is an especially valuable means in a country where medical science is at the lowest ebb; and where *already* the exercise of the healing art by Christian physicians has gained for them as missionaries the confidence and love of multitudes of people.

4. If the *dissemination of the Word of God*, and of religious tracts, has proved among ourselves the instrument of much spiritual blessing, it will be found likewise an efficient means of good among a people ever ready to read, and whose method of printing affords the distributor the greatest facility for the wide dissemination of books and tracts.

5. If, above all, the *preaching of the gospel* be as the instituted means for the conversion of the world, the great instrument to be used at home, it is to be employed among the Chinese with no less

confidence. Every opportunity of doing this enjoyed *here*, is possessed *there*. Dr. Boone has stated his belief that the reason why there have been so few conversions among the Chinese is simply because there has been so little preaching of the gospel among them. Within about two years, since the war with England has terminated, the Missionaries have preached more frequently than all together had been permitted to do in the fifteen years prior to that event.

If, then, from the actual observation and experience of our own Missionary, all the means employed at home for the conversion of men, be available, and are now actually applied in an empire of *three hundred and sixty millions* of heathen, shall we be any longer backward in furnishing to the Church the supplies needed for the work? We ask not that the efforts of the Church in behalf of "the household of faith" should be at all diminished, but that some exertion should be made to sustain those ministers of Christ who, under the influence of the injunction of the apostle, "Let us do good to all men, AS WE HAVE OPPORTUNITY," feel constrained to avail themselves of this striking "opportunity" furnished them by the providence of God.

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### Athens.

A communication recently appeared in the Gospel Messenger and Church Record of Western New York, containing inquiries relative to the Mission of our Church at this station. As it has been transferred to the columns of another of our Church periodicals, the questions seem to be deemed of more importance than was at first supposed. It is therefore thought expedient to insert the original article as it appeared

in the Messenger of the 11th of May, and the reply published in that paper on the 18th of the same month.

#### GREEK MISSION.

To the Editor of the Gospel Messenger:—

REV. SIR,—You have always been friendly to our mission at Athens, and therefore I ask you to give publicity to these inquiries, which I wish to be considered as addressed to our Foreign Secretary and Agent. They have been suggested to my mind, by the last letter from the Rev. Mr. Hill, in the "Spirit

of Missions." The communications from that gentleman are far from being satisfactory to me.

This school consists of six hundred and fifty scholars. How many of them are pay scholars? What were the events of 1842 which compelled him to abandon his usual celebration of Christmas? He speaks of his much esteemed friend, the Rev. Mr. Leves, Agent of the *British and Foreign Bible Society*.—How does the *Greek Bishop of the Diocese* stand affected to this school? How does the *English Bishop of Gibraltar*, under whose charge the English Church of Athens is placed, regard the school? In what relation does Mr. Hill stand to this latter Bishop, and to the clergymen of the Church in the city of Athens? Is there any body or any Bishop to whom Mr. Hill is responsible for the character of the tracts he circulates? He appears there as the representative of the Episcopal Church in America, and I see he has put forth a translation of the "Young Cottager," and the "Children's Publications of the American Sunday School Union Society." Are these to be considered as having the approbation of our Church, and to be circulated in Greece by her authority.

It will be remembered that a greater amount of money is paid by the Church to support this school in Athens, than is paid to all our Missionary Bishops for their support, and therefore the Church has a right to know *all* about it. I am sure that the Foreign Secretary and Agent will have great pleasure in communicating this information; and well persuaded, that, from his desire to be useful in the work in which he is employed, he cannot have failed to obtain the knowledge of the state of that Mission which is required to answer the inquiries now proposed.

AN ENQUIRER AFTER THE WHOLE TRUTH.

To the foregoing questions the following reply was returned:

(For the Gospel Messenger.)

THE SECRETARY OF THE FOREIGN COMMITTEE of the Board of Missions, in reply to certain queries concerning the Missionary School at Athens, in Greece, propounded to him in the Gospel Messenger of the 11th May, by

"AN ENQUIRER AFTER THE WHOLE TRUTH," begs leave to state:—

1. That there are no "pay scholars" connected with the school; those of this class who were formerly pupils having been transferred to schools recently organized under the care of teachers educated by the Rev. Mr. Hill, in order that the undivided attention of the Missionaries might be given to the poor, who without their instruction might otherwise be wholly neglected.

2. That the "events of 1842 which compelled" Mr. Hill "to abandon his usual celebration of Christmas," were detailed at large in the *Spirit of Missions* for October, 1842; were again spoken of in the same periodical for December, 1843; and were referred to in the Annual Report of the Foreign Committee for 1843, pp. 64 and 65: from which it may be seen that the attacks of a Greek newspaper created a temporary hostility to the Mission, and a suspension of the schools until just before the Christmas festival. Then the character of our Missionary efforts was triumphantly vindicated before the secular and ecclesiastical authorities of Greece, and the schools were re-opened under the most flattering auspices.

3. That Mr. Hill's "much esteemed friend, the Rev. Mr. Leves, Agent of the British and Foreign Bible Society," is a clergyman of the Church of England, who has been long officiating at the chapel of the British Ambassador in Athens, and is at this time chaplain of the new English church, "the Church of St. Paul," in that city.

4. That there is every reason to believe that "the Greek bishop stands" WELL "affected to this school;" there being evidence in the office of the Foreign Committee to show that the warmest friends of Mr. Hill and the Missionary institution are to be found in the President of the Synod and the other Archbishops of the Greek Church.

5. That "the English Bishop of Gibraltar, under whose charge the English Church at Athens is placed, regards the schools" in the most favourable light, having visited them in company with his chaplain, and expressed the highest estimation of the labours of

Mr. Hill, and having on many occasions extended towards this Missionary of our Church the most marked courtesy and kindness, as well *official* as *personal*.\*

6. That the "Rev. Mr. Hill stands to this latter Bishop in the relation" of a son of the same church, being considered "as one of his own flock;" and, "to the clergymen of the Church in the city of Athens" in the relation of a brother and fellow-labourer; the Bishop (to quote again this prelate's own words) making "no distinction between them."

7. That "Mr. Hill is responsible for the character of the tracts he circulates," first to the Foreign Committee from whom he holds his appointment, and who are entrusted with the general supervision of our (Foreign) Missions, the Chairman of which is the Right Reverend the Bishop of the Diocese of New York,—and ultimately, in case of necessity for the exercise of any species of discipline, to the Bishop of the Diocese in this country, with which he is canonically connected.

8. That the "Young Cottager," a well known narrative by the Rev. Legh Richmond, a clergyman of the Church of England, a translation of which "has been put forth by Mr. Hill," is "to be considered as having the approbation of our Church," inasmuch as it is one of the series (No. 28,) published by the New York Protestant Episcopal Tract Society, and as such, although *not* "cir-

\* As one instance of this, it may be mentioned, that on the occasion of the consecration of the English Church at Athens, April 9th, 1843, when there were nine clergymen present, the Rev. Mr. Leves, above referred to, read prayers, and Mr. Hill, seated at the right of the Bishop within the chancel, read the Gospel.

culated in Greece by her authority," may very properly be given to pupils of her Missionary schools here and elsewhere.

9. That in making a selection from "the Children's Publications of the American Sunday School Society," for the younger pupils of the Mission (which selection appears to have comprised such unexceptionable works as "Selections from the Gospels," "The Creed, the Lord's Prayer, and the Ten Commandments,"—"Short Prayers for Little Children,") Mr. Hill has done nothing more than is customary with a large proportion of the clergy of the Protestant Episcopal Church in this country, who are in the habit of completing an assortment necessary for their Sunday schools, by adding to the volumes and tracts of our own press, a judicious selection from those published elsewhere.

10. That, finally, "the right of the Church to know ALL about" the conduct of her Missions is most freely granted; that it is not the purpose or desire of her agents,—Secretary, Committee, or Missionaries—to withhold *one particle* of information concerning them; that "AN ENQUIRER AFTER THE WHOLE TRUTH" does no more than justice in supposing "that the Foreign Secretary and Agent will have great pleasure in communicating this information;" and that the "Enquirer" is altogether correct in his 'persuasion,' "that from his desire to be useful in the work in which he is employed," the Secretary has "not failed to obtain the knowledge of the state of that Mission which is required to answer the enquiries now proposed."

*Foreign Office, 281 Broadway,  
May 13th, 1844.*

### Texas.

The accounts from our Missionary stations in Texas continue to be of the most favourable character. Not only from these sources, but from others who have good opportunities for observation, do we learn that our Church is rapidly gaining the respect and attachment of the people; that our clergy are becom-



ing more firmly fixed in their confidence and regard; and that the blessing of the Holy Spirit is more and more manifested upon the persevering labors of our Missionaries. We trust that these encouraging signs will not be overlooked by the members of our own Church at home, and that this Mission will acquire a stronger hold upon the affections and liberality of its members.

In our last, we inserted the request of the Rev. Mr. Gillett for some Sunday school books; and we have now the great pleasure of recording the benevolent gift of a library of one hundred volumes by the American Sunday School Union, Philadelphia.

The May number contained extracts from recent communications of the Rev. Mr. Gillett and the Rev. Mr. Eaton. We have since received a letter from the Rev. Mr. Ives, of Matagorda, dated April 11th, in which he mentions with feelings of the liveliest pleasure the visit of the Right Rev. Bishop Polk in the month of February, which here, as at the other stations, appears to have left a deep and abiding impression.

"Since my last," writes Mr. Ives, "we have by the good providence of God, been cheered and comforted by a visit from Bishop Polk of Louisiana. He arrived here on Friday, the 23d February, accompanied by the Rev. Mr. Gillett, of Houston. On Saturday morning the church was opened for divine service, when Mr. Gillett preached; and at night it was open, when the Bishop preached; both greatly to the acceptance and gratification of the people. On Sunday morning, the church was consecrated to the service of Almighty God. My labors and prayers are thus far crowned with success.

"The Bishop preached the consecra-

tion sermon. In the afternoon, the church was open for service, when the Bishop examined the children of the Sunday School in the catechism, and gave them much good counsel and instruction, in such a manner as greatly interested and pleased them. At night, the church was again open, when the Bishop preached, and confirmed eighteen persons. The services (to many altogether new) were deeply interesting, and to many most touching and affecting. Gray-haired age and blooming youth knelt together at the altar of God to receive this holy rite at the hands of one of the chief ministers of Christ's flock. Most of the candidates had received baptism at my own hands; six of them were my scholars, and another had been, having now completed her studies: circumstances which added greatly to my own interest on the solemn occasion.

"I look upon my school as of incalculable importance to the Church; and though I labor hard, and get but little for it in the way of pecuniary remuneration, yet I do it most cheerfully, seeing as I do daily the beneficial effects of my labors. I trust that I am not mistaken in the belief that in respect to the rising generation, God is signally blessing my efforts, and answering my prayers. May my heart be filled with gratitude for these evidence of the divine goodness.

On the Monday after the regular confirmation, the Bishop confirmed two persons, one a lady and the other a coloured woman; making twenty persons confirmed during the Bishop's visit. The day of the consecration of this church (the first ever consecrated in the Republic), and of our highly interesting confirmation, will be long remembered with delight in this place. The

Bishop, by his urbane and Christian deportment, and by his appropriate discourses, commanded the respect and approbation of all—even of those indifferent to the Gospel. Every thing connected with the services of the day passed off most happily; the divine blessing seemed to be vouchsafed; and the Church was exhibited to the people in her true simplicity and dignity. On many who did not at that time profess their faith in the Lord Jesus, the services of this occasion will not be lost.

I have, since my last report, bap-

tised three adults, and one child, white; and two adults, and nine children, coloured. I have solemnized one marriage; and have admitted two coloured persons to the communion,—those included in the baptisms above. The nine coloured children belong to a family on a plantation twenty-five miles distant, where I baptised them. They are on the property of one of my parishioners; and I would, that all planters, and all parents felt as do the members of this family for the interests of those committed to their trust."

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### Intelligence.

**AFRICA.**—Since the preceding pages were set up, the Atalanta, Capt. Lawlin, has arrived, bringing advices from the Mission at Cape Palmas as late as the 20th March. It is gratifying to learn that all connected with the stations were well.

"For the benefit of my health," writes Mr. Hazlehurst, "and the hope of procuring some teachers from the other colonies on the coast, at the earnest persuasion of my brethren, I took passage in the Francis Lord, and visited the Missions at Sierra Leone and Monrovia. After an absence of nearly two months, I arrived home the 14th inst., my health improved, but with only one teacher, a young man from Grand Bassa.

"The prospects of the Mission at present are highly encouraging; the cloud in which we were enveloped a short time since has passed away, and the Lord again smiles upon our labors.

"But, dear brother, are we to have no more laborers in this field? Is the Church still recreant to her trust?

These are questions which often present themselves to our minds, and cause us to fear the Church does not realise her responsibilities, or appreciate her privileges."

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**ORDINATION OF ANOTHER MISSIONARY FOR AFRICA.**—The ordination of another Missionary to Africa is an event of the greatest interest, and fraught with the most important consequences to that benighted land. God seems to be raising up from time to time, instruments to effect his purposes of salvation towards that land. If one falls, another is found to take his place. And though this Mission is regarded from the unhealthiness of the climate, as a post of danger, yet there are found those who are willing to be the forlorn hope in pulling down the strong holds of Satan. That such is the case augurs well for the Mission, and the providence of God seems to intimate that he is about to hasten his kingdom there.

This event took place the 2d Sunday after Easter, in the chapel of the Theological Seminary. The candidate, Mr. Hening, of Virginia, was admitted to orders by the Rt. Rev. Bishop Meade. He was presented by Prof. Packard, who also preached the sermon, from Acts xxvi, 16, 17, 18: The apostolic commission of St. Paul, recorded in the account of his miraculous conversion. We are permitted to make an extract from the address to the candidate:

"This office and ministry, my dear brother, you now purpose to take upon yourself. God has called you in the exceeding riches of his grace to the fellowship of his Son, and not only so, but, as we trust and believe, to be a minister of the everlasting gospel, and further, to the office of carrying the glorious gospel of the blessed God to the natives of Africa. Like Paul, he has given you commission to open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among all them that are sanctified.

"We rejoice that it is in your heart, that you have the spirit to tread in the steps of Brainerd and Martyn. We rejoice not only for your sake, and that of the unhappy heathen, but also for the sake of this Institution. God grant that your example may induce others from time to time to follow in your steps, so that this, in all coming time, may be a Missionary Institution. We ask not for it riches, nor the praise of men, but this thing, that it may be a Missionary Institution; and should a passing traveller as he one day surveys its ruins, which may God avert! or the excavation of ground where once it stood, ask, 'What was this?' let it only be said, 'It was a Missionary Institution which sent forth missionaries long ago to the heathen,' and we die content. And now, beloved brother, about to partake with us for the last time of the emblems of the body given for us, and the blood shed for us of our Master and only Saviour, we commend

you to God. May he, who holds the winds in his fist, and measures the waters in the hollow of his hand, conduct you in safety to the shores of Africa; may he there be with you in your heart, in your labors, in your life, and to the last. May he spare long your life, and give you abundant success, and make you an eminent instrument of converting many of the heathen, or if it seem otherwise to him, his will be done! If you have aimed at, and intended his glory, you will in no wise lose your reward, nor shall it be worse for your soul in time and eternity. Your example of self-devotion may be necessary to enkindle the flame of love to the heathen in other hearts, and awaken the Church to her duty. You know some, in the pulling down of a stronghold, must take the post of danger, and compose the forlorn hope, and mount the deadly rampart. Though absent in body, you will be yet often with us in Spirit, when we assemble together on the Sabbath in this place, when we lift up our hearts in prayer for the success of Missions; nor shall we forget you in our daily supplication, and when we all have bid an everlasting farewell to the sorrows and labors of earth, and the struggles of the death-bed are over, may we enter upon the peaceful possession of that eternal glory to which God has called us, and be reunited for ever in the everlasting kingdom of our Lord and Saviour Jesus Christ."

Mr. Hening is to set sail on or before the 1st of May for Africa.\* May the prayers of all God's people everywhere ascend for his success, and a blessing upon that Mission! We bid him God speed! May God Almighty defend him, and the angel of the covenant bless him!—*Southern Churchman.*

DEPARTURE OF MISSIONARIES.—The Rev. Thomas S. Savage, M.D., the Rev. Edmund W. Hening, Mrs. Catharine L. Patch, and Miss Elizabeth Rutherford, are preparing to sail for Cape Palmas, Western Africa, in the

\* A delay of some days has unavoidably occurred.

brig Frances Lord. The day fixed for sailing is Tuesday, the 28th May.

CHINA. — The following letter received from the Rev. Dr. Boone, will be read with interest and gratification by the Church. We here have evidence that this important Mission is destined to find favor wherever its claims are fairly presented. In four places visited by this missionary, eleven hundred dollars were contributed, and pledges given to the amount of thirty-two hundred and fifty dollars, for the education of children in the Mission Schools. May the noble liberality of the parish at Mobile stimulate other and wealthier congregations to similar acts. Dr. Boone writes from Beaufort, S. C., under date of May 15th, 1844 :

“ I embrace a hurried moment at my disposal to give you some account of my Western trip, and to send you the monies collected.

“ I had the pleasure of accompanying Bishop Elliott as far as Columbus, Ga., at which place we spent Good Friday and Easter. This congregation appeared to take a lively interest in the Mission to China, and were raising a liberal contribution when I left them. I have not seen their Rector since ; he will forward the amount to the Treasurer. I obtained there a promise for the support of three children in our schools, which is seventy-five dollars a year, for ten years. I next went to Mobile, where I met with a cordial welcome from both pastor and people. This parish had recently contributed six hundred and seventy dollars towards the relief of the Domestic Committee, and with a view of making their contributions liberal when Mr. Harris visited them, the Rector had stated that there would be no other collection for Missions in the church this year. This promise of

course must be held sacred, and I proposed that as no collection could be made in the church, we should merely state after sermon, that if any persons felt desirous of aiding the Mission, they might send in their contributions to the Rector. This was done ; and on Monday I received a note, of which the following is a copy :

‘ Please accept the enclosed three hundred and fifty dollars, for the Mission to China, to be used as follows, viz: Two hundred and fifty dollars for the education of a Chinese boy for the ministry, to be named “ Henry,” and one hundred dollars for the furtherance of the Mission as may seem to you best.

FROM A CHILD OF  
EPISCOPALIAN PARENTS.’

This I regard as a noble instance of doing good in secret. May God grant that the youth to be educated may prove an able minister of the New Testament.

Tuesday I went on to New Orleans. The Rector of Christ Church did not think it advisable to make a collection in aid of Missions. The voluntary contributions sent in were ninety-one dollars, and I received a promise of the support of two children, which ensures to the Mission five hundred dollars. I have strong hopes that before we sail, this congregation will contribute handsomely towards the passage-money and outfit of the Mission. At St. Paul’s, which you know is a small parish, and in debt, a lively interest in the Mission was felt, and I received one hundred and sixty-eight dollars and fifty-six cents, which was very liberal under the circumstances of the case. Here, also, I obtained a promise for the support of two children for ten years. Upon my return to Mobile, I found the excellent Rector of Christ Church too sick to offi-

ciate, and I was prevailed upon to stay another Sunday in the parish. I received the warmest welcome again, and the most substantial proofs of their interest in the Mission. They gave me in all seven hundred and eighty-two dollars, and a promise for the support of six children for ten years, which is fifteen hundred dollars. When we remember that this parish had, not six weeks before, given the Domestic Secretary six hundred and seventy dollars, it certainly presents a case of Christian liberality which claims the admiration of the whole Church, and which may be held up as a model for imitation. The most gratifying part of it to me was the free and open-hearted liberality with which this very handsome amount was voluntarily contributed by individuals in sums of fifty, thirty, and twenty-five dollars,

and I shall ever entertain a grateful and lively recollection of the kind hospitality and hearty God-speed I received from many warm Christian hearts in Mobile.

I am anxious just now to obtain, over and above the annual contribution from each church which may be considered their quota for the permanent support of a bishop and ten presbyters, a sum towards defraying the passage and outfit of our Mission, so that this expense may not leave the Committee in debt on our account after we have left these shores. I wish also to obtain from Sunday schools and individuals pledges for the support of one hundred boys and as many girls, at twenty-five dollars per annum, which will be five thousand dollars. I find that this method of seeking the good of the Chinese meets with favor every where."

**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.

April 22.	Bp. Chase, from the offerings of St. Mark's, N. Y.	\$25 00
" 23.	For the Church at Tremont, Ill., from Miss C. A. Boardman, New-Haven, Conn.	10 00
	Special offerings of Trinity parish, New-Haven, Conn., for Bishop Chase	3 00
	Jubilee College, from monthly offerings St. Stephen's, N. Y.	1 00
" 30.	Bp. Chase, from St. Paul's, Alexandria, D. C.	1 00
	Tremont, Ill., from a Churchman of Boston, per B. Howard, Esq.	1 00
		<u>\$41 00</u>

**DOMESTIC MISSIONS.**

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th April to the 15th of May, 1844:

<b>NEW HAMPSHIRE.</b>		
Dover—St. Thomas'	.....	\$12 00 \$12 00
<b>VERMONT.</b>		
Bellows Falls—Ladies' Circle of Industry	.....	25 00
Middleburg—St. Stephen's P. S. C.	.....	23 75
From three little brothers	.....	75
Legacy from A. M. T.	.....	50 50 00
<b>MASSACHUSETTS.</b>		
Boston—Trinity Ch. Quar. Col.	.....	100 00
St. Paul's	.....	30 50 130 50
<b>CONNECTICUT.</b>		
Bridgeport—St. John's, ¶	.....	20 00
East Haven—Christ Ch.	.....	3 00
Guilford—Christ Ch. ¶	.....	5 00
Meriden—St. Andrew's	.....	25 00
Milford—St. George's	.....	2 62
" children's offg.	.....	70
New Haven—Trinity	.....	100 00
Plymouth—St. Peter's	.....	25 00
Stamford—St. John's, ¶	.....	9 01 190 33
<b>NEW-YORK.</b>		
Astoria—St. George's	.....	10 41
Brooklyn—Calvary	.....	17 00
Canton—Grace	.....	1 00
Fishkill Landing—St. Anne's	.....	12 50
Johnstown—St. John's	.....	10 00
Louisville—Zion Ch. ¶	.....	10 00
Newburgh—St. George's	.....	29 00

<i>New York</i> —Church of the Epiphany, members of a class in S. S. ....	3 00
St Mark's .....	30 90
"Levi," per D. Dana Jr. ....	5 00
<i>Poughkeepsie</i> —St. Paul's .....	14 00
<i>Williamsburgh</i> —St. Mark's .....	50 142 41

## NEW JERSEY.

<i>Berdenstown</i> —Christ Ch. Quin. Col. ....	9 46
<i>Burlington</i> —St. Mary's .....	41 37
" Quin. Col. ....	100 00
St. Mary's Hall, winter earnings of the girls .....	33 00
<i>Freehold</i> —St. Peter's .....	2 27
<i>Swedesborough</i> —Trinity .....	2 13 188 23

## PENNSYLVANIA.

<i>Germantown</i> —St. Luke's P. S. C. §. ....	24 00
" Ladies' Assn., §. ....	25 00
" J. R. J. §. ....	12 50
<i>Philadelphia</i> — <i>Southwick</i> —Trinity .....	75 00
Trinity Female Sun. Sch. ....	56 50
" Male " .....	21 00
" Female Infant do. ....	5 00 219 00

## MARYLAND.

<i>Alexandria</i> —St. Paul's .....	64 80
<i>Baltimore</i> —Mrs. J. H. Thomas .....	10 00
<i>Georgetown</i> —Christ Ch. P. S. C. ....	33 00
St. John's, §. ....	25 50
<i>Somerset Co.</i> —Somerset Parish .....	5 00
<i>Washington</i> —Trinity Easter off'g., §. ....	129 25
" Fem. Miss. Soc. ....	50 00 317 55

## VIRGINIA.

<i>Amelia Co.</i> —Raleigh Parish, and } ..	16 00
<i>Chesterfield Co.</i> —Dale Parish, }	
<i>Buckingham Co.</i> —Tillotson Parish ..	50
Gunter Parish, Grace Ch. ....	3 00
<i>Cumberland Co.</i> —Littleton, Parish, §	15 00
<i>Essex Co.</i> —St. Anne's, § .....	18 87
<i>Fort Monroe</i> —U. S. Chapel .....	20 00
<i>Ohio County, Wheeling</i> —St. Mat- thew's, § .....	15 00
<i>Richmond Co.</i> —Farnham Parish, §	20 22 108 59

## SOUTH CAROLINA.

<i>Beaufort</i> —St. Helen's .....	25 00
<i>Berkley</i> —St. John's .....	20 00
<i>Charleston</i> —St. Andrew's .....	10 00
St. Luke's .....	8 22
St. Michael's, Fem. Working So. ....	50 00
St. Paul's .....	38 19
<i>Cheraw</i> —St. David's .....	14 00
<i>Columbia</i> —Trinity P. S. C. ....	50 00
Columbia College .....	5 00
<i>Grahamville</i> —Holy Trinity .....	21 10
<i>Greenville</i> —Christ Ch. P. S. C. ....	15 00
<i>Hampstead</i> —St. John's .....	1 87
<i>North Santee</i> —Church of the Mes- siah P. S. C. ....	4 17
<i>St. James' Island</i> —St. James' .....	7 00
<i>St. John's Island</i> —St. John's .....	34 82
<i>Society Hill</i> —Trinity .....	10 00
<i>Waccamaw</i> —All Saints' .....	50 00
Mrs. A. E. Clarkson .....	25 00 390 28

## GEORGIA.

<i>Savannah</i> —Christ Ch. Christmas offering; Sunday School .....	14 00
Fem. Miss. Society .....	36 50 50 50

## FLORIDA.

<i>Pensacola</i> —Navy-Yard .....	2 75
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## ALABAMA.

<i>Huntsville</i> —Church of the Nativity. ....	6 00
Mrs. Beirne .....	12 50 18 50

## KENTUCKY.

<i>Louisville</i> —Christ Ch. ....	24 80
Easter offerings S. S. ....	30 00
<i>Shelby College</i> —Offerings several Students .....	10 00 64 80

## OHIO.

<i>Painesville</i> —St. James' Juv. Miss. Soc. ....	15 00
A Friend .....	2 00 17 00

## ILLINOIS.

<i>Galena</i> —Grace Ch. ....	12 00
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## MICHIGAN.

<i>Ann Arbor</i> —St. Andrew's, § .....	11 28
S. S. ....	3 05
<i>Detroit</i> —St. Paul's P. S. C. § .....	50 00
<i>Dexter</i> —St. John's, P. S. C. § .....	3 00
<i>Flint</i> —St. Paul's .....	2 00
<i>Jackson</i> —St. Paul's, § .....	3 00
<i>Kalamazoo</i> —St. Luke's .....	5 00
<i>Munroe</i> —Trinity .....	7 00
<i>Port Huron</i> —Grace Ch. ....	12 37
<i>Troy</i> —St. John's .....	6 50
<i>Truago</i> —St. Thomas .....	6 50 109 70

## WISCONSIN.

<i>Madison</i> —Christmas coll. ....	3 50
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## MISSOURI.

<i>St. Louis</i> —R. P. Williams, § .....	2 50
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## MISCELLANEOUS.

Interest on Kentucky Bond .....	300 00
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TOTAL, \$2,330 14

Total since 15th June, 1843, \$24,556 83.

ERRATA. *Connecticut*.—In the April No. under the head of Fairfield, Trinity Church, read Church offerings, \$5 50; S. S. Christmas offerings, \$2 00; Ladies' Sewing Society, \$5 00. Total, \$12 50.

*South Carolina*.—In the April No. under the head of Edisto, for Sundry persons, \$100, read Arch. H. Seabrook, Esq. \$20 00; Rev. C. E. Levert, \$40; sundry persons, \$40. Total, \$100.

## FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from April 15, 1844, to May 15, 1844:

## NEW HAMPSHIRE.

<i>Dover</i> —St. Thomas Ch. ....	\$3 00 \$3 00
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## VERMONT.

<i>Bennington</i> —St. Peter's Ch., a few friends .....	5 50
<i>Burlington</i> —St. Paul's Ch. ....	20 83
<i>Middlebury</i> —St. Stephen's Ch. ....	5 00 31 33

## MASSACHUSETTS.

<i>Boston</i> —St. Paul's Ch., for the press for Af. \$21 00; for Palestine, 6 00; Mesopotamia, 8 00; Af- rica, 149 00; general, 23 50. ....	207 50
Grace Ch., for Africa, 3 75; for Constantinople, 5 00. ....	8 75
<i>Springfield</i> —Christ Ch., for press for Africa .....	5 00 221 25

## RHODE ISLAND.

<i>Providence</i> —Grace Ch. S. S., for sup- port of John A. Clark and George S. Wardwell, 3d an- nual payment .....	40 00
Juvenile Sewing Circle, support of Eleanor S. Vinton, Africa, 3d annual payment .....	20 00
A Friend, for Mesopotamia .....	5 00
St. John's Ch., for the use of Miss Elizabeth Rutherford, Africa .....	300 00 365 00

## CONNECTICUT.

<i>Bridgeport</i> —St. John's Ch., § .....	20 00
<i>East Haven</i> —Christ Ch. ....	3 00
<i>Guilford</i> —Christ Ch., § .....	5 00
<i>Milford</i> —St. George's Ch. ....	2 50
<i>New Haven</i> —Trinity Ch., \$49 00; do for Texas, \$2 00. ....	50 00
<i>Plymouth</i> —St. Peter's Ch., \$25 00, S. S. for ed. of Theophilus Mor- ria, Africa, \$20 00. ....	45 00

<i>Sharon</i> —Christ Ch., a member for Africa.....	3 00
<i>Stamford</i> —St John's Ch., †.....	9 00 137 80
NEW YORK.	
<i>Brooklyn</i> —for Texas.....	1 00
<i>Fishkill Landing</i> —St Anna's Ch., \$25 00; S. S. for ed. of G. T. Foz, Africa, \$20 00.....	45 00
<i>Hobart</i> —St Peter's Ch.....	1 37
<i>Lansingburg</i> —Trinity Ch., for Africa.....	90 00
<i>Louisville</i> —Zion Ch., †.....	10 00
<i>New York</i> —St Thomas Ch., monthly collection.....	107 63
Family mite-box.....	1 88
St Mark's Ch.....	25 00
St John's Chapel, three ladies for schools in Athens.....	30 00
<i>St Lawrence Co</i> —Grace Ch.....	1 00
<i>Troy</i> —St Paul's Ch., for Africa.....	10 00
G. Rockwell for Africa.....	2 00 314 88
NEW JERSEY.	
<i>Bordentown</i> —Christ Ch., Quin. Col.....	9 45
<i>Burlington</i> —St Mary's Ch., \$41 37; do. Quin. Col., \$36 00; St Mary's Hall, winter earnings of the girls, \$33 00; Bishop Doane for Constantinople, \$25 00.....	134 37
<i>Swedesboro</i> —Trinity Ch., Quin. Col.....	2 12 145 94
PENNSYLVANIA.	
<i>Germantown</i> —St Luke's Church, † \$24 00; Ladies' Association, † \$26 00.....	60 00
J. R. J., †.....	12 50
<i>Lewistown</i> —St Mark's Ch. S. S. for Africa, \$2 30; for ed. of E. W. Hale, Africa, 2d payt., \$20 00.....	22 30
<i>Philadelphia</i> —J. P. Donaldson, ed. of J. P. Donaldson, Africa.....	20 00
Ch. of the Epiphany, for Greece, \$117 28; Family of Milton Smith, for ed. of Sarah Lloyd Smith, Africa, \$20 00; Female S. S., education of beneficiary in Greece, 50 00; do. for ed. of Sarah C. Porter and Caroline Rand, Africa, \$40 00; Male S. S., for ed. of S. H. Tynge and W. Bryant, Africa, \$49 00.....	297 28
St Andrew's Ch., for Africa.....	10 00
Southwark Trinity Ch.....	75 00 487 68
MARYLAND.	
<i>Georgetown, D. C.</i> —St John's Ch., † \$25 50; S. S. Miss. So., for ed. of Lorenzo Thomas, Africa, \$10 00.....	35 50
Christ Ch., 33 00; Female S. S., for ed. of John Francis Hoff, Africa, \$20 00.....	63 00
A Friend, for the press.....	5 00
<i>Princess Anne</i> —Somerset Parish.....	5 00
<i>Washington City, D. C.</i> —Trinity Ch. Easter offering, † \$129 25; do. for press, \$17 00; do. from Miss. So. for press, \$60 00; do. for China, \$35 00; Ch. for Texas, \$45 00; Female Miss. Soc., for Texas, \$35 75.....	292 00
Christ Ch. S. S., for ed. of an African boy, \$20 00; Mrs. Inzle, for press for Africa, \$10 00; Theo. Seminary, for press for Africa, \$20 00; Rev. G. A. Smith, for do., \$30 00; Mrs. Mary F. Lippitt, for ed. of Mary F. Lippitt, Africa, \$6 00.....	86 00 466 50
VIRGINIA.	
<i>Alexandria, D. C.</i> —St Paul's Ch.....	7 00
<i>Dale and Raleigh Parishes</i> —for Af.....	12 00
<i>Essex Co.</i> —St Ann's Ch., †.....	18 88
South Farnham Parish, †.....	20 22

<i>Fredericksburg</i> —St George's Ch.....	26 00
Mrs. Blackford, for the press for Africa, \$10 00; J. Metcalf, for do., \$20 00.....	30 00
<i>Leesburg</i> —Rev. George Adie, for press for Africa.....	15 00
<i>Littleton Parish</i> , †.....	15 00
<i>Prince William Parish</i> —Rev. B. C. Webb, for press for Africa.....	10 00
<i>Tillotson Parish</i> , †.....	60
<i>Whessing</i> —St Matthew's Ch.....	15 00 168 60
SOUTH CAROLINA.	
<i>Beaufort</i> —St Helena Parish, part.....	39 50
<i>Berkeley</i> —St John's Ch. Palm Sunday Coll.....	10 00
<i>Charleston</i> —St Peter's Ch. Working Soc., ed. of two Greek girls, \$160 00; do. for Africa, \$36 00; do. for Mesopotamia, \$36 00; two ladies, †, \$37 50.....	273 50
St Andrew's Ch.....	10 00
St Paul's Ch., \$27 75; for China, \$6 00; a member, \$25 00.....	60 75
St Michael's Ch., †.....	79 59
I. H. F.....	3 00
<i>Characo</i> —St David's Ch.....	14 00
<i>Columbia</i> —Trinity Ch. Palm Sunday Coll.....	60 01
A Student at S. C. College.....	5 00
<i>Grahamville</i> —Ch. of the Holy Trinity.....	40 00
<i>Greenville</i> —Ch.; a Member, Easter offering.....	25 00
<i>Hamstead</i> —St John's Chapel \$1 87; do. for China, \$5 00.....	6 87
<i>James' Island</i> —St James' Ch.....	4 00
<i>North Santee</i> —Ch. of the Messiah.....	4 16
<i>Society Hill</i> —Trinity Ch.....	8 20
Mrs. E. A. Clarkson.....	25 00
<i>St. John's Island</i> —St John's Ch. for Africa, \$2 38; Children, for the Ed. of a Boy in China, \$7 00; Congregation, for China, \$20 50; general, \$30 81.....	60 69 718 26
GEORGIA.	
<i>Montpelier</i> —"Institute"; a Friend, for Support of a Little Girl, Africa, 1st annual payment.....	15 00
For printing-press for Africa.....	12 00
<i>Savannah</i> —Christ Ch. Female Miss. Society, †.....	36 37
Ladies' African Society, for press for Africa.....	3 00 66 37
ALABAMA.	
<i>Huntsville</i> —Mrs. Beirne, for Af.....	10 00
<i>Mobile</i> —Christ Ch. for Constantinople, \$12 70; Africa, \$9 68; general, \$41 50.....	63 88 73 88
MICHIGAN.	
<i>Ann Arbor</i> —St. Andrew's Ch. †.....	11 28
<i>Detroit</i> —St. Paul's Ch. †.....	60 00
<i>Dexter</i> —St. John's Ch. †.....	3 00
<i>Jackson</i> —St. Paul's Ch. †.....	3 00
<i>Port Huron</i> —Grace Ch. †.....	7 37 74 66
OHIO.	
<i>Columbus</i> —Trinity Ch. †.....	13 00
MISSOURI.	
<i>St. Louis</i> —R. P. Williams, †.....	2 50
TOTAL, <u>\$3,299 84</u>	

(Total since 15th June, \$24,798 19.)

N. B. Also received from the Misses Mandeville, of Alexandria, D. C. one box sundries, contributed by various individuals, for Africa; from the Ladies' African Society of Savannah, Ga. two boxes sundries, for the African Mission; from Miss Rust, of Salem, Mass. one box sundries, for the African Mission; from Piqua, Ohio, one box do. do.; and from Edmund Wilcox, Esq., receiving agent, Philadelphia, two boxes for do. All which are forwarded by the brig Frances Lord, to Cape Palmas.

# The Spirit of Missions ;

EDITED FOR

## THE BOARD OF MISSIONS

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

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PREACH THE GOSPEL TO EVERY CREATURE.

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Vol. IX.

JULY, 1844.

No. 7.

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### SERMON.

ST. LUKE, x, 2.

THEREFORE SAITH HE UNTO THEM, THE HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW: PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WOULD SEND FORTH LABORERS UNTO HIS HARVEST.

THE lapse of nearly two thousand years since these words were uttered by our Lord, as might have been expected, has made a great change in the condition of mankind ; but not such as materially to affect their applicability to the present state of the world or the present duty of Christians. Let us then proceed, under the sanction of their general tenor, to consider the character of the field of usefulness which Providence presents to us ; the amount of human instrumentalities at hand for its cultivation ; and the necessity of seeking the heavenly blessing upon the whole.

1.—“The field is the world.” So Scripture declares, and every one who bows to its authority, believes. Our Church, met together by her representatives in highest council, has set to her seal that the sentiment is true, holy and divine. For convenience, and that alone, a distinction is made between Domestic and Foreign Missions ; and the man who has caught the spirit of Him who, with authority, declared the field to be the world, will know no other ground for the distinction ; even as in the choice of his particular sphere of labor, he will know no controlling motive, but the “opportunity” afforded of doing good.

In describing the domestic portion of this field, some are disposed



to draw rather a gloomy picture of the state of society amongst us as a sphere of benevolent exertion ; and it is not to be wondered at that the Christian, taking counsel of his own heart, should be tempted to dip his pencil in dark colors. He experiences, in his better moments, something of the peace and joy of believing, and hence is enabled to conceive how fair would be the aspect of the world, if religion, in its purity and power, filled every heart, and were kept in constant exercise. But this ideal,—how widely it differs from the sad reality ! The contrast is so great, that he hastily concludes the actual state of things must be very bad indeed, and the prospect even worse. When, in addition to this, he reads of the first Christian Pentecost, and the great grace which was then upon all the converts ; and stretches his view forward, and in the pages of prophecy discovers the glorious things that await us, when Satan shall be bound, and stript of his power to deceive ; when righteousness shall flow like a river, and the influences of the Spirit so prevail, that, to use the strong language of Zachariah, “ *holiness to the Lord shall be inscribed on the bells of the horses, and there shall be no more the Canaanite in the house of the Lord of Hosts ;* ”—when with this glorious future and glorious past he compares the present dull realities, he is ready to think that our age must have no soundness in it,—must be utterly rotten and out of joint. But such thoughts, however natural and excusable, are delusive. If they were true, it would not materially affect our present object, which is to show what incitements we have to benevolent exertion, for they that are whole need not a physician, but they that are sick. But are they not in a measure delusive ? Is not the condition of our country more encouraging than this ?

Look for a moment at this harvest field, how thick it stands, how far and wide it extends. We have a teeming population. In addition to natural increase, foreigners from almost every European nation are coming in tens of thousands to our shores, many of them almost as ignorant of the pure truth of the Gospel as the heathen to whom we send out Missionaries. Access to these multitudes, both native and foreign, if sought diligently and in the spirit of love, is found most readily. Toleration is here, thank God, complete. As in the exercise of the right of private judgment, men may err as they please ; so, in the exercise of the same right, men may correct these errors, so far as it can be done by argument and persuasion—the weapons which the Apostles used. Never in any land has

the Gospel had such "free course": God grant it may be equally "glorified!" And whilst we have a growing population, and free access to them, to bless them is, indirectly, to bless the world. It may be safely said, not in the spirit of political gasconade, nor of a wild and godless speculation, but of a matter-of-fact and Christian philosophy, that the American people is destined largely to affect the condition of the world for better or for worse. Christians in this land stand by a fountain of influence to all mankind, second only to one other; and their calling and duty is to be occupied diligently in casting into the waters the salt of pure Scripture truth.

Nor are the people indisposed to hearken to those who would bring them under the influence of the truth. Notwithstanding the infidelity that stalks abroad, the worldliness and radicalism, and occasionally the "contempt of clergy," which are witnessed; notwithstanding the opposite extremes of superstition on the one hand, and the enthusiasm on the other, and the fraud and delusion on both, which are justly complained of; it is believed that the mass of the people is not, socially speaking, by any means unsound at the core. A most pleasing indication of this, regard it which way you will, is the rebuke recently given by the representatives of the people to the proposition for dispensing with the forms of religion in our National Congress. In estimating our moral condition, allowance should be made for the fact, that no people under the sun "think aloud" so much as the people of these United States, or act under so few conventional restraints. Notwithstanding the unfavorable appearances which this may sometimes occasion, there is, I believe, a profound and general respect for religion among them. Preachers of the Gospel, those of our Church especially, are treated with respect as such; and in addition to this, each man as he is known, according to his worth. I speak especially of the West, our chief Missionary ground in the home department. If rough and blunt at times, and little used at any time to much outward ceremony, there is still a hearty respect for the things of God, and for sterling ministerial character. To meet them on the great thoroughfares, in steamboats, stage coaches and railroad cars, is not the way to get at a right judgment in this particular, though even there the spirit I speak of will be seen. Let the minister be settled amongst them long enough to be known, let him preach faithfully and live as he preaches, and he *will* be appreciated. He may not even then be as secure in his tenure of a worldly provision, as he who stands upon

a legal endowment ; but the foundation will be abundantly secure for him who is content to live and walk by faith, and at all events, better, as I believe, for both parties where both are fallible. It is not enough, however, that the minister come among them with legitimate authority to preach, and that he do preach in an orthodox way. If he would do good he must be a man of strong sympathies, both with the Gospel and the people. Whilst he remembers ceaselessly Who has sent him, he must cherish the warmest fellow-feeling for those to whom he is sent : indeed, this feeling should have its root in the authority, example and grace of Him by whom he claims to be sent. Like the Saviour, he should mingle with an open, kind, indulgent and humble temper amongst the people. He must throw himself among them in the spirit of St. Paul in Melita,—in the spirit of St. Paul, indeed, wherever he went preaching the Gospel of the kingdom : he must become all things to all men, that if by any means he may save some. Like all wise and successful Missionaries everywhere, he must come, not to contemn or slight, but to respect and condescend ; not to preach himself, directly or indirectly, but Christ Jesus the Lord, and himself, the people's servant, for Jesus' sake. He must not yield to the growing temptation to forget that "minister" means "servant." He should also be a man capable of thinking and judging for himself, and willing that others should have the same talent and exercise the same privilege. He should be able to give a reason for the hope that is in him, both from the treasures of his knowledge and from the experience of his heart. Above all, he should let the light of true honesty and sincerity before God and man shine through his life. The people he has to deal with are open, generous and sagacious, and cannot fail to understand and appreciate his character according to its real worth. Such a man, therefore—one who holds, preaches, feels, lives, the "truth as it is in Jesus," and has unflinching confidence in that truth, in the hands of the Spirit of truth,—has before him, in the West, a field of spiritual husbandry white unto the harvest.

When we turn our eyes to the *foreign* department of labour, the harvest spread out before us would seem to be yet more plenteous, and to call most urgently for the sickle of the reaper. There is Texas, lying on our borders, and scarcely foreign except in government, which needs much assistance at our hands. Many thoughtful persons in that country deeply feel their great spiritual destitution, and their cry is, "*Come over and help us.*" There are many more,

indeed, who have no such feeling ; but *that* removes them not beyond the range of our dutiful regards. To the Christian's ear, the cry of their *unconscious* need is not the less loud and startling. But however it may be with individuals, and in reference to individual wants, society as such, and as a whole, is in great need, and virtually asks the boon which Christians alone can give. With the sagacity of an intelligent self-love, with the clear practical insight of men who have lived under our own happy constitution, and know how much, for its origin and preservation to this hour, it is indebted to the religion of the Bible ; they feel,—feel more than they think, and much more than they express,—that a “representative democracy” can no more endure without it at the present day, than the human body without nourishment. They may undervalue Christianity in its relations to another world, but still they cannot help seeing that political welfare, social stability, and peace, security for person, property, and good name, are inseparably connected with it.—Viewing them socially and individually, then, moved by their necessities not realized, and by their wants plainly avowed, we are called upon promptly and energetically to enter on this field of plenteous harvest.

The same remarks apply, very much, to the continent of Africa, with the additional consideration, that more than any other part of the world it claims the kind and Christian offices of this country. Her uncounted millions may be pronounced ready to receive the Gospel. They may not, indeed, understand its excellency ; we may say of them that “they know not what they ask,”—alas ! we ourselves but imperfectly apprehend and appreciate the riches of that grace of which we are such abundant partakers ;—but still they see it to be a blessing. The recent difficulties in which our Missionaries have been involved, are proof of this. The Africans attribute to the Gospel and its adjuncts the superiority of the white man ; and though the adults among them are conscious, as we are informed, that they are too old to be lifted up out of the national degradation, they are willing and anxious that their little ones be taken in hand, and by Christian instruction elevated to that point which themselves despair of reaching. There is but one discouraging obstacle in the way of blessing Africa, and that is the climate, so uncongenial to the white man's constitution. But, as has been said, even to the thousandth time, *that* is no obstacle to avarice and cruelty. Would to God it were ; for then would cease that stain on Christendom, that disgrace to the civilized world, that plague-spot in the history of

This event took place the 2d Sunday after Easter, in the chapel of the Theological Seminary. The candidate, Mr. Hening, of Virginia, was admitted to orders by the Rt. Rev. Bishop Meade. He was presented by Prof. Packard, who also preached the sermon, from Acts xxvi, 16, 17, 18: The apostolic commission of St. Paul, recorded in the account of his miraculous conversion. We are permitted to make an extract from the address to the candidate:

"This office and ministry, my dear brother, you now purpose to take upon yourself. God has called you in the exceeding riches of his grace to the fellowship of his Son, and not only so, but, as we trust and believe, to be a minister of the everlasting gospel, and further, to the office of carrying the glorious gospel of the blessed God to the natives of Africa. Like Paul, he has given you commission to open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among all them that are sanctified.

"We rejoice that it is in your heart, that you have the spirit to tread in the steps of Brainerd and Martyn. We rejoice not only for your sake, and that of the unhappy heathen, but also for the sake of this Institution. God grant that your example may induce others from time to time to follow in your steps, so that this, in all coming time, may be a Missionary Institution. We ask not for it riches, nor the praise of men, but this thing, that it may be a Missionary Institution; and should a passing traveller as he one day surveys its ruins, which may God avert! or the excavation of ground where once it stood, ask, 'What was this?' let it only be said, 'It was a Missionary Institution which sent forth missionaries long ago to the heathen,' and we die content. And now, beloved brother, about to partake with us for the last time of the emblems of the body given for us, and the blood shed for us of our Master and only Saviour, we commend

you to God. May he, who holds the winds in his fist, and measures the waters in the hollow of his hand, conduct you in safety to the shores of Africa; may he there be with you in your heart, in your labors, in your life, and to the last. May he spare long your life, and give you abundant success, and make you an eminent instrument of converting many of the heathen, or if it seem otherwise to him, his will be done! If you have aimed at, and intended his glory, you will in no wise lose your reward, nor shall it be worse for your soul in time and eternity. Your example of self-devotion may be necessary to enkindle the flame of love to the heathen in other hearts, and awaken the Church to her duty. You know some, in the pulling down of a stronghold, must take the post of danger, and compose the forlorn hope, and mount the deadly rampart. Though absent in body, you will be yet often with us in Spirit, when we assemble together on the Sabbath in this place, when we lift up our hearts in prayer for the success of Missions; nor shall we forget you in our daily supplication, and when we all have bid an everlasting farewell to the sorrows and labors of earth, and the struggles of the death-bed are over, may we enter upon the peaceful possession of that eternal glory to which God has called us, and be reunited for ever in the everlasting kingdom of our Lord and Saviour Jesus Christ."

Mr. Hening is to set sail on or before the 1st of May for Africa.\* May the prayers of all God's people everywhere ascend for his success, and a blessing upon that Mission! We bid him God speed! May God Almighty defend him, and the angel of the covenant bless him!—*Southern Churchman.*

DEPARTURE OF MISSIONARIES.—  
The Rev. Thomas S. Savage, M.D., the Rev. Edmund W. Hening, Mrs. Catharine L. Patch, and Miss Elizabeth Rutherford, are preparing to sail for Cape Palmas, Western Africa, in the

\* A delay of some days has unavoidably occurred.

brig Frances Lord. The day fixed for sailing is Tuesday, the 28th May.

CHINA. — The following letter received from the Rev. Dr. Boone, will be read with interest and gratification by the Church. We here have evidence that this important Mission is destined to find favor wherever its claims are fairly presented. In four places visited by this missionary, eleven hundred dollars were contributed, and pledges given to the amount of thirty-two hundred and fifty dollars, for the education of children in the Mission Schools. May the noble liberality of the parish at Mobile stimulate other and wealthier congregations to similar acts. Dr. Boone writes from Beaufort, S. C., under date of May 15th, 1844 :

“ I embrace a hurried moment at my disposal to give you some account of my Western trip, and to send you the monies collected.

“ I had the pleasure of accompanying Bishop Elliott as far as Columbus, Ga., at which place we spent Good Friday and Easter. This congregation appeared to take a lively interest in the Mission to China, and were raising a liberal contribution when I left them. I have not seen their Rector since ; he will forward the amount to the Treasurer. I obtained there a promise for the support of three children in our schools, which is seventy-five dollars a year, for ten years. I next went to Mobile, where I met with a cordial welcome from both pastor and people. This parish had recently contributed six hundred and seventy dollars towards the relief of the Domestic Committee, and with a view of making their contributions liberal when Mr. Harris visited them, the Rector had stated that there would be no other collection for Missions in the church this year. This promise of

course must be held sacred, and I proposed that as no collection could be made in the church, we should merely state after sermon, that if any persons felt desirous of aiding the Mission, they might send in their contributions to the Rector. This was done ; and on Monday I received a note, of which the following is a copy :

‘ Please accept the enclosed three hundred and fifty dollars, for the Mission to China, to be used as follows, viz: Two hundred and fifty dollars for the education of a Chinese boy for the ministry, to be named “ Henry,” and one hundred dollars for the furtherance of the Mission as may seem to you best.

FROM A CHILD OF  
EPISCOPALIAN PARENTS.’

This I regard as a noble instance of doing good in secret. May God grant that the youth to be educated may prove an able minister of the New Testament.

Tuesday I went on to New Orleans. The Rector of Christ Church did not think it advisable to make a collection in aid of Missions. The voluntary contributions sent in were ninety-one dollars, and I received a promise of the support of two children, which ensures to the Mission five hundred dollars. I have strong hopes that before we sail, this congregation will contribute handsomely towards the passage-money and outfit of the Mission. At St. Paul’s, which you know is a small parish, and in debt, a lively interest in the Mission was felt, and I received one hundred and sixty-eight dollars and fifty-six cents, which was very liberal under the circumstances of the case. Here, also, I obtained a promise for the support of two children for ten years. Upon my return to Mobile, I found the excellent Rector of Christ Church too sick to offi-

ciate, and I was prevailed upon to stay another Sunday in the parish. I received the warmest welcome again, and the most substantial proofs of their interest in the Mission. They gave me in all seven hundred and eighty-two dollars, and a promise for the support of six children for ten years, which is fifteen hundred dollars. When we remember that this parish had, not six weeks before, given the Domestic Secretary six hundred and seventy dollars, it certainly presents a case of Christian liberality which claims the admiration of the whole Church, and which may be held up as a model for imitation. The most gratifying part of it to me was the free and open-hearted liberality with which this very handsome amount was voluntarily contributed by individuals in sums of fifty, thirty, and twenty-five dollars,

and I shall ever entertain a grateful and lively recollection of the kind hospitality and hearty God-speed I received from many warm Christian hearts in Mobile.

I am anxious just now to obtain, over and above the annual contribution from each church which may be considered their quota for the permanent support of a bishop and ten presbyters, a sum towards defraying the passage and outfit of our Mission, so that this expense may not leave the Committee in debt on our account after we have left these shores. I wish also to obtain from Sunday schools and individuals pledges for the support of one hundred boys and as many girls, at twenty-five dollars per annum, which will be five thousand dollars. I find that this method of seeking the good of the Chinese meets with favor every where."

**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.

April 22.	Bp. Chase, from the offerings of St. Mark's, N. Y. ....	\$25 00
" 23.	For the Church at Tremont, Ill., from Miss C. A. Boardman, New-Haven, Conn. ....	10 00
	Special offerings of Trinity parish, New-Haven, Conn., for Bishop Chase .....	3 00
	Jubilee College, from monthly offerings St. Stephen's, N. Y. ....	1 00
" 30.	Bp. Chase, from St. Paul's, Alexandria, D. C. ....	1 00
	Tremont, Ill., from a Churchman of Boston, per B. Howard, Esq. ....	1 00

\$41 00

**DOMESTIC MISSIONS.**

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th April to the 15th of May, 1844:

NEW HAMPSHIRE.		
Dover—St. Thomas' .....	\$12 00	\$12 00
VERMONT.		
Bellows Falls—Ladies' Circle of Industry .....	25 00	
Middlebury—St. Stephen's P. S. C. ....	23 76	
From three little brothers .....	75	
Legacy from A. M. T. ....	50	60 00
MASSACHUSETTS.		
Boston—Trinity Ch. Quar. Col. ....	100 00	
St. Paul's .....	30 50	130 50
CONNECTICUT.		
Bridgeport—St. John's, § .....	20 00	
East Haven—Christ Ch. ....	3 00	
Guilford—Christ Ch. § .....	5 00	
Meriden—St. Andrew's .....	25 00	
Milford—St. George's .....	2 62	
" children's offg. ....	70	
New Haven—Trinity .....	100 00	
Plymouth—St. Peter's .....	25 00	
Stamford—St. John's, § .....	9 01	190 33
NEW-YORK.		
Astoria—St. George's .....	10 41	
Brooklyn—Calvary .....	17 00	
Canton—Grace .....	1 00	
Fishkill Landing—St. Anne's .....	12 50	
Johnston—St. John's .....	10 00	
Louisville—Zion Ch. § .....	10 00	
Newburgh—St. George's .....	29 00	

<i>New York</i> —Church of the Epiphany, members of a class in S. S. ....	3 00	
St Mark's.....	30 00	
"Levi," per D. Dana Jr.....	5 00	
<i>Poughkeepsie</i> —St. Paul's.....	14 00	
<i>Williamsburgh</i> —St. Mark's.....	50 142 41	
NEW JERSEY.		
<i>Berdenston</i> —Christ Ch. Quin. Col. ....	9 46	
<i>Burlington</i> —St. Mary's.....	41 37	
" Quin. Col.....	100 00	
St. Mary's Hall, winter earnings of the girls.....	33 00	
<i>Freehold</i> —St. Peter's.....	2 27	
<i>Swoodesborough</i> —Trinity.....	2 13 188 23	
PENNSYLVANIA.		
<i>Germantown</i> —St. Luke's P. S. C. †.....	24 00	
" Ladies' Asso., †.....	25 00	
J. R. J., †.....	12 50	
<i>Philadelphia (Southwark)</i> —Trinity.....	75 00	
Trinity Female Sun. Sch.....	56 50	
" Male ".....	21 00	
" Female Infant do.....	5 00 219 00	
MARYLAND.		
<i>Alexandria</i> —St. Paul's.....	64 80	
<i>Baltimore</i> —Mrs. J. H. Thomas.....	10 00	
<i>Georgetown</i> —Christ Ch. P. S. C.....	33 00	
St. John's, †.....	25 50	
<i>Somerset Co.</i> —Somerset Parish.....	5 00	
<i>Washington</i> —Trinity, Easter off'g's, †.....	129 25	
" Fem. Miss. Soc., †.....	50 00 317 55	
VIRGINIA.		
<i>Amelia Co.</i> —Raleigh Parish, and } ..	16 00	
<i>Chesterfield Co.</i> —Dale Parish, }		
<i>Buckingham Co.</i> —Tillotson Parish..	50	
Gunter Parish, Grace Ch.....	3 00	
<i>Cumberland Co.</i> —Littleton, Parish, †	15 00	
<i>Essex Co.</i> —St. Anne's, †.....	18 87	
<i>Fort Monroe</i> —U. S. Chapel.....	20 00	
<i>Ohio County, Wheeling</i> —St. Matthew's, †.....	15 00	
<i>Richmond Co.</i> —Farnham Parish, †	20 22 108 59	
SOUTH CAROLINA.		
<i>Beaufort</i> —St. Helen's.....	25 00	
<i>Berkley</i> —St. John's.....	20 00	
<i>Charleston</i> —St. Andrew's.....	10 00	
St. Luke's.....	8 22	
St. Michael's, Fem. Working So.....	50 00	
St. Paul's.....	38 19	
<i>Cheraw</i> —St. David's.....	14 00	
<i>Columbia</i> —Trinity P. S. C.....	50 00	
Columbia College.....	5 00	
<i>Grahamville</i> —Holy Trinity.....	21 10	
<i>Greenville</i> —Christ Ch. P. S. C.....	15 00	
<i>Hampstead</i> —St. John's.....	1 87	
<i>North Santee</i> —Church of the Messiah P. S. C.....	4 17	
<i>St. James' Island</i> —St. James'.....	7 00	
<i>St. John's Island</i> —St. John's.....	34 82	
<i>Society Hill</i> —Trinity.....	10 00	
<i>Waccamaw</i> —All Saints'.....	50 00	
Mrs. A. E. Clarkson.....	25 00 390 28	
GEORGIA.		
<i>Savannah</i> —Christ Ch. Christmas offering; Sunday School.....	14 00	
Fem. Miss. Society.....	36 50 50 50	
FLORIDA.		
<i>Pensacola</i> —Navy-Yard.....	2 75	
ALABAMA.		
<i>Huntsville</i> —Church of the Nativity. ....	6 00	
Mrs. Beirne.....	12 50 18 50	
KENTUCKY.		
<i>Louisville</i> —Christ Ch.....	24 80	
Easter offerings S. S.....	30 00	
<i>Shelby College</i> —Offerings several Students.....	10 00 64 80	
OHIO.		
<i>Patnersville</i> —St. James' Juv. Miss. Soc. ....	15 00	
A Friend.....	2 00 17 00	

ILLINOIS.		
<i>Galena</i> —Grace Ch.....	12 00	
MICHIGAN.		
<i>Ann Arbor</i> —St. Andrew's, †.....	11 28	
S. S.....	3 06	
<i>Detroit</i> —St. Paul's P. S. C. †.....	59 00	
<i>Dexter</i> —St. John's, P. S. C. †.....	3 00	
<i>Flint</i> —St. Paul's.....	2 00	
<i>Jackson</i> —St. Paul's, †.....	3 00	
<i>Kalamazoo</i> —St. Luke's.....	5 00	
<i>Munroe</i> —Trinity.....	7 00	
<i>Port Huron</i> —Grace Ch.....	12 37	
<i>Troy</i> —St. John's.....	6 50	
<i>Truago</i> —St. Thomas.....	6 50 109 70	
WISCONSIN.		
<i>Madison</i> —Christmas coll.....	3 50	
MISSOURI.		
<i>St. Louis</i> —R. P. Williams, †.....	2 50	
MISCELLANEOUS.		
Interest on Kentucky Bond.....	300 00	
TOTAL,		\$2,330 14

Total since 15th June, 1843, \$24,556 83.

**ERRATA.** *Connecticut.*—In the April No. under the head of Fairfield, Trinity Church, read Church offerings, \$5 50; S. S. Christmas offerings, \$2 00; Ladies' Sewing Society, \$5 00. Total, \$12 50.

*South Carolina.*—In the April No. under the head of Edisto, for Sundry persons, \$100, read Arch. H. Seabrook, Esq. \$20 00; Rev. C. E. Levert, \$40; sundry persons, \$40. Total, \$100.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from April 15, 1844, to May 15, 1844:

NEW HAMPSHIRE.		
<i>Dover</i> —St. Thomas Ch.....	\$3 00	\$3 00
VERMONT.		
<i>Bennington</i> —St. Peter's Ch., a few friends.....	5 50	
<i>Burlington</i> —St. Paul's Ch.....	20 83	
<i>Middlebury</i> —St. Stephen's Ch.....	5 00 31 33	
MASSACHUSETTS.		
<i>Boston</i> —St. Paul's Ch., for the press for Af. \$21 00; for Palestine, 6 00; Mesopotamia, 8 00; Africa, 149 00; general, 23 50..	207 50	
Grace Ch., for Africa, 3 75; for Constantinople, 5 00.....	8 75	
<i>Springfield</i> —Christ Ch., for press for Africa.....	5 00 221 26	
RHODE ISLAND.		
<i>Providence</i> —Grace Ch. S. S., for support of John A. Clark and George S. Wardwell, 3d an. payment.....	40 00	
Juvenile Sewing Circle, support of Eleanor S. Vinton, Africa, 3d annual payment.....	20 00	
A Friend, for Mesopotamia.....	5 00	
St. John's Ch., for the use of Miss Elizabeth Rutherford, Africa.....	300 00 365 00	
CONNECTICUT.		
<i>Bridgeport</i> —St. John's Ch., †.....	20 00	
<i>East Haven</i> —Christ Ch.....	3 00	
<i>Gulfport</i> —Christ Ch., †.....	5 00	
<i>Milford</i> —St. George's Ch.....	2 60	
<i>New Haven</i> —Trinity Ch., \$48 00; do for Texas, \$2 00.....	50 00	
<i>Plymouth</i> —St. Peter's Ch., \$25 00, S. S. for ed. of Theophilus Morris, Africa, \$20 00.....	45 00	



<i>Sharon</i> —Christ Ch., a member for Africa.....	3 00	
<i>Stamford</i> —St John's Ch., †.....	9 00	137 60
NEW YORK.		
<i>Brooklyn</i> —for Texas.....	1 00	
<i>Fishkill Landing</i> —St Anna's Ch., \$25 00; S. S. for ed. of G. T. Fox, Africa, \$20 00.....	45 00	
<i>Hobart</i> —St Peter's Ch.....	1 37	
<i>Lansingburg</i> —Trinity Ch., for Africa.....	50 00	
<i>Louisville</i> —Zion Ch., †.....	10 00	
<i>New York</i> —St Thomas Ch., monthly collection.....	107 63	
Family mite-box.....	1 88	
St Mark's Ch.....	26 00	
St John's Chapel, three ladies for schools in Athens.....	30 00	
<i>St Lawrence Co.</i> —Grace Ch.....	1 00	
<i>Troy</i> —St Paul's Ch., for Africa.....	10 00	
G. Rockwell for Africa.....	2 00	314 88
NEW JERSEY.		
<i>Bordentown</i> —Christ Ch., Quin. Col.....	9 45	
<i>Burlington</i> —St Mary's Ch., \$41 37; do. Quin. Col., \$36 00; St Mary's Hall, winter earnings of the girls, \$33 00; Bishop Doane for Constantinople, \$25 00.....	134 37	
<i>Swedesboro</i> —Trinity Ch., Quin. Col.....	2 12	145 94
PENNSYLVANIA.		
<i>Germantown</i> —St Luke's Church, † \$24 00; Ladies' Association, † \$26 00.....	50 00	
J. R. J., †.....	12 50	
<i>Levittown</i> —St Mark's Ch. S. S. for Africa, \$2 30; for ed. of E. W. Hale, Africa, 2d payt., \$20 00.....	22 30	
<i>Philadelphia</i> —J. P. Donaldson, ed. of J. P. Donaldson, Africa.....	20 00	
Ch. of the Epiphany, for Greece, \$117 28; Family of Milton Smith, for ed. of Sarah Lloyd Smith, Africa, \$20 00; Female S. S., education of beneficiary in Greece, 80 00; do. for ed. of Sarah C. Porter and Caroline Rand, Africa, \$40 00; Male S. S., for ed. of S. H. Tyng and W. Bryant, Africa, \$49 00.....	297 28	
St Andrew's Ch., for Africa.....	10 00	
Southwark Trinity Ch.....	75 00	457 66
MARYLAND.		
<i>Georgetown, D. C.</i> —St John's Ch., †, \$25 50; S. S. Miss. So., for ed. of Lorenzo Thomas, Africa, \$10 00.....	35 50	
Christ Ch., 33 00; Female S. S., for ed. of John Francis Hoff, Africa, \$20 00.....	53 00	
A Friend, for the press.....	5 00	
<i>Princess Anne</i> —Somerset Parish.....	5 00	
<i>Washington City, D. C.</i> —Trinity Ch. Easter offering, †, \$129 25; do. for press, \$17 00; do. from Miss. So. for press, \$50 00; do. for China, \$35 00; Ch. for Texas, \$45 00; Female Miss. Soc., for Texas, \$35 75.....	282 00	
Christ Ch. S. S. for ed. of an African boy, \$20 00; Mrs. Ingle, for press for Africa, \$10 00; Theo. Seminary, for press for Africa, \$20 00; Rev. G. A. Smith, for do., \$30 00; Mrs. Mary F. Lippitt, for ed. of Mary F. Lippitt, Africa, \$5 00.....	85 00	466 50
VIRGINIA.		
<i>Alexandria, D. C.</i> —St Paul's Ch.....	7 00	
<i>Dale and Raleigh Parishes</i> —for Af.....	12 00	
<i>Essex Co.</i> —St Ann's Ch., †.....	18 86	
South Farnham Parish, †.....	20 22	
<i>Fredericksburg</i> —St George's Ch.....	26 00	
Mrs. Blackford, for the press for Africa, \$10 00; J. Metcalf, for do., \$20 00.....	30 00	
<i>Leesburg</i> —Rev. George Adie, for press for Africa.....	15 00	
<i>Littleton Parish, †</i> .....	15 00	
<i>Prince William Parish</i> —Rev. B. C. Webb, for press for Africa.....	10 00	
<i>Tilgham Parish</i> —†.....	50	
<i>Wheeling</i> —St Matthew's Ch.....	15 00	168 60
SOUTH CAROLINA.		
<i>Beaufort</i> —St Helena Parish, part.....	38 50	
<i>Berkeley</i> —St John's Ch. Palm Sunday Coll.....	10 00	
<i>Charleston</i> —St Peter's Ch. Working So., ed. of two Greek girls, \$160 00; do. for Africa, \$38 00; do. for Mesopotamia, \$38 00; two ladies, †, \$37 50.....	273 50	
St Andrew's Ch.....	10 00	
St Paul's Ch., \$27 75; for China, \$8 00; a member, \$25 00.....	60 75	
St Michael's Ch., †.....	79 59	
I. H. F.....	3 00	
<i>Charleston</i> —St David's Ch.....	14 00	
<i>Columbia</i> —Trinity Ch. Palm Sunday Coll.....	50 01	
A Student at S. C. College.....	5 00	
<i>Grahamville</i> —Ch. of the Holy Trinity.....	40 00	
<i>Greenville</i> —Ch.; a Member, Easter offering.....	25 00	
<i>Hammstead</i> —St John's Chapel \$1 87; do. for China, \$5 00.....	6 87	
<i>James Island</i> —St James' Ch.....	4 00	
<i>North Santee</i> —Ch. of the Messiah.....	4 16	
<i>Society Hill</i> —Trinity Ch.....	8 20	
Mrs. E. A. Clarkson.....	25 00	
<i>St. John's Island</i> —St John's Ch. for Africa, \$2 38; Children, for the Ed. of a Boy in China, \$7 00; Congregation, for China, \$20 50; general, \$30 81.....	60 69	718 26
GEORGIA.		
<i>Montpelier</i> —"Institute"; a Friend, for Support of a Little Girl, Africa, 1st annual payment.....	15 00	
For printing-press for Africa.....	12 00	
<i>Savannah</i> —Christ Ch. Female Miss. Society, †.....	36 37	
Ladies' African Society, for press for Africa.....	3 00	66 37
ALABAMA.		
<i>Huntsville</i> —Mrs. Beirne, for Af.....	10 00	
<i>Mobile</i> —Christ Ch. for Constantinople, \$12 70; Africa, \$9 68; general, \$41 50.....	63 88	73 88
MICHIGAN.		
<i>Ann Arbor</i> —St Andrew's Ch. †.....	11 25	
<i>Detroit</i> —St. Paul's Ch. †.....	50 00	
<i>Dexter</i> —St. John's Ch. †.....	3 00	
<i>Jackson</i> —St. Paul's Ch. †.....	3 00	
<i>Port Huron</i> —Grace Ch. †.....	7 37	74 65
OHIO.		
<i>Columbus</i> —Trinity Ch. †.....	13 00	
MISSOURI.		
<i>St. Louis</i> —R. P. Williams, †.....	2 50	
TOTAL,		<u>\$3,289 84</u>
(Total since 15th June, \$24,798 19.)		
N. B. Also received from the Misses Mandeville, of Alexandria, D. C. one box sundries, contributed by various individuals, for Africa; from the Ladies' African Society of Savannah, Ga. two boxes sundries, for the African Mission; from Miss Ross, of Salem, Mass. one box sundries, for the African Mission; from Piqua, Ohio, one box do. do.; and from Edmund Wilcox, East., receiving agent, Philadelphia, two boxes for do. All which are forwarded by the brig Frances Lord, to Cape Palmas.		

# The Spirit of Missions ;

EDITED FOR

## THE BOARD OF MISSIONS

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

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PREACH THE GOSPEL TO EVERY CREATURE.

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Vol. IX.

JULY, 1844.

No. 7.

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### SERMON.

ST. LUKE, x, 2.

THEREFORE SAITH HE UNTO THEM, THE HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW: PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WOULD SEND FORTH LABORERS UNTO HIS HARVEST.

THE lapse of nearly two thousand years since these words were uttered by our Lord, as might have been expected, has made a great change in the condition of mankind ; but not such as materially to affect their applicability to the present state of the world or the present duty of Christians. Let us then proceed, under the sanction of their general tenor, to consider the character of the field of usefulness which Providence presents to us ; the amount of human instrumentalities at hand for its cultivation ; and the necessity of seeking the heavenly blessing upon the whole.

1.—“The field is the world.” So Scripture declares, and every one who bows to its authority, believes. Our Church, met together by her representatives in highest council, has set to her seal that the sentiment is true, holy and divine. For convenience, and that alone, a distinction is made between Domestic and Foreign Missions ; and the man who has caught the spirit of Him who, with authority, declared the field to be the world, will know no other ground for the distinction ; even as in the choice of his particular sphere of labor, he will know no controlling motive, but the “opportunity” afforded of doing good.

In describing the domestic portion of this field, some are disposed

to draw rather a gloomy picture of the state of society amongst us as a sphere of benevolent exertion ; and it is not to be wondered at that the Christian, taking counsel of his own heart, should be tempted to dip his pencil in dark colors. He experiences, in his better moments, something of the peace and joy of believing, and hence is enabled to conceive how fair would be the aspect of the world, if religion, in its purity and power, filled every heart, and were kept in constant exercise. But this ideal,—how widely it differs from the sad reality ! The contrast is so great, that he hastily concludes the actual state of things must be very bad indeed, and the prospect even worse. When, in addition to this, he reads of the first Christian Pentecost, and the great grace which was then upon all the converts ; and stretches his view forward, and in the pages of prophecy discovers the glorious things that await us, when Satan shall be bound, and stript of his power to deceive ; when righteousness shall flow like a river, and the influences of the Spirit so prevail, that, to use the strong language of Zachariah, “ *holiness to the Lord shall be inscribed on the bells of the horses, and there shall be no more the Canaanite in the house of the Lord of Hosts ;* ”—when with this glorious future and glorious past he compares the present dull realities, he is ready to think that our age must have no soundness in it,—must be utterly rotten and out of joint. But such thoughts, however natural and excusable, are delusive. If they were true, it would not materially affect our present object, which is to show what incitements we have to benevolent exertion, for they that are whole need not a physician, but they that are sick. But are they not in a measure delusive ? Is not the condition of our country more encouraging than this ?

Look for a moment at this harvest field, how thick it stands, how far and wide it extends. We have a teeming population. In addition to natural increase, foreigners from almost every European nation are coming in tens of thousands to our shores, many of them almost as ignorant of the pure truth of the Gospel as the heathen to whom we send out Missionaries. Access to these multitudes, both native and foreign, if sought diligently and in the spirit of love, is found most readily. Toleration is here, thank God, complete. As in the exercise of the right of private judgment, men may err as they please ; so, in the exercise of the same right, men may correct these errors, so far as it can be done by argument and persuasion—the weapons which the Apostles used. Never in any land has

the Gospel had such "free course": God grant it may be equally "glorified!" And whilst we have a growing population, and free access to them, to bless them is, indirectly, to bless the world. It may be safely said, not in the spirit of political gasconade, nor of a wild and godless speculation, but of a matter-of-fact and Christian philosophy, that the American people is destined largely to affect the condition of the world for better or for worse. Christians in this land stand by a fountain of influence to all mankind, second only to one other; and their calling and duty is to be occupied diligently in casting into the waters the salt of pure Scripture truth.

Nor are the people indisposed to hearken to those who would bring them under the influence of the truth. Notwithstanding the infidelity that stalks abroad, the worldliness and radicalism, and occasionally the "contempt of clergy," which are witnessed; notwithstanding the opposite extremes of superstition on the one hand, and the enthusiasm on the other, and the fraud and delusion on both, which are justly complained of; it is believed that the mass of the people is not, socially speaking, by any means unsound at the core. A most pleasing indication of this, regard it which way you will, is the rebuke recently given by the representatives of the people to the proposition for dispensing with the forms of religion in our National Congress. In estimating our moral condition, allowance should be made for the fact, that no people under the sun "think aloud" so much as the people of these United States, or act under so few conventional restraints. Notwithstanding the unfavorable appearances which this may sometimes occasion, there is, I believe, a profound and general respect for religion among them. Preachers of the Gospel, those of our Church especially, are treated with respect as such; and in addition to this, each man as he is known, according to his worth. I speak especially of the West, our chief Missionary ground in the home department. If rough and blunt at times, and little used at any time to much outward ceremony, there is still a hearty respect for the things of God, and for sterling ministerial character. To meet them on the great thoroughfares, in steamboats, stage coaches and railroad cars, is not the way to get at a right judgment in this particular, though even there the spirit I speak of will be seen. Let the minister be settled amongst them long enough to be known, let him preach faithfully and live as he preaches, and he *will* be appreciated. He may not even then be as secure in his tenure of a worldly provision, as he who stands upon

a legal endowment ; but the foundation will be abundantly secure for him who is content to live and walk by faith, and at all events, better, as I believe, for both parties where both are fallible. It is not enough, however, that the minister come among them with legitimate authority to preach, and that he do preach in an orthodox way. If he would do good he must be a man of strong sympathies, both with the Gospel and the people. Whilst he remembers ceaselessly Who has sent him, he must cherish the warmest fellow-feeling for those to whom he is sent : indeed, this feeling should have its root in the authority, example and grace of Him by whom he claims to be sent. Like the Saviour, he should mingle with an open, kind, indulgent and humble temper amongst the people. He must throw himself among them in the spirit of St. Paul in Melita,—in the spirit of St. Paul, indeed, wherever he went preaching the Gospel of the kingdom : he must become all things to all men, that if by any means he may save some. Like all wise and successful Missionaries everywhere, he must come, not to contemn or slight, but to respect and condescend ; not to preach himself, directly or indirectly, but Christ Jesus the Lord, and himself, the people's servant, for Jesus' sake. He must not yield to the growing temptation to forget that "minister" means "servant." He should also be a man capable of thinking and judging for himself, and willing that others should have the same talent and exercise the same privilege. He should be able to give a reason for the hope that is in him, both from the treasures of his knowledge and from the experience of his heart. Above all, he should let the light of true honesty and sincerity before God and man shine through his life. The people he has to deal with are open, generous and sagacious, and cannot fail to understand and appreciate his character according to its real worth. Such a man, therefore—one who holds, preaches, feels, lives, the "truth as it is in Jesus," and has unflinching confidence in that truth, in the hands of the Spirit of truth,—has before him, in the West, a field of spiritual husbandry white unto the harvest.

When we turn our eyes to the *foreign* department of labour, the harvest spread out before us would seem to be yet more plenteous, and to call most urgently for the sickle of the reaper. There is Texas, lying on our borders, and scarcely foreign except in government, which needs much assistance at our hands. Many thoughtful persons in that country deeply feel their great spiritual destitution, and their cry is, "*Come over and help us.*" There are many more,

indeed, who have no such feeling ; but *that* removes them not beyond the range of our dutiful regards. To the Christian's ear, the cry of their *unconscious* need is not the less loud and startling. But however it may be with individuals, and in reference to individual wants, society as such, and as a whole, is in great need, and virtually asks the boon which Christians alone can give. With the sagacity of an intelligent self-love, with the clear practical insight of men who have lived under our own happy constitution, and know how much, for its origin and preservation to this hour, it is indebted to the religion of the Bible ; they feel,—feel more than they think, and much more than they express,—that a “representative democracy” can no more endure without it at the present day, than the human body without nourishment. They may undervalue Christianity in its relations to another world, but still they cannot help seeing that political welfare, social stability, and peace, security for person, property, and good name, are inseparably connected with it.—Viewing them socially and individually, then, moved by their necessities not realized, and by their wants plainly avowed, we are called upon promptly and energetically to enter on this field of plenteous harvest.

The same remarks apply, very much, to the continent of Africa, with the additional consideration, that more than any other part of the world it claims the kind and Christian offices of this country. Her uncounted millions may be pronounced ready to receive the Gospel. They may not, indeed, understand its excellency ; we may say of them that “they know not what they ask,”—alas ! we ourselves but imperfectly apprehend and appreciate the riches of that grace of which we are such abundant partakers ;—but still they see it to be a blessing. The recent difficulties in which our Missionaries have been involved, are proof of this. The Africans attribute to the Gospel and its adjuncts the superiority of the white man ; and though the adults among them are conscious, as we are informed, that they are too old to be lifted up out of the national degradation, they are willing and anxious that their little ones be taken in hand, and by Christian instruction elevated to that point which themselves despair of reaching. There is but one discouraging obstacle in the way of blessing Africa, and that is the climate, so uncongenial to the white man's constitution. But, as has been said, even to the thousandth time, *that* is no obstacle to avarice and cruelty. Would to God it were ; for then would cease that stain on Christendom, that disgrace to the civilized world, that plague-spot in the history of

modern times, that foulest and rankest of all offences before High Heaven, the African slave-trade. But no: this obstacle, strengthened as it is by the risk of confiscation of property, and in some cases of the pirate's fate, does not check this love of money, this thirst of rapine.—But neither, on the other hand, can it check and smother pure Christian love, such as burned in the breasts of the Apostles and their fellow-laborers. We find not one word upon the subject of unhealthy climate from the first heralds of the Cross, not even in St. Paul's formal enumeration of his sufferings. The constraining love of Christ swallowed up such considerations as minor and unimportant. They found in their hearts nothing to balk at such an obstacle; for they found in the commission under which they acted, not one word to warrant fear. "*Go ye into all the world, and preach the Gospel to every creature.*" This commission they took in the most literal sense; they entertained no exceptions for insalubrious climate. Wherever fallen man in his generations might happen to wander, thither they thought the Missionary should follow, whether to the snowy regions of the north or the sunburnt shores of Africa. As an offset to all dangers, whether from ignorant barbarism, or irreligious civilization, or unhealthy climate, they considered quite sufficient that blessed promise, "*Lo! I am with you always.*" And to any spirit of any age that can take vigorous hold of this and similar promises of God's word, it is enough. To such a spirit all things are ready in Africa, and the only question will be, "*Lord, what wilt thou have me to do?*" At least, until the inhabitants are provided with a native ministry, who can do the work and yet endure the climate, nothing will appal it. And this is neither mere history or mere imagination. Thanks be to God, we have living examples of this spirit amongst us. The brethren in Africa have proved that they thus do "*not count their lives dear unto them, so that they might finish their course with joy, and the ministry which they have received of the Lord Jesus, to testify the Gospel of the grace of God.*" And they will have their reward; in due season they will reap, if they faint not. Many souls will be given them as seals of their ministry, and crowns of their rejoicing. Ethiopia, Africa, is already stretching forth her hands unto God.

And what shall I say of China?—a country of such a population, that if it were the only field now inviting Christian enterprise, it might give full occupation to all Protestant Christendom for a long time to come. By one of those providential dispensations which

clearly evince the ruling hand of the God of nations, and show how he can make the wrath of man to praise him, this people, so lately and so long divided from the rest of mankind by an insurmountable partition-wall, are now made accessible ; and the very event which has opened the door to the Missionary, has prepared them to listen to his message, by teaching them the painful lesson that "barbarians" may be as wise as they.

It has been often said, with a view to disparage our holy religion, that it has never yet made the entire conquest of a people by moral means alone ; but that physical force has been always employed, in the first instance to open the way, or at some subsequent stage to complete the triumph. Though we dispute the fact thus broadly stated, yet even if it were so, it is no disparagement to Christianity, however much a disgrace to those who profess it. Christianity so elevates, in all the privileges and powers of civilization, every nation by which her doctrines are embraced in any form, that when a nation comes in collision with a heathen people, whether through the folly of the latter or her own criminal ambition, she must almost necessarily vanquish her opponent. But though Christianity thus confers superiority, she forbids the abuse of it ; and when it is abused therefore, all that can be said is, that many enjoy her gifts who disobey her precepts. Whatever be the bearing of these remarks on the case in hand, as a matter of fact, China has been opened by the force of a Christian nation, and it is for them and us to improve the opportunity of usefulness thereby afforded in a Christian way. If the sentiments of men were now as they once were, that same force would proceed to *impose* the religion of the victors on the vanquished ; but, God be praised, these times are gone by. It remains, therefore, that Christians, through the blessing of God, endeavor to convince them of the excellency of the Gospel, and its adaptation to the wants of fallen man, and lead them to adopt it from free conviction. We have proved that we can do them harm : let us show that we have the heart to do them good. That they are prepared to receive our kind offices, there cannot be a doubt. Before the war, they listened, as our strong-hearted Missionary has testified, with attention and respect to the preaching of the Gospel ; and any hostile feeling occasioned by that event, and liable to be transferred to the religion of the conquerors, will be more than counteracted by the consciousness of inferiority thereby also produced. The Chinese have intelligence enough to distinguish between the principles



of religious teachers and the practices of warriors. Much might also be said, as an incitement to hope for great things, of the prevalence of education in that country, and the access thereby afforded at once through the press to the whole male population. The slight hold which idolatry has upon their affections, might also be named;—a particular in their case which seems to be unparalleled in the history of heathenism. And so, various other circumstances of encouragement in the condition of this people might be added. But we care not, in a high spiritual matter like this, to weigh earthly influences and consequent human probabilities in a delicate balance. Our faith has a much firmer foundation, and our duty is indicated in a more certain way. It is enough for these purposes to know, that on the continent of Asia, within the bounds of one empire, there are some three hundred millions of souls, who, Scripture would lead us to fear, may be perishing for lack of that knowledge which we possess, and that it is in our power to impart it to them in greater or less degree. This, I say, is enough. It constitutes China a portion of that field which Providence has opened before us; and truly it is both plenteous and ripe.—Here, if anywhere, we may adopt the Saviour's language: "*Behold, I say unto you, lift up your eyes and look on the fields, for they are white unto the harvest.*"

Similar statements might be made in regard to other portions of the globe as missionary ground; but these must suffice. The "world" is literally before us, and every part of it seems to invite our labor.

2.—But let us look at the instrumentalities we possess for the performance of this work. It may be said, that though the harvest is plenteous, the laborers, according to the text, are few; and that therefore, while the prospect of the former is calculated to arouse our energies, the view of the latter is equally depressing to our hopes. Yes, when the Saviour spoke these words, the laborers were few, very few; and to one who did not reflect on the power of Him with whom is "the residue of the spirit," it must have seemed a vain thing to attempt with so few the regeneration of the world. But since that time the company of the preachers has vastly increased; they were then to be counted by tens, but now by tens of thousands: so that this part of the text is not so applicable in the present day. And when we reflect what was done in the life-time of the "few" to whom the Saviour's words had reference, we cannot but think, that if their spirit were restored to the

Church again, she might, with the multitude of laborers which she now possesses and an ordinary measure of blessing, speedily bring the world under the influence of Christianity, in profession wholly, and in principle in good degree. The resources of the Church then, in this view, are abundant in regard to men. But there is another view of this matter. Not only are those actually enlisted, be their spirit what it may, more numerous than when our Lord was upon the earth, but the mass out of which new conscriptions are to be made is vastly increased. At the date of the delivery of our text, if any man was made a *missionary*, he must first be made a *convert*: now the converts are many, out of whom missionaries may be called. Christian men—and every *true* Christian has in him the germ of that principle which makes a man a true missionary,—Christian men are numerous amongst us. In this sense also, therefore, the laborers abound. There is some force in this remark, as it appears to me, especially in application to young Christians.

In every great enterprise, as the planning and counselling and directing belong naturally to the aged, so the execution devolves upon those of fewer years. Now of the young there are many within the bounds of the Church, our portion of it particularly, who, I might say, are waiting to have their energies called forth and directed to the missionary field. Many are the young men of strong heads and warm hearts, and sanctified affections, ready, when the matter is properly laid before them, to hear and obey the call of the Church, and go wherever the spiritual wants of men may seem to require. My own observation would lead me to conclude, that there are quite as many, of the character described, ready to go forth, as the olden members of the Church, whether clerical or laic, in their zeal for the cause, are ready to urge to the duty, or even to let go.

So far as there is a deficiency in the supply of laborers, one chief obstacle is the unwillingness of parents to part with their children. This is true not only of those who by baptism in their infancy are members and merely members of the visible Church, but even of fathers and mothers who have personally acknowledged themselves not their own, and have presented themselves to God, their bodies and souls, and all that they have, and are, in the most solemn rite of our religion. Even *they* allow their mere natural affection as parents, to stand in the way of their Christian duty and privilege. They

are unwilling to give up the society of their children, or unwilling to see them give up the prospect of comfort, and, it may be, eminence at home, to go to an obscure and distant corner of the world. It is indeed most astonishing that it should be so,—that a follower of Christ should desire any thing so much for his children as that they should live a missionary life, and be laid, yea, even prematurely, if only worthily, in a missionary grave. One would think it the very “joy and crown of rejoicing” of a Christian parent, that God had given his child the heart to forsake all for Christ; and that if the labors of the missionary field, or the insalubrity of the climate, or any other peril by land or by sea, should send him “before his time” to heaven, it would be more than sufficient consolation for that parent through the rest of his own earthly pilgrimage, though made lonely and sad thereby, to reflect that he had one waiting him above, who had travelled thither by the way Apostles trod. As he professes to count Christ more “precious” than all things else, one would think his first desire would be that his child should be able cheerfully to leave father and mother, brothers and sisters, and all other objects of affection on the earth, from love to Christ and those for whom Christ died. Oh the gross inconsistency! A Christian parent holding back his child from the most Christian form of life! One who has by solemn profession given his very heart unto the Lord, refusing to surrender his child, even though he testifies that the Lord has called him, and that he feels ready, like the youthful Samuel in the temple, to reply: “*Speak Lord, thy servant heareth!*” Yes, this is a great inconsistency—a sore evil. One of the severest rebukes ever uttered by the tender and compassionate Jesus, was directed against this spirit. In the passage referred to, the words are addressed indeed to the son, but they fall most heavily on the parent. On a certain occasion a disciple whom our Saviour had called to follow him, excused himself by the plea: “*Lord, suffer me first to go and bury my father,*”—a sufficient plea on the principles of the mere natural man, or of a carnal Christianity. But what was the answer? “*Jesus said unto him, Follow me, and let the dead bury their dead.*”—We judge no man: what are we that we should judge another man’s servant? But in view of these words, may not professing Christian parents be urged to inquire, whether, when they keep back their children from the missionary field, they do not betray some of that “deadness” to God and eternal things, which is here condemned; whether they are not deficient in that

all-absorbing view of Christ and his glory, that entire devotion to his kingdom and cause, which are here insisted on?—The children of this world might shame such children of light. Patriotism has often accomplished for others, what their religion cannot do for them. During the Revolutionary war, a traveller came to the hut of a poor widow, and found her at her door busily occupied with her needle. He had been informed that she had a family of sons full grown, but he knew nothing more. As in the warmth of his patriotism he ventured to urge, that in the then pending struggle for civil rights and national existence, nothing should be kept back, that though in widowhood she ought not to withhold her sons from the service of her country; her quiet answer was, that two had already gone to the wars and perished, and she was now making garments for the third and last, that he also might go,—she could only hope not to perish!—We are commanded to make to ourselves friends of the Mammon of unrighteousness: might not the Christian parents we have been speaking of, take a lesson from the patriotism of the world?

But these Christian parents justify themselves by the plea, that there is enough for their sons to do at home, and that the increased precariousness of life consequent upon going abroad, is a sufficient counterpoise to the enlarged prospect of usefulness in the foreign field. They forget that it is a delicate and dangerous thing to interfere with the purposes of one who thinks God has called him to the work, and who avows that the love of Christ and the souls of men constrains him, when there is no good reason for questioning his motives. They forget also, that, as of old, the blood of the martyrs was the seed of the Church, so is now the death of the faithful and self-denying missionary. The same may be said of his life. He that labors abroad, is laboring also at home. Whatever his direct influence on the objects of his immediate charge, his reflex influence on Christians at home, in the present state of the Church, is quite as great,—often greater. Had Henry Martyn remained in England, he would not improbably, all his days, have been “buried alive” in some curacy, known only personally, and by his influence, to the few souls converted by his preaching. Being sent abroad, he became as a city set upon a hill, and a light of the world. It was not so much his talents, great as they undoubtedly were, that made him so useful and so memorable, but rather his peculiar field of labor. Who can estimate the good his Memoirs have done to

the ministry and the Church at large? How many youths has it inspired with a pure, spiritual thirst for the work of the ministry! How many ministers, doing their work in a slack and secular manner, has it shamed into repentance and works meet for repentance! What an impulse has it given to the personal religion of our reading laymen, showing them what the constraining love of Christ can do, when felt in the fulness of its power!—If the parents of Henry Martyn were Christians, and if they are now permitted to look down from Heaven, and see the abundant fruits of their son's ministry on earth,—oh, how do they rejoice, that he was enabled to sunder the ties which bound him to old England, and go forth, with so few even to understand his high principles of action; that he lived in such obscurity, that he labored in such bodily weakness, that he travelled in such suffering, that he died so forsaken! They thank God for it all. They see, they feel that his light afflictions, which were but for a moment, wrought out a far more exceeding and eternal weight of glory,—glory in the sense of bliss for him and the souls saved through his means, and glory in the sense of honor for Christ, to whom all religious honor is exclusively due. Yes, and if parents amongst us had faith, they would see the case of their own children in the same light; would rejoice to find them willingly offering themselves even for the most perilous and obscure portion of the missionary field; yea, would pray the Lord to put it into their hearts to go without any conference with flesh and blood. Give parents faith,—I was going to say, as a grain of mustard seed,—but at least, let them taste largely of the good Word of God, let them feel deeply the powers of the world to come, and one main obstacle to an overflowing supply of missionaries would be removed. In such a state of things, our families, our congregations, our theological seminaries, would be found full of aspirants to this holy calling.—As it is, have they not generally appeared when asked for? Have the authorities of the Church ever yet sought for them diligently, and in vain?

And as, in this aspect of the matter, it may be said that *men* abound, so, we may say, do *means*. The resources of the Church have never yet been put in full requisition. Untold treasures are ready to be appropriated to this cause. Nor do I mean that the silver and gold are in the hills, waiting the operation of the miner: they are already dug out, coined, circulated, and in the hands of the members of our Church. What is better still, there is a disposition

to give ; such as often outruns the disposition to ask on the part of those whose duty it is to "charge them who are rich," in this particular ; and sometimes exceeds the disposition to use the gift on the part of those who should plan, and those who should execute, Christian enterprises. It does not appear from the practice of Apostolic times, or from the subsequent history of the Church, that charity, in the form of money given, is by any means the most difficult exercise of that divine and heavenly virtue. At the present day it exists in due proportion. It may occasionally slumber, but is readily awaked and called forth.

We have recently seen in the public prints comparative tables of the charitable donations of Christians of our own and other communions, in which the superiority is awarded to us, in regard to missions. I know not whether the data of this calculation are correct, or, if they are, whether our charity in this particular is a fair index of our charity in general : nor do I care much to know. Such comparisons are invidious, and quite as much a temptation to a secular rivalry, as an incitement to an unselfish beneficence. We are commanded to look upon the things of others, not to discover a rule for liberal giving, but an object of Christian generosity. Our rule is given us of God, and is entirely independent of our neighbor's liberality or penuriousness. We need not, therefore, to compare ourselves with others for this purpose ; but we may well compare ourselves with others, in order to be the better reminded how abundant our resources are. According to our numbers, are we not a wealthy body of Christians ? Is there a more wealthy one in the United States ? Do we not surpass them all ?—Be this as it may, vast treasures are in the possession of Episcopalians, which might, with God's blessing, carry forward the missionary cause to a point of prosperity which we have not, in our most sanguine moments, dreamt of.

'Though I use the term "treasures," I do not mean to encourage reliance upon the very rich amongst us, only or chiefly, in the case of a charity so constantly recurring in its demands ; whatever may be expedient in great and occasional efforts. This error has been committed in some of our congregations, and ought to be corrected. It operates injuriously upon those thus exempted from the Christian exercise of giving. The revenue, moreover, which comes from the self-denial of those in moderate and narrow circumstances, and is therefore collected from the many, is a surer, more abundant, and

more sacred supply. While we rejoice that God puts it into the hearts of the rich to give of their abundance, and while we gladly testify that many of this class manifestly feel themselves not proprietors, but stewards, and have given most freely, even as the Lord has prospered them ; still, in estimating the missionary means of our Church, our attention should not be confined to these, but be extended rather to those who constitute the bulk of our congregations. The Church expects *every one* to do his duty here ; reliance, in this cause especially, should be placed upon the joint contributions of the whole, not one excepted.—In view of such a mode of collection, and of the disposition to give, which exists in the bosom of the Church, our *means* may be pronounced abundant ; and we may say, in reference to the work thereby to be accomplished, “the harvest truly is great.”

The same feelings of hope arise when we look at the *age* to which we belong. Here I can only suggest, that besides the men and means in our Church, other facilities, belonging to this nineteenth century, and common to all, are no less encouraging to our hearts. We have indeed no gift of tongues, no power of working miracles, as in early times ; but we have what, with the influence of God’s spirit, may be quite as efficient. *The Press* is as the gift of tongues ; and by it we can speak with a voice that reaches farther and lasts much longer. Men otherwise entirely inaccessible, may thereby be approached, and an amount of information laid before them, which no miracle of Apostolic times could afford.—Besides, miracles, we are aware, cannot of themselves convert, any more than natural means, and their power even to convince the judgment may be evaded, as it often was in Scripture times. In this respect, the record of these miracles, together with the prophecies since fulfilled, and the various circumstantial evidences which belong to a “documentary religion,” are a full and adequate compensation for the absence of miracles themselves. As regards the efficiency of miracles to command respect for the heralds of the cross, and to rivet the too quickly exhausted attention of barbarous tribes,—even for *that* we have, I am inclined to believe, a full equivalent, in the vast superiority of Christian civilization over every other, and, of course, over savage life. And as these means of influence are intrinsically excellent and very numerous, so are the facilities for bringing them to bear upon the nations. How readily we can reach them ! How free our com-

munication with them! Our commerce visits every shore, wafted by the fleet winds, or impelled by a power even yet more swift, because more controllable and sure. And while the means of visiting any spot on our globe are thus abundant, the international relations existing among men present but few obstacles to enterprise. That freedom of intercourse which was formerly secured by force of arms, bringing the nations together in one vast empire, and under one iron sceptre, is now beginning to be attained by the ascendancy of reason, and the prevalence of the arts of peace.—To say all in a word, it would seem that, in the good providence of God, a “highway” has been cast up among the nations for his servants to go on their errands of love throughout the world, and “*for the redeemed of the Lord to return and come to Zion with songs and everlasting joy upon their heads.*”

3.—Such then being the facilities, the means, the living agencies, and the field in which to operate, the question naturally arises in every heart, “what wait we for?” ‘There stands the harvest, white, ripe, and abundant, waving gently in the wind, and inviting the sickle of the reaper. There are the implements ready at hand wherewith to gather this harvest in. There are the men, may I not say, standing idle in the market-places, prepared to endure the hardest labor, the hottest sun, the greatest perils. All things are ready: what wait we for?—It does indeed seem that outward circumstances could hardly be more favorable for the evangelization of the world than they are. If the work is ever to be accomplished by human agencies, why not now? Why, in such a state of things, is Messiah’s kingdom, in its power and completeness, so long in coming?—why tarry the wheels of his chariot?

The answer is, that we lack life, light, warmth, love. There are the altar, the wood, the sacrifice; there is the wood set in order on the altar; there is the sacrifice laid upon the wood; all things are ready; we only lack the fire from heaven! Oh, yes, we lack fire from heaven;—not the wildfire of enthusiasm, nor the secular fire of a political Christianity, nor the profane fire of denominational ambition; but the fire which the Holy Ghost kindles, and which burns in earnest longings to see men truly converted to God, and the Saviour truly glorified in their hearts and lives. This is what we need, in far larger measure than we have attained. We need it for the Church in all her members: for parents, that in the spirit of Missions they may dedicate their children to the work, and en-



courage them when they show an inclination to it; for the rich, that they may give of their abundance, and the poor, that they may give of their penury; for the old, that they may use their influence, and for the young, that they may employ their energies; for the laity, that they may live, and for the clergy, that they may live and preach for this cause; for all, that they may "*do this one thing—forget the things which are behind, and reach forth to the things which are before.*"—I pretend not to say what we may need in addition, in things external and palpable. These matters may call for amendment, or they may not: I presume not here to judge; but I do venture to judge, I do feel assured, when I test our condition by the Word of God, that infallible touchstone, that our *great want* is more of the mind of Christ,—more pure love to God and man; and that if we only had a large increase of this, our resources would be developed, our sleeping energies would be waked, and our whole Church be found moving forward in the propagation of the Gospel, at a rate compared with which our present progress is but a laggard pace.

But how can this want be supplied, consisting, as it *does*, in lack of *will*, and arising, as it does *not*, from deficiency of light and instruction? Does not its very nature shut the matter up in utter helplessness and hopelessness? Who can enter the citadel of the human will? Were not the Jews left in their impenitence by our blessed Lord, with the simple declaration, "*Ye will not come unto me!*"—Alas for man alone the case is hopeless: he cannot, unaided, control himself aright: much less can he control others. He may lay truth before them: that is all; but he cannot open men's hearts; he cannot "*order the unruly wiles and affections of sinful men.*" But there is a remedy: what is impossible with men is possible with God, and to God accordingly the text refers us: "*Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.*"

In all the emergencies of mankind, our last resort is the throne of grace,—our final dependence the spirit of the living God; but in the present instance, it is so in a more peculiar manner. Till we have reached the one, and besought and depended on the other, we have fallen short of the mark, and our labor will prove, for the most part, in vain. The text, by implication, tells us, that till we have done so, we have no warrant for expecting any thing great or good. It is, indeed, a most notable circumstance, that our Lord, in view of the extent of the field and the paucity of the laborers, should refer

those anxious to see the harvest gathered in, not to any maxims of human policy, not to any measures which man might immediately apply, not even, primarily and chiefly, to external means of his own appointment; but directly to God. And the principle involved in this is applicable where the laborers are many as well as few, and the means abundant as well as scanty. It teaches that as God can save by few, so many cannot save without Him: and that though this work is to be done on earth, it must be done from heaven. Our Lord would impress upon us, that this is unlike every other undertaking in one important respect. In every other, due preparation of means, mature counsel and energetic and persevering execution, are ordinarily enough: here, he would teach us, all these things, being alone, are useless, nay, profane; and that with them there should be a direct and constant and devout dependence on the Spirit to give them efficiency. Yes, this work of extending the kingdom of Christ is altogether peculiar. Man must do the work, but God must have the glory: attempted on any other principle, it is sure to fail; and this principle is especially embodied and manifested in a spirit of prayer,—prayer in secret, prayer in the social circle, prayer in the great congregation, prayer for ministers, prayer for the people, prayer for Christians at home, prayer for the poor heathen abroad;—that prayer which is the “soul’s sincere desire,” and which, in our ignorance what to pray for as we ought, the Holy Ghost teacheth.

Without all this, I am aware, to the eye of sense the cause may seem to prosper; but, in fact and truth, it will be, for the most part, an utter failure. The visible structure may be raised, but there will be little glory in the midst. Converts may be made, but it can hardly be to Christ; and, therefore, in such case, it can hardly be said that it is God’s kingdom which is extended. But even in reference to the external kingdom, little, comparatively, will be done on any other principle than that upon which the internal rests for its prosperity. And the remark applies with special force to a Protestant community, as long as it remains Protestant in its spirit. Here none of those human expedients, those crafty inventions, those soul-destroying doctrines by which funds are so readily accumulated in Popish countries for carrying forward the interests of their Church, will be tolerated. Neither can there grow up amongst us that secular partizanship, that mere spirit of proselytism, which, at the cost of much personal comfort and pecuniary means, would be willing

long to sustain the cause. The people, even those who know nothing of religion by experience, know too much of the Bible to believe that it authorizes such "direct taxation;" and for the same reason, a Christianity which is upheld rather as a secular or ecclesiastical than a spiritual thing, they will not zealously and steadily support. Thank God that it is so. It is our glory, that if our Missionary operations are permanently and largely successful, it must be in the spirit of the Bible. The fact, I think, might be shown by examples; but enough. It would appear that, as Protestants, we are hedged up by our circumstances, whether our desire is to do good to men, or merely to advance our cause, as a Church, against rival causes, to much prayer and unceasing dependence upon God.

In conclusion, it only remains that we acknowledge the genius of Protestantism, bow to the spirit of true Christianity, and obey the plain precepts of Holy Writ; giving ourselves hereafter to more earnest and constant prayer, dictated by a more profound and abiding feeling that the work of missions is God's work, and if done at all, must be done by Him. We know indeed that it will be done: omniscience and omnipotence are pledged to it; but we know also that in reference to the very things thus promised, Jehovah has said, "*Yet for this will I be inquired of by the house of Israel to do it for them.*" The same great lesson is enforced by the Apostles. The agencies these men wielded were miraculous; wonders were wrought by their hands; foreign languages came to their lips without learning; and their minds were so furnished and assisted, that they needed not to take thought beforehand what they should say, though about to appear before kings and rulers;—yet we find that their constant entreaty to the Churches was, "*Brethren, pray for us.*"—Would to God we had more of this spirit! This was no counterfeit humility. It was no mere intellectual obedience to the precept of prayer. It was not a cant-phrase of religious intercourse destitute of soul. It was a genuine feeling of insufficiency; a heartfelt dependence upon God's grace; an inwrought conviction that "*neither is he that planteth any thing, nor he that watereth, but God that giveth the increase.*"

Could this mind be more generally inspired into Episcopalians, causing them to lean less on human agencies and more on the arm of the Lord,—to feel less that Missions are *our* cause and more the cause of *Christ*;—if such a mind were given us, then, it may be without the slightest change in our Missionary organization and ec-

clesiastical arrangements, employing the old agencies in the old way, our Missions would flourish with new vigor, yea, our whole Church throughout all her borders would flourish, as the vegetation of the earth after a long drought in spring, when the soft, warm showers come down. This remedy going to the root, the cure would be radical. All would be life and spontaneity. Aid would not come reluctantly. Importunity would not be necessary. Episcopal authority would not have to be invoked. Touching brotherly love, there would be little occasion to write unto the people; being taught of God, it would be only necessary to let them know how the demand increased, that their liberality might abound more and more. Our treasury being kept full, our Missionaries would not be apprehensive about their supplies; and when Providence opened a new door of usefulness, our Committees would not feel their hands tied up from the enterprise. Nor would money only abound, but men also. Out of the world there would be an abundant supply of all things for the Church; out of the Church for the Ministry; out of the Ministry for Missions. "Here am I, send me," would be the prevailing sentiment of ministers and people.

Nor would the fruits of such a spirit find narrow limits. God thus blessing us, speedily all the ends of the earth would fear him. Religion exhibiting such power amongst us, would overflow upon others, and change the aspect of society around. The service of God would no longer be the by-play of life: it would become the absorbing business of all. As in great national crises private interests are pushed into the background, so would it be in the matter of religion all the time; and *that* not because of the slavish fear of an unsprinkled conscience, but because of a free, spontaneous preference of God in Christ as "all in all." Men would flock to the Church as doves to their windows. Not now and then, as at present, but continually, should we hear the question asked, "*What must I do to be saved?*" till at length it would become rare again, not because of prevailing irreligion or indifference, but because few subjects would be left to ask it; all would be "rejoicing in the Lord, and joying in the God of their salvation." Nor would it terminate at home. The influence would circle round; all Christendom would feel it; yea, it would be felt to the ends of the earth. Our Missionaries would not only go forth in greater numbers, but, what is better, more in the strength of the Lord, and in the power of his might. They would not be paralysed and saddened by the apprehension that few

at home remembered them at the throne of grace. Their hands would be held up by prayer, and their labors blessed through the grace which intercession had invoked. The word of God in their mouths would be mighty, and many would be turned to the Lord. The fulness of the Gentiles would be brought in, and all Israel would be saved. Saints would unite with angels, rejoicing over the last triumph of the Cross, the last sinner saved by grace. Yea, the Lord himself would see of the travail of his soul and be satisfied; and then would come that voice out of heaven, "*Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.*" Oh what a glorious vision is this! what a solace to the Christian that he is permitted to unroll the volume of prophecy, and read this final destiny of our race! What a relief to look away from the mournful history of the past, and the not altogether cheerful prospect of the present;—from the deep darkness of heathenism, and the still beclouded morning of Christianity, to such a glorious noonday—such a holy and happy issue!

And why not expect these things soon? Every thing indicates that the time to favor our world is come. Means are in the hands of the Church, men are not unwilling to work, the facilities are abundant, and God himself stands ready to bless. We want nothing but the spirit of prayer to call that blessing down; and this, as I believe, we do need, more than any other thing whatsoever. May the Lord, then, in mercy "teach us how to pray"—AMEN.

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PROCEEDINGS  
OF THE  
BOARD OF MISSIONS.

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NINTH ANNUAL MEETING.

*New-York, June 19th, 1844.*

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. John's Church, at 5 o'clock, P. M.

Present: The Rt. Rev. the Bishops of Connecticut, New-York, New-Jersey, Maryland, Massachusetts, and Rhode Island; the Rev. Messrs. Balch, Bedell, Boyd, Cooke, H. Croswell, Ducachet, Haight, Henderson, Irving, McVickar, Mead, Milnor, Potter, Richmond, Robertson, Sherwood, Suddards, Van Pelt, and Wainwright; and Messrs. De Peyster, Gardiner, Huntington, Lovell, Minturn, Morgan, Newton, Rogers, Sands, Stanford, Winston, Wolfe, and Woolley.

The Rt. Rev. the Bishop of Connecticut, being the senior Bishop present, presided.

At the request of the presiding officer, the Rt. Rev. the Bishop of New-York opened the meeting with prayer.

The roll having been called, it was, on motion of the Rev. Dr. McVickar,

Resolved, That the reading of the minutes of the last meeting be dispensed with.

On motion of the Rev. Mr. Balch, the Board proceeded, in compliance with the 3d article of the By-Laws, to the appointment of a Secretary; and on motion of the same, the Rev. Mr. Van Pelt was re-appointed.

The Rt. Rev. the Bishop of New-York read a communication from the Rev. Mr. Harris, Secretary and General Agent of the Do-

mestic Committee, stating that a severe domestic trial prevented his attendance at the meeting of the Board.

On motion of the Rev. Dr. McVickar, it was

Resolved, That a special committee be appointed to examine and report whether any vacancies at present exist in this Board.

The Rev. Dr. McVickar and the Secretary of the Board 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 the Church of the Ascension, at 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.

It having been reported to the Board that the Foreign Committee had appointed the Rev. P. P. Irving to fill the vacancy in the office of Secretary and General Agent of that body until the present meeting of the Board, it was, on motion of the Rev. Dr. McVickar,

Resolved, That the appointment of the Rev. P. P. Irving, as Secretary and General Agent of the Foreign Committee, until the present meeting of the Board, be approved by this Board.

The Rev. Mr. Irving, as Secretary and General Agent of the Foreign Committee, presented and read the Annual Report\* of that body ; which, on motion of the Rt. Rev. the Bishop of New-York, was referred to a special committee of five.

The Rt. Rev. the Bishop of Rhode Island, the Rev. Messrs. Cooke, and Boyd, and Messrs. Newton and Lovell, were appointed the committee.

The Rev. Mr. Balch, on behalf of the Secretary and General

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\* See Appendix B.

Agent of the Domestic Committee, presented and read the Annual Report\* of that body ; which, on motion of the Rt. Rev. the Bishop of New-York, was referred to a special committee of five.

The Rt. Rev. the Bishop of New-Jersey, the Rev. Messrs. Mead and Suddards, and Messrs. Gardiner and Sands, were appointed the committee.

The Rev. Mr. Balch, on behalf of T. N. Stanford, Esq., Treasurer of the Domestic Committee, presented the Annual Report† of that officer, duly audited; which, on motion of the Rev. Dr. McVickar, was referred to a special committee of three.

Messrs. Newton and Sands, and the Rev. Dr. Ducachet, 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 ; which, on motion of the Rev. Dr. McVickar, was referred to a special committee of three.

Messrs. Gardiner and Lovell, and the Rev. Dr. Robertson. were appointed the committee.

On motion of the Rev. Mr. Irving, it was

Resolved, That the standing rule of the Board, directing a Missionary meeting to be held on the second evening of its session, be dispensed with during the present session.

On motion of the Rev. Dr. Mead, the Board adjourned.

*June 20th, 9 o'clock, A. M.*

The Board met.

Morning prayer was read by the Rev. J. W. Cooke, assisted by the Rev. J. J. Robertson, D.D., who read the Lessons ; the Ante-Communion service by the Right Rev. the Bishop of New-York, assisted by the Right Rev. the Bishop of Maryland, who read the Epistle, and the Right Rev. the Bishop of New-Jersey, who read the Gospel ;—the service for the celebration of the Lord's Supper was read by the Right Rev. the Bishop of New-York, who was assisted in the distribution of the elements by the Right Rev. the Bishops of Connecticut, New-Jersey, and Maryland.

The religious services having been concluded, the Board proceeded to business.

The following members were present :—The Right Rev. the

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\* See Appendix A.

† See Appendix D.

‡ See Appendix E.



Bishops of Connecticut, New-York, New-Jersey, Maryland, Massachusetts, and Rhode Island; the Rev. Messrs. Anthon, Balch, Bedell, Boyd, Cooke, H. Crosswell, Ducachet, Haight, Harris, Henderson, Irving, McVickar, Mead, Milnor, Potter, Richmond, Robertson, Sherwood, Suddards, Turner, Van Pelt, and Wainwright; and Messrs. De Peyster, Gardiner, Huntington, Lovell, Morgan, Newton, Sands, Wharton, Winston, Wolfe, and Woolley.

The Right Rev. the Bishop of Connecticut, being the senior bishop present, presided.

The roll having been called, and the minutes of the last meeting read, and approved,

The Secretary presented and read the Report of the Missionary Bishop of the North-West;\* which, on motion of the Secretary, was referred to the Special Committee to whom was referred the Annual Report of the Domestic Committee.

A communication was received from the Right Rev. the Bishop of Louisiana, in relation to the operations of the Church in Texas;† which, on motion of the Rev. Dr. Mead, was referred to the Committee to whom was referred the Annual Report of the Foreign Committee.

The Right Rev. the Bishop of New-Jersey, as chairman of the Committee, to whom it was, at the last annual meeting of the Board, referred to consider the scheme of an Indian Mission, offered to the Board by the Domestic Committee, presented the following Report:

The Committee of the Board of Missions, to whom it was referred to consider the scheme of an Indian Mission offered to the Board by the Domestic Committee, and to report thereon at the next annual meeting, now make their Report.

They have carefully considered the subject committed to them, as well individually as collectively, and most cordially approve the project of an Indian Episcopate, and commend it to the energetic action of the Church, as the simple discharge of its most bounden duty to the native owners of the soil. They also approve, with one exception, and recommend its adoption by the Board, the Schemet

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\* See Appendix F.

† See Appendix G.

‡ SCHEME.—§ 1. The "Indian Territory," as being now the permanent national home of the Red Man, to be recognised and declared by the Church a distinct Episcopal charge, under the title of the "Indian Diocese."

§ 2. The ecclesiastical rights and administration of the Indian Diocese, as involving pecuniary circumstances, to be regulated by special canon.

of the Indian Diocese proposed by the Domestic Committee. They would advise that the fourth section of the proposed scheme be stricken out ; on the ground that the plan, if adopted by the General Convention, will require a special canon, which might as well comprehend all the details.

The Committee acknowledge with great satisfaction the generous proposal from the diocese of Georgia referred to them, and recommend its grateful acceptance. They look upon this not only as a worthy example, but as an earnest of the hearty co-operation of the Church, fully warranting the Board in the fearless prosecution of the enterprise proposed.

G. W. DOANE.  
W. R. WHITTINGHAM.  
ALFRED LEE.  
B. DORR.  
G. EMLÉN HARE.  
G. M. WHARTON.

*Riverside, 12th March, 1844.*

On motion of the Rev. Mr. Balch, it was

Resolved, That the report be accepted, and that the further consideration of it be postponed to the triennial meeting of the Board.

The Rev. Dr. McVickar, as chairman of the Committee to examine, and report, whether any vacancies at present exist in this Board, reported, that there does not appear to be any vacancy at present in the Board.

The Rev. Dr. Robertson having called the attention of the Board to that portion of the last Annual Report of the Foreign Committee, on Constantinople, which referred to his retirement from the Missionary field, it was, on motion of the Right Rev. the Bishop of Maryland,

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§ 3. A Bishop for the same to be elected in the same manner as the Missionary Bishops, and consecrated so soon as one may be found fitted and willing for this arduous charge, and content to devote his energies through life to the spiritual interests of his red brethren, with provision for an Assistant in case of necessity.

The manner and conditions of election of such Assistant to be also provided for by the canon regulating the Indian Diocese.

§ 4. The Bishop thus chosen to be ecclesiastically independent of the Board of Missions, yet holding such voluntary connection and correspondence with it as the needs of his Diocese may require. and reporting to and through it accordingly.

§ 5. The Treasurer of the Domestic Committee to be instructed to open with the Church a special account for Indian Missions, to be entitled "The Indian Branch Treasury," and in all his reports to distinguish the items of the same from general receipts and expenditure.

Resolved, That a committee of five be appointed to investigate the past proceedings of the Board, with relation to the Mission to Constantinople.

The Right Rev. the Bishop of Maryland, the Rev. Dr. Mead, the Rev. Dr. Potter, and Messrs. Newton, and Wharton, were appointed the Committee.

The Rev. Mr. Harris presented and read the following Annual Joint Report of the Secretaries and General Agents of the two Committees, as Editors of the Spirit of Missions, on the condition of that periodical.\*

On motion of the Rev. Dr. Mead, it was

Resolved, That when this Board adjourns, it will adjourn to meet at 6 o'clock this afternoon.

The Rev. Mr. Harris, Secretary and General Agent of the Domestic Committee, submitted the following resolution :

Resolved, That it is expedient that the salary of Missionary Bishops in the Domestic field, be hereafter fixed at \$1000 per annum, their postage, and travelling expenses within their respective jurisdictions, being paid by the Board.

The Rev. Mr. Cooke moved to postpone the consideration of this resolution until the next triennial meeting, which was negatived.

Mr. Gardiner moved to lay the whole subject on the table.

Pending the consideration of this resolution, the Rev. Dr. Mead moved to adjourn, which was lost.

The question being then taken on Mr. Gardiner's resolution, it was carried.

The Rev. Dr. Croswell asked leave to lay the following resolution on the table, which was granted :

Resolved, That a Select Committee be appointed to inquire, and report to the next triennial meeting of the Board, as to the expediency of taking further measures for extending the circulation of "The Spirit of Missions," and such other periodicals as may be published under the sanction of the Church.

6 o'clock, P. M.

The Board met.

Present: The Right Rev. the Bishops of New-York, New-Jersey, Maryland, Massachusetts, and Rhode Island; the Rev.

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\* See Appendix C.

Messrs. Balch, Bedell, Boyd, Cooke, Ducachet, Haight, Henderson, Irving, Mead, Milnor, Richmond, Robertson, Sherwood, Suddards, Turner, Van Pelt, and Wainwright; and Messrs. Gardiner, Huntington, Lovell, Minturn, Morgan, Newton, Rogers, Sands, Whar-ton, Winston, Wolfe, and Woolley.

The Right Rev. the Bishop of New-York, being the senior Bishop present, presided.

The minutes of the last meeting were read and approved.

Mr. Newton, as chairman of the Committee to whom was referred the Annual Report of the Treasurer of the Domestic Committee, presented the following report,—which, on motion of the Rev. Mr. Bedell, was accepted :

The Committee to whom was referred the accounts of the Treasurer of the Domestic Committee, have attended to the duty assigned them, and report, that they do not find it necessary to make any inquiries, or to call for any explanations as authorized by the 2nd By-law of this Board.

HENRY W. DUCACHET,	} Committee.
EDWARD A. NEWTON,	
JOSEPH LOVELL,	

*New-York, June 20, 1844.*

The following resolutions, submitted by the Rev. Mr. Irving, 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.

Resolved, That the thanks of this Board be presented to the Treasurers of the Domestic and Foreign Committees, for their gratuitous services.

Resolved, That the thanks of this Board be presented to the Secretary for his gratuitous services.

On motion of Mr. Gardiner, it was

Resolved, That the Committee appointed at the last Annual Meeting of the Board, to consider and report on the propriety of procuring an act of incorporation for the Board of Missions, be continued.

On motion of the Right Rev. the Bishop of New-Jersey, it was

Resolved, That the following resolution, adopted at the last Annual Meeting of the Board, be rescinded, viz :

“ That in any diocese now having a Bishop, or now recognized as a portion of the Domestic Missionary field, and to which the Board shall have appropriated \$1000 per annum, if the income of the Bishop thereof do not exceed \$500 raised for him by the diocese, the Committee shall have power to appropriate for his support \$500 per annum, or any less sum, equal to that raised by the diocese, in consideration of said Bishop's supervising the Missionary operations within his diocese.”

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 the following report :

The Committee, to whom the Report of the Committee of Foreign Missions was referred, are happy to perceive, in the continued supply of the needed funds, in the preservation of the lives of the missionaries, and the encouraging success of their labors, in the different departments of the field occupied,—grounds of encouragement to the more extended and vigorous prosecution of the work ; and a loud call for renewed and devout gratitude to Him without whose blessing all human efforts to extend the influence of the Gospel, however wisely conceived and energetically sustained, would prove like beating the air. But God's promises are sure, and his grace omnipotent. Relying on those promises, and sustained by that grace, we would offer the tribute of gratitude for the past, and look forward with brightening hopes to the future.

The history of our oldest foreign mission is familiar to us all. It is written in the intellectual cultivation and the moral improvement of multitudes, and we would fain hope, in the spiritual renovation of not a few of the sons and daughters of Greece, who, in the high stations they are destined to occupy, will diffuse throughout that regenerated nation the good influences of the early training they have received at the hands of Christian benevolence.

That the increasing ability and unwillingness of the Greek

Government to provide the means of public education, have led to the curtailment of the expenses of the mission at Athens, so far from being a cause of discouragement to the friends of the work, affords one of the clearest illustrations that could have been given of the Christian wisdom which led to the original selection of that field, of the fidelity with which it has been cultivated, and of the blessing of God upon this department of our operations. The means saved by a more economical arrangement of this mission, and a gradual reduction of its expenses, on the scale proposed by the Foreign Committee, may be well employed in the growing mission among the Oriental Christians, to which two additional laborers have been sent during the past year.

The resolution of the Board, at its last annual meeting, recommending the continuance of the Constantinople mission, and the re-appointment of the Rev. Mr. Southgate, followed up, as it was, by the sending out of two beloved and well qualified presbyters, as missionaries to Mesopotamia, may be considered as a reiteration of the fixed purpose of the Church to continue and enlarge those benevolent efforts for the spiritual improvement of the oppressed Churches of the East, which have been crowned with such encouraging success in our early labors among the Greeks.

To that department of the missionary enterprise which brings us into a fuller acquaintance and a deeper sympathy with Churches of Christ, tracing back their history to the infancy of our religion,—now, alas! fallen from their first love, and sunk in ignorance, from the long continued oppression of their Mohammedan masters,—your Committee look with strong interest as one which has powerful claims upon the liberal regards of Churchmen, and, if judiciously occupied, holding out the promise of unspeakable good to the cause of our common Christianity. Those Churches have been deceived and betrayed by those who came to them in the guise of friendship, but really designing to substitute for the yoke of political degradation, the more intolerable one of spiritual despotism.

To whom could they, with more propriety, look for sympathy and aid, than to those branches of the Reformed Church, retaining the same primitive creeds, the same three-fold ministry, and, substantially, the same Liturgy which they have retained from primitive times, uncorrupted by the errors of Popery? Could we, by God's blessing, become instrumental in reviving a taste for sacred

learning, the energy of primitive faith, and the fervor of primitive zeal and love among those simple-hearted Christian brethren, who are so ready to receive our kind offices in the same charitable spirit in which they would be offered,—who can estimate the results that would be produced, when the light of truth should again brightly shine in their sanctuaries, uncorrupted by the errors of tradition,—and the fire of missionary zeal be rekindled in their bosoms? They would become the most successful instruments in the conversion of the followers of the false Prophet, to the Gospel faith,—and in the restoration of Gospel unity among the now disjointed members of the Redeemer's mystical body—the Holy Catholic Church.

Your Committee cannot but commend the Christian wisdom and firmness, the patient spirit, and the unwearied perseverance, with which the representative of this Church, in the capital of the Turkish empire, continues to prosecute his holy mission, “through evil as well as through good report.”

The strange attempts made to sully his fair fame, and cast reproach upon the Church of which he is a minister, by seeking to prove some connection between a bloody massacre of the Nestorians and the conduct of the mission, in conformity with instructions given by the late venerable presiding bishop and his Rt. Rev. associates, have been fully rebutted by the testimony of Dr. Grant and others; and their exposure, like that of all other assaults upon the Church, originating in falsehood or maliciousness, will produce a powerful re-action in favor of the cause which they were intended to destroy. Your Committee are persuaded, by the most satisfactory testimony, that while the Reverend brother referred to, has conducted his mission in strict conformity with the principles of the Church, and the instructions given him when he entered upon the field, he has anxiously endeavored to maintain a charitable spirit and a courteous deportment towards missionaries of other names.

Your Committee decidedly approve of the decision of the Foreign Committee, that Messrs. Taylor and Miles should still have their attention directed exclusively to the field of labor originally assigned them among the Syrian Christians of Mesopotamia, instead of complying with the request of the latter, to enter upon missionary labors among the Armenians of Constantinople. They, however, believe that, in point of intelligence, industry, influence, and moral elevation of character, the Armenians are far in advance of the Syrians and Nestorians, as a body, and better prepared to appreciate, and profit by,

missionary efforts on the part of this Church. And among the two millions of Armenians, nearly two hundred thousand of whom are in the capital of Turkey, a wide field is open for the labors of as many missionaries as this Board may have it in its power to send, without interfering with any other mission now established among them. The Rev. Mr. Southgate, in addition to those direct and unwearied labors (managed with commendable sagacity and prudence) which have so greatly contributed to ameliorate the condition of the poor Churches of the East, and prepare the way for their more speedy and thorough reformation, statedly officiates, on the Lord's day, to an English congregation at Pera,—has been engaged in the preparation of a journal of his second tour of inquiry, and of a work illustrative of the history and present condition of the Oriental churches, which will be of much interest and value to the Christian community at home,—while he has been superintending the translation of the Book of Common Prayer of the English Church into the language of the Armenians, which will contribute much to remove their prejudices against our Reformed Church, and to introduce among them purer and more elevated views of Christian doctrine and practice than they now entertain. This latter work is at the expense of the "Society for the Promotion of Christian Knowledge," in the Church of England.

Your Committee look with the deepest interest to this portion of our field of missions, and devoutly hope that the day is not far distant when there will be a disposition on the part of the whole Church to occupy it more extensively and effectively than it has yet been in our power to do. We regret to dissent from the judgment of the excellent Foreign Committee, even on a minor point. But believing that, in their wide-spread influence and ultimate results, missions to the Eastern churches will have a more powerful influence upon the salvation of the world than any other in which this Church has yet engaged, your Committee are unanimously of the opinion that the leave asked by Mr. Southgate to return home for a season, should be cheerfully granted. Let him revisit his native land, and 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, (now so much misunderstood,) the inviting character of the field, and the promise held out of returns for the expense and the labors required for its evangelical cultivation; and it is believed that, by the blessing of God's



grace, the slumbering energies of the Church would be aroused to action, and a system of operations commenced which would tell upon the destinies of uncounted millions.

We have seen the happy influence of the like measure upon the interests of the China mission. Let it be tried in reference to our Oriental missions, and we shall rejoice in the result ; or, if disappointed, have the consolation of knowing that the failure is not ascribable to our own mismanagement or apathy.

Your Committee have dwelt the longer upon this department of our Foreign work, not that they are insensible to the momentous claims of our interesting missions to the heathen, but because they believed that something would be expected of them in relation to the proper course of action at the present crisis—when the question seems to be whether we shall prosecute, with increased energy, the earliest Missionary work in which we ever engaged on a foreign shore, or, criminally despairing of success, abandon it forever. With regard to our other Foreign Missions, there is happily no difference of opinion in the Church. The Texan Mission, though without any material change, is still in a state of encouraging prosperity. And while the African Mission has sustained a severe loss in the death of the Rev. Mr. Minor, and two of the female Missionaries, and also a temporary interruption at one of the Stations, arising from the treacherous conduct of the natives, the recent visit of Dr. Savage to this country has been the means of procuring additional laborers, and has excited a renewed interest at home, while the blessing of the Holy Spirit, in rendering the means of grace effectual to the conversion of several of the natives, has served to strengthen our faith in the promise, “Ethiopia shall stretch out her hands unto God.”

The visit of the Rev. Dr. Boone to this country has greatly increased the interest felt in behalf of the Mission to China ; God has opened the hearts of his people to pledge \$9000 per annum for the sustaining of its enlarged operations. He will soon return to his wide field, accompanied by several fellow-laborers, and our prayer is that both he and they may be long spared to work for Christ among the heathen, and be chosen instruments of Heaven in the diffusion of light and salvation, far and wide, among the perishing millions of that dark empire.

Your Committee entirely approve of the former action of the Board in reference to the sending of Missionary Bishops to the last

three named fields, and believe that it is presumption to hope for any very extensive blessing upon the Missions of the Church in a land where the Episcopacy has no existence—without sending the Ministry of the Church in its integrity—by placing at the head of every such Mission a successor of those who, under God, and by his appointment, were the source and root of the Church on earth. But as, according to the decision of one House in the last General Convention, no Bishop can be legally commissioned to a foreign land until the proposed change in the Constitution of our confederated Church shall be confirmed by the decision of that body, the Committee deem it unnecessary to recommend any further action in relation to the appointment of Foreign Missionary Bishops, until legislation has restored to our Church the power of expansion, of which it is supposed to have deprived her, and removed that constitutional obstacle which renders it impossible for her to answer the chief end of her creation, by obeying the command of her Divine Head, “Go ye into all the world, and preach the Gospel to every creature—and Lo! I am with you always, even unto the end of the world.”

It is cause of sincere gratitude that the apostolic plan of systematic charity is daily gaining favor and acceptance in the Church; and we would hope that the spirit of prayer for Missions is increasing in like proportion. The Church needs not men nor money for her service, so much as that which man cannot give, and money cannot purchase—the prayer of faith and the heart of love. May the Holy Spirit pour upon all orders and estates of men among us more of Missionary zeal and devotion! As to the union of heart and hand in this blessed work in the General Convention of 1835, we are indebted, under God, more than to any other cause, for the extension of sound doctrine and of a devotional spirit, which has since taken place—so any differences of sentiment, or alienation of feeling, which may now unhappily exist, are to be effectually remedied, not by theological controversy, on conventional enactments, but by a renewed engagedness in the sacred work of making God's way known upon earth, his saving health among all the nations.

The Committee recommend, for the adoption of the Board, the following resolutions:

1. Resolved, That the operations of this Board in the Foreign Department of the field of Missions, be again earnestly and affectionately recommended to the kind consideration of the members

of our communion as eminently entitled to their liberal benefactions, and to their fervent prayers for the blessing of Almighty God.

2. Resolved, That in the opinion of this Board, it is highly desirable that the Missions of this Church among the Oriental Christians should receive a large accession of laborers, and of means for their support, and that the Foreign Committee be requested, so soon as funds may be raised for the purpose, to establish a Mission to the Armenians.

3. Resolved, That the Foreign Committee be authorised and requested to grant the Rev. Horatio Southgate, our Missionary at Constantinople, permission to visit the United States in the spring of the year 1845, for the purpose of diffusing accurate information in reference to the condition and wants of the Churches in the East, and of awakening in the minds of the American Episcopalians a livelier and more active sympathy for those of our suffering brethren, in the bonds of a common faith.

4. Resolved, That if, in the opinion of the Foreign Committee, it may be done without material injury to the Mission, the expenses of the Mission at Athens be gradually reduced to £400 sterling per annum.

5. Resolved, That the brightening prospects of our Mission to China, and the rich blessing of God upon our Mission on the Western Coast of Africa, demand a warm expression of our gratitude to the Father of Mercies; and the Foreign Committee are earnestly requested, by every practicable means, to foster and strengthen these Missions among the Heathen.

6. Resolved, That the thanks of this Board are due to the members of the Committee of Foreign Missions, for the wisdom, zeal, and industry with which, during the past year, they have prosecuted the important work entrusted to them.

Respectfully submitted,

J. P. K. HENSHAW,  
GEO. BOYD,  
JAS. W. COOKE,  
JOSEPH LOVELL,  
EDWARD A. NEWTON.

The undersigned, while concurring generally with the other members of the Committee, in the report to which his signature is attached, is compelled to differ from them in the measure proposed

with respect to the Armenian Christians of Constantinople. If means sufficiently abundant to sustain an efficient number of Missionaries to the Armenians, and specifically pledged for this purpose, without affecting the increase and expansion of other Missions, could be obtained for this purpose, then only would he feel gratified in assenting to the view of the other members of the Committee on this subject. Confining our attention for the present to the Mission to the Greeks of Constantinople, under our faithful and indefatigable Missionary, the Rev. Mr. Southgate, and that to the Syrian Church of Mesopotamia, he would desire to see the energies of the Church more largely directed to the Missionary work among the Heathen. ¶

JAMES W. COOKE.

On motion of the Rev. Dr. Mead, the first resolution, connected with the Report, was adopted.

Pending the consideration of the second resolution, the Rev. Mr. Irving, Secretary and General Agent of the Foreign Committee, was called upon to read the Annual Report of the Rev. Mr. Southgate, Missionary at Constantinople, when, on motion, it was

Resolved, That the Board adjourn to attend the usual divine service, in St. John's Church, at 8½ o'clock to-morrow morning, and to proceed to business immediately afterwards.

*June 21st, 8½ o'clock.*

The Board met, attended divine service, and afterwards proceeded to business.

Present: The Rt. Rev. the Bishops of New-York, New-Jersey, Maryland, Massachusetts, and Rhode Island; the Rev. Messrs. Balch, Bedell, Boyd, Cooke, Ducachet, Haight, Harris, Henderson, Irving, Mead, Milnor, Richmond, Robertson, Sherwood, Suddards, Van Pelt, and Wainwright; and Messrs. De Peyster, Gardiner, Huntington, Lovell, Newton, Sands, Wharton, Winston, Wolfe, and Woolley.

The Rt. Rev. the Bishop of New-York, being the senior Bishop present, presided.

The roll having been called, and the minutes of the last meeting read and approved, the Rev. Mr. Cooke, in the absence of the Rev. Mr. Irving, Secretary and General Agent of the Foreign Committee, read the Rev. Mr. Southgate's Report; which being concluded,

The Rev. Mr. Cooke moved to refer the pending resolution to the Special Committee on the Mission to Constantinople.

After a prolonged discussion, the Rev. Dr. Mead moved the previous question, when the Chair put the question, Shall the main question be now put? which was agreed to.

The question of reference being put, it was lost.

The Rev. Dr. Milnor moved to amend the resolution by inserting the following words, "without designing to interfere with the Mission to the Greeks at Constantinople."

The second resolution, as amended, was adopted.

The third resolution was, on motion of the Rev. Dr. Mead, amended by striking out the word "spring," and inserting the word "course."

The third resolution, as amended, was passed.

The fourth resolution being under consideration, the Rev. Dr. Milnor moved to amend it by striking out £400, and inserting £500, which was carried.

The resolution, as amended, was adopted.

The fifth resolution was adopted.

The sixth resolution being under consideration, the Rev. Dr. Wainwright moved to amend it, by striking out the words "are due," and inserting in lieu thereof "be given," which was carried.

The resolution, as amended, was adopted.

On motion of the Rt. Rev. the Bishop of Rhode Island, the series of resolutions was adopted unanimously.

On motion of the Rt. Rev. the Bishop of New-Jersey, it was

Resolved, That the suggestion of the Rev. Mr. Southgate, respecting his being accompanied to this country by a Syrian Bishop, be referred, for such action as they may think proper, to the Bishops present.

The Rt. Rev. the Bishop of New-Jersey, as Chairman of the Committee to whom was referred the Annual Report of the Domestic Committee, presented the following Report:

The Report of the Domestic Committee, of which the undersigned have charge, presents no point of special interest, except the plan for an Episcopate among the Indians. Of this, being the subject of a report by a Special Committee, they deem it not incumbent on them to speak, farther than to express their cordial approbation of the project, and their earnest desire for its accomplishment. Of the duty of the Church to offer to these children of the soil her best advantages, her most complete protection, her means of grace, her hope of glory, none can doubt. That their recent establishment in the Indian Ter-

ritory affords a favorable opportunity, and that all circumstances conspire to encourage the attempt at once, the interesting journal of a tour of exploration by the Secretary and General Agent, at the instance of the Domestic Committee, makes perfectly apparent. It should be in all the prayers of Churchmen, that the Indian Mission, complete in all its parts, be organized and put in full effect at the approaching General Convention. There is no clearer duty. There is none, if rightly prosecuted, of more encouragement.

The operations of the Committee during the year have gone on quietly and prosperously. No extension of effort has been authorized by the contributions of the Church. The engagements of the department, however, have been met. The Committee speak with feeling of the uncertainty and want of confidence by which their work is clouded from the irregularity with which supplies come in. The plan of systematic charity, it is gratifying to perceive, is becoming daily more extensive and more effective. But to its full effect the collection not only should be systematic, but the return of the results into the treasury. The Committee wish to make their payments quarterly ; therefore their receipts should be at least as often. In practice, they are apt to be kept back till towards the close of the year. If all the drops of rain that are to fall in any month were hoarded until the last day of it, the inundation would have come too late to save the drought.

The changes made in recent years in the administration of Domestic Missions have greatly reduced the duties and the labors of the office. The Committee are authorized by the Secretary and General Agent to say, that in his judgment the whole time of a presbyter is not required for their discharge ; and that for the remaining work, exclusive of clerk hire, one thousand dollars per annum will be a sufficient appropriation. The Committee deem it just in this connection to bear their testimony to the zeal, devotion, and ability of the present Secretary and General Agent ; and to express the hope that he may still continue in charge of the department.

The subject of expanding the operations of the Domestic field for the latter half of the current year, submitted to the undersigned by the Committee, is confidently referred back to them as most competent to judge, and worthy of all confidence.

In regard to the appointment of more Missionary Bishops, the judgment of the undersigned is unanimous and decided, that the present Missionary Bishops should first be restored to their just re-

lations to the work. It was never designed by the Church, that to their great and arduous work as pioneer Apostles, the care of organized dioceses should be added. It was readily seen, as the fact has been, that the organization of new dioceses would be the immediate result of their ministrations. But it was expected that such should take measures to secure for themselves the diocesan Episcopacy, that the feet of the Missionary Bishop might be free to enter upon new fields, and break up new ground, and reclaim new territory for the Cross. It is hoped that this expectation is now in several instances to be realized. The Missionary Bishops will then go westward with the star of empire, to be followed in like manner by new organizations of fixed centres and a stationary Episcopacy. In the judgment of the undersigned, not more than two Missionary Bishops are called for by the present aspect of affairs. The very interesting report of the Missionary Bishop for the North-West will happily illustrate to the Church the value of the office, and the untiring zeal and wide forecasting wisdom of its excellent incumbent.

The attention of the Committee to the suggestion of the report as to the mode in which the Board can best contribute to the support of the Episcopate in organized dioceses, is happily relieved by the repeal of the resolution of 1843, by which the power to do so was given to the Domestic Committee. The Missionary Episcopate is to be provided for by us. The support of Bishops in the several dioceses rightly devolves on them. The Missionaries to whose support this Board contributes are their Missionaries respectively. Their supervision of them is at once their duty, their interest, and their pleasure. The undersigned deprecate the idea that the Board or the Committee have Missionaries of their own. The office of both in this department is eleemosynary merely.

The undersigned entirely sympathize with the Domestic Committee in the interest manifested in their report as to the adequate salaries of Missionaries, as to the building of Churches in various portions of the Missionary field, and as to a system of reporting Missionary labors most influential for good upon the whole. But they see no benefit and no propriety in raising special committees on these subjects to report at the annual meeting. They rather recommit them all to the Domestic Committee, as certain that no other hands can do what theirs cannot. The adequate support of Missionaries can only be secured by the heart of the Church warming to its work. This is to be looked for to the divine blessing on

the pastoral influence through the appointed means of grace. The building of new churches, though of the first importance, is not the work of the Committee or of the Board. It is a local work. It must be done by those whom it concerns. The means for such an undertaking must be immense. The distribution of them must be most invidious. The people of every station can best judge of their own ability, and best consult their own convenience and taste. If they need assistance, they must seek for it. It is a species of application to which the heart of every pious Churchman promptly responds, and his hand spontaneously opens. The subject of Missionary reports lies now with the several Bishops whose Missionaries are aided by this Board. It is just to presume that they oversee their fields of labor, and are satisfied with the reports of their laborers. We may fairly rely upon, and affectionately solicit from these Bishops such statements as will present the condition of the Missionary work fairly to the Church, and interest Churchmen in its support. But we cannot require it beyond the business details. More than this : We may pamper a diseased and exacting spirit. When the first Christians gave their hearts to the Lord, they gave their money to the Apostles. They were content to give, as well as walk by faith. Is that true charity which lives by sight ? The left hand of the Christian should not know the right hand's work.

The undersigned have no action to propose on the subject of the Jews, or of the French and German residents in the United States. These subjects are in the best hands with the Domestic Committee. They are full of interest, and will lead in due time to rich results.

In conclusion, the Committee recommend the following resolutions for adoption by the Board :

1. Resolved, That the Domestic Missions of the Church, and her faithful servants, the Domestic Committee and its officers, and the Domestic Missionaries, are commended anew to the prayers and patronage of Churchmen, with encouraging confidence for the future from the consideration of all the past.

2. Resolved, That the full carrying out of the plan of systematic charity heretofore recommended, and of constantly increasing adoption, is earnestly commended anew to every person, and to every member of the Church, as the best reliance under God for a full, constant, equable, and adequate supply of Missionary means.

3. Resolved, That in consequence of the great reduction in the duties of the office of the Domestic Committee, by reason of recent



enactments of this Board, partly through the diminution of correspondence with the Missionaries, now conducted with their several Bishops, and partly through the increased operation of various plans of systematic charity, supplying the Missionary income without expense or effort on the part of the Secretary and General Agent, the salary of that officer may now be justly and safely reduced to one thousand dollars, exclusive of clerk hire, to take effect at the triennial meeting of the Board.

G. W. DOANE, Chairman.

WM. COOPER MEAD,

WM. SUDDARDS.

R. H. GARDINER.

JOSEPH SANDS.

The resolutions connected with the Report, were adopted.

On motion of the Rev. Dr. McVickar, the following resolution was adopted :

Resolved, That the proposed action of the Board, touching Missionary operations in the Indian Territory, and more especially the endowment of the Indian Bishopric, be, and hereby is, affectionately and earnestly commended to the sympathy and liberality of Churchmen, with a view to enable the ensuing General Convention to act efficiently in the premises.

Mr. Gardiner, as Chairman of the Committee to whom was referred the Annual Report of the Treasurer of the Foreign Committee, presented the following Report, which, on motion, was accepted :

The Committee to whom was referred the account of the Treasurer of the Foreign Committee of this Board, respectfully report : That they have examined the same, and find it duly audited, and recommend that, together with the explanatory note of the Secretary and General Agent, it be received and printed with the Journal of this Board.

R. H. GARDINER,

JOSEPH LOVELL,

J. J. ROBERTSON.

*New-York, June 20, 1844.*

On motion of the Rt. Rev. the Bishop of New-Jersey, it was

Resolved, That the Committee to correspond with the Church of England in reference to China, be continued.

On motion of the Rt. Rev. the Bishop of New-York, it was

Resolved, That the Secretary of the Board be authorized to make arrangements for the place of the Triennial Meeting, on the second

day of the session of the next General Convention, and to fix the hour of meeting.

On motion of the Rt. Rev. the Bishop of New-Jersey, it was

Resolved, That it be the duty of the Secretary and General Agent of the Domestic Committee, before the Triennial Meeting of the Board, to consult with the Bishops of this Church, or with any of them, as to his visiting the cities and principal towns in their Dioceses, with a view to solicit from individuals the amount of \$20,000, as an endowment for the Indian Bishopric, in such way as in his judgment shall interfere least with the plan of systematic charity now so general in the Church; and to take any other measures to that end which the Domestic Committee may authorize.

On motion of the Rev. Dr. Milnor, it was

Resolved, That it be referred to the two Secretaries and General Agents, to prepare the Triennial Report of the Board to the General Convention, and present the same at the next meeting of the Board.

On motion, it was

Resolved, That after uniting in suitable devotions, the Board adjourn.

The Board then united in singing the 103d hymn, and in prayer offered by the Bishop of New-York.

The Board adjourned *sine die*.

Attest,

P. VAN PELT,  
*Secretary.*

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## **Committees yet to Report.**

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**On the Past Proceedings of the Board in relation to the Mission to Constantinople :**

**The Rt. Rev. the Bishop of Maryland.  
Rev. WILLIAM C. MEAD, D. D.  
Rev. ALONZO POTTER, D. D.  
E. A. NEWTON, Esq.  
G. M. WHARTON, Esq.**

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**On the Act of Incorporation :**

**Rev. JAMES MILNOR, D. D.  
D. A. CUSHMAN, Esq.  
R. B. MINTURN, Esq.**

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**To open a Correspondence with the Proper Authorities of the Church of England in reference to China :**

**The Rt. Rev. the Bishop of New-Jersey.  
The Rt. Rev. the Bishop of Maryland.  
The Rt. Rev. the Bishop of Delaware.**

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**To prepare a List of Books suitable for a Missionary Library :**

**The Rt. Rev. the Bishop of North Carolina.  
The Rt. Rev. the Bishop of New-Jersey.  
The Rt. Rev. the Bishop of Maryland.**

# 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. IX.

AUGUST, 1844.

No. 8.

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## APPENDIXES.

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[A.]

### NINTH ANNUAL REPORT OF THE COMMITTEE FOR DOMESTIC MISSIONS.

The Domestic Committee of the Board of Missions would rejoice to say, in submitting their Ninth Annual Report, that the hopes which so richly clustered round the opening year, had met with no blight ere its close. The appeal to the Church on a recent emergency, so liberally responded to, revealed an interest which it was hoped would abide and deepen, enabling them to advance with unfaltering steps in the important field of Domestic Missions.

They have been unable to proffer aid to the West in sustaining a greater number of Missionaries—unable to place the compensation of the Missionaries on that footing which justice and expediency alike demand,—to turn an open ear to the voice of the Chief Shepherds calling for additional supplies to dioceses hungering for the Bread of Life, or even to meet promptly, as they became due, the claims upon the Treasury. These have, they are thankful to say, been met; but there has been an uncertainty, a tardiness, a struggle, through the year, which has operated to dishearten the Missionaries, and neutralize, to some extent, the efforts of the Bishops to draw laborers to the West.

The connexion of twenty-eight clergymen with the Committee has been dissolved; of three by death. Twenty-nine have connected themselves with the Board, which now sustains two Missionary Bishops, and 87 Missionaries.

#### FUNDS.

The following statement of particulars, in the form heretofore adopted, is submitted.

So far as known, \$586 36 have been received from Sunday Schools.

DIOCESSES.	Whole number of churches in 1843.	Number contributing in the year ending June 15, 1843.	Number contributing in the year ending June 15, 1844.	Contributions for the year 1843.	Contributions for the year 1844.
Maine . . . . .	6	4	2	\$166 80	\$138 27
New Hampshire . . . . .	9	6	2	245 32	61 00
Vermont . . . . .	33	15	9	283 91	188 25
Massachusetts . . . . .	43	36	33	2805 33	3095 06
Rhode Island . . . . .	19	16	9	867 68	396 59
Connecticut . . . . .	84	58	40	2921 49	1957 19
New-York . . . . .	160	97	50	8163 08	5758 92
Western New-York . . . . .	121	44	37	848 10	1068 00
New Jersey . . . . .	50	30	27	917 82	685 05
Pennsylvania . . . . .	115	69	38	5246 05	2026 67
Delaware . . . . .	15	8	8	226 65	217 09
Maryland . . . . .	84	53	46	2739 81	2256 21
Virginia . . . . .	89	56	35	2448 18	813 39
North Carolina . . . . .	46	8	5	250 75	179 50
South Carolina . . . . .	44	27	31	4619 61	3258 37
Georgia . . . . .	14	8	6	389 63	332 50
Florida . . . . .	3	4	3	51 50	61 75
Ohio . . . . .	70	17	18	497 90	348 43
Michigan . . . . .	23	14	15	296 10	481 51
Indiana . . . . .	16	5	7	140 61	121 30
Wisconsin . . . . .	6	5	6	53 12	61 81
Illinois . . . . .	13	10	9	192 52	135 22
Missouri . . . . .	5	4	3	99 41	158 41
Kentucky . . . . .	14	16	14	658 33	493 82
Tennessee . . . . .	8	5	4	69 36	21 61
Alabama . . . . .	17	2	5	21 41	1373 15
Mississippi . . . . .	8	5	6	353 15	276 32
Louisiana . . . . .	4	2	3	325 50	362 00
Arkansas . . . . .	3	1	1	4 00	19 75
Iowa . . . . .	3	1		10 50	
	1125*	526	473	35913 52	26347 14

\* The above list of Churches in 1843 has been made from the Journals of Diocesan Conventions, and is presumed to be as accurate as possible. In addition to \$26,000 contributed from 473 Churches, there are some additional sums from unknown contributors, making the total \$28,000—see Treasurer's report, Appendix D.

## LEGACIES.

James Amory Appleton, Boston, Massachusetts.....	\$1000 00
Mrs. Emily Phillips, Hartford, Connecticut.....	500 00
Miss Sally Northrop, Rome, Western New-York.....	600 00
Fourth instalment of the legacy of the late S. Williams, Esq. of Orange, New Jersey.....	100 00
Three instalments of, and interest on, ten bonds of Mexican Government Stock, of one hundred dollars each, from the Executor of the late Francis S. Key, Esq. of Washington,	352 25

## LIABILITIES.

State of the Treasury on the 15th of June :—

Balance on hand, \$1379.

Due to missionaries for *two* and a *half* months, \$7,083 32.

The liabilities for the six months ending 1st October, 1844,—no changes being contemplated till then—may be stated at \$17,000.

Estimated liabilities for Missions on the present reduced scale, excluding outfits, from 1st April, 1844, to 1st April, 1845, \$34,000.

A scale 25 per cent. advanced, including \$1,000 for outfits, \$43,500.

The Committee would ask instructions from the Board, whether or not to expand for the remaining six months of the year, to \$21,750.

## SECRETARY AND GENERAL AGENT.

At the organization in 1835, the salary was fixed at \$2300. The frequent absence of this officer, in making known the organization, &c., and the amount of office business requiring weekly meetings of the Committee, made it necessary to constitute an additional and permanent officer, who, under the name of local Secretary, received a salary of \$1000.

In 1837, the salary of the Secretary and General Agent was reduced to \$2000, and there being less necessity of his very frequent travelling to communicate information, and though the responsible business of the office was increased by the enlargement of its sphere of operations, the office of local Secretary was abolished, and a clerk allowed at a salary of \$300; then \$400; for a time \$600, and then again \$400. This was the arrangement in 1842, when an entire change was effected under the authority of the Board, in the mode of carrying on the Missionary work in this department. Until that time, each of the Missions, beginning with about thirty in 1835, and steadily increasing to nearly one hundred in 1842, held separate correspondence with the office, while, in order to avoid interfering with the rights of the local ecclesiastical authorities, a very extensive and constant correspondence was to be maintained with such authorities. The business of the office was soon—as early as 1837—so sys-

tematized as to be transacted by semi-monthly meetings of the Committee; but the correspondence increased under these heads:—

1. With the Bishops, or other ecclesiastical authorities, under which the Missions existed.
2. With the Missions, and with persons desirous of Missionary employment.
3. With all parts of the Church in relation to funds.

By the action of 1842 the first head of correspondence was very greatly diminished, and the second abolished altogether. The third also has been very much diminished since the Diocesan authorities have, in many cases, undertaken all action necessary for obtaining funds.

In consequence of these several steps, by which the office duties of the Secretary and General Agent have been very greatly diminished in amount, and in consequence of there being now but little opportunity or need for the services of an Agent, growing out of the general and increasing adoption of the parochial plans of systematic offerings, the Committee are of the opinion that the duties of Secretary and General Agent of the Domestic Committee 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. The Board will therefore be enabled in their wisdom materially to reduce the salary.

#### ACTS OF THE COMMITTEE.

The cares of the Committee in New York have been restricted “to managing the resources confided to them,” and to pressing upon “the Bishops especially, and through them, upon the Clergy of the respective dioceses, to whom the Church looks to call forth regularly and systematically its resources,” the state of the Treasury from time to time.\*

Considerations named by the Bishops, which need not be here detailed, prevented the Secretary and General Agent making, as in the previous year, extensive tours through the Church. The Committee were compelled, therefore, to rely mainly upon the columns of the “Spirit of Missions” and private correspondence.

To increase the interest of the whole in each part of our extensive confederacy of Churches, the publication of “Diocesan Annals” has been commenced, and will, when completed, form a volume of much value to our communion.

At the close of the winter the Secretary was sent to the South and South-West. During the spring he was employed in making the tour of the Indian Territory.†

\* “Spirit of Missions,” vol. viii., p. 336; vol. ix., p. 18.

† Proceedings of the Board for 1843, p. 33, and “Spirit of Missions,” vol. viii., p. 254.

Soon after the adjournment of the Board, the Committee took measures to obtain the statements called for by the resolution\* of the Right Rev. the Bishop of Ohio, in reference to the number and compensation of Diocesan Missionaries. The few returns received will be found in Appendix Ad.

The acts of the Bishops (ex-officio members of the Committee), with whom rests "the appointment of Stations and of Missionaries, and the ordering of Missions," are spread upon the pages of the "Spirit of Missions." Their semi-annual statements for the Church, embracing the Missionaries' reports to them, are usually published in the December and June Nos. of that periodical. A tabular view of these is presented in Appendix Aa; of the appointments and resignations during the year, in Appendix Ab; and a list of the Missionaries now in service, as well as of the stations now (15th June) occupied, in Appendix Ac.

#### MISSIONS (GENERALLY) IN THE WEST.

It were difficult to overrate the importance of these, considered in reference to this or to other lands. Looking at the many, from our 'altars and firesides,' who make the West their home—the multitudes pouring in from abroad—the unavoidable reaction of Western upon Eastern institutions; or, if it be permitted them to take such a view, the expediency of having a lengthened, as well as strong base of operation for the foreign works in future years, the deepest solicitude must be felt by all, that the foundations of Domestic Missions be laid deep and broad.

The Committee's views of what is called for, are embodied in the following paragraphs:—

1. That the foundations of our Missions should invariably be laid by a chief Minister of the Church, and that the range of his labors should not be greater than the physical abilities of any one man can compass.

Whatever may have been admissible or expedient in other days, the Committee deem it indispensable now, that in her Missionary operations the Church be exhibited everywhere in her integrity, and that the value of her distinctive principles should not seem to be impaired by exacting from her Bishops an impossible supervision.

The appointment of more Missionary Bishops is recommended.

2. That in Dioceses where there are Missionaries, and at the same time an inability fully to sustain the Bishop, the Board distinctly assume an equal responsibility with the Diocese. \

Some result might be reached were a Committee appointed to consider and report at the triennial meeting, whether the responsibility on the part

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\* Proceedings of the Board for 1843, p. 21, and "Spirit of Missions," vol. viii., p. 242.



of the Board should be met from the current funds in the Treasury, or by half endowments; and, if the latter, devise a *projet* for the same.

3. That the Board give adequate salaries to the Missionaries. This they are aware is difficult ground. The appointment of a Committee to consider and report at the triennial meeting, how it can be done, and how the aid to be rendered by the Stations can best be determined and secured, might lead to some action.

4. That there are points in the country where, if a church edifice were erected and a clergyman adequately sustained for a short time, the Church could with moral certainty be established at once, refunding ere long either the whole or a part of the cost of its sanctuary.

Were the subject confided to a Committee, they might, by the triennial meeting, present well digested views and plans on this important subject.

This Committee, in their last report,\* for reasons there assigned, expressed dissatisfaction with the growing evil of Missionaries leaving their Stations to solicit aid for the building of churches.

They were not, therefore, insensible to the great advantage, not to say necessity, of such aid in many cases. The time has now arrived for submitting to the Church whether some unobjectionable mode cannot be devised, either in connection with, or (preferably perhaps) independent of, the Committee's action, to give in this way more prompt and certain success to efforts for establishing the Church at important points. Appendix Aa, columns 6, 7, 8, and 9, presents statistics which will prove interesting in this connection.

The Committee regret that in some instances the reports were not filled up under these heads.

5. That the continuance and increase of interest in the Missionary work, however faithfully performed *that* may be, cannot be looked for unless it be adequately reported. The subject, however, is surrounded by difficulties, from which perhaps a Committee reporting at the triennial meeting, might enable us to extricate it.

#### INDIAN MISSIONS.

The conviction that the Church in America should now put forth an effort to send the Gospel with which it has been entrusted, as for "every creature," so especially for those as accessible as they are destitute, presses strongly upon the Committee. They submitted to the last Board "a scheme of Missionary action in the Indian Territory," with a view that such plan, if approved, might be submitted by and through it, to the House of Bishops at their next General Convention.

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\* Proceedings for 1842, p. 40, "Spirit of Missions," vol. viii., p. 282.

The Board appointed a committee (the Right Rev. the Bishop of New-Jersey, Chairman,) to take into consideration the "scheme," and report thereon at the next annual meeting of the Board, and also instructed and empowered the Domestic Committee to take such steps as they deemed advisable, with a view to facilitate the Church's future action on the subject. The Committee accordingly instructed their Secretary and General Agent to repair to the "Indian Territory," and obtain information on the spot.

The Journal of his tour, with an Appendix, compiled in the office, is herewith submitted.

The Committee are confirmed in the views heretofore expressed to the Board, and laid before the Church, in their "scheme," that this is the mode of action—this the time for it.

#### JEWES.

The last Board authorized the Committee\* to adopt the measures it had recommended† for the promotion of Christianity among the Jews in the United States, *when* the necessary funds should be *supplied* or *pledged*. Neither supplies nor pledges for the purpose have been received. Two candidates for orders have expressed a readiness to enter, when commissioned, on this field.

A hope was expressed in the Committee of the Board‡ that further inquiry into the state of this interesting people would be prosecuted, one of the candidates was requested to communicate the result of his observations. It will be found in Appendix Ae.

#### FRENCH AND GERMANS.

The last Board instructed this Committee§ to institute inquiry as to the number, location, and spiritual needs of French and German residents, and as to the opportunities of providing for them by any action of the Board.

The result in the case of French residents will be found in Appendix Af; in that of German, though early measures were taken, the Committee have nothing at this time to submit beyond what is contained in Appendix Ag.

By order of the Committee.

N. SAYRE HARRIS, *Secretary, &c.*

\* Proceedings of the Board, 1843, p. 29, "Spirit of Missions," vol. viii., p. 251.

† Proceedings of the Board, 1843, p. 44, "Spirit of Missions," vol. viii., p. 256.

‡ Proceedings of the Board, 1843, p. 27, "Spirit of Missions," vol. viii., p. 249.

§ Proceedings of the Board, 1843, p. 29, "Spirit of Missions," vol. viii., p. 251.

## [B.]

## NINTH ANNUAL REPORT OF THE FOREIGN COMMITTEE.

The Foreign Committee have much satisfaction in submitting to the Board of Missions a Report of their proceedings during the last year, accompanied, as it is believed they have been, by many manifest tokens of the favor of God. The means which have been employed, have been followed by results quite equal in importance and extent to the expectations which are warranted by the Holy Scriptures. From the different stations abroad they have received much gratifying intelligence. From the Church at home, notwithstanding the embarrassments which threatened them, they have received a continuance of support, and have, through their agents, met a degree of sympathy, which they regard as proceeding from the gracious operation of the Holy Spirit.

They submit a condensed view of their acts and of the state of the Missions during the year; referring the Board for more detailed information to "The Spirit of Missions."

## SECRETARY AND GENERAL AGENT.

The Rev. James W. Cooke having resigned the office of Secretary and General Agent, the Rev. Pierre P. Irving, Rector of Trinity Church, Geneva, Ontario Co., in the Diocese of Western New-York, was appointed, and entered upon the discharge of the duties of the office on the 1st August, 1843.

## FUNDS.

Receipts during the past year.....	\$31,032 27
Balance from the preceding year.....	601 81
	<hr/>
	\$31,634 08
Expenditures during the past year.....	29,045 73
	<hr/>
Balance in the Treasury.....	\$2,588 35

*exclusive* of special deposit of \$5000 to meet in part debts to specific appropriations.

From this it will appear that the receipts have, under all circumstances, been encouraging. The Committee, at one period, entertained serious apprehensions of embarrassment. They have resorted to no other measures for relief than earnest appeals to the Church, which have not been without response. They are induced to hope that an interest in the Missionary enterprises of the Board is increasing; that the clergy are disposed to adopt more generally a system of regular contributions; and that the liberality of the laity will grow with the growing demands made upon it for the cause of our Lord Jesus Christ.

Full particulars were given in the last annual Report concerning the temporary appropriation of funds *specialy* contributed for the *general* purposes of the Committee. The sum due to these special trusts now amounts to \$7,199 07.

The Committee confidently rely upon the Church for the means of sustaining their present operations undiminished, while they refund to these trusts, as may be needed, what in past exigencies has been borrowed from them.

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#### EXPENSES OF THE OFFICE.

In relation to salaries, &c. of the office of the Foreign Committee, it is deemed proper to state that the sum of \$300, appropriated annually by the Committee for an Assistant to the Secretary and General Agent, having been some years since found insufficient to secure the long continuance of any one person competent to the duties, the Secretary was obliged, from his own salary, to allow an additional sum of \$450 per annum, in order to procure the services of a suitably qualified person. As regard to the interests of the office has obliged *the present* Secretary to continue the same allowance, so that the salary actually received by this officer is but \$1550, instead of \$2000, per annum.

This being inadequate to his support, the Secretary, in order to enable him to retain the valuable services of the Assistant, has given a portion of his time on *Sundays*, when not engaged in preaching Missionary discourses, to a parish in New-York, by which his salary, as Secretary, has merely been made up to its full amount. His engagements there, however, do not extend to parochial duty, and are of such a nature as never to interfere with the discharge of any duty appropriate to his office; to which his whole time and attention during the week are devoted.

## LEGACIES.

The legacy of the late Mrs. Emily Phillips, of Hartford, Connecticut, mentioned in the last Annual Report, amounting to five hundred dollars, has been received through the Executor, S. H. Huntington, Esq.

Three instalments, of five per cent. each, together with arrearage of interest on the legacy of one thousand dollars, in Mexican bonds, left by the late Francis S. Key, Esq., of Baltimore, amounting to \$352  $\frac{1}{10}$ , have been received from Charles Howard, Esq., Executor.

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MISSION COLLEGE.

The Foreign Committee having been instructed by the Board to make inquiries into the propriety of establishing an institution for the preparation of candidates for the Missionary field, requested one of their body, the Rev. B. C. Cutler, D. D., Rector of St. Ann's Church, Brooklyn, while in England last summer, to visit the Church Missionary Institution at Islington, for the purpose of ascertaining the plan and practical results of the same.

The following is extracted from the Report of the Reverend gentleman :

“ As far as I could understand the theory of the plan of instruction here pursued, it differed little from that followed in the General Theological Seminary, or in the Diocesan Seminary in Virginia. Its object seems to be to furnish the means of *general theological education* to persons about embarking in foreign missions.

“ The necessity for such an institution in *England* appears to grow out of certain restrictions connected with the two great Universities of Oxford and Cambridge.

“ The course of study pursued in this and in our own schools is much the same—although, as might be expected, there is more of a spirit of criticism and research in the latter than in the former. The professional pursuits and perils to which candidates for the Missionary work are destined, naturally lead the executive officer in the English School to give a preponderating influence to the devotional and practical parts of religion.

“ Similar advantages might be afforded to Missionary candidates here by the addition of a Missionary branch of instruction to either of the Seminaries above named. The numerous and widely scattered colleges in this country affording education to a large portion of our youth, few men offer for the Missionary work who have not availed themselves of all the advantages which, as a literary institution, that at Islington possesses. The appointment of one or two clergymen, with small cures in the neighborhood of a large city, as special instructors to all our Missiona-

ries of both sexes, previous to their embarkation for a foreign field, it is suggested might for the present supply every deficiency which we feel.

“The experience of the Board will require no suggestion concerning the importance of a thorough examination of all applicants for Missionary appointments, and of some peculiar and distinct discipline, whatever may have been the intellectual training for the arduous work for which they offer themselves. The plan could be carried into effect with little or no expense to the Board, and might serve as the foundation for some more extensive and permanent establishment.”

The Committee are of opinion that neither the amount of funds contributed to their treasury, nor the extent of their foreign operations, would justify them at present in recommending the establishment, by the Church, of a separate institution for the education of candidates for the Missionary field.

How far the suggestions in the special report above may meet the wants of the Church, and how they could be best carried into effect, if adopted, the Committee leave for the consideration of the Board.

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## WESTERN AFRICA :

### CAPE PALMAS.

*March, 1836.*

**PRIMARY STATION.** CAPE PALMAS. Rev. T. S. Savage, M. D., Rev. Samuel Hazlehurst, Rev. Edmund Hening, Mrs. Hening, Mrs. C. L. Patch, Miss Elizabeth Rutherford; Colored Teachers and Assistants.

**OUT STATIONS.** GRAWAY, 8 miles. CAVALLA, 12 miles—Rev. J. Payne, Mrs. Payne; one male, one female Teacher, (colored); one native Assistant. RIVER CAVALLA, 20 miles—Rev. J. Smith; one Teacher, (native.) ROCKBOOKAH, 25 miles—one native Teacher. TABOO, 40 miles—one native Teacher.

In regard to our Mission on the Western coast of Africa, the Committee are of opinion, that no one can have carefully observed its progress since its commencement, without being convinced that, amid much trial and sorrow, the divine blessing has been most graciously vouchsafed upon its labors; and they desire to record their appreciation of the steadfastness and perseverance with which, under so much that was calculated to produce faintness of heart, those servants of Christ who gave themselves to the work have continued in it.

If the occurrences of the past year remind us that we have sown in tears, they also manifest that we are already privileged to reap in joy: and the Committee can therefore have no hesitation in prosecuting their

operations on this coast, with all the energy which the means put at their disposal by the Church will admit.

Intelligence was received in August last of the death of the Rev. Lancelot B. Minor, at Cavalla, Western Africa, on the 29th May; a dispensation most afflicting to the Church, but peculiarly so to the Mission of which he was a member.

Mr. Minor's health had been declining for some months prior to his death, from causes not altogether to be attributed to the climate; but a severe attack of disease in April completely prostrated him, and terminated his valuable life in the succeeding month. His last days were cheered by the advice and sympathy of his affectionate friend, the Rev. Dr. Savage; but, above all, were they blessed by the most refreshing manifestations of divine love and mercy. After a brief but laborious and most faithful ministry, he was removed, uttering with his very last breath, prayers for the Mission, and exhortations to his brethren to "go forward" with their work.

Mrs. Minor, the widow of the deceased missionary, returned to the United States after the death of her husband; and her connexion with the Committee has terminated.

The senior missionary of this station, the Rev. Dr. Savage, arrived in this country on the 23d August last; having left Cape Palmas for a season, in the hope that a temporary absence would tend to the improvement of his health, which had been much impaired by sickness and affliction; and with the view also of securing an addition to the number of teachers and missionaries. A recurrence of very severe and threatening illness prevented his return to Africa in the early part of last winter, as he had designed; and subsequently, a protracted delay was occasioned by an inability to procure a vessel. The Committee have now the satisfaction of reporting that the Rev. Dr. Savage, in better health than he had enjoyed since his first connexion with the Mission, sailed for Africa on the 18th May. He was accompanied by an addition for his Mission, consisting of one ordained missionary, the Rev. Edmund W. Hening, of the diocese of Virginia; and of three female teachers, Mrs. Hening, Mrs. Catharine L. Patch, of Lowell, Mass., and Miss Elizabeth Rutherford, of Providence, R. I.

Mr. Appleby, for many years employed in the Mission Schools in Africa, and in which he has proved himself a faithful teacher, was obliged, by continued illness, to return to the United States. He arrived in New-York on the 12th May; and his voyage of three months has had the effect of completely restoring him to health. Under the directions of the Committee, Mr. Appleby has repaired to Boston, to qualify himself for aiding in the management of the printing press, to be procured by funds already

obtained through the private application of the Rev. Dr. Savage, during his late visit to this country. It is designed to send this press to Africa in the ensuing autumn, at which time it is proposed that Mr. Appleby should return to the station.

Mr. and Mrs. George A. Perkins have remained in the United States during the year, under the advice of the Committee; the former pursuing under very favorable auspices, and in a manner entirely satisfactory to the Committee, the study of medicine, with the view of renewing his connexion with the Mission in the autumn.

The Committee with deep regret record the death of the native African youth, Griswold, who accompanied the Rev. Dr. Savage to this country in August, 1843. He was a son of a chief of the Barboes; and had been connected with the Mission Schools about seven years. Under the care of the missionaries he made rapid advances in spiritual as well as intellectual attainments; and giving great promise of usefulness, Dr. Savage was encouraged to bring him to the United States. On his arrival, he was placed in the printing office of a benevolent gentleman in Boston,\* in order that he might receive instruction, preparatory to his return to Africa, to aid in conducting the press of the Mission. But the high hopes which were entertained concerning him, have been destroyed by his recent death. He was taken ill at Boston, on the 5th May. During his illness every attention was paid to him by Mr. and Mrs. Perkins, under whose care he had been placed; and every effort that the medical skill of his faithful physician, Dr. Enoch Hale, could make, was exerted in his behalf. He died on the 16th of May, aged eighteen years, having left behind him the most satisfactory evidence of the genuineness of his Christian character.

The removal of this youth is a severe affliction to the Mission; yet, as giving, through the circumstances connected with it, additional and most striking proof of the blessing of God upon the schools at our Foreign Stations, and thereby tending to an increased interest in them on the part of the Church at home, the Committee feel confident that it will be overruled for good.

The reports of the missionaries in Western Africa are decidedly favorable. The death of the Rev. Mr. Minor, and the absence of the Rev. Dr. Savage, have necessarily in some degree affected the efficiency of the Mission: yet the divine blessing has followed the labors of those, both missionaries and teachers, who remained in the field. Many interesting particulars have been detailed in the pages of the "Spirit of Missions." The last letter received from the Station, contains this expression of con-

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\* T. R. Marvin, Esq.



fidence: "The prospects of the Mission at present are highly encouraging; the cloud in which we were enveloped a short time since, has passed away, and the Lord again smiles upon our labors." The health of the several members of the Mission was good. The relations between the colonists and the missionaries at Cape Palmas during the past year, appear to have been of a friendly character; and as the desire of the latter to promote, so far as in them lies, the moral and religious interests of the colonists, becomes more and more apparent, it is believed that no obstacles to the beneficial influence of the Mission will be interposed. The Committee renew to the Board their earnest recommendation, that measures be taken for procuring the proper Episcopal supervision for this Station; the necessity for which becomes every day more apparent. They submit herewith a memorial on this subject from the missionaries in Western Africa.

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#### SPECIAL REPORTS.

##### Primary Station. *Mount Vaughan*, near CAPE PALMAS.

In consequence of the return of the Rev. Dr. Savage to America, this Station was placed under the charge of the Rev. Samuel Hazlehurst; to whom also were committed the offices of Treasurer and Secretary to the Mission, and of Superintendent of the Stations of Fish-town and Rock-town, formerly belonging to the American Board, and assumed conditionally by Dr. Savage.

Upon the departure of the Rev. Dr. Savage last summer, it was deemed expedient to distribute the male pupils at Mt. Vaughan, among the schools of the other Stations. The female school was continued with highly encouraging prospects, under the charge of Mrs. Thompson, superintended by Mr. Hazlehurst. One of the female pupils has since been married to John Forbes, a native teacher at Cavalla, educated by the Mission. The health of the children has been good; and it is rather a singular fact, that no native child has died at this Station. The scholars generally, under the faithful care of Mrs. Thompson, have improved much. Mr. Hazlehurst has devoted Friday of every week to the school, when his health and other duties would permit.

In addition to a Bible Class on Thursday evenings, Mr. H. has generally given religious instruction every evening in the week. Several of the older girls have been much interested in regard to their eternal welfare; and at the last advices two of them were about to be baptized. A daily school has been established in the Colony, under the supervision of Mr. H., with 25 scholars in attendance; and also a very flourishing Sunday school, containing about 40 children and a few adults.

At *Fish-town*, the people are described as generally attending well upon divine service. At *Rock-town*, a very efficient school is sustained by native Christian teachers, James Cataline and his wife, Susan Savage. "Children better instructed," writes Mr. Hazlehurst, "in so short a time, I have scarcely ever met with."

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*Grahway*—8 miles from *Cape Palmas*,  
*Cavalla*—13 " " "  
*Kablah*.  
*Taboo*.

Under the care of the Rev. J. Payne, Mrs. A. Payne, Mr. Joseph T. Gibson, Miss L. Davenport, colored teachers. *Gnebui*, native assistant; at *Cavalla*. One native teacher at *Taboo*.

Number of individuals attending public worship :

<i>Grahway</i> ,	-	-	25
<i>Cavalla</i> ,	-	-	200
<i>Kablah</i> ,	-	-	30
<i>Taboo</i> ,	-	-	20—Total, 275.

Number of children catechised :

<i>Grahway</i> ,	-	-	10
<i>Cavalla</i> ,	-	-	100
<i>Kablah</i> ,	-	-	30
<i>Taboo</i> ,	-	-	10—Total, 150.

Number of adults baptized,	-	4
" " infants "	-	1—Total, 5.
" " communicants, including Teacher and wife at <i>Grahway</i> ,	-	21.

Of the 200 persons attendant on public worship at *Cavalla*, perhaps 25 are women. Four of these continue to attend sewing-school. Fifty of the children catechised at *Cavalla*, are members of the boarding-school; the remainder receive instruction in evening schools, taught by the more advanced of the boarding scholars, generally members of the Church. They do this cheerfully, and without compensation, professedly from love to God and their country. Six men have thrown away their greegrees during the year, making the whole number from the beginning of Mr. Payne's labors at *Cavalla*, twenty-six. Public religious services have been maintained weekly in the five divisions of *Cavalla*, at *Grahway* and *Kablah*. The Grebo language has been studied almost daily, and the translation of the Psalter completed. Catechetical instruction has been given

every evening in the boarding-school. Three or four boys have continued to exercise themselves during the hours of manual labor in carpenter's work ; the others in cultivating the soil.

*Cavalla.*—The operations of the missionaries were interrupted towards the close of the last year by serious difficulties between the colonists and the natives ; growing out of a violation of a contract on the part of the latter. Some years since an engagement was made between the parties, regulating the price of rice and other articles furnished by the natives. But at a council held by the latter in November, they resolved to demand an advance of fifty per cent. With this the Governor of the Colony refused to comply. In consequence of this refusal, the head-men of the tribes forbade all native labor among the colonists, forcibly attempted the withdrawal of the children from the Mission schools, withheld all supplies, and in fact put a stop to all intercourse between the people of the native tribes and the missionaries.

The latter made every effort to convince the natives of the injustice of their course, and to retain their scholars ; but Mr. Hazlehurst only, from his vicinity to the Colony, was successful. Mr. Smith and Mr. Payne were compelled for a time to abandon their stations.

The situation of the latter at Cavalla was for a time one of great peril, of which a very interesting account was published in the "Spirit of Missions" for May last. Seriously apprehensive of personal danger, Mr. Smith was sent to Cape Palmas, to obtain assistance from the United States' squadron then providentially on the coast. The message was immediately conveyed to Commodore Perry, who at once dispatched the U. S. brig Decatur, under the command of Captain Abbot, to his succour. After an interview between the American officer and the native chief, it was resolved, as the safest course, that Mr. and Mrs. Payne should leave the station for a time. The narrative of the events connected with the sorrowful embarkation of our missionary is among the most interesting of those connected with the history of the Mission.

Mr. Payne was treated with all the affectionate attention of a Christian brother by Captain Abbot of the Decatur, and on his arrival at Cape Palmas, received every mark of kindness from Commodore Perry and other officers of the squadron.

However painful for a season this trial may have been, yet it is believed that it will be accompanied with abiding benefits. Mr. Payne himself writes to this effect within a few days after the difficulty :

" Now that the excitement connected with our late difficulties has passed away, and we are enabled to take a calm and dispassionate view of the circumstances attending them, much reason is seen for hoping that it will

result in good to the cause in which we are engaged. The providential arrival of the squadron, just at the moment when the natives appeared to be intent upon a general outbreak, not only put an end to that, but will prevent the recurrence of similar ones. The prompt assistance rendered my family in the hour of danger, must leave the impression upon the natives, that missionaries may have protection when they choose to claim it, and prevent those acts of violence (generally the work of a few evil spirits,) which make an appeal for such protection necessary. 'The fact, too, that I refuse to return to a people who persecuted me, and put the gospel away from them, until they retract their conduct and give pledges that it shall not be repeated, will make the natives at all our stations more careful to restrain the few who would injure their country so far as to deprive it of our services. That such may be the happy result, and that God in this case may 'make the wrath of man to praise him,' and 'in all things be glorified,' is my constant prayer!"

More recent arrivals bring the intelligence that the natives had made full apologies to Mr. Payne, and that he was preparing to resume his labors at Cavalla.

The Committee desire to express the grateful sense they entertain of the promptness with which Commodore Perry and the officers under his command rendered their assistance on this occasion; and the very great kindness which was exhibited by them towards the missionaries at our stations during their recent visits.

*Taboo*.—This station, after the decease of the Rev. Mr. Minor, was placed under the supervision of the Rev. Mr. Payne; but as Rockbookah, the scene of the capture of the Mary Carver, (see Spirit of Missions, Nov. 1842,) from which the missionaries had retired at the suggestion of Commodore Perry, lies between the other stations and Taboo, all communication with the latter place was cut off.

The native teacher, who had been Mr. Minor's assistant, continued to keep up the school.

*Cavalla River*,—20 miles east of *Cape Palmas*; Rev. Joshua Smith, Missionary.

Number of individuals attending religious services,	50
“ “ “ boarding-schools,	12
“ “ “ Sunday-school,	15

This station was resumed on the 1st November, 1842, but a suspension of the missionary's labors at the close of the last year was caused by the violent proceedings of the Cavalla people towards the Rev. Mr. Payne.

*Rockbookah*,—25 miles east of Cape Palmas.

It will be recollected that Mr. Appleby's station was at *Rockbookah*, near the scene of the massacre of the captain and crew of the *Mary Carver*.

The natives engaged in it, lived in the same town, and were the neighbors of Mr. Appleby; and he was informed the day after the massacre who were the perpetrators.

Fearing exposure through his agency, and that of the Rev. Mr. Minor, whose station was still more distant from Cape Palmas, these natives formed the design of killing both Mr. A. and Mr. M. Although apprised of their intentions, they declined to leave their stations, and by their firm and prudent conduct, baffled the designs of these guilty natives, preserved their influence, and the property of the Mission from plunder, and kept open for future occupancy two important points for missionary labors.

At the request of Commodore Perry, Mr. Appleby left his station during the exemplary punishment which the Commodore felt constrained to inflict on this town; and which retributive justice caused to fall (in part at least) on the principal agents in the barbarous murder of the captain and crew of the "*Mary Carver*."

A native teacher was left in charge of the pupils of the school; and these, notwithstanding that the difficulties were at their height, at Christmas presented themselves at Cape Palmas, to attend the annual examination of the children.

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ATHENS.

December, 1830.

The Rev. J. H. Hill; Mrs. Hill; Miss Baldwin. Several Greek Teachers.

Notwithstanding the interruption to the exercises of the schools which took place in 1842, as detailed in the last annual report, the number of pupils during the past year has been very great—the register presenting an aggregate of six hundred and fifty scholars; and the average attendance exceeding five hundred and fifty.

The annual examination of the schools at Christmas was held; and although intended to have been private, it excited much general interest, and gave great satisfaction.

The relations between our missionary and the prelates of the Greek Church, continue to be of the most friendly character; while the most marked courtesy and kindness, as well official as personal, have been extended to him by the Bishop of Gibraltar and other clergymen of the Church of England.

Miss Mulligan was compelled, by domestic reasons, to retire from this Mission in the autumn of 1843, after having rendered to it services of the

most valuable character, which merit the grateful acknowledgment of the Committee and of the Church.

The following statement from the Rev. Mr. Hill, will throw light upon the condition of the Mission :

“ In looking back upon all the way by which Providence has brought us, we have great cause for gratitude. A new and effectual door has again been opened to us. One entire generation has passed through our hands.

“ We have had, from time to time, many cheering proofs of the effects of our earliest teaching : and now, in the very same place, an entirely new set of young immortals has come upon the scene of action, to receive those instructions which, in years gone by, have been so signally blessed to their predecessors. Our schools are conducted upon the same independent principles they ever were. Now, as was the case in the early period of our Mission, the Word of God is our only book. Very few of those who cutered our schools during the past winter could read at all ; among the whole number, perhaps not more than thirty : but during the winter and spring, one hundred and fifty had learned to read, of whom one hundred and twenty received copies of the Scriptures.

“ But the openings afforded us of conveying Scriptural instructions to those around us, do not flow through the medium of our schools alone. In this arid soil, there are many beyond the pale of our flock, who are seeking for pools of water to refresh their spiritual thirst. The fountain of living waters is opened to them : they are made acquainted with the purity and goodness and holiness of the divine law ; the office of Christ, as “ the end of the law for righteousness,” is explained to them. These subjects give these awakened souls new sources for reflection ; and as the seed of the Word takes root and vegetates, we see the gradual uprooting of the briars and thorns which have so long encumbered the uncultivated soil. By-and-by “ cometh the harvest.”

The Foreign Committee, in their last Annual Report, recommended the gradual reduction and ultimate relinquishment of this Mission, in the hope that the community of Athens (which has made a very considerable advance in its intellectual, moral, and financial condition) would, upon its discontinuance, retain there an institution identified with its prosperity.

The Board having approved of the course proposed in relation to the school, the Committee took measures for the retrenchment of its annual expenses. They have designed to do this in such *gradual* manner, as might render the ultimate discontinuance of the Mission of the least detriment to the people for whose good it had been sustained ; and as might ensure the least loss upon the valuable property of the Church connected with it.

The Committee made a reduction in the appropriation for the present

year, of £250 sterling; and have proposed a further annual reduction of £150 sterling; at which rate the Mission would be closed in five years.

Such, however, have been the evidences brought before the Committee during the last year of the beneficial influence which this Mission is exercising upon the people of Greece, and of the high estimation in which it is held by all who have had an opportunity of investigating its condition, that they are induced so far to reconsider their recommendation in the last annual report, as to propose the continuance of the Mission, upon a limited scale, for a number of years.

They would recommend that the reduction already contemplated be carried into effect until the close of the year, terminating in June 1846; and that from that period the annual appropriation be fixed at £500 sterling, until otherwise ordered by the Board. With this sum they believe a Mission still very efficient may be sustained at Athens, until by the blessing of God the necessity for it shall cease to exist.

The number of the scholars must necessarily be diminished by the reduction of the appropriation; but the Committee are happy in the persuasion that this will afford to our excellent missionaries, Mr. and Mrs. Hill, an opportunity of rendering their services to the Greeks in a still more effective manner than heretofore. While the present condition of Greece affords the advantages of education to many who were formerly deprived of them, the people of that country are unable, both from the want of money and of *proper* schools, to give the *kind* of education necessary to qualify persons for becoming teachers. But by selecting from the children of the Mission Schools those who give the fairest promise of usefulness, by thus affording more attention to a small number of chosen pupils, and by educating these in a higher degree than was possible in the large school heretofore under their charge, our missionaries may hope to attain the chief object of their labors, that of furnishing to the youth of Greece a body of thoroughly educated and pious teachers.

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#### CRETE.

In accordance with the instructions of the Board, at its last annual meeting, the Foreign Committee transmitted directions to the Rev. George Benton, Missionary in Crete, to close the Mission, and return home.

The late period of the year at which their directions were received by Mr. B., rendered it necessary for him to defer his return until this spring.

Mr. B., with his family, arrived in New-York on the 1st June.

Up to the time of the closing of the Mission, Mr. Benton continued in the superintendence of the schools, teaching and catechising the children.

He has also been enabled, during his residence in Crete, to make a very extensive distribution of the Scriptures and of religious tracts. It is believed that his efforts have had a favorable influence upon the minds of many *adults* as well as *children* with whom he has been brought in contact ; and his departure from the island called forth many expressions of regret from the clergy and laity of the Greek Church. "On the day previous to our embarkation," writes Mr. Benton, "I received visits from the Bishop and his clergy, and from priests of different villages to the distance of eighteen or twenty miles. All gave me the kiss of brotherly love, and recommended me to the protection of Almighty God."

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CONSTANTINOPLE.

April, 1839.

The Rev. Mr. H. Southgate ; Mrs. Southgate.

It will be recollected by the Board, that at their last annual meeting the Committee reported a resolution which they had adopted for the discontinuance of this Mission. Members of the Board, however, expressing a desire for its longer continuance, particularly in view of its usefulness as a medium of communication with our Mission to Syria, the Committee cheerfully concurred in an arrangement conforming to their wishes ; with the understanding that no other Missionary than the Rev. Mr. Southgate was to be appointed for this station, and that his duties were not to extend to any other than the Greek and Syrian Churches. In accordance with the resolution of the Board, the Foreign Committee immediately re-appointed Mr. Southgate, and communicated to him the action of the Board and the Committee in reference to the terms under which it had taken place.

From the reports of Mr. Southgate we learn his acceptance of his re-appointment, and the nature of the labors in which he has been since engaged. With regard to the Syrians, he states, that he has pursued his way as formerly, endeavoring to invigorate them by letters and labors, and has had the happiness of seeing them advance in their desire for improvement. His intercourse with the Greeks has been chiefly through religious conversation with individuals, his want of funds for operations of any kind obliging him to make his agency chiefly colloquial. What he can do by private conversations and discussions, by interviews with the heads of the Church, and such like means, he is constantly endeavoring to accomplish. To his other labors he has added the care of a congregation on Sundays, officiating to the English congregation in Pera, and occasionally at the British ambassador's residence at Bayakdora on the Bosphorus. "All this, however," says Mr. Southgate, "is but a small portion



of my labors—the smallest portion. My correspondence alone, or rather that part of it belonging to my work, is equal to the ordinary sermon-writing of a clergyman, besides the composition of a work now under my hands, which is occupying much of my time.”

To sustain his various labors *permanently*, Mr. S. declares himself to be unequal, and therefore he suggests, that after pursuing them “for another six months, if he has no better prospect of helpers than at present, either from our Church or from England, he must retire from a work to which no single man is equal.”

In a later letter he proposes two things: either “that he be permitted to visit the United States early next year, leaving Constantinople in February or March next, for the purpose of making known the condition of the Eastern Christians, their wants, our own encouragement for the work, modes and plans of effort, &c. ; or that a colleague be sent to him as soon as a proper person can be obtained, with authority to commence labor among the *Armenians*, and that two thousand dollars Mission funds be allowed for next year ;” and he adds, that “without one of these two things, he knows not how he can get on ; so that some definite and determinate action must be taken.” He gives a preference to the first course, and expresses a doubt “whether it would be safe in the present state of our income to send another man to increase the expense of the Mission.” He deems it “the wisest course to allow him to leave the field for a time, for the sake of laying our foundation deeper and stronger in the minds of the Church, than to labor on at Constantinople at an incessant risk, with means and instruments quite unequal.”

Since the foregoing communications have been received from the Rev. Mr. Southgate, letters have arrived from the Rev. Messrs. Miles and Taylor, indicating a material change of views in those gentlemen since they have arrived at Constantinople. Mr. Miles assigns various reasons for preferring to remain in Constantinople, and to be associated in labor with the Rev. Mr. S., the Mission being extended to the Armenians there, and Mr. Taylor also advocates the measure, being willing, as is to be inferred from his communication and that of Mr. Miles, to go to Syria alone. It will be at once perceived that these views of the missionaries are in direct contrariety to those of the Foreign Committee, and to the action of the Board, at its last annual meeting, as well as to the instructions given them at their departure. The paucity of our funds, compared with the spheres opening for their employment, and the evident preference manifested by the Church for missionary operations in China, and on the Western Coast of Africa, have led the Committee to believe that they would not be warranted in any increase of missionaries at Constantinople ; and there are other considerations besides these, which concur in leading them to the conclusion, that it

would be inexpedient to extend their Missionary efforts to any other objects in the East than have heretofore been embraced in the commission of Mr. Southgate, and that of the gentlemen who were appointed to a residence in Syria. The suggestion of Mr. Miles leaves the latter Mission in a most discouraging posture; his talents and zeal having been much calculated upon for its expected success, and there being much reason to question the usefulness in that field of a single missionary.

The Committee are free to express their decided opinion that the arrangements which they considered as definitely settled, should be carried into effect, namely, that the Rev. Mr. Southgate should continue the missionary of the Board at Constantinople to the Greeks, with an agency in behalf of the Mission to Syria, and that the Rev. Messrs. Miles and Taylor, after a temporary residence at the former place, should proceed to their place of destination, as expressed in their instructions, to prosecute their appointed work.

In regard to the suggestion of Mr. Southgate, of a temporary return to the United States, the Committee concur in the opinion of its inexpediency, on the score of expense, as well as for the considerations above expressed.

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MESOPOTAMIA.

*December, 1843.*

Rev. J. W. Miles. Rev. Samuel A. Taylor.

It was announced in the last Annual Report that two missionaries, the Rev. J. W. Miles, of South Carolina, and the Rev. Samuel A. Taylor, of Maryland, had been appointed to this Mission.

The former is supported by members of the Church in South Carolina.

These gentlemen sailed together for Smyrna on the 15th Dec., 1843, and arrived at Constantinople in February of the present year. As they have not yet reached the station to which they were appointed, the Committee have nothing to report in addition to what is contained in the observations on the Mission to Constantinople.

They deem it, however, expedient to present the encouraging circumstances under which this Mission is commenced, as gathered from the following extract from a report of Mr. Southgate, detailing his own labors in behalf of the Syrians in the early part of this year.

“They are blessed with a Patriarch, whose own views of truth are remarkably primitive, and whose zeal for better things has been shown by establishing schools in every town, and almost every village, under his control. Some of the Bishops also are eagerly bent on instruction, and mourn sincerely over the low estate into which their Church had fallen. Some are making great efforts for advancement, but are thwarted on every hand

by their want of means, of teachers, and of books. Others are indifferent, but none, I believe, are opposed. I have never met with a breath of opposition to any proposal for the good of their Church; but, on the contrary, have had innumerable demands which I have not been able to satisfy. I have only feared that the precious opportunity for doing good might pass away, that our own long delay might produce the discouragement of hope deferred, and that minds which have been aroused to effort might fall back into inaction.

“With the growing desire for instruction, there has been an unprecedented degree of religious inquiry, especially in some quarters. Discussions have arisen upon points of practice of doubtful validity, and an earnest desire expressed for a restoration of life as well as of knowledge. A deeper sense of the prevailing want of the fruits of holiness, a higher appreciation of holiness as the first and great essential of a Christian man, is beginning to be felt. It is seen more than ever, that the Church has fallen from her first love as well as from her early learning, and that a revival of the spirit, as well as of the mind, is needed.

“These two, indeed, constitute almost the only reformation that the Syrian Church can be said to require, for I do not imagine that much can be found in its liturgy or its rites which is not of pure and ancient form. This characteristic, however, (which has often been remarked also of the Nestorians,) should rather draw us toward the Syrian Church, than lead us to think that our friendly aid is uncalled for; for so much more as it is right in form, so much more simple does the work become, and so much more does it promise to be a noble co-worker with ourselves in the unity of Christ’s Holy Church, when once revived in knowledge and piety.”

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#### CHINA.

October, 1836.

Kú-láng-sú. The Rev. J. W. Boone, M. D.

When it is fully understood by the Church, that at this moment all the means employed by the benevolent for doing good in our own country, whether by religious conversation, or by Christian education, or by the dissemination of the Word of God, or by the unfettered preaching of the Gospel, *can be*, and actually *are* employed for the populous empire of *China*, heretofore closed to the efforts of pious enterprise, the Foreign Committee believe that this Mission cannot fail to excite unusual attention, and to command from the Church a most liberal support.

The Committee were never so much encouraged as at present to persevere in their designs upon this field; and the inviting prospects which it holds out for Missionary exertion, the lively interest already manifested by

the Church wherever its claims have been presented, and the annual support now secured to it, amounting to \$9000,—viz: \$6000 for Missionaries, and \$3000 for the Schools,—has induced them to determine to send out a Mission consisting of a Bishop, (if it please the General Convention to appoint one,) eight or ten presbyters, and three or four female teachers.

Under the direction of the Committee, the Rev. Dr. Boone, our missionary to China, has deferred his return until the ensuing autumn; and they have the satisfaction of reporting that the delay has been instrumental, not only in the restoration of his health, which the labors and trials of several years of missionary life had impaired; but in the awakening of much attention to the religious interests of this interesting portion of the Heathen world.

Dr. Boone has visited portions of the dioceses of New-York, Western New-York, New-Jersey, North Carolina, South Carolina, Georgia, Alabama, Louisiana; and will (D. V.) before his departure, extend his journey to other portions of the country. He has succeeded in exciting a deep interest in his Mission, in calling forth much present liberality in its behalf, and has also laid the foundation of a very extensive plan for the Christian education of Chinese youth.

The importance of this latter object will at once be appreciated, when we remember the multitudes who must be affected by the labors of the missionaries to China. The school system contemplated for China differs in one very important respect from that which prevails elsewhere in heathen lands. Everywhere else, missionaries have found the heathen entirely ignorant, and have therefore been obliged to open schools for thousands, in order to raise up a class capable of reading the word of God and other Christian books. In China this preparatory work in the Providence of God is already done for us, as six-tenths perhaps of the males of this country are able to read.

Instead then of schools embracing thousands, and teaching only the rudiments of education, we propose for China the careful selection of tens, who shall receive the highest education our missionaries are capable of conferring, with the hope that these pupils shall become the instruments in the hands of God for influencing the immense mass of educated mind that already exists in that country.

In order to prevent parental interference, and to abstract them as much as possible from the contaminating influence of the heathen, the children selected are taken to reside in the family of the missionary, and are permitted to visit their parents only for a few hours once a week. To prevent their removal before their education is finished, each parent is required by bond to surrender to the missionary the entire control of his son for ten years, in which bond he pledges himself to refund all that has been

expended upon his son, in case he removes him before the end of the prescribed period of study; the missionary, on his part, promises to feed, clothe, and instruct the boy in English and Chinese. The boys being thus indentured, are instructed in English and Chinese, giving one half of their time to each. It is found from experience, that boys acquire in eighteen months or two years a sufficient knowledge of the English language to advance as rapidly in their studies as boys in this country do.

Through means of the English taught, these youths will have access to all our stores of theology, and science, and we may look to the pupils of such schools as the one contemplated, as the most efficient preachers and evangelizers of China. We have already in the English language every thing that we can desire to teach the Chinese, their services, therefore, as translators alone would be invaluable.

There is however, besides preaching and translating, another important work for them to do. The Chinese have no juvenile literature. The first work put into the hands of a boy of seven or eight years of age, is one of Confucius—about as abstruse as Bishop Butler's Analogy, and one word of which the boy is not expected to understand for five or six years. It is confidently believed that with the aid of individuals instructed upon the plan proposed, a system of school books might be prepared that would throughout the Empire supersede this clumsy system of teaching, and enable us to obtain the first approach to the minds of eighty or ninety millions of children in China,—an object, the importance of which cannot be over-estimated.

The entire expense of each pupil is estimated at \$25 a year, so that we shall be able to give ten years' instruction for \$250, a sum which is less than the passage money alone of a missionary to China.

It is proposed to put it into the power of our missionaries to open, soon after their arrival in China, a school for a hundred boys, and another for a hundred girls, towards the support of which pledges have been received for the maintenance of above one hundred for ten years.

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## TEXAS.

HOUSTON, (Nov. 1838,) Rev. C. Gillett. MATAGORDA. (Dec. 1838,) the Rev. C. S. Ives. GALVESTON, (Jan. 1841,) the Rev. Benjamin Eaton.

The Foreign Committee have the satisfaction of reporting that the state of the Church in Texas is altogether more encouraging than at any period since their efforts were commenced there.

Our missionaries have had to encounter many difficulties arising from the unsettled political condition of the country, and the fluctuation of its

population ; yet, notwithstanding all these trials, there is evidence that their labors have been attended with the Divine blessing : that they themselves have been growing in the love and confidence of the people : and that the parishes which they are nurturing, are becoming every day more stable and spiritually prosperous.

Our missionaries in Texas are deeply impressed with the importance of establishing parochial schools. The success of the one already commenced by the Rev. Mr. Ives at Matagorda, has incited Mr. Gillett and Mr. Eaton to make great exertions for this object ; and we trust that their endeavors will be crowned with success.

The churches in Texas were favored with an official visit in the spring of the present year from the Rt. Rev. Bishop Polk.

At *Houston*, the station of the Rev. Mr. Gillett, the Bishop held a confirmation, and admitted *thirteen* to that sacred ordinance.

“ The congregations during the services held at the visitation,” writes the missionary, “ were always large and attentive, and a spirit of deep seriousness seemed to pervade the whole community. God was evidently with his people, owning and blessing the ministrations of his house, and ordinances.” And again, he writes, respecting the subsequent condition of his parish, “ It is said by those who have been longest residents here, that there never has been a time when there was so much deep religious feeling in the place as at present. It is no sudden thing, but a work which seems to have been gradually progressing for months, and so moves on as to show that a mightier agency than that of man is at work in turning the minds of the irreligious and profane on things of more importance than those of time.”

The missionary at this station has extended his ministrations to various places in the neighborhood of Houston, which give promise of becoming the seats of future congregations.

At *Galveston*, the station of the Rev. Mr. Eaton, Bishop Polk consecrated the church, and confirmed twenty persons.

A lot of ground, containing two and a quarter acres, has been presented to the Church for a burying ground ; and four lots in addition, for a parish school. Our missionary represents the prospects of the Church as gradually brightening, and is encouraged by many signs of God’s spiritual blessing upon his work.

At *Matagorda*, the station of the Rev. Mr. Ives, Bishop Polk, during his recent visitation, consecrated the church, and confirmed twenty persons. Seven of these were young ladies, pupils of the parochial school under the care of the missionary, the fruits of God’s blessing on his efforts for their religious as well as intellectual improvement.

The spiritual condition of this station is evidently improving ; and in

respect to the parish school, the missionary writes, "I look upon my school as of incalculable importance to the Church : and though I labor hard, and get but little for it in the way of pecuniary remuneration, yet I do it most cheerfully, seeing, as I do daily, the beneficial effects of my labors. I trust that I am not mistaken in the belief, that in respect to the rising generation, God is signally blessing my efforts, and answering my prayers. May my heart be filled with gratitude for these evidences of the divine goodness." \*

In the last Report of the Committee it was stated that the missionaries in Texas proposed holding a meeting to take measures for the organization of the Church in that Republic : but after much serious deliberation, they came to the conclusion that any such step at present would be inexpedient.

The Committee leave it to the Board to determine whether to solicit from the General Convention, at its next meeting, the election of a Bishop for Texas, or under the peculiar circumstances of the country, and its contiguity to Louisiana, to leave it at present under the provisional care of the Bishop of Louisiana.

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#### CONCLUSION.

In concluding their annual report, the Committee would remark, that in view of the continued blessing of the Holy Spirit upon the labors of the missionaries abroad, and of the readiness of the Church at home to sustain them, they cannot find it in their hearts to do otherwise than to "thank God, and take courage." And in reference to the last source of encouragement, they cannot refrain from recording their conviction,—the result of many years' observation and experience—that wherever the clergy of the Church are in the habit, at stated periods, of laying before their respective congregations the actual condition of mankind,—of showing the Scriptural obligation which rests upon them, to undertake its amelioration,—of unfolding the actual successes of missionary efforts, as incitements to their zeal,—and of engaging their systematic co-operation in liberality, in every instance a people will be found prepared of the Lord for this good work, only needing information and direction from their spiritual guide, to animate them to a persevering zeal, which must result in the sure extension of the kingdom of Christ, and in abundant blessings upon their own souls.

By order, and in behalf of the Foreign Committee,

Attest :

PIERRE P. IRVING,  
Sec. & Gen. Agent.

## [C.]

JOINT REPORT OF THE CONDITION OF THE "SPIRIT OF MISSIONS,"  
*Required by Resolution of the Board of 1842.*

Arrangements having been made soon after the adjournment of the Board in 1843, for the publication of this periodical by Daniel Dana, Jr., at No. 20 John Street, his report of its condition is hereto appended.

Signed, N. S. HARRIS, }  
 P. P. IRVING, } Secretaries.

June 19, 1844.

"The Spirit of Missions," during the year ending with June, 1844, has had an average circulation of about 4,100 copies. Of this number, upwards of 1000, or, about one-fourth, have been distributed gratuitously.

In this period, it has received no aid from either of the departments, excepting two appropriations of the Domestic Committee made to the amount of the cost of the Diocesan maps, published in the numbers for January and April, 1844.

When restricted to 32 pages of ordinary matter, the cost of the publication (4,250 copies,) does not exceed \$130 per month, or \$1,560 per annum, and the publisher expects to realize in the collections from subscribers, a sum sufficient to cover this amount, and the expenses of the office.

(The number for December, 1843, contained double the usual quantity of matter, and that for the present month (June,) contains one-fifth more, and of a kind more than ordinarily expensive: it is not apprehended, however, that any call upon the treasuries will be rendered necessary by these instances.)

"The Spirit of Missions" came into the charge of the present publisher on the first of August, 1843, there being at that date cash in hand to the amount of \$210 23, and balances due by the publication, for paper, printing, &c., \$255 16. Its subsequent condition, down to the present time, may be seen by the following statement:—

1843.	Sept. 1.	Balance of Cash, in hands of the publisher,	\$180	25
	Oct. 2.	do. do.	-	189 50
	Nov. 1.	do. do.	-	109 60
	Dec. 1.	Balance of Cash, due the publisher,	\$69	47
1844.	Jan. 1.	do. do.	-	12 23
	Feb. 1.	do. do.	-	24 94
	Mar. 1.	do. do.	-	13 05
	April 1.	Balance of Cash, in hands of the publisher,	138	24
	May 1.	do. do.	-	137 17
	June 1.	do. do.	-	22 61

The Balances due by the Spirit of Missions at the last date amounted to \$97 18.

Respectfully submitted,

DANIEL DANA, JR.

Publisher of Spirit of Missions.

To the Editors of "The Spirit of Missions."



DR THE COMMITTEE FOR DOMESTIC MISSIONS IN ACCOUNT WITH THOS. N. STANFORD, Treasurer. CR.

1844. June 15	To cash paid in support of Domestic Missions, viz:	
In Maine	New Hampshire	\$ 756 85
	Illinois	283 37
	Wisconsin	3603 43
	Indiana	1903 46
	Delaware	3035 05
	Florida	588 33
	Georgia	1057 41
	Tennessee	750 00
	Kentucky	1044 07
	Ohio	1611 50
	Mississippi	623 63
	Michigan	1313 60
	Missouri	2856 06
	Alabama	647 00
	Louisiana	995 57
	Iowa	450 00
	Arkansas	818 79
	Indian Missions	756 33
	Missionary Bishops	650 30
		5978 00
	* To cash paid Secretary and General Agent	\$37,804 74
	" Clerk	1955 80
	" " from the Jews' Fund, for Books	400 00
	" " for Printing, \$176 92; Stationery, \$63 03;	16 63
	for printing Diocesan Maps of N. York and Penn-	
	sylvania, & Maps of the Indian Territory, \$423 92,	683 87
	To cash paid for Rent, \$100 50; Fuel, \$22 50; Tra-	
	veling Expenses, \$161 20; Indian Exploration ac-	494 70
	count, \$110 50 (number of miles travelled, 5,949).	644 79
	To cash Postages, Discounts, & Incidental Expenses.	58 80
	" for Missionary Library	
	" in Naahotah Mission for education of In-	150 00
	dian Youths	
	To cash paid to the Rt. Rev. Bishop of North Caro-	50 00
	lina, sent to the Treasurer by mistake	1379 00
	Balance carried to new account	33,561 33
		\$33,561 33

1844. June 15 By cash received from June 15th, 1843, to June 15th, 1844, for the general purposes of Domestic Missions . . . . . \$38,266 94  
By Balance reported June 15, 1843 . . . . . 5,294 80

We certify, that we have examined this account with the vouchers, and find the same correct.  
 A. L. WOOLLEY, }  
 GEO. C. MORGAN, } Auditing Committee.

E. E. THOS. N. STANFORD, Treasurer.

\* Strike out from the Treasurer's report last year the words following Secretary—in the item referring to his account.

[E.]

**D. THE COMMITTEE FOR FOREIGN MISSIONS IN ACCOUNT CURRENT WITH THEIR TREASURER. Cr.**

1844. June 15	To amount of Payments, viz:	1844. June 15	By amount of Contributions received—
	On account of Athens . . . . . \$2063 33		On account of Greece . . . . . \$ 426 07
	"    "    China . . . . . 893 74		"    "    China . . . . . 4593 04
	"    "    Africa . . . . . 16718 87		"    "    Africa . . . . . 4709 34
	"    "    Constantinople . . . . . 1551 00		"    "    Constantinople . . . . . 588 57
	"    "    Mesopotamia . . . . . 750 25		"    "    Mesopotamia . . . . . 1219 00
	"    "    Texas . . . . . 2636 15		"    "    Texas . . . . . 2320 25
	Printing Annual Report, &c. . . . . 25,513 34		"    "    General purposes . . . . . 17055 87
	Rent of Office, Fuel, Stationery, and other Incidental Expenses . . . . . 206 50		By amount specially appropriated—
	Travelling Expenses of Secretary and General Agent and others . . . . . 489 98		For Scholarships at Athens . . . . . 810 00
	Salary of Secretary and General Agent, and Assistant . . . . . 357 00		"    Bread Fund . . . . . 290 00
	Discount . . . . . 2,387 57		"    Palestine Mission do. . . . . 124 00
	Books for Library . . . . . 41 34		"    Printing Press for Africa . . . . . 878 67
	Balance of cash on hand to new account . . . . . 50 00		By Interest received for money on deposit . . . . . 2,103 67
			By Balance per Treasurer's account, 15th June, 1843, . . . . . 67 46
			31,634 06
			Balance of cash on hand 15th June, 1844, . . . . . \$2,588 35
			Due on account of Specific Appropriations for Bibles, Tracts, and other objects, in addition to amount of Special Deposit of \$5,000 to meet in part the same . . . . . \$7,199 07
			Total Balance in hand . . . . . 2,588 35
			Amount for which the Committee is in debt, \$4,610 72

Examined by the undersigned, an auditing Committee, and found correct.  
 FRED'K S. WINSTON, }  
 R. L. MINTURN, } Auditing Committee.  
 New-York, June 17th, 1844.  
 E. E. J. SMYTH ROGERS, Treasurer.

NOTE APPENDED TO THE TREASURER'S REPORT BY THE SECRETARY AND GENERAL AGENT.—It should be observed that the Treasurer's Report does not exhibit the cost of the different Missions for any particular year, for the reason that remittances and drafts cannot be made in conformity to particular periods. With regard to Africa, for instance, which appears in the Treasurer's Report herewith presented, in have cost, the last year, \$16,700, and by the Report of the previous year, \$6,700, it is particularly necessary that the fact above stated should be borne in mind. What is true of Africa, is also true as respects other stations.

## [ F. ]

REPORT OF THE MISSIONARY BISHOP IN THE  
NORTH-WEST.*Richmond, Ind., 12th June, 1844.*

DEAR BRETHREN : I beg leave to report, That at the commencement of June, last year, I was on a visit to the Rev. Dr. Wylie, the able President of the University of Indiana. The institution is situated at Bloomington, in a very healthy district of country, is well conducted, and is an ornament to the state. About a day's journey from the college in a western direction, I found some Episcopalians at Bloomfield and Point Commerce. These two places, with Martinsville, which I visited on my way to Bloomington, will form an important Mission ; and I am happy to state, that it is at present occupied by the Rev. Henry Payne. Having officiated twice on Sunday, the 4th of June, in the chapel of the University, I started the next morning for the Ohio river, and on my way preached at Nashville. I was detained during the 7th at Madison, where I saw several of the families which are attached to the Church. They had for some months enjoyed the services of the sanctuary, under the ministrations of the Rev. B. H. Hickox, who had settled there as a teacher ; but who soon after left the place for a Mission within the diocese. I still cherish the hope that the Episcopalians of this large and flourishing town will rally ; and that the Church of their affections and choice will again flourish in their midst. I now hastened to the East to attend the annual meeting of this Board, which was held at Boston ; and I was likewise present at the meetings of the Trustees of the General Theological Seminary. During my absence I improved every opportunity to urge the claims of the West upon the attention and beneficence of Churchmen.

I returned home by the northern route, and visited Fort Wayne, Peru, Logansport, and Delphi, four important towns in Indiana, which, since the opening of the Wabash and Erie canal, on which they are situated, have become very thriving. After many months of delay, I have at last succeeded in obtaining two Missionaries for these stations ; at one of which a church is nearly finished, at another there is one in progress, and at a third immediate measures are to be taken for the erection of one. Sunday, the 16th of July, was spent at Lafayette, where, under the faithful and self-sacrificing efforts of the Rev. S. R. Johnson, our prospects are of the most encouraging nature. The excellent presbyter of this parish having kindly consented to accompany me, we visited Crawfordsville, Rockport, and Terre Haute, and then passed through Illinois to Missouri to attend the examination of the pupils of Kemper College, and its first commencement. This school, yet in its infancy, is full of promise to the Church, not only as a Christian institute, but as one where the highest attainments can be made in mathematics and classical literature.

Early in August I returned to Indiana, and on the 2d of that month had the pleasure of consecrating St. James's Church, Vincennes, a handsome brick building, erected by funds chiefly collected by the Rev. Dr. Killi-

kelly in England and this country. This parish has passed through many vicissitudes since the removal of its first and beloved rector, the Rev. Dr. Killikelly, to the south, and is again destitute of a missionary, although favored with visits from the Rev. Mr. Vaux. On the 3d of August, in the newly consecrated church, I admitted the Rev. William Vaux to priest's orders; and on the night of the 4th I preached at Princeton. I then visited New Harmony, a place deserving no little attention, and where we may yet have a flourishing congregation. Here I preached three times, confirmed ten persons, and administered the holy communion. This place has been without a settled minister for many months; the Rev. Mr. Halsted having, with my approbation, supplied the church of the Rev. S. R. Johnson during the winter; and is now the missionary at Fort Wayne. Having administered confirmation to nine persons at Evansville, I returned by land through Vincennes to St. Louis, where, after officiating three times, and confirming a few persons in one of the churches, on the 13th I set off for Iowa, and preached the night of the 16th inst. at Fort Madison, where I found a few zealous Episcopalians. I then passed through Burlington to Bloomington, where I found a once promising congregation under great excitement. Before I left the place, charges were presented to me against the missionary. Having unexpectedly received an invitation to go to St. Peter's, I determined, if possible, to embrace the very favorable opportunity that was offered me through the kindness of Capt. Throckmorton, of the steamer Gen. Brookes, to visit the chaplain of Fort Snelling, the Rev. E. G. Gear, who is connected with my jurisdiction. Having made all necessary arrangements while the boat was at Galena, I ascended the Upper Mississippi, spent some delightful hours with the chaplain, found him comfortably situated and usefully employed, and obtained some information concerning the northern tribes of the Aborigines, which may be of use to the Church at a future day.

Descending the Mississippi, I was landed at Potosi, a flourishing town in Wisconsin, where there are several Episcopalians. This place deserves attention. I officiated here on Sunday the 3d of September, and remained several days in the neighborhood to explore certain lands which I understood had been offered me for collegiate purposes. In this examination I was greatly assisted by Capt. H. H. Gear, of Galena, to whose uniform kindness and frequent hospitality I am greatly indebted. I now travelled across the country, and passed through Chicago, to spend a few days at the Nashotah Mission. Landing at Milwaukee from a steamer, I was greatly pained to learn that the younger daughter of the Rev. Mr. Hull had been suddenly taken from him in the bloom of youth. This sad and most unexpected event broke, I fear, his noble heart, and hurried him to his grave after a few months had elapsed. He was an able preacher, and a warm and judicious friend; and had already been of the utmost value to the Church in the territory by his practical wisdom and knowledge of human nature. Long will his brethren, and particularly myself, deplore his loss. Having visited the Mission at the Nashotah Lakes, and spent Sunday the 10th at two of its stations, at one of which I confirmed six persons, I hastened by Lake Michigan and the Illinois river to Missouri, to attend the annual convention, which was held on the 22d, at Jefferson City, but which was necessarily adjourned to St. Louis. The concerns

of the convention, the college, and the diocese in general, fully occupied me until the close of the month. After due deliberation, it was determined to request the General Convention to elect a Bishop for the diocese. This measure had my hearty concurrence.

October, with part of the following month, was devoted to apparently a fruitless effort to secure some more missionaries for the vast and rapidly growing Territories and States with which I am connected. Letters and personal interviews and appeals were alike unavailing; and I returned, not at all in despair—but under the deepest conviction of the necessity of educating natives of the soil under our own eye in the West. And this, brethren, by the grace of God, we will do, and in a manner, I trust, that the most catholic and the most evangelical members of the Church will highly approve of.

I resumed my ministrations within my own jurisdiction on the 24th November at Richmond, in Indiana, where I remained long enough to preach five times, visit the Sunday school, and administer the Lord's supper. On the 30th of the same month I officiated at Jeffersonville and New Albany.

Mr. Samuel Lee Johnson was admitted to Deacons' orders, and the Rev. John Hill Drummond was ordained a priest, by me, in St. Paul's Church, New Albany, on Friday the first of December. Mr. S. L. Johnson was transferred some months before to Indiana, from Ohio, as a candidate, and is now at the head of St. Mary's Seminary, at Indianapolis, a school which promises to be of the first utility to the daughters of the Church. Since the removal of the late rector to Kentucky, Mr. Johnson, in addition to all his other duties, has most acceptably supplied the Church in that place with divine services. The following Sunday, the 3d of the month, was devoted to Leavenworth, where Mr. Drummond has been stationed, in order to supply the Bend, in Kentucky, as well as to build up, if possible, a congregation where he resides. After visiting Evansville once more, I went by the Ohio and Mississippi rivers, to Missouri, where, amidst many other duties, I had the gratification of admitting, in St. Peter's chapel, Kemper College, the Professor of Mathematics, Mr. George W. Sill, to the holy order of deacons, and of baptizing two adults and two infants. The afternoon of the same day, I preached in Christ Church, St. Louis, and at night in St. John's, where I likewise confirmed six persons. I now started to visit the northern parts of Indiana, but was so long detained on the way by low waters and bad roads, that I did not arrive at La Porte until the morning of the 27th of the month. Here I preached and confirmed five persons, and preached again that night at Hamilton, 17 miles to the east. On the 29th I laid the corner-stone of St. John's church, at Bristol; and on the 31st I consecrated to the worship of Almighty God, St. Paul's church, Mishawaka, a building which does much credit to the zeal and enterprise of a few excellent churchmen.

I again visited La Porte, and then went to Michigan city, where I preached twice the 3d of January of this year. The upper part of this Diocese affords a noble field for the Church, and is worthy her best exertions. I now went to Wisconsin, and had the gratification of spending two or three days in company with the Rev. Mr. Hatch, at Southport, where he resides. The congregation is united and zealous; the church has been greatly improved, and has now a fine toned bell. Here I con-

firmed seven persons, and as many at Racine, where a church has lately been commenced. Sunday the 14th, was given to Milwaukie, the most important place in the Territory, and which has now for many months been destitute of nearly all the sacred privileges of our sanctuary. A part of the remainder of the month was devoted to the Mission at Nashotah Lakes and its various stations. On Sunday the 21st, in the chapel that has been erected at Prairie Village, I admitted the Rev. William Walsh to Priests' orders. The candidate was presented by the Rev. S. Davis, of Duck Creek; and he, with the Rev. Mr. Breck, assisted at the laying on of hands. On that occasion there were more than forty lay communicants. Soon after this ordination, I started with some of the clergy for the north, and spent the remainder of the month at Green Bay. Here, on the 28th, I admitted the Rev. Benjamin Akerly to the priesthood. The Rev. Messrs. Davis and Walsh were present, and assisted in the laying on of hands.

On Sunday, the 4th of February, I was at Duck Creek, where I preached twice, confirmed six Oneidas, and administered the Lord's Supper to more than ninety persons. There are now one hundred and twenty communicants belonging to this parish, which is exceedingly interesting, and whose members are steadily improving in decorum, industry, and spiritual knowledge. Returning to the Nashotah Mission, I preached at Fond du Lac and Watertown. My services were now again for some time confined to the Mission and its stations. We met at least four times every day for worship, and participated every week of the Lord's Supper. The study, or school-room, is easily turned into a chapel; and there, as well as at Prairie Village, Pine Lake, Oconomowoc, North Prairie, Bark River, The Forest, Lisbon, and Dousman's, public worship was celebrated as often as circumstances permitted. The general rule has been, for each of the missionaries to celebrate divine service and preach three times every Sunday.

On Sunday, the 3d of March, the Scandinavian Episcopal congregation, consisting of Swedes, Danes, and Norwegians, was organized; and thereby about seventy communicants added to the Mission. The following day the Rev. Mr. Breck and myself commenced a tour through the southern part of the Territory, when we visited Troy, Elkhorn, Delavan, Geneva, Burlington, Rochester, and Makwanago. Sunday, the 17th, I gave to Milwaukie, having preached at Wauwatosa on my way thither. At Milwaukie I preached four times, administered the Eucharist, baptised two children, and attended a parish meeting, when it was determined to purchase a lot, and build a church. On the 18th I started to cross the Territory to the Mississippi river, and on my way, preached at Janesville, Madison, and Mineral Point, baptised seven children, and administered the Lord's Supper twice. Here let me say, that I consider Wisconsin peculiarly ripe for the harvest; and there is scarcely a village or settlement to be found where there are not communicants of the Church. The last day of this month was given to the town of Fort Madison, in Iowa, where I preached twice, and administered the Eucharist to five members of the household of faith.

On the festival of our Lord's Resurrection, I preached three times in St. Louis, administered the Lord's Supper, and confirmed seven persons at St. Paul's, twenty-one at Christ Church, and fifteen at St. John's. The following Sunday I preached in the chapel at Jefferson Barracks, and ad-

ministered the communion : in the afternoon I preached at Concord, and at night in the College chapel. At the close of this week I ascended the Mississippi, officiated and preached four times at Palmyra, baptised two children, and administered the Eucharist. At Hannibal I preached twice, and baptised three children. These two important towns are in Marion county ; they are but twelve miles apart, and will form an interesting Mission. They have now been vacant a year and an half. The last Sunday of the month, the 28th of April, was one of the deepest interest to the friends of the Church in the West. On that morning, in St. Peter's chapel, at the College, I confirmed nine students, five of whom had been baptised a few weeks before by the President. The Lent services had been peculiarly blessed ; and now, as one-fourth of the students were communicants, and some of them were directing their attention to the ministry, we introduced the whole of the daily Evening Service, and the greater part of that of the Morning, always using the Psalter and Creed, and the Litany and Ante-Communion service on all appropriate days.

Early in May I ascended the Missouri river, and although prevented, by the heavy rains which flooded the land, from visiting all the places I designed, yet I was enabled to be at some of the most important, and to establish a missionary at Boonville, and another as an itinerant in some of the upper counties. At Boonville I preached, administered the Lord's Supper, baptised one adult and eight children, and confirmed seven persons. Here the Rev. A. D. Corbin is now located. Independence is in many respects a border town, being the place from whence the Santa Fe traders and the Oregon emigrants start. It is only 12 miles from the Indian Territory. The Rev. St. Michael Fackler is to officiate here and at Lexington, and is to visit, besides other places, a settlement in Saline county, where there are more than twelve communicants of the Church. I preached twice at Independence, and three times at Lexington. The remainder of the month was unexpectedly devoted to the College, as the country was so overflowed in the neighborhood of St. Louis that I could neither go to St. Charles, in Missouri, nor visit Vincennes, New Harmony, Evansville, Mr. Vaux's Mission, and Terre Haute, in Indiana, as I had designed.

I close this imperfect sketch with the following summary : During the year beginning 1st June, 1843, and ending with 31st May, 1844, I have baptised two men and two women, eighteen male infants and nineteen female infants ; at twenty-nine confirmations I have administered that holy rite to one hundred and sixty persons ; have preached and lectured one hundred and eighty-four times in various places ; delivered ten addresses on the Missions of the Church ; visited and addressed Sunday Schools ; conversed with candidates for confirmation ; and administered the Lord's Supper thirty-seven times. I have recorded the following persons as candidates for the ministry : J. Wilson Davis, Samuel Lee Johnson, Gustaf Unnius, William Leach, George R. Bartlett, William C. Armstrong, and David Keene. Mr. Samuel Lee Johnson and Professor George W. Sill have been ordained deacons ; and the Rev. Messrs. William Vaux, John Hill Drummond, William Walsh, and Benjamin Akerly, have been advanced to the priesthood. The Rev. Dr. B. B. Killikelly has been transferred by me from Indiana to Mississippi ; the Rev. Francis H. L. Laird, from In-

diana to Tennessee; the Rev. Moses H. Hunter, from Indiana to Kentucky; the Rev. Archibald H. Lamon, from Indiana to Louisiana; the Rev. Azariah Prior, from Wisconsin to Pennsylvania; and the Rev. Washington Philo, from Wisconsin to Illinois. And I have received the Rev. Fred. W. Hatch, from New-York into Wisconsin; the Rev. Thomas Horrell, from Tennessee into Missouri; the Rev. Foster Thayer from Arkansas into Indiana; the Rev. St. Michael Fackler, from Tennessee into Missouri; the Rev. A. Prior, from Pennsylvania into Wisconsin; the Rev. Henry Payne, from Ohio into Indiana; the Rev. Cicero S. Hawks, from Western New-York into Missouri, and the Rev. R. S. Adams, from Connecticut into Indiana.

All which is respectfully submitted.

JACKSON KEMPER,  
*Missionary Bishop.*

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[ G. ]

REPORT OF THE RT. REV. THE BISHOP OF LOUISIANA  
IN RELATION TO THE CHURCH OF TEXAS.

*Thibadeaux, June 4, 1844.*

To the Rev. P. VAN PELT,  
Secretary :

Rev. and Dear Sir,—I beg leave, through you, to address the Board of Missions on the subject of our missionary operations in the Republic of Texas.

In pursuance of a request of our late venerable presiding Bishop, Dr. Griswold, I have, during the early part of the current year, visited all of those places at which the Church has established Missions; and it gives me great pleasure to add that they all gave gratifying proofs of the zeal and devotion of those brethren in the ministry to whom the work of the several Missions has been entrusted. I have at no time been more impressed with the value of our Church organization, in its influences on the social condition, than during this visit. Its orderly, and reverent, and solemn services, and the conservative influence of all its teachings in its public formularies, commend it, of necessity, in a community where the public mind is subject to agitation, to the respect and regards of all good men. It becomes, in such a case, an available instrument for the more effectual support and maintenance of law and order; and it may be expected that when the personal character of its ministers is irreproachable, and their public preaching sets forth the doctrines of the Gospel faithfully and affectionately, that Christian men generally will look upon it with favor, and be disposed to be satisfied with it, as, upon the whole, the best of the religious systems which are offered.

I think, therefore, that there is in Texas a field peculiarly inviting for the Church. It is not very large—by which I mean, that though the surface of the country is extensive, the amount of population is yet small,



and beside those points now occupied, there are not many others where the missionary could gather large congregations ; yet there are several places where it would be expedient to establish Missions, could the missionaries be had. These would form central points, from which operations in the surrounding country might be advantageously conducted, and the sooner they could be occupied the better. The commission is to "Go into all the world and preach the Gospel to every creature." In the very nature of things, this command can be obeyed by us as a Church only in part, and the only duty left us is to consider what portions of "all the world" God's providence indicates as those to which our Mission extends. Now, whatever may be said of other portions of the earth, this, at least, may be said of the people of whom I am writing, that they are of our own family, and have gone out from our own hearths and firesides : in a word, our children, and we have it on the highest authority, that "He who provideth not for his own, and especially for his own house, he hath denied the faith, and is worse than an infidel."

The points I would indicate as those it is expedient to occupy, are San Augustine and Nacogdoches, in the East ; Independence and Columbia, and Brazoria, in Central Texas : and should the independence of the Republic be recognised by Mexico, and peace be secured, Bastrop and Austin, and Gonzales, and San Antonio, in the West.

It has been too often the fortune of the Church to make her appearance as a teacher of the faith, in the western parts of our country, after the public mind has been preoccupied by the dogmas of other religionists. And none knows so well the trials of her ministry, or the peculiarly painful character of their labors, in undoing so much as has been wrongly done, on the part of their predecessors, as those who have been actually employed in her service in the West.

It would seem then, where a door has been fairly opened, for her entering along with the very first, upon a new field, and that, too, under circumstances peculiarly favorable for the dispensing of her blessings, that it is a high duty to meet the emergency by the adoption of such measures as past experience has taught to be expedient.

I am well persuaded that to bring the power of the Church to bear upon the moral well-being of that people effectively, the presence of a resident Episcopal officer is indispensable. And with regard to this too, it may be said, that none can so well appreciate the force of this statement as those who have a practical acquaintance with the effect of the presence or absence of such an officer in the administration of the work of Missions.

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It gives me, in conclusion, great pleasure to add, that a meeting was held at Galveston during my visit, at which all the missionaries were present, when it was unanimously resolved to make application to the House of Bishops in the United States, to furnish to the churches in Texas such Episcopal supervision as is enjoyed by unorganised districts in the United States. A memorial to that effect was drawn up, and will be presented to the Bishops at the meeting of the ensuing General Convention.

I remain faithfully, your fellow servant in the Gospel of Christ,

LEONIDAS POLK.







[A<sub>b</sub>.]

## APPOINTMENTS.

Rev. R. S. Adams.....	Mishawaka*	Indiana.....	July 1, 1843.
“ William Allanson.....	Fox River*	Illinois.....	do.
“ George Beckett.....	Bowling Green*	Kentucky .....	October 1, 1843.
“ D. J. Burger.....	Adrian*	Michigan.....	do.
“ Alex. Burgess.....	Augusta .....	Maine .....	Novem. 1, 1843.
“ N. W. Camp.....	Jackson*	Mississippi .....	October 1, 1843.
“ A. D. Corbin.....	Booneville*	Missouri.....	May 15, 1844.
“ F. H. Cuming.....	Grand Rapids*	Michigan .....	January 1, 1844.
“ E. J. Darken, M. D.....	Jacksonville*	Illinois.....	April 1, 1843.
“ J. T. Eaton .....	Boardman*	Ohio.....	January 1, 1844.
“ St. Michael Fackler.....	Saline County*	Missouri .....	June 1, 1844.
“ T. F. Fales.....	Brunswick*	Maine .....	Novem. 1, 1843.
“ Luman Foote.....	Jonesville .....	Michigan .....	do.
“ Edwin Geer.....	Rockingham County*	North Carolina.....	January 1, 1844.
“ J. H. Hanson.....	Key West*	Florida .....	June 15, 1843.
“ J. L. Harrison.....	Logansport.....	Indiana.....	.....
“ C. S. Hedges.....	St. Louis & PikeCo*	Missouri.....	June 15, 1844.
“ M. H. Hunter.....	Frankfort .....	Kentucky .....	January 1, 1844.
“ Louis Jansen.....	Jackson *	Tennessee.....	July 1, 1843.
“ Chs. V. Kelly .....	Tecumseh*	Michigan.....	April 1, 1844.
“ B. B. Killikelly, D. D.....	Port Gibson*	Mississippi .....	January 1, 1844.
“ F. H. L. Laird.....	Huntsville*	Alabama .....	Nov. 24, 1843.
“ S. G. Litton.....	Salem* .....	Mississippi .....	July 1, 1843.
“ John Long.....	Seaford,* &c. ....	Delaware .....	January 1, 1843.
“ J. L. McKim.....	Milford* .....	do. ....	do.
“ D. McManus.....	Van Buren* .....	Arkansas .....	July 1, 1843.
“ Samuel Marks.....	Huron* .....	Ohio .....	October 1, 1843.
“ W. Mitchell.....	Chester* .....	Illinois .....	April 1, 1843.
“ H. Payne .....	Bloomington* .....	Indiana.....	Nov. 1, 1843.
“ Josiah Perry.....	Quincy * .....	Florida.....	January 1, 1844.
“ Willard Presbury.....	Elizabethtown*	Kentucky .....	June 1, 1844.
“ E. A. Renouf.....	Franklin* .....	Louisiana .....	July 1, 1843.
“ J. Avery Shepherd.....	Paris.....	Kentucky.....	do.
“ Foster Thayer.....	Vincennes .....	Indiana.....	August 1, 1843.
“ C. C. Townsend .....	Bowling Green.....	Kentucky.....	June 15, 1844.
“ Ebenezer Williams.....	.....	Wisconsin .....	.....
“ Edward Winthrop.....	Marietta .....	Ohio.....	Dec. 1, 1843,
“ J. Young.....	Little Rock.....	Arkansas .....	October 1, 1843.

## RESIGNATIONS.

Rev. B. Ackerly .....	Green Bay.....	Wisconsin .....	April 1, 1844.
“ R. F. Cadle.....	Green Lake, &c. ....	do. ....	do.
“ W. C. Crane.....	Woodville, &c. ....	Mississippi.....	do.
“ H. Elwell.....	Monticello .....	Florida.....	January 1, 1844.
“ Chauncey Fitch.....	Jackson .....	Michigan .....	October 1, 1843.
“ Luman Foote.....	White Pigeon .....	do. ....	July 1, 1843.

ministered the communion : in the afternoon I preached at Concord, and at night in the College chapel. At the close of this week I ascended the Mississippi, officiated and preached four times at Palmyra, baptised two children, and administered the Eucharist. At Hannibal I preached twice, and baptised three children. These two important towns are in Marion county ; they are but twelve miles apart, and will form an interesting Mission. They have now been vacant a year and an half. The last Sunday of the month, the 28th of April, was one of the deepest interest to the friends of the Church in the West. On that morning, in St. Peter's chapel, at the College, I confirmed nine students, five of whom had been baptised a few weeks before by the President. The Lent services had been peculiarly blessed ; and now, as one-fourth of the students were communicants, and some of them were directing their attention to the ministry, we introduced the whole of the daily Evening Service, and the greater part of that of the Morning, always using the Psalter and Creed, and the Litany and Ante-Communion service on all appropriate days.

Early in May I ascended the Missouri river, and although prevented, by the heavy rains which flooded the land, from visiting all the places I designed, yet I was enabled to be at some of the most important, and to establish a missionary at Boonville, and another as an itinerant in some of the upper counties. At Boonville I preached, administered the Lord's Supper, baptised one adult and eight children, and confirmed seven persons. Here the Rev. A. D. Corbin is now located. Independence is in many respects a border town, being the place from whence the Santa Fe traders and the Oregon emigrants start. It is only 12 miles from the Indian Territory. The Rev. St. Michael Fackler is to officiate here and at Lexington, and is to visit, besides other places, a settlement in Saline county, where there are more than twelve communicants of the Church. I preached twice at Independence, and three times at Lexington. The remainder of the month was unexpectedly devoted to the College, as the country was so overflowed in the neighborhood of St. Louis that I could neither go to St. Charles, in Missouri, nor visit Vincennes, New Harmony, Evansville, Mr. Vaux's Mission, and Terre Haute, in Indiana, as I had designed.

I close this imperfect sketch with the following summary : During the year beginning 1st June, 1843, and ending with 31st May, 1844, I have baptised two men and two women, eighteen male infants and nineteen female infants ; at twenty-nine confirmations I have administered that holy rite to one hundred and sixty persons ; have preached and lectured one hundred and eighty-four times in various places ; delivered ten addresses on the Missions of the Church ; visited and addressed Sunday Schools ; conversed with candidates for confirmation ; and administered the Lord's Supper thirty-seven times. I have recorded the following persons as candidates for the ministry : J. Wilson Davis, Samuel Lee Johnson, Gustaf Unnius, William Leach, George R. Bartlett, William C. Armstrong, and David Keene. Mr. Samuel Lee Johnson and Professor George W. Sill have been ordained deacons ; and the Rev. Messrs. William Vaux, John Hill Drummond, William Walsh, and Benjamin Akerly, have been advanced to the priesthood. The Rev. Dr. B. B. Killikelly has been transferred by me from Indiana to Mississippi ; the Rev. Francis H. L. Laird, from In-

diana to Tennessee; the Rev. Moses H. Hunter, from Indiana to Kentucky; the Rev. Archibald H. Lamon, from Indiana to Louisiana; the Rev. Azariah Prior, from Wisconsin to Pennsylvania; and the Rev. Washington Philo, from Wisconsin to Illinois. And I have received the Rev. Fred. W. Hatch, from New-York into Wisconsin; the Rev. Thomas Horrell, from Tennessee into Missouri; the Rev. Foster Thayer from Arkansas into Indiana; the Rev. St. Michael Fackler, from Tennessee into Missouri; the Rev. A. Prior, from Pennsylvania into Wisconsin; the Rev. Henry Payne, from Ohio into Indiana; the Rev. Cicero S. Hawks, from Western New-York into Missouri, and the Rev. R. S. Adams, from Connecticut into Indiana.

All which is respectfully submitted.

JACKSON KEMPER,  
*Missionary Bishop.*

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[ G. ]

REPORT OF THE RT. REV. THE BISHOP OF LOUISIANA  
IN RELATION TO THE CHURCH OF TEXAS.

*Thibadeaux, June 4, 1844.*

To the Rev. P. VAN PELT,

Secretary :

Rev. and Dear Sir,—I beg leave, through you, to address the Board of Missions on the subject of our missionary operations in the Republic of Texas.

In pursuance of a request of our late venerable presiding Bishop, Dr. Griswold, I have, during the early part of the current year, visited all of those places at which the Church has established Missions; and it gives me great pleasure to add that they all gave gratifying proofs of the zeal and devotion of those brethren in the ministry to whom the work of the several Missions has been entrusted. I have at no time been more impressed with the value of our Church organization, in its influences on the social condition, than during this visit. Its orderly, and reverent, and solemn services, and the conservative influence of all its teachings in its public formularies, commend it, of necessity, in a community where the public mind is subject to agitation, to the respect and regards of all good men. It becomes, in such a case, an available instrument for the more effectual support and maintenance of law and order; and it may be expected that when the personal character of its ministers is irreproachable, and their public preaching sets forth the doctrines of the Gospel faithfully and affectionately, that Christian men generally will look upon it with favor, and be disposed to be satisfied with it, as, upon the whole, the best of the religious systems which are offered.

I think, therefore, that there is in Texas a field peculiarly inviting for the Church. It is not very large—by which I mean, that though the surface of the country is extensive, the amount of population is yet small,



and beside those points now occupied, there are not many others where the missionary could gather large congregations ; yet there are several places where it would be expedient to establish Missions, could the missionaries be had. These would form central points, from which operations in the surrounding country might be advantageously conducted, and the sooner they could be occupied the better. The commission is to "Go into all the world and preach the Gospel to every creature." In the very nature of things, this command can be obeyed by us as a Church only in part, and the only duty left us is to consider what portions of "all the world" God's providence indicates as those to which our Mission extends. Now, whatever may be said of other portions of the earth, this, at least, may be said of the people of whom I am writing, that they are of our own family, and have gone out from our own hearths and firesides : in a word, our children, and we have it on the highest authority, that "He who provideth not for his own, and especially for his own house, he hath denied the faith, and is worse than an infidel."

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[A<sub>b</sub>.]

## APPOINTMENTS.

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“ William Allanson.....	Fox River*	Illinois.....	do.
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“ D. J. Burger.....	Adrian*	Michigan.....	do.
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“ N. W. Camp.....	Jackson*	Mississippi .....	October 1, 1843.
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“ T. F. Fales.....	Brunswick*	Maine .....	Novem. 1, 1843.
“ Luman Foote.....	Jonesville .....	Michigan .....	do.
“ Edwin Geer.....	Rockingham County*	North Carolina..	January 1, 1844.
“ J. H. Hanson.....	Key West*	Florida .....	June 15, 1843.
“ J. L. Harrison.....	Logansport.....	Indiana.....	.....
“ C. S. Hedges.....	St. Louis & Pike Co*	Missouri.....	June 15, 1844.
“ M. H. Hunter.....	Frankfort .....	Kentucky .....	January 1, 1844.
“ Louis Jansen.....	Jackson*	Tennessee.....	July 1, 1843.
“ Chs. V. Kelly .....	Tecumseh*	Michigan.....	April 1, 1844.
“ B. B. Killikelly, D. D..	Port Gibson*	Mississippi .....	January 1, 1844.
“ F. H. L. Laird.....	Huntsville*	Alabama .....	Nov. 24, 1843.
“ S. G. Litton.....	Salem* .....	Mississippi .....	July 1, 1843.
“ John Long.....	Seaford,* &c. ....	Delaware.....	January 1, 1843.
“ J. L. McKim.....	Milford* .....	do. ....	do.
“ D. McManus.....	Van Buren* .....	Arkansas .....	July 1, 1843.
“ Samuel Marks.....	Huron* .....	Ohio.....	October 1, 1843.
“ W. Mitchell.....	Chester* .....	Illinois .....	April 1, 1843.
“ H. Payne .....	Bloomington* .....	Indiana.....	Nov. 1, 1843.
“ Josiah Perry.....	Quincy* .....	Florida.....	January 1, 1844.
“ Willard Presbury.....	Elizabethtown*	Kentucky.....	June 1, 1844.
“ E. A. Renouf.....	Franklin* .....	Louisiana .....	July 1, 1843.
“ J. Avery Shepherd....	Paris.....	Kentucky.....	do.
“ Foster Thayer.....	Vincennes .....	Indiana.....	August 1, 1843.
“ C. C. Townsend .....	Bowling Green.....	Kentucky.....	June 15, 1844.
“ Ebenezer Williams.....	.....	Wisconsin .....	.....
“ Edward Winthrop....	Marietta .....	Ohio.....	Dec. 1, 1843,
“ J. Young.....	Little Rock.....	Arkansas .....	October 1, 1843.

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“ W. C. Crane.....	Woodville, La.....	Mississippi.....	do.
“ H. Elwell.....	Monticello .....	Florida.....	January 1, 1844.
“ Chauncey Fitch.....	Jackson .....	Michigan .....	October 1, 1843.
“ Luman Foote.....	White Pigeon .....	do. ....	July 1, 1843.

Rev. C. A. Foster.....	Holly Springs .....	Mississippi .....	October 1, 1843.
" J. Freeman .....	Augusta .....	Maine .....	do.
" E. A. Greenleaf.....	Drewsville .....	N. Hampshire...	January 1, 1844.
" E. H. Hickox.....	New Albany.....	Indiana...	Died, May 5, 1844.
" J. H. Hobart .....	Nashotah .....	Wisconsin .....	Dec. 1, 1843.
" W. Homman.....	Jefferson City .....	do. ....	April 23, 1843.
" L. B. Hull .....	Milwaukie .....	do. ....	Died, Oct. 25, 1843.
" A. Humphrey.....	Beloit .....	do. ....	April 1, 1843.
" M. H. Hunter.....	Indianapolis .....	Indiana .....	January 1, 1844.
" B. Hutchins.....	Albion .....	Illinois .....	do.
" B. B. Killikelly, D. D.	Vincennes .....	Indiana .....	do.
" F. H. L. Laird.....	Logansport.....	do. ....	October 1, 1843.
" A. H. Lamon.....	Evansville .....	do. ....	April 1, 1844.
" J. S. Large.....	Maumee City† .....	Ohio .....	October 1, 1843.
" G. G. Moore.....	Covington .....	Kentucky.....	April 1, 1844.
" F. B. Nash.....	Hopkinsville .....	do. ....	do.
" C. H. Page.....	Jeffersonville .....	Indiana .....	October 1, 1843.
" W. Philo.....	Artalan .....	Wisconsin.....	April 1, 1844.
" Willard Presbury.....	Springfield .....	Ohio .....	Dec. 1, 1843.
" E. A. Renouf.....	Franklin .....	Louisiana.....	October 1, 1843.
" M. Schuyler.....	Marshall .....	Michigan .....	April 1, 1844.
" W. Scull.....	Fayetteville† .....	Arkansas .....	January 1, 1844.
" S. Sherwell.....	Bloomington .....	Iowa.....	October 1, 1843.
" F. Southgate, M. D.	Itinerant Missionary.....	Illinois....	Died, Feb. 29, 1844.
" D. W. Tolford.....	Marietta .....	Ohio .....	Dec. 1, 1843.
" W. Walsh.....	Nashotah .....	Wisconsin .....	April 12, 1844.
" J. Young.....	Florence .....	Alabama.....	October 1, 1843.

## [Ac.]

## MISSIONARIES NOW (JUNE 15) IN THE FIELD.

MAINE.		NORTH CAROLINA.	
Rev. Alex. Burgess, Augusta.		Rev. Edwin Geer, Rockingham Co.	
" John West, Bangor.			
" T. F. Fales, Brunswick.		GEORGIA.	
		Rev. W. B. Stevens, M.D., Athens and Lexington.	
		" J. B. Gallagher, Clarksville.	
		" Thos. F. Scott, Marietta.	
NEW-HAMPSHIRE.			
Rev. W. H. Moore, Manchester.		FLORIDA.	
		Rev. D. Brown, Jacksonville.	
		" J. H. Hanson, Key West.	
		" Josiah Perry, Quincy.	
		" F. H. Rutledge, St. Augustine.	
DELAWARE.			
Rev. W. E. Franklin, Dagsborough.			
" J. L. McKim, Milford, Cedar Creek, &c.			
" John Long, Seaford, &c.			

\* Signifies that these are new stations.

† Signifies that the station is discontinued.

## ALABAMA.

- Rev. F. B. Lee, Carlowville.  
 " F. H. L. Laird, Huntsville.  
 " J. J. Scott, Livingston.  
 " L. B. Wright, Selma & Cahawba.

## MISSISSIPPI.

- Rev. N. W. Camp, Jackson.  
 " J. S. Greene, M<sup>c</sup>Caleb.  
 " B. B. Killikelly, D. D., Port Gibson.  
 " S. G. Litton, Salem.

## LOUISIANA.

- Rev. John Burke, Natchitoches.

## TENNESSEE.

- Rev. D. Stephens, D.D., Bolivar.  
 " W. P. Saunders, Franklin.  
 " Louis Jansen, Jackson & Brownville.

## KENTUCKY.

- Rev. M. F. Maury, Danville.  
 " M. H. Hunter, Frankfort.  
 " A. Beckett, Hopkinsville.  
 " N. N. Cowgill, Mills Point.  
 " J. Avery Shepherd, Paris.  
 " Robert Ash, Smithland.  
 " J. H. Drummond, St. Luke's in the Bend.  
 " Willard Presbury, Elizabethtown.  
 " C. C. Townsend, Bowling Green.

## OHIO.

- Rev. J. T. Eaton, Boardman and Canfield.  
 " Abraham Edwards, Centreville.  
 " Samuel Marks, Huron.  
 " Edward Winthrop, Marietta.  
 " A. T. M<sup>c</sup>Murphy, Springfield.

## INDIANA.

- " Rev. Henry Payne, Bloomington and Bloomfield.  
 " S. W. Manney, La Porte.  
 " J. H. Drummond, Leavenworth.  
 " R. S. Adams, Mishawaka.  
 " G. Fiske, Richmond.  
 " R. B. Croes, Terre Haute.  
 " W. Vaux, Itinerant.  
 " J. L. Harrison, Logansport, &c.

## ILLINOIS.

- Rev. W. Allanson, Batavia.  
 " W. Mitchell, Chester.  
 " J. L. Darrow, M.D., Collinsville.  
 " J. De Pui, Galena.  
 " E. J. Darken, M.D., Jacksonville.  
 " W. W. Bostwick, Juliet.  
 " J. Sellwood, Mendon and Chili.  
 " G. P. Giddings, Quincy.  
 " Samuel Chase, Robin's Nest.  
 " Charles Dresser, Springfield.  
 " W. Douglass, Tremont.  
 " Dudley Chase, Itinerant.

## MICHIGAN.

- Rev. D. Burger, Adrian.  
 " E. C. Hodgkins, Albion & Homer.  
 " E. G. Cox, Battle Creek.  
 " D. Barker, Dexter.  
 " D. E. Brown, Flint.  
 " F. H. Cuming, Grand Rapids.  
 " M. Hoyt, Ionia.  
 " L. Foote, Jonesville & Hillsdale.  
 " H. Kelly, Kalamazoo.  
 " Sabin Hough, Mt. Clemens and Romeo.  
 " J. A. Wilson, Pontiac.  
 " W. N. Lyster, Springfield.  
 " Charles Fox, Truago.  
 " Charles V. Kelly, Tecumseh.

## WISCONSIN.

- Rev. J. Loyd Breck, Nashotah.  
 " F. W. Hatch, Southport.  
 " Ebenezer Williams, ———

## IOWA.

- Rev. Z. H. Goldsmith, Davenport.  
 " J. Bachelder, Itinerant.

## MISSOURI.

- Rev. A. D. Corbin, Boonville.  
 " P. R. Minard, St. Louis.  
 " C. S. Hedges, Itinerant.  
 " St. Michael Fackler, Itinerant.

## ARKANSAS.

- Rev. D. Young, Little Rock.  
 " D. McManus, Van Buren.

## INDIAN MISSIONS.

- Rev. Solomon Davis, Duck Creek.



## [Ad.]

*STATEMENT of the number of Missionaries employed in the several Dioceses independently of the Board, and the amount of money expended in the support of said Missionaries for 1843-4.*

DIOCESSES.	Number of Missionaries.	Compensation.
Ohio . . . . .	5	\$ 550 00
New-York . . . . .	31	4000 00
Pennsylvania . . . . .	27	—
Maine . . . . .	2	400 00

## [A c.]

*EXTRACT from the Communication of Mr. Isaac P. Labagh to the Secretary of Domestic Missions.*

The result of my experience, derived from personal acquaintance with the Jewish people and careful observation, is as follows :—

1. Their unbelief arises, in a great measure, from their ignorance of their own Scriptures, particularly the prophetic parts. In their synagogue-worship the prophecies are never read, consequently the great mass of them, who seldom read any thing more than the lessons for their Sabbath and their prayers, really know very little of "all that the prophets have spoken" concerning Jesus of Nazareth. How can they believe except they hear? and how shall they hear without a preacher? But who shall preach to them? Their own Rabbis will not show them Christ in the prophecies; and Christians have sought them not and placed the evidence of a Messiah come before them; how, then, could they believe? I never was so forcibly struck with the criminal neglect of the Gentiles in this matter, and had the subject so powerfully brought home to myself, as by a little incident which occurred recently. A Jew happened to enter a store in which I was, and after attending to a little business and about to leave again, I, as usual, drew him into conversation, and after a little time introduced the subject of Christianity. He urged the usual objections with more than common skill, so that I formed a high opinion of his intelligence. I finally took him to the prophecies, and asked who that person was, of whom the prophet Isaiah spoke, "On whom should be laid the

iniquities of us all," &c., repeating several of the verses. He replied, Where is that passage? I never read that. Please to mark it down for me, and I will examine it and give you my opinion. I expressed my surprise that he was ignorant of so important a passage, but he constantly affirmed that he has never read it. I proceeded to note it down, and observed that while examining that he might perhaps as well also examine that remarkable passage: "The Messiah shall be cut off, but not for himself," &c. He asked, Where is that? I never read it. I could hardly believe him, but he assured me it was so. I wondered how it could be, and in reflecting upon the matter, reasoned thus: These passages are neither of them in their book for devotion, therefore are not read generally by the Jews. Their own religious teachers have no interest in directing their minds to them, and perhaps this was the first Gentile Christian that had ever spoken to him on the subject of Christianity, and laid any of the proofs of a Messiah come before him. This was the only explanation I could give of what so much surprised me, and I have since found that the ignorance of this person of those passages was not a solitary case. And who is to blame for it? We have the light; they are in darkness;

"Shall we, whose souls are lighted with wisdom from on high,  
Shall we to men benighted the lamp of life deny?"

2. The opposition of the Jews (at least many of them) to Christianity, is not a malicious, but a conscientious opposition. They do not understand the doctrine of the Trinity, and need instruction on this point, particularly from the Old Testament Scriptures. The London Society has published a very important Tract, entitled, "Testimonies to the Doctrine of the Trinity, from the Ancient Rabbins," which is exceedingly valuable, and ought to be circulated freely among them in this country. It derives its proofs from their own authorities, and puts them to silence. In the circulation of Tracts, it is also important that the individual delivering them should be able to maintain the doctrines advocated in the Tract, and press the truth home upon their consciences, otherwise they will endeavor by some means to evade its force. In all cases, however, great kindness is to be manifested towards them. The meekness and gentleness of Christ contrasts so strongly with the contempt and oppression they have been accustomed to for ages, that it produces a deep impression on their hearts.

3. Their reverence for the institutions of Moses, such as circumcision, Passover, Sabbath, &c., we should not attempt to diminish; for in many cases this is all that keeps them from open infidelity. Respect shown to these ordinances is peculiarly gratifying to them. In this way, to the Jews we may become Jews, that we may gain the Jews. Particularly, the long cherished hope of restoration to their own land is never to be denied them, but acknowledged with gratitude to God for such great mercy in store for them; when we may also ask why they have been outcasts so long, and take occasion to press upon them the sin of rejecting Christ, and show them that all their troubles have come upon them in consequence of that sin, and that they never will be truly prosperous and happy until they acknowledge him. Proved from Zechariah.

4. The Jews may be divided into three classes:

1. Those who are devout, spend much of their time in prayer, fast often, and are waiting with earnest, yet patient hope for the consolation of Israel.

This class, though small, is yet larger in proportion to their comparative numbers with Gentiles, than any similar class that can perhaps be found among Protestant Christians. Strange as it may appear, these are the most inaccessible to missionary efforts, and the most unpromising subjects of Gospel influence. They seem to answer to the Pharisees of old. Yet some of these have been caught in the Gospel net, as the reports of the London Society show.

II. Those who are Jews by birth, education, and habit, rather than by conviction and choice; who have but little religious feeling, and are bound to their religion only by a respect for the customs of their fathers, and national pride. Some of these believe in the prophets, and some do not. Some entertain the hope of restoration to their own land, others are totally indifferent, and would not go back if they could, though they believe the nation will yet return. This class is the most numerous, and are those among whom missionaries are most successful, inasmuch as they are more accessible, and ready to discuss the subjects of Christianity, often, it seems, to show their independence of thought and liberality of feeling. Many of these entertain honorable thoughts of Christ, though they deny his divinity and mediation.

III. Those who are sceptical, or rather infidel, and reject all divine revelation, and have but little sympathy with their own people in their peculiar hopes or views, and despise Christianity, and all other religion, as the invention of priestcraft. These stand upon the same ground with infidel Gentiles, and are to be approached and dealt with in the same manner. This class is said to be proportionably larger in this country than in the old world, which is accounted for by the well-known fact, that oppression will drive men to seek comfort in religion of some kind, while freedom from oppression, taking away the need of such support, leads first to indifference, next to infidelity.

In reference to encouragements to labor among the Jews, if any greater are required than the promises of God in his word, and the blessing upon the labors of the Mother Church, I would state that within the past year six in this city have made a profession of faith in Christ; two in the Methodist; two in the Lutheran; one in the Baptist; and one I had the pleasure of baptizing, who is not connected with any church, but waits to join a church of converted Jews, as I have requested him, as soon as one shall be formed. I believe four of the others can also be induced to unite in the same fellowship, besides another who is now a member of Dr. Whitehouse's church. Should your Board deem it proper to take immediate action on this subject, I shall be most happy to afford them every assistance in my power to advance a cause so dear to my heart, and to the promotion of which I desire to consecrate my future life.

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## [ A f. ]

*EXTRACT from the Communication of Rev. C. H. Williamson to the Secretary of Domestic Missions.*

In compliance with your request, I have inquired as minutely as I thought necessary, as to the number and wants of the French residents in this country, and as to the opportunities of providing for them by the action of the Missionary Board. As for the exact number of them, I found it to be the most difficult part to obtain, for no one, even the consuls, could give me any satisfaction on the subject; and I think it of little importance, comparatively. But as for the wants of these French residents, they are great and numerous, and all those with whom I had the pleasure and honor of corresponding, both the Bishops and the Presbyters of our Church, seemed to thank God from their very souls that it had entered into the hearts of the members of the Missionary Board to devise means by which these spiritual and pressing wants might be relieved.

The result of my inquiries is about as follows :

There is, throughout this vast country, quite a considerable number of people speaking French, whether Canadians, Swiss, or French; but it is only in the largest cities of the Union, or in their immediate vicinity, that they assemble in sufficient numbers to require ministerial assistance and teaching; for otherwise, they are so scattered, that a laborer in one of these vineyards would have to go over too large a tract of land to be able to officiate and visit in any place regularly and profitably. We must, however, except the upper part of the State of Vermont, where can be seen vast numbers of French Canadian refugees, forming many little settlements along the borders of Lake Champlain. In the vicinity of St. Albans alone, they count about 4000 souls, almost all of whom can neither write nor read, and are destitute of pastoral care, as they do not understand English. In Franklin county, N. Y., are about 2000 Canadians in the same condition, a great number of whom are willing and anxious to be taught to read—the Bible especially. As I have labored among them for a short time, a few years ago, I could cite most interesting facts, all tending to prove that there is hardly a whiter and more promising field, and that, were there a manual labor school, or at least a school where these dear Canadians might be taught, in their own language, the things which belong to their peace, a great amount of good would certainly be accomplished; but I believe that such a work would require not only energy, but also judgment, and that there should remain among these poor benighted souls, one ready at all times to guide, advise, and strengthen them.

In New-Orleans, where there are from 40,000 to 50,000 people speaking perhaps French only, or at least who could be approached, as respects pastoral labors, only in that language, the Macedonian cry is evidently addressed to our Church; and I greatly rejoice at the prospect of a hearty response from her. Would to God that not one only, but many, might be called, and ready to occupy a field like this, where peculiar circumstances

seem to indicate that now is the accepted time, now is the day of salvation for souls perishing from want of the bread of life, which we have received so freely! May we give it freely! There is one peculiar feature in this field, that there is a multitude who belong to no religious denomination whatever, and who have never examined nor heard of the principles of our Church; and what an opportunity of sending to them the Gospel, the truth as it is in Jesus! I know of no church which would be better calculated to find access to the sympathy and affections of those people who have no religion, and must have one, than ours, not only on account of the soundness of her principles, but also on account of her form of worship.

I received a note from Rev. —, of Philadelphia, in which he states that there is, in that city, a good number of French residents belonging, in *name* only, I know, to the Romish church, but having in reality no care for religion; he adds that they have no place of worship of their own, and no pastor officiating in their language. No doubt a minister of the Gospel would find a great deal to do there. I would say the same of the city of Boston.

The city of New-York is at present supplied with two ministers, both of the Episcopal Church; they labor in the midst of a population of 15,000 souls, and are in hopes that much good has been done, and that much more will be accomplished.

It may be said, How are we to provide, and where are we to find Missionaries for these places? Our answer is, Let the fields be pointed and marked out; let provisions be made for the same; and soon, I have no doubt, we will find the men, and be enabled, in a short time, to send many laborers into the vineyard of the Lord. I understand that there is one who has half consented to go to New-Orleans, one who, by his piety and learning, promises to be very useful. The two clergymen laboring in this city are willing and determined to visit occasionally and regularly the cities of Boston and Philadelphia, as soon as the door seems open, to lay in these places the foundations of churches for their descendants. Soon, I hope, the Lord will send us one for the sheep scattered along the borders of Lake Champlain.

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[A G.]

*EXTRACT from the Communication of Rev. C. F. Cruse, to the  
Secretary of Domestic Missions.*

In reply to your communication I will just state for the present what little knowledge I possess on the subject of the German population in this country, with the hope that in the course of a few days I may elicit more from others whose opportunities are greater. My information is chiefly derived from the public journals.

One of the latest of these, I do not recollect which, states the German population in these United States, to be not less than three millions. Ano-

ther later account I have seen somewhere, makes it to be about half that amount ; allowing for extremes in both cases, I should suppose the whole number to be somewhat more than two millions. The population in this city is commonly reported to exceed at least thirty thousand. Pennsylvania, Ohio and Indiana, are filled with a long established German population. The back parts of Virginia, North and South Carolina, have a great number. Wisconsin, Iowa and Illinois are receiving constant accessions, and recently upwards of five or six hundred have taken up lands in Texas.

You see my information is only general. Should I have opportunity to offer you any definite statistics on the subject, I need not say it will give me great pleasure to do so.

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[A. h.]

TABLE showing the Parishes that have contributed to Domestic and Foreign Missions, during the year ending 15th June, 1844.

	Domestic.	Foreign.		Domestic.	Foreign.
<b>MAINE—</b>			<b>RHODE ISLAND—</b>		
Augusta, St. Mark's.....	7 75	.....	Bristol, St. Michael's.....	82 52	345 13
Gardner, Christ.....	138 27	310 52	Newport, Trinity.....	50 00	60 00
Portland, St. Stephen's.....	.....	18 37	" Zion.....	.....	28 00
Miscellaneous.....	.....	9 00	Pawtucket, St. Paul's.....	38 50	39 00
	138 27	317 89	Portsmouth, St. Paul's.....	7 50	7 50
<b>NEW HAMPSHIRE—</b>			Providence, Grace.....	76 92	151 91
Concord, St. Paul's.....	.....	14 25	" St. John's.....	112 15	733 85
Dover, St. Thomas.....	12 00	3 00	Rockville.....	3 50	3 50
Portsmouth, St. John's.....	49 00	25 00	Warren, St. Mark's.....	18 00	40 00
	61 00	42 25	Wickford, St. Paul's.....	.....	5 00
<b>VERMONT—</b>			Woonsocket, St. James'.....	7 50	7 50
Arlington, St. James'.....	16 00	15 00		396 59	1413 39
Bellows Falls, Emmanuel... ..	25 00	.....	<b>CONNECTICUT—</b>		
Bennington, St. Peter's.....	73 25	5 50	Bethel, St. Thomas.....	25 67	.....
Burlington, St. Paul's.....	2 00	20 83	Branford, Trinity.....	10 00	10 00
East Berkshire, Calvary.....	5 00	2 00	Bridgeport, St. John's.....	31 50	31 50
Enosburgh, Christ Ch.....	33 00	5 00	Bristol, Trinity.....	9 00	.....
Fairfax, Trinity.....	.....	2 50	Brooklyn, Trinity.....	11 00	.....
Middlebury, St. Stephen's.....	10 00	10 00	Cheshire, St. Peter's.....	15 00	15 00
McIndoes Falls.....	.....	5 00	Danbury, St. James'.....	4 00	.....
Royalton, St. Paul's.....	10 00	.....	Derby, St. James'.....	66 21	39 90
Rutland, Trinity.....	20 00	17 00	East Haddam, St. Stephen's.....	3 00	.....
St. Alban's, Union.....	10 00	8 00	East Haven, Christ.....	4 13	4 12
	188 25	91 83	Essex, St. John's.....	15 00	15 00
<b>MASSACHUSETTS—</b>			Fairfield, Trinity.....	24 00	32 50
Amesbury, St. James'.....	3 10	3 10	Greenwich, Christ.....	6 81	6 81
Andover, Christ.....	57 15	62 25	Gulford, Christ.....	6 00	5 00
Ashfield, St. John's.....	3 00	.....	Hartford, Christ.....	226 85	200 69
Blandford, St. Mark's.....	3 00	50	" St. John's.....	80 32	153 75
Boston, Christ Ch.....	4 55	1 00	" Legacy of Mrs. E. Phillips.....	500 00	500 00
" Ch. of the Messiah.....	11 87	.....	Meriden, St. Andrew's.....	25 00	.....
" Grace Ch.....	65 23	254 23	Middle Haddam, Christ.....	10 00	41 31
" St. Matthew's.....	21 00	11 00	Middletown, Christ.....	26 00	.....
" St. Paul's.....	966 13	1731 12	Milford, St. George's.....	3 32	2 00
" Trinity.....	530 93	688 30	Naugatuck, St. Michael's.....	8 00	3 00
" Trinity Hall.....	.....	15 87	New Haven, Trinity.....	266 10	50 00
" Mission Ch.....	.....	6 56	New London, St. James'.....	77 71	64 37
" Sch. Moral Discipl.....	.....	100 00	Newtown, St. James'.....	3 50	.....
" Legacy, J. Amory.....	1000 00	1000 00	" Trinity.....	50 00	25 00
" Appleton.....	.....	10 50	Norwalk, St. Paul's.....	28 33	21 75
" Miscellaneous.....	1 75	1 75	Plymouth, St. Peter's.....	25 00	45 00
Bridgewater, Trinity.....	15 38	30 38	Pomfret, Christ.....	5 00	.....
Cambridge, Christ.....	8 00	8 00	Portland, Trinity.....	.....	21 50
Cambridgeport, St. Peter's.....	6 54	6 54	Reading, Christ.....	7 32	.....
Charlestown, St. John's.....	6 25	6 25	Roxbury, Christ.....	2 00	.....
Chelsea, Mt. Zion.....	5 00	5 00	Sharon, Christ.....	.....	3 00
Fall River, Ch. Ascension.....	12 00	.....	Stamford, Christ.....	14 50	.....
Great Barrington, St. James'.....	10 00	5 00	" St. John's.....	71 05	9 00
Greenfield, St. James'.....	9 16	40 03	Stratford, Christ.....	8 00	11 00
Hanover, St. Andrew's.....	1 00	.....	Trumbull, Christ.....	2 00	.....
Lenox, Trinity.....	46 00	31 00	Wallingford, St. Paul's.....	25 75	2 00
" St. Luke's.....	2 81	2 81	Waterbury, St. John's.....	224 82	60 00
Marblehead, St. Michael's.....	9 25	4 22	Watertown, Christ.....	16 19	22 51
Marshfield, Trinity.....	1 00	.....	Weston.....	4 11	.....
Newburyport, St. Paul's.....	1 50	2 57	Westport, Christ.....	7 00	.....
Newton, St. Mary's.....	10 00	35 00	Woodbury, St. Paul's.....	5 00	5 00
Northampton, St. John's.....	7 00	7 00	Miscellaneous.....	2 00	3 00
Pittsfield, St. Stephen's.....	64 00	225 00		1957 19	1404 02
Roxbury, St. James'.....	69 04	126 21	<b>NEW-YORK—</b>		
Royalton.....	.....	10 00	Albany, St. Peter's.....	300 00	60 80
Salem, St. Peter's.....	107 00	107 00	Astoria, St. George's.....	10 41	30 00
Springfield, Christ Ch.....	6 50	25 00	Bloomington, St. Michael's.....	3 62	.....
Taunton, St. Thomas.....	17 09	58 00	Brooklyn, Calvary Ch.....	29 13	42 71
Wilkinsonville, St. John's.....	16 58	16 58	" Christ.....	.....	12 60
Worcester, All Saints.....	.....	15 00	" Emmanuel.....	23 97	23 93
Miscellaneous.....	5 50	1 50	" St. Ann's.....	592 08	730 39
	3095 06	4557 27	Bitternats, Zion Ch.....	5 00	10 00
			Canton, Grace.....	1 00	.....
			Cohoes, St. John's.....	2 00	.....





PENNSYLVANIA—Continued—		Domestic	Foreign	MARYLAND—Continued—		Domestic	Foreign
East Nantmeal.....	27 50	.....	.....	Baltimore and Hartford Co., St. John's.....	4 54	.....	.....
Easton, Trinity.....	10 00	5 00	.....	Calvert Co., All Saints.....	5 28	5 28	.....
Erie, St. Paul's.....	5 00	.....	.....	"    St. Paul's.....	.....	.....	17 50
Germanstown, St. Luke's.....	112 50	62 50	.....	Cambridge, Christ.....	30 00	.....	.....
Harrisburg, St. Stephen's.....	16 50	16 50	.....	Charles Co., Trinity Pa.....	28 25	10 00	.....
Holmesburg, All Saints'.....	17 00	.....	.....	"    William & Mary Pa.....	16 75	16 75	.....
Emmanuel.....	.....	.....	.....	Clear Spring, St. Andrew's.....	2 50	.....	.....
Honesdale, Grace.....	.....	14 00	.....	Cumberland Co., Emmanuel.....	46 19	.....	.....
Jerseytown, Christ.....	.....	4 60	.....	Ellicott's Mills, Grace.....	4 75	.....	.....
Lancaster, St. James'.....	68 69	80 68	.....	"    St. John's.....	27 55	11 55	.....
Leacock, Christ's.....	6 00	5 00	.....	"    Trinity.....	.....	4 75	.....
Lewistown, St. Mark's.....	.....	22 30	.....	Frederick Co., All Saints.....	24 73	78 28	.....
Lower Dublin, All Saints.....	.....	4 00	.....	"    St. Mark's.....	10 00	10 00	.....
New Milford, St. Mark's.....	9 00	9 00	.....	"    Zion.....	5 00	.....	.....
Norristown, St. John's.....	12 50	12 50	.....	"    St. Paul's.....	.....	7 00	.....
Oxford, Trinity.....	9 50	9 50	.....	Georgetown, D. C., Christ.....	103 00	139 09	.....
Pequa, St. John's.....	16 00	5 00	.....	"    St. John's.....	28 57	52 50	.....
Philadelphia, Ch. of the As- cension.....	13 00	10 50	.....	"    Missionary Society.....	.....	29 32	.....
"    Christ.....	142 92	87 33	.....	Hancock Co., St. Thomas.....	.....	10 00	.....
"    Ch. of the Holy Evangelists.....	10 50	30 00	.....	"    Holy Trinity & Westminster.....	.....	3 50	.....
"    Ch. of the Mes- siah.....	6 66	1 79	.....	Hartford Co., Christ.....	3 49	3 49	.....
"    Emmanuel.....	20 00	20 00	.....	Kent Co., Chester.....	5 76	74 24	.....
"    Epiphany.....	.....	797 28	.....	"    Shrewsbury.....	4 00	.....	.....
"    Gloria Dei.....	21 00	.....	.....	Port Republic.....	.....	19 66	.....
"    Grace.....	30 00	210 00	.....	Prince George Co., Queen Ann's Pa.....	51 00	60 00	.....
"    St. Andrew's.....	46 00	74 37	.....	"    St. Matthew's and St. Mark's.....	10 66	31 98	.....
"    St. James'.....	.....	47 20	.....	"    St. Paul's.....	12 90	.....	.....
"    St. John's.....	50 00	50 00	.....	"    Upper Marlboro' and Trinity.....	21 50	14 00	.....
"    St. Luke's.....	211 00	264 00	.....	Prince Frederick, Pa. Chap.....	.....	3 63	.....
"    St. Paul's.....	10 25	236 72	.....	Prince Geo. & Charles Co., St. John's.....	50 00	50 00	.....
"    St. Peter's.....	228 56	65 29	.....	Princess Ann, Somerset Pa. Queen Ann, Centreville, St. Paul's & Calvary.....	18 06	60 00	.....
"    St. Philip's.....	97 19	97 18	.....	Somerset Co., Coventry.....	.....	4 00	.....
"    St. Stephen's.....	83 75	83 75	.....	"    Somerset.....	5 00	.....	.....
"    Trinity.....	178 50	77 00	.....	"    Springville.....	6 00	.....	.....
"    Miscellaneous.....	.....	314 63	.....	St. Mary's Co., William and Mary.....	14 59	.....	.....
Pittsburg, Trinity.....	105 00	.....	.....	"    King & Queen.....	.....	5 09	.....
Reading, Christ.....	7 35	7 35	.....	Talbot Co., St. Peter's.....	5 00	.....	.....
Troy, Bradford Co.....	.....	10 00	.....	"    St. Stephen's.....	5 00	5 00	.....
Wellsboro', St. Paul's.....	7 00	7 00	.....	Washington City, D. C. Epiph- any.....	25 00	25 00	.....
Westchester, Holy Trinity.....	12 00	34 00	.....	"    St. John's.....	422 25	.....	.....
West Vincent, St. Andrew's.....	5 77	4 25	.....	"    Trinity.....	54 25	456 75	.....
Wilkesbarre, St. Stephen's.....	20 13	122 62	.....	"    Christ.....	.....	30 00	.....
Miscellaneous.....	383 50	3 75	.....	Miscellaneous.....	26 18	5 00	.....
	2026 67	3427 57	.....		2226 21	1992 85	.....
<b>DELAWARE—</b>				<b>VIRGINIA—</b>			
Daysborough, Pr. George's.....	10 68	.....	.....	Albemarle Co., Charlottesville Christ.....	.....	47 21	.....
Georgetown, St. Paul's.....	6 97	.....	.....	"    St. Ann's.....	24 00	.....	.....
Middletown, St. Ann's.....	28 54	.....	.....	"    Walker's Pa.....	5 50	5 50	.....
Milford, Christ Ch.....	50	.....	.....	Alexandria, D. C., Christ.....	7 50	151 05	.....
Newcastle, Emmanuel.....	58 00	12 00	.....	"    Trinity.....	2 50	.....	.....
Smyrna, St. Peter's.....	12 23	.....	.....	"    St. Paul's.....	64 80	41 61	.....
Wilmington, St. Andrew's.....	59 54	22 40	.....	Amelia Co., Raleigh Pa.....	10 00	8 00	.....
"    Trinity.....	40 65	20 21	.....	Amherst Co.....	.....	5 00	.....
	217 09	54 61	.....	Augusta Co., Staunton Trini- ty.....	3 00	15 45	.....
<b>MARYLAND—</b>				Bedford Co., Russell Pa.....	7 50	17 50	.....
Alleghany Co., Cumberland. Emmanuel.....	.....	38 70	.....	Berkeley Co., Hedgenville Mt. Zion.....	17 50	7 50	.....
Mt. Savage, Christ.....	13 00	.....	.....	"    Martinsburg Trinity.....	26 00	.....	.....
Annapolis, Severn Parish.....	1 92	1 91	.....	Buckingham Co., Tillotson Pa.....	50	50	.....
"    St. Ann's.....	83 50	20 00	.....	Botetout Co.....	.....	5 00	.....
Anne Arundel Co., Queen Caroline Pa.....	7 00	.....	.....	Charles City Co., Western Pa.....	.....	10 00	.....
"    Westminster.....	2 33	.....	.....	Chesterfield Co., Dale Pa.....	16 00	14 00	.....
Baltimore, Calvary Ch.....	10 72	6 90	.....	City Point, St. John's.....	7 17	7 00	.....
"    Christ.....	92 53	151 23	.....	Clark Co., Frederick Pa.....	51 72	.....	.....
"    St. James'.....	5 25	5 25	.....	"    Wickliffe.....	25 00	30 00	.....
"    St. Paul's.....	216 20	11 70	.....				
"    St. Peter's.....	61 60	211 69	.....				
"    St. Stephen's.....	6 12	6 13	.....				
"    Legacy of F. S. Key.....	332 24	352 24	.....				
Baltimore Co., St. Matthew's and St. Mark's.....	21 32	.....	.....				
"    Sherwood and St. John's.....	75 00	29 53	.....				
"    Trinity.....	4 13	4 12	.....				
"    Westminster.....	.....	2 22	.....				

	Domestic.	Foreign.		Domestic.	Foreign.
<b>VIRGINIA—</b>			<b>SOUTH CAROLINA—Continued—</b>		
Clark Co., Nelson.....	29 00	29 00	" Epis'l Soc. free col- ored persons..	....	13 00
Cumberland Co. Littleton Pa.	15 00	35 00	" Mo. Miss. Lecture at St. Stephen's	256 29	128 14
Culpepper Co., St. John's...	....	15 67	Chernw. St. David's.....	20 00	14 00
Dinwiddie Co., Petersburg, St. Paul's.	7 00	66 00	Columbia, Trinity.....	222 25	150 75
Essex Co., St. Ann's & Farn- ham.....	18 87	63 60	Edisto, Trinity.....	100 00	....
Fauquier Co., Leeds Pa.....	17 50	40 50	Grahamville, Trinity.....	21 10	65 00
Gloucester Co., Abington....	2 84	....	Greenville, Christ.....	50 00	45 00
Goochland Co., St. Paul's...	....	20 00	Hampstead, St. John's....	1 87	6 87
Gordon Dale.....	....	8 48	James' Island, St. James....	12 00	7 00
Halifax Co., Antrim Pa.....	97 50	494 09	John's Island, St. John's....	111 70	60 69
" Mt. Laurel Chap..	13 00	13 00	North Santee, Ch. Messiah..	19 27	4 16
Hanover Co., St. Martin's...	21 00	26 00	Pendleton, St. Paul's.....	72 37	25 37
Henrico Co., Richmond, Mon- umental.....	5 00	184 03	Pineville.....	....	40 00
" St. James'.....	....	34 75	Prince Frederick Chapel..	3 63	....
" St. Paul's.....	....	10 00	Radcliffborough, St. Paul's.	92 00	46 00
James City Co., Williamsburg	3 00	....	St. Luke's Parish.....	11 00	....
Jefferson Co., Charleston	....	....	Statesburgh, Claremont....	70 00	20 00
Zion.....	2 00	59 00	Society Hill, Trinity.....	70 32	44 44
" Shepherds- town, Trinity	....	28 75	St. Stephen's & U. St. John's	82 56	66 56
Kanawha Co., St. John's and St. Luke's..	15 00	....	Sullivan's Isl'd, Grace Ch... Waccamaw, All Saints.....	10 00 175 00	.... ....
King George's Co., St. Paul's	10 00	....	Winnesborough, St. John's..	1 40	1 40
Loudon Co., Leesburg, Shel- burne Pa.	....	4 00	Winyaw, Prince George's... Wilton and St. Simon's....	41 17 ....	5 17 43 00
" St. James'.....	....	42 58	Miscellaneous.....	149 00	1063 00
Lunenburg, St. James'.....	2 50	2 50		3258 37	6076 38
Mechlenburg Co., St. John's.	2 77	2 76	<b>GEORGIA—</b>		
" St. James'.....	....	30 00	Augusta, St. Paul's.....	39 25	98 56
Millwood Co., Frederick Pa.	115 27	....	Columbus, Trinity.....	50 00	20 00
Nelson Co., Nelson Pa.....	30 00	58 00	Macon, Christ.....	40 50	39 50
Norfolk County, Portsmouth, Trinity...	10 00	34 00	" Georgia Epis. Inst....	....	40 00
Norfolk, Christ.....	....	300 00	Montpellier, St. Luke's....	11 00	38 00
" St. Paul's.....	....	10 00	Savannah, Christ.....	121 75	309 21
Northampton Co., Hungar Pa.....	50 00	50 00	" St. John's.....	45 00	98 56
Ohio County, Wheeling, St. Matthew's	15 00	15 00	" Female Chinese So. Af. Miss. Society.....	.... ....	270 00 184 00
Orange Co., Gordonsville....	8 47	....	Miscellaneous.....	25 00	35 00
" St. Thomas.....	8 50	8 50		332 50	1132 83
Richmond Co., Farnham Pa.	20 22	....	<b>KENTUCKY—</b>		
Port Royal.....	....	10 00	Columbus, Christ.....	8 81	....
Prince William Co., Hay- market St. John's	....	10 00	Danville, Trinity.....	32 37	....
" Prince William's Pa.....	....	25 00	Henderson, St. Paul's....	10 00	15 00
Roanoke Co.....	....	2 50	Hopkinsville, Grace.....	16 70	....
Rock Creek, D. C.....	....	19 16	Jefferson Co., St. Matthew's.	24 50	44 50
Spottsylvania Co., Berkeley.	2 00	....	Lexington, Christ.....	67 90	27 50
" Fredericks- burg, St. George.	....	165 00	Louisville, Christ.....	174 08	209 90
Miscellaneous.....	80 50	195 44	" St. Paul's.....	102 00	100 00
	813 39	2731 84	Mason Co.....	3 00	....
<b>NORTH CAROLINA—</b>			Mills Point, St. Paul's....	7 16	....
Chapel Hill, Atonement....	30 00	7 50	Princeton.....	8 00	....
Fort Johnson.....	10 00	10 00	Shelby College.....	10 00	....
Hillsboro', St. Matthew's....	6 00	....	Smithland, Calvary.....	5 00	....
Raleigh, Christ.....	90 00	....	Trenton.....	9 30	....
Wadesboro', Calvary.....	3 50	3 50	Miscellaneous.....	15 00	25 00
Wilmington, St. James'....	40 00	115 50		493 82	421 94
	179 50	136 50	<b>TENNESSEE—</b>		
<b>SOUTH CAROLINA—</b>			Bolivar, St. James.....	10 00	....
Beaufort, St. Helena's.....	70 00	841 50	Franklin, St. Paul's.....	2 25	....
Berkeley, St. John's.....	59 41	10 00	Jackson, St. Luke's.....	1 36	1 36
Camden, Grace.....	31 00	33 20	Williamsport, St. Mark's..	5 00	5 00
Charleston, St. Andrew's....	10 00	28 00	Miscellaneous.....	3 00	....
" St. Bartholomew's	36 00	61 00		21 61	6 35
" St. Luke's.....	8 22	....	<b>OHIO—</b>		
" St. Michael's.....	596 87	408 66	Centreville.....	1 50	....
" St. Paul's.....	160 10	140 75	Chillicothe, St. Paul's....	13 00	33 00
" St. Peter's.....	306 75	1364 75	Cincinnati, Christ.....	66 97	36 32
" St. Philip's.....	354 82	285 88	" St. Paul's.....	19 10	19 10
" St. Stephen's.....	31 20	47 08	Cleveland, Trinity.....	30 00	....
Zion.....	....	10 00	Circleville, St. Philip's....	....	40 00
			Columbus, St. Paul's....	12 62	....
			" Trinity.....	46 00	111 02
			Dayton, Christ.....	....	35 50
			Gambier, Harcourt Parish..	50	19 00
			Huron, Christ.....	11 00	....

	Domestic	Foreign		Domestic	Foreign
<b>OHIO—Continued—</b>			<b>LOUISIANA—</b>		
Maumee City, St. Paul's.....	6 00	.....	New Orleans, Christ.....	200 00	91 00
Mason, St. Timothy.....	.....	30 75	" St. Paul's.....	91 00	278 56
Marietta, St. Luke.....	.....	6 00	St. Francisville, Grace Ch..	71 00	.....
Painesville, St. James.....	17 00	.....		362 00	369 56
Piqua, St. James.....	25 00	82 00	<b>MISSISSIPPI—</b>		
Portsmouth, All Saints.....	20 00	50 00	Columbus, St. Paul's.....	11 50	.....
Putnam.....	4 50	.....	Jackson, St. Andrew's.....	88 73	.....
Springfield, Christ Ch.....	10 58	6 00	Natchez, Trinity.....	111 85	.....
Steubenville, St. Paul's.....	16 81	13 62	Raymond, St. Mark's.....	4 50	.....
Worthington, St. John's.....	9 87	9 87	Vicksburg, Christ.....	49 70	.....
Zanesville, St. James.....	14 00	11 50	Yazoo City.....	10 00	.....
" Trinity.....	.....	2 50		278 32	.....
Miscellaneous.....	.....	13 50		.....	.....
	349 43	498 68	<b>ALABAMA—</b>		
<b>MICHIGAN—</b>			Carlowville, St. Paul's.....	10 25	.....
Ann Arbor, St. Andrew's.....	19 33	11 28	Greensboro, St. Paul's.....	64 60	.....
Detroit, St. Paul's.....	338 31	141 41	Huntsville, Nativity.....	19 50	10 00
Dexter, St. John's.....	3 00	3 00	Mobile, Christ.....	1218 18	866 09
Flint, St. Paul's.....	8 00	.....	Montgomery.....	.....	32 00
Ionia, St. Luke's.....	5 00	.....	Selma, St. Paul's.....	71 62	.....
Jackson, St. Paul's.....	22 00	9 00		1373 15	908 09
Kalamazoo, St. Luke's.....	5 00	.....	<b>FLORIDA—</b>		
Lenawee & Washtenaw Co.....	9 50	.....	Pensacola, Christ.....	22 75	.....
Marshall, Trinity.....	13 00	13 00	St. Augustine, St. Paul's.....	12 00	.....
Munroe, Trinity.....	7 00	.....	Tallahassee, St. John's.....	27 00	.....
Portiac, Zion Church.....	4 00	.....		61 75	.....
Port Huron, Grace.....	12 37	7 37	<b>MISSOURI—</b>		
Troy, St. John's.....	6 50	.....	St. Louis, Christ Church....	86 85	.....
Truog, St. Thomas.....	21 50	.....	" St. John's.....	21 60	.....
Waterford, St. Paul's.....	7 00	.....	" St. Paul's.....	41 06	.....
	481 51	185 09	Miscellaneous.....	9 50	9 50
<b>INDIANA—</b>				158 41	9 50
Evansville, St. Paul's.....	27 50	.....	<b>WISCONSIN—</b>		
Jeffersonville, St. Paul's.....	7 00	.....	Green Bay, Christ.....	6 90	.....
Lafayette, St. John's.....	13 75	.....	Jonesville.....	3 25	.....
Laporte, St. Paul's.....	3 00	.....	Madison, Apostolic.....	3 50	.....
Michigan City, Trinity.....	26 00	.....	Milwaukee, St. Paul's.....	7 3'	.....
New Albany, St. Paul's.....	6 00	.....	Nashotah Mission.....	21 61	.....
Terre Haute, St. Stephen's..	38 05	.....	Prairie du Chien, Trinity....	2 75	.....
	121 30	.....	Racine, St. Luke's, & South- port, St. Maubew's.....	9 46	.....
<b>ILLINOIS—</b>			Whitewater, St. Luke's.....	7 00	.....
Albion, St. John's.....	6 20	.....		61 81	.....
Chicago, St. James.....	49 02	3 52	<b>ARKANSAS—</b>		
Collinsville, Christ.....	.....	1 40	Little Rock.....	19 75	5 00
Galesna, Grace.....	21 50	.....	Miscellaneous.....	526 05	72 00
Jubilee College.....	8 17	.....		-	.....
Jules, Christ.....	6 00	.....			
Lancaster.....	2 00	2 00			
Fitzsfield, St. Stephen's.....	2 00	.....			
Springfield, St. Paul's.....	35 93	.....			
Tremont, Christ.....	4 40	.....			
	135 22	6 92			

## Palestine.

EXTRACT FROM THE SECOND ANNUAL LETTER FROM THE ANGLICAN BISHOP IN JERUSALEM.

I feel daily more convinced that the establishment of a Protestant Bishopric in Jerusalem is the work of God; and as such we cannot be surprised at the opposition expressed during the past year. No Divine work has ever prospered without opposition, it is in the very nature of things impossible, being opposed to all the works of darkness; but nothing has occurred in the slightest degree to shake its foundations.

The suspension of the building of the church could, under all the circumstances, be scarcely avoided, but in all other respects no interruption has taken place in the usual work of the Mission; we have been allowed regularly to conduct our several services, and, I must say, under much encouragement, considering the peculiar difficulties by which we are surrounded. Whatever those who have ill-will to Zion may say, there is to the eye of him who understands the ways of God, a great work going on. The kingdom of God, in general, cometh not by observation, but by a slow gradual development of the mind and purposes of the Lord. This, all who are engaged in the work cannot but see. The testimony of God to the simplicity of the truth as it is in Jesus, is borne on Mount Zion, in its true, scriptural, and ecclesiastical form. A friendly intercourse is maintained with all with whom we come in contact, whereby inquiry is promoted. A Mission in compliance with the Divine command, that "Repentance and remission of sins should be preached among all nations, beginning at Jerusalem," is maintained among the numerous Jews, who are daily increasing, from among whom divers have been baptized during the past year, and some are now under instruction. The attendance at the daily morning Hebrew service, of converts and inquirers, is truly encouraging. At the monthly celebration of the Lord's Supper, there are not unfrequently upwards of twenty Hebrew communicants, who, together with their Gentile brethren, par-

take of that blessed ordinance; thus testifying on the hill of Zion, that, through him who, in this very place, broke down the partition wall, having abolished in his flesh the enmity, that he might reconcile both (Jews and Gentiles) unto God—"both have now access by one Spirit unto the Father." During the past year the interests of our Church and Mission have also been extended to other places in the Holy Land. A station has been established in Safet and in Beyrout.

The Jews of Jaffa and Hebron have also been visited, where more permanent and regular efforts will, we trust, shortly be established; and if, by God's grace, we are enabled steadfastly and patiently to pursue the course pointed out to us in his providence, we are sure to see greater things, and to reap in due time, if we faint not. I would therefore beseech you, dear friends and brethren, by the mercies of God—by those mercies, which, by the time this is read, will have been brought before your special notice in the commemoration of the Saviour's advent—in the extension of his love and mercy to the Gentiles, commemorated by the Church in the festival of Epiphany—and in the mercies of God's love and goodness, by which you have been spared to another year;—by the consideration of all these and other mercies, I would beseech you not to grow weary in your love for Emmanuel's land, not to be discouraged by any difficulties which may, and must be expected to arise; and, above all, not to be influenced by the false and wicked reports by which the enemy endeavours to crush or injure our Establishment. But, in addition to your efforts, be earnest in prayer for the Divine blessing upon them; and especially on the day of the anniversary of our arrival in the Holy City, which his Majesty the King of Prussia very justly designates "a Church-historical and important event," I trust you will unite with us in fervent supplication, with thanksgiving to Almighty God, that he may be pleased in mercy to take us and our Mission anew under his special care and protection,

that his Spirit may be poured out upon every member of our Establishment, that we may indeed and in truth prove a blessing to all around us, and that the Lord may speedily cause Jerusalem again to be a praise in the earth.

EXTRACT FROM A PASTOR'S MANUAL OF THE HOLY LAND.

*July 19.* The Lord's-day—my first Sabbath in Jerusalem. Having been deprived of the public ordinances of the Church since quitting Naples, I looked forward during all my desert route, with no small anticipation of joy, to the delightful prospect of joining in worship with the little Church assembling on Mount Zion. How great the mercy of God in permitting this sweet Sabbath season to dawn upon me in Jerusalem. I had, soon after my arrival, enjoyed the happiness of being welcomed to the Holy City by the good Bishop; and on Sunday morning, while I was musing upon the sacred exercises in which I hoped soon to join, I received a kind note from him, inviting me to read prayers. To be permitted to kneel as a humble worshipper on Mount Zion, was, I felt, quite enough; but I could not forego the spiritual delight of leading the devotions of others on that sacred spot. It was an occasion which filled my heart with a calm joy. The service was conducted in a small temporary chapel—an "upper room," in which some of the first efforts of Mr. Nicolayson were made. There was an air of primitive simplicity about it, according well with the position which we at present occupy in Jerusalem. It overlooks the site on which the new church is in process of erection. The congregation consisted of about thirty persons. I listened with edification and thankfulness to a sermon from the Rev. F. C. Ewald, from John iv. 24, "God is a Spirit: and they that worship him must worship him in spirit and in truth." I felt as if I had a spiritual home on Mount Zion; and, while participating in the holy exercises of the day it seemed as if, after long wandering in unchristian lands, where all is wondrous and unfamiliar, I had at length come again within the green pastures of life, and was being gently led beside the waters of quietness.

The Bishop kindly invited us to attend evening service at his own residence, where it is usually conducted. The windows of the room in which we assembled looked over the city, towards the Mount of Olives, on which the setting sun was shedding his last beams as we prepared for the service. It was a scene of sweetest serenity and beauty. To worship within sight of the Mount of Olives—there was indeed something charming in the idea. We spent a happy Sabbath evening—one which memory has often delighted to recall. The good Bishop—in kind consideration of our arrival, gave notice of the Sacrament of the Lord's Supper for the following Sunday, that we might there, on Mount Zion, have an opportunity of commemorating our adorable Redeemer's dying love: in addition to which, he invited me to preach on that occasion. I could not hesitate, though I felt a humbling sense of my unworthiness to proclaim Christ in his own Royal City. Never did I look forward to a coming Sabbath with an interest so deep and solemn.

I remember Sunday, the 26th of June, as one of the most deeply interesting and affecting days of my life. By five o'clock in the morning I was descending the valley of Jehosaphat, and paused a moment as I crossed the then dry bed of the brook Kedron, over which my Saviour had so often passed. I was on my way to the Mount of Olives for a purpose in which he himself delighted. All was silent and motionless, as the rising sun of the Sabbath shed his glory on the sacred scene around me. I passed on to Gethsemane—alone in the flesh—but not in the spirit, I believe, and meditated within the bounds of that wondrous enclosure. I proceeded upwards to the first ridge of the Mount of Olives, and took my seat under the shade of a wide-spreading fig-tree, in a spot which presented to me the Holy City—slumbering, as it were, in silent inactivity. I had met only a solitary Arab as I passed through the city towards the gate of St. Stephen; and while sitting on the mount, not a single voice broke upon the sense of solitude which pervaded my mind. Often, amidst the stir and toil of active life at

home, have I recurred to that season of sweet Sabbath repose which I enjoyed on the sacred mount where my Saviour had so often passed his hours of secret communion with the Father. I will not attempt to lay bare the spiritual process of my soul; while there I prayed for Divine light and guidance, and meditate on the portion of the Holy Word which I had been led to select as containing the message I was that day to proclaim on the heights of Mount Zion. Again and again I pondered over the precious passage, the words of Jesus himself—"AND THIS IS LIFE ETERNAL, THAT THEY MIGHT KNOW THEE, THE ONLY TRUE GOD, AND JESUS CHRIST WHOM THOU HAST SENT."\* What a volume of imperishable truth do they contain! I have been privileged to set forth the truth as it is in Jesus among masses in my own beloved country; and my heart has often glowed at the prospect, and expanded in the exercise; but now, in prospect of proclaiming life eternal in Christ in the City from which the streams of life began to flow—I felt for a time borne down by the thought—"Who is sufficient for these things?" I returned, however, to the city, with a serene and happy heart, passed up the way along which Jesus bore his cross for me, and pausing for a brief space at the slope of Calvary—awaited the hour in which the little Church of Christ should assemble in the "upper room" on Mount Zion. The season of public worship was delightful and refreshing. The sacrament of the Lord's Supper was administered by the Bishop, assisted by Mr. Williams, his chaplain. It was a spiritual exercise to be had in continual remembrance, for its simplicity, solemnity, and impressiveness.

\* John xvii. 3.

—My last Sabbath in Jerusalem! There was a melancholy feeling mingled in the joy with which I welcomed the light of that holy day. Earthly Sabbaths must have an end; but I looked forward, in humble hopeful anticipation to the eternal "Sabbath-keeping" of the people of God. I was permitted once more to worship on Mount Zion. It was a season of serenity and peace. The evening was spent, as usual, with the good Bishop and his family, in religious exercises and profitable conversation. The Bishop solemnly laid it in charge upon us that we should "pray for the peace of Jerusalem," and reminded us that they should prosper that love her.\* Oh, that the Church may be thoroughly awakened to the claims of Jerusalem, and that her heart may ere long yearn over the scattered thousands of Israel! I thank God that our own national Church has made her stand. I look to Jerusalem now with many a bright hope glowing in my heart. Does any man say—"Where is the diocese—where is the Church in Jerusalem?" I turn to the word of prophecy; I hang upon the word of promise; I dwell in the immutable sanctity of the covenant; and there I find a fitting answer—the answer not for the men of this world, but for the people of God. When James was consecrated first Bishop of the Church in Jerusalem—doubtless there were men ready to say—"Where is the diocese—where is the Church?" The blindness of heart which then existed has been perpetuated—is still manifest, while we bid men regard the spiritual effort of our beloved Church in Jerusalem, and say—"This hath God wrought."

\* Psalm cxxii. 6.

## Intelligence.

### BISHOP KEMPER'S APPOINTMENTS FOR VISITATION.

*July* 14th—The Nashotah Mission, Wisconsin. 21st—St. Peter's Chapel, K. C., and St. Paul's Church, St. Louis, Missouri. 25th—Commencement, Kemper College, 28th—Christ Church, and St. John's, St. Louis, Missouri.  
*August* 1st—Evansville, Indiana. 2d—Thurston. 4th—New Harmony.

7th—Vincennes. 10th, 11th—Mission of the Rev. John H. Drummond. 15th—Indianapolis. 18th—Logansport. 21st—Fort Wayne. 23d—Peru. 25th—Delphi. 27th—Lafayette. 29th—Crawfordsville. 30th—Rockport.

September 1st—Terre Haute. 5th—Indianapolis, Special Convention.

The annual sermon before the Board of Missions was preached at St. Johns Church on the first evening of the Board's session (June 19th), by the Rev. William Sparrow, D.D.

The Board adjourned to meet on the second day of the session of the General Convention (October 3d).

Our Reverend Fathers and Brethren will perceive, by glancing at the Domestic Committee's Annual Report, under the head of "Liabilities," that if we were called upon at this moment to pay the Missionaries what has become due to them since the 1st of April, we should find but \$1,379 in the Treasury, with which to pay \$7,083 32.

We advert to this now, that the contributors to Domestic Missions may be enabled to see what is expected of them, viz: that on or before the 1st of October, they should send to the Treasury \$15,621 more than it at present contains. As the three months of July, August and September alone intervene, it must be evident that there can be no relaxation of effort on the part of the friends of these interesting Missions. "The plan of systematic charity, it is gratifying to perceive," say the Committee of the Board, "is becoming daily more extensive and more effective. But to its full effect, the collection not only should be systematic, but the return of the results into the Treasury. If all the drops of rain that are to fall in any month were hoarded until the last day of it, the inundation would have come too late to save the drought."

The motion of the Secretary of the Domestic Committee, on page 226, was made with an understanding of the views &c., of the parties concerned.

As an act of justice to the Vestry of St. Mark's Church, Augusta, Maine, we spread on the pages of the "Spirit of Missions" their statement of the pecuniary ability of that parish, by way of meeting some remarks in a previous number, "which from their similarity to certain published parts of the Rev. Mr. Freeman's last sermon, we (they) have good reason to suppose were intended for our (their) parish."

This parish was made a Missionary Station in 1840, and has for several years received annually three hundred dollars from the Board of Missions. During this period, a Church edifice has been erected at a cost of

Of which was subscribed by Rev. Mr. Freeman, on account	}	1,500 00
of collections abroad,		
Subscribed by R. H. Gardiner, Esq.,	- - -	60 00
Amount still unpaid,	- - -	212 00
		<hr/>
Leaving paid by the parish,	- - -	\$4,476 31
It has also paid, exclusive of all Foreign aid, towards the salary of the late Rector, and incidental expenses,	}	1,516 68
And by contributions for Missionary and other benevolent purposes, at least,		
	- - -	125 00
		<hr/>
Making in the whole for three years.	- - -	\$6,116 99

Not more than forty persons, members of the parish, have contributed towards these large expenses, and there are not now more than that number who have the means of aiding us to any considerable amount. We have been forced to reduce the salary from \$750, paid last year, to \$600. This is not because the subscription is smaller; for notwithstanding the loss by removal from town of two of our most liberal members, the amount subscribed is greater than at any time past. But the former salary was greater than we could at any ordinary time pay, and for the first two years we received \$150 annually from a lady in New-York. We were also in very considerable arrears with our late Rector at the close of last summer, which we have liquidated only by very extraordinary efforts.

Indeed, the whole amount which can be raised by subscription (the only means we have of obtaining funds), does not exceed \$400—one hundred dollars of which must be appropriated to incidental expenses. The amount of civil taxes paid the present year (1843-4), as we ascertain by careful examination of the books of assessment, is \$1189 57, a considerable portion of which is paid for trust funds, stock in trade and other property, not really belonging to the taxpayer. The number of persons regularly attending service is larger at the present time, than it has been since the organization of the society, and cannot be estimated at more than 200—the average of our congregation is about 160—the number of persons that can be considered under the parochial charge, adults and infants, is not greater than 280.

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#### CHANGES.

*Florida*—The Right Rev. the Bishop of Georgia has taken the supervision of this diocese.

*Louisiana*,—The Right Rev. the Bishop under date of June 4th, says, “of the diocese of Alabama, I can only speak for the last year from the reports of the missionaries that I have not been able to visit since last spring—their reports give, as far as received, a favorable view of the prospects of the Church.” He consecrated a neat chapel at Natchitoches, La., and confirmed 12 persons. The Bishop calls for seven additional laborers for Louisiana.

*Mississippi*.—The resignation of Rev. J. S. GREENE, Missionary at Raymond, is accepted, to take effect Feb. 11, 1844.

*Kentucky*.—Rev. WILLARD PRESBURY has been appointed Missionary at Elizabethtown—Salary \$200, from 1st June. Rev. C. C. TOWNSEND, Missionary at Bowling-Green—Salary \$250, from 15th June; outfit, \$50. The parish at Newport to be united with that of Covington—additional salary \$100, or \$300 for the two parishes.

*Indiana*.—The Bishop has appointed the Rev. B. HALSTED to the Station at Fort Wayne—Salary, \$250, from April 1st, 1844; outfit, \$50.

*Missouri*.—The Bishop has appointed the Rev. C. S. HEDGES, Itinerant Missionary in St. Louis and Pike Counties—Salary, \$300; outfit, \$50.

*Michigan*.—Rev. CHARLES V. KELLY has been appointed Missionary at Tecumseh, &c.—Salary \$200, from 1st of April.

#### OUTFITS.

The salaries of the Missionaries to the 1st of April, having been paid, the following outfits, requested at various times by the Bishops, are granted: *Delaware*—Rev. J. L. Mc KIM, \$50. *Indiana*—Rev. R. S. ADAMS, \$100. *Michigan*—Rev. F. H. CUMING, \$50; Rev. LUMAN FOOTE, \$50; Rev. R. G. COX,



\$50. *Florida*—Rev. JOSIAH PERRY, \$40. *Alabama*.—Rev. F. H. L. LAIRD, \$100.

The following grants from the "New-York Bible and Common Prayer Book Society," have been made to the undermentioned Stations. Five thousand pages of Tracts from the "Episcopal Tract Society" are included in each parcel. Any person authorized by the respective Missionaries can receive the same by calling at 20 John street.

	<i>Prayer B'ks.</i>	<i>Testam.</i>	<i>Bibles.</i>		<i>Prayer B'ks.</i>	<i>Testam.</i>	<i>Bibles.</i>
{ Dagsboro' .....	30	12	..	Thurston, Ind. ....	30	12	6
{ Georgetown .....	12	..	6	Vincennes.....	12	10	6
Laurel .....	..	12	6	Batavia, Ill. ....	20	10	6
Broad Creek .....	25	12	6	Chester, Ill. ....	25	..	..
Jacksonville.....	50	25	6	Collinsville.....	35	10	6
Key West .....	50	..	6	Galena .....	24	15	6
Cahawba and Selma ..	50	12	6	Jacksonville.....	25	..	..
Jackson, Miss. ....	30	25	6	Juliet.....	30	..	..
Natchitoches.....	..	25	6	Quincy.....	..	..	6
Jackson & Brownville,	18	12	6	Adrian .....	25	20	6
Danville, Ken.....	20	12	6	Albion and .....	20	12	6
Frankfort, Ken.....	25	6	6	Homer.....	20	12	6
Hickman.....	..	12	6	Clinton.....	24	12	6
Paris.....	..	12	..	Flint.....	25	20	6
Smithland .....	25	12	6	Grand Rapids.....	30	20	6
St. Luke's in the Bend,	10	12	6	Jonesville & Hilldale,	30	12	6
Springfield .....	24	..	..	White Pigeon.....	25	12	6
Bloomington and.....				Kalamazoo .....	25	..	6
Bloomfield.....	30	12	6	Azialan, Wis.....	25	12	6
La Porte.....	40	12	6	Green Bay.....	25	12	6
Mishawaka.....	30	25	6	Southport.....	50	20	6
Bristol.....	30	25	6	Fayetteville.....	25	..	..
New Albany.....	..	12	6	Little Rock.....	30	25	6
Jeffersonville.....	..	12	6	Van Buren.....	30	12	6

### 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.

May 20. From a Member of St. James' Church, Philadelphia, for the purchase of books for the Nashotah Mission.....	\$10 00
21. Offerings of St. Marks, N. Y., for Jubilee College.....	28 00
St. Ann's, Brooklyn, for Jonesville, Mich.....	10 00

22. Church at M. A. for class books Nashotah Mission.....	30 00
23. Mr. Peshine, for do.....	1 00
25. Jews' fund from St. Luke's Ch. Rochester.....	15 00
Kenyon College, from do.....	15 00
June 4. Church at M. A. additional for books for Nashotah.....	22 50
5. Cherryfield, Maine, for Bishop Chase.....	1 00
6. Jubilee College, from offerings of St. Mark's, N. Y.....	20 00
7. St. James', New London, Ct., for Jews' Fund.....	6 00
12. Trinity Parish, New Haven, Ct., for Bishop Chase, through Rev. Dr. Crosswell, a Family thank-offering.....	20 00
The same, for the Jews.....	5 00
	<hr/>
	\$183 50

## DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th May to the 15th of June, 1844:

<b>MAINE.</b>	
<i>Gardiner</i> —Christ Ch. ....	\$69 00
<b>VERMONT.</b>	
<i>Arlington</i> — $\frac{1}{2}$ .....	\$16 00
<i>Rulland</i> —Trinity, $\frac{1}{2}$ .....	8 00 24 00
<b>RHODE ISLAND.</b>	
<i>Warren</i> —St. Mark's.....	18 00
<b>MASSACHUSETTS.</b>	
<i>South Boston</i> —St. Matthew's.....	5 00
<b>CONNECTICUT.</b>	
<i>New London</i> —St. James'.....	43 12
<i>Stamford</i> —St. John's.....	8 04
<i>Waterbury</i> —St. John's.....	74 82 125 98
<b>NEW YORK.</b>	
<i>Bloomington</i> —St. Michael's.....	3 62
<i>Brooklyn</i> —St. Anne's.....	561 02
Do. S. School.....	31 07
<i>Cold Spring</i> —St. Mary's.....	2 16
<i>Factoryville</i> —St. Mark's.....	4 00
<i>New York</i> —Contributions of a S. S. ....	13 16
St. Mark's.....	65 00
Zion Ch.....	10 38
<i>Plattsburgh</i> —Trinity.....	1 09
<i>Troy</i> —St. Paul's, Mrs. Tibbitts, $\frac{1}{2}$ .....	50 00 736 41
<b>WESTERN NEW-YORK.</b>	
<i>Rochester</i> —St. Luke's.....	50 00
<b>NEW JERSEY.</b>	
<i>Hope</i> —St. Luke's.....	3 66
<i>Mount Holly</i> —Female Miss. Soc.....	16 56
<i>Shrewsbury</i> —Christ Ch.....	8 80 29 22
<b>PENNSYLVANIA.</b>	
<i>Chester Co.</i> —An Episcopalian.....	120 00
<i>Easton</i> —Trinity.....	10 00
<i>Erie</i> —St. Paul's.....	5 00
<i>Jerseytown</i> .....	2 00
<i>Lancaster Co.</i> —St. James'.....	56 81
Juvenile Miss. Society.....	5 00
S. School.....	4 38
Infant do.....	2 50
<i>Philadelphia</i> —Grace Ch. Male Miss. Society.....	25 00
St. Andrew's.....	3 00
St. Luke's.....	208 69
Do. Female Bible Class.....	2 11
<i>Sugarloaf</i> .....	50 437 19
<b>MARYLAND.</b>	
<i>Annapolis</i> —Seyern Parish, $\frac{1}{2}$ .....	1 92
<i>Baltimore Co.</i> —Trinity Parish, $\frac{1}{2}$ .....	4 13
Westminster, $\frac{1}{2}$ .....	2 33
<i>Baltimore and Hartford Co.</i> —St. John's.....	4 54
<i>Calvert</i> —All Saints'.....	5 28
<i>Cambridge</i> —Christ Ch.....	65 00
<i>Chester Parish</i> .....	4 24
<i>Ellicott's Mills</i> —Grace Ch.....	4 75
St. John's.....	2 60
Do. P. S. C.....	6 55
<i>Frederick</i> —All Saints', $\frac{1}{2}$ .....	14 73
<i>Hartford</i> —Christ Ch.....	3 49
<i>Kent Co.</i> —Shrewsbury Parish.....	4 00
<i>Queen Ann's</i> —St. Paul's, $\frac{1}{2}$ .....	9 00
<i>Somerset</i> —Calvary Parish.....	4 00
<i>Talbot Co.</i> —St. Stephen's, $\frac{1}{2}$ .....	5 00
<i>Upper Marlboro'</i> —Trinity.....	14 00
Miscellaneous.....	6 50 161 48
<b>VIRGINIA.</b>	
<i>Albemarle Co.</i> —Walker's Parish.....	5 50
<i>Bedford Co.</i> —Russell Parish.....	7 50
<i>Halifax</i> —Several persons, through the Rev. J. Grammer.....	97 50

<i>Hanover Co.</i> —St. Martin's.....	21 00
<i>Mecklenburgh Co.</i> —St. John's, $\frac{1}{2}$ .....	2 77
<i>Orange Co.</i> —St. Thomas', $\frac{1}{2}$ .....	8 50
<i>Petersburgh</i> —Several persons, thro' the Rev. C. J. Gibson.....	7 00
<i>Portsmouth</i> —Trinity, $\frac{1}{2}$ .....	10 00 159 77

## SOUTH CAROLINA.

<i>Charleston</i> —Mo. Miss. Soc., April & May.....	27 61
St. Peter's.....	100 00
St. Philip's.....	43 00
<i>Pineville</i> —A Friend to Dom. Miss.....	60 00
<i>Prince Frederick</i> —Chapel.....	3 63
<i>St. Stephen's &amp; Upper St. John's</i> .....	22 56
<i>Winnesborough</i> —St. John's.....	1 40
<i>Winyaw</i> —Prince George's.....	5 17 263 37

## MISSISSIPPI.

<i>Jackson</i> —St. Paul's, at the meeting of the Diocesan Convention..	68 73
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## KENTUCKY.

<i>Danville</i> —Trinity, P. S. C.....	12 62
<i>Hopkinsville</i> —Grace Ch.....	5 00
<i>Miller Point</i> —St. Paul's.....	7 06
<i>Smithland</i> —Calvary Ch.....	5 00 29 68

## TENNESSEE.

<i>Jackson</i> .....	1 36
<i>Columbia</i> —Female Institute.....	3 00 4 36

## OHIO.

<i>Zanesville</i> — $\frac{1}{2}$ .....	2 50
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## INDIANA.

<i>Terre Haute</i> .....	9 25
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## MISSOURI.

<i>St. Louis</i> —Mr. R. P. Williams, $\frac{1}{2}$ ...	2 50
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## MISCELLANEOUS.

Anonymous.....	10 00
Church at M. A.....	22 50
Three Instalments and Interest on \$1000 Mexican Government Stock.....	352 24 384 74

TOTAL, \$2,600 66

Total since 15th June, 1843, \$23,266 94.

## FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from May 15, 1844, to June 15, 1844:

<b>MAINE.</b>	
<i>Gardiner</i> —Christ Ch.....	\$69 00
<b>VERMONT.</b>	
<i>Arlington</i> —St. James' Ch. $\frac{1}{2}$ .....	\$16 00
<i>Rulland</i> —Trinity, $\frac{1}{2}$ .....	8 00 24 00
<b>MASSACHUSETTS.</b>	
<i>Worcester</i> —Mrs D.....	5 00
<b>RHODE ISLAND.</b>	
<i>Newport</i> —Zion Ch. S. S. for support of John Hulme Harrison, Af..	20 00
<b>CONNECTICUT.</b>	
<i>Middle Haddam</i> —Christ Ch. education of a child in Africa.....	7 00
<i>New London</i> —St. James' Ch.....	42 78
<i>Waterbury</i> —St. John's Ch. S. S. for education of J. L. Clark, T. J. Scovill, and Sarah H. Scovill, Africa.....	40 00 89 78
<b>NEW-YORK.</b>	
<i>Brooklyn</i> —St. Ann's Ch. S. S. No. 1, for education of a child at Athens, \$100; half of Christmas coll. for Athens, \$6 07; half of other collections, \$25; S. S. No. 2, for Africa, \$29 50;	

Christmas coll. for Af. \$10 10; Mrs. B. R. for sup. of Charles H. Richards, Af. \$20; general collections, \$509 72.....	700 39
<i>Factsville, S. L.</i> —Trinity Chapel.....	40 26
<i>Fort Hamilton, L. I.</i> —St. John's Chapel.....	13 00
<i>New-York</i> —St. Michael's Ch.....	9 25
St. Mark's.....	5 00
Grace Ch.....	160 00
Family Mite-box.....	2 53
<i>Plattsburg</i> —Trinity Ch. for Af. \$19; a Lady of do. \$2.....	21 00
<i>Poughkeepsie</i> —Christ Ch. a Lady.....	1 00
<i>Troy</i> —St. Paul's Ch. Mrs. Tibbitts, $\frac{1}{2}$ 50 00	1002 62
WESTERN NEW-YORK.	
<i>Rochester</i> —St. Luke's Ch. education of Sophia Rochester, Af.....	20 00
NEW-JERSEY.	
<i>Hopewell</i> —St. Luke's Ch. for Constanti- nople, 5 00; for China, \$10.....	15 00
<i>Mr. Holly</i> —Female Miss. Soc. for Af. \$3; S. S. do. do. \$7 62.....	10 62 25 62
PENNSYLVANIA.	
<i>Chester Co.</i> —An Episcopalian.....	200 00
<i>Easton</i> —Trinity Ch.....	5 00
<i>Jerrytown</i> —Mr. Mills.....	2 00
<i>Lancaster</i> —St. James' Ch. for Africa, \$12; monthly offerings, $\frac{1}{2}$ \$56 81; Juv. Miss. Soc. $\frac{1}{2}$ \$5; S. S. $\frac{1}{2}$ \$4 37; Inf. S. S. \$2 50;	80 68
<i>Philadelphia</i> —St. Paul's Ch. for sup- port of Richard Newton, Af.....	20 00
Grace Male Miss. Soc.....	10 00
St. Andrew's Ch. for Africa, \$3; for Greece, \$2.....	5 00
St. Luke's Ch. \$201 89; Bible Class, \$2 11, $\frac{1}{2}$ .....	204 00
<i>West Chester</i> —Trinity Church S. S. for China.....	6 50 533 18
MARYLAND.	
<i>Annapolis</i> —Severn Parish.....	1 91
<i>Baltimore</i> —A clergyman's wife, by Bishop Whittingham.....	5 00
On acc't of bequest of late F. S. Key, Esq.....	352 24
Trinity parish, $\frac{1}{2}$ .....	4 12
Westminster parish.....	2 32
<i>Baltimore and Hartford Co.</i> —St. John's parish, $\frac{1}{2}$ .....	4 53
<i>Chestertown</i> —Chester parish, $\frac{1}{2}$ .....	4 24
<i>Calvert Co.</i> —All Saints', $\frac{1}{2}$ .....	5 28
<i>Ellicott Mills</i> —St. John's Ch. $\frac{1}{2}$ .....	8 55
Grace Ch.....	4 75
<i>Frederick</i> —All Saints', $\frac{1}{2}$ .....	14 73
<i>Georgetown, D. C.</i> —Christ Ch. for China.....	41 09
<i>Hartford Co.</i> —Christ Ch. $\frac{1}{2}$ .....	3 49
<i>Kent Co.</i> —Shrewsbury parish, $\frac{1}{2}$ .....	4 00
<i>King and Queen</i> parishes.....	5 00
<i>Port Republic</i> —Miss Harris, \$1 50; S. S. \$18 16; Zion Ch. \$10 00.....	29 66
<i>Queen Anne</i> —St. Paul's, $\frac{1}{2}$ .....	9 00
<i>Stomest and Worcester Cos.</i> —Cov- entry parish, $\frac{1}{2}$ .....	4 00
<i>Talbot Co.</i> —St. Stephen's Ch, $\frac{1}{2}$ .....	5 00
<i>Upper Marlboro'</i> —Trinity Ch. $\frac{1}{2}$ .....	14 00 522 91
VIRGINIA.	
<i>Albemarle Co.</i> — $\frac{1}{2}$ , \$5 50; Miss A. M. Fitzhugh, \$1.....	6 50
<i>Augusta Co.</i> —Staunton Trinity Ch. \$12 20; Mrs. H. Strobley, \$3 00; J. B. Thompson, \$0 25	15 45
<i>Bedford Co.</i> —Russell parish, \$7 50; Mrs. E. Hulker, \$10.....	17 50
<i>Bottetout Co.</i> —.....	5 00
<i>Charlottesville</i> —Christ Ch.....	47 21
<i>Charles City Co.</i> —Western parish.....	10 00
<i>Culpepper Co.</i> —St. James' Ch. for Africa.....	15 67
<i>Halifax Co.</i> —Antrim parish. Mrs. L. A. Leigh, \$1 00; Mrs. Dr. Chal- mers, \$7 50; Miss S. Bruce, \$35; Mrs. E. Bruce, \$15; C. H. Carbinas, \$1; Miss E. M. P. Lee, \$1 50; Mrs. Lucy Nelson, \$1 50; \$1 for Africa; Mrs. E. A. Bourne, \$0 50; Mrs. F. Green, \$1; Mrs. M. E. Gram- mar, \$10; Mrs. E. S. Easley, \$1; J. C. Bruce, for Africa, \$30.....	105 60
<i>Hanover Co.</i> —St. Martin's, $\frac{1}{2}$ , \$21; for China, \$5.....	25 00
<i>Jefferson Co., Charleston</i> —Zion Ch. for China, \$10; for Africa, \$39.....	49 00
<i>Lancaster</i> —St. John's, for Africa.....	10 00
<i>Lynchburg</i> —St. Paul's Ch.....	51 00
<i>Mecklenburg Co.</i> —St. James' Ch. for press for Africa.....	30 00
St. John's, $\frac{1}{2}$ .....	2 76
<i>Orange</i> —St. Thomas'.....	8 50
<i>Petersburg</i> —St. Paul's Ch. for China.....	68 00
<i>Portsmouth</i> —Trinity Ch. $\frac{1}{2}$ .....	10 00
<i>Port Royal</i> —Mrs. Catlik, for Africa.....	10 00
<i>Richmond</i> —St. James Oh. for China.....	34 75
Monumental Ch. for China.....	177 43
Mrs. A. Shublit, \$5; Mrs. E. Ad- ams, \$2; Mrs. Baxter, \$5; Mrs. E. Marshall, \$10; Rev. G. Lam- mon, \$5.....	27 00
<i>Roanoke</i> —Miss E. Langhorne.....	2 50 728 27
NORTH CAROLINA.	
<i>Wilmington</i> —St. James' Ch. for Chi- na.....	105 80
SOUTH CAROLINA.]	
<i>Beaufort</i> —St. Helena parish, for Chi- na.....	551 25
A. B. for China.....	10 00
<i>Charleston</i> —St. John's Ch.....	1 40
St. Philip's Ch. for Africa, \$3; general, \$43.....	46 00
St. Peter's, on account of salary of Rev. Dr. Boone.....	537 00
St. Bartholomew's Ch. for Af.....	25 00
St. Stephen's Ch. monthly Miss. Lecture.....	9 20
St. Stephen's & Upper St. John's	22 56
<i>Pineville</i> —A Friend.....	40 00
<i>Prince Frederick</i> —Parish Chapel.....	3 63
<i>Wilton &amp; St. Simon's</i> Parish—For China.....	43 00
<i>Winyama, Prince George</i> .....	5 17 1594 21
GEORGIA.	
<i>Columbus</i> —Trinity Ch. for China...	100 02
ALABAMA.	
<i>Mobile</i> —Christ Ch. a Child of Epi- scopal parents, \$350; boys of S. S. for education of Chinese boy, \$25; girls of S. S. for ed- ucation of a Chinese girl, \$25; Ch. for China, \$373 91.....	773 91
Select School, for China.....	8 30
<i>Montgomery</i> —For China.....	32 00 514 21
LOUISIANA.	
<i>New-Orleans</i> —St. Paul's Ch. for Chi- na.....	168 55
Christ Ch. for China.....	91 00 260 55
OHIO.	
<i>Cincinnati</i> —Christ Church, for Afri- ca, \$12 85; general, \$23 47... 35 32	
<i>Zanesville</i> —Trinity Ch.....	2 50, 26 82
TENNESSEE.	
<i>Jackson</i> — $\frac{1}{2}$ .....	1 35
TOTAL,	86,953 85

(Total since 15th June, 1863, \$21,032 27.)

# 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. IX.

SEPTEMBER, 1844.

No. 9.

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### Diocesan Annals.

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#### Church in South Carolina.\*

##### I. ORIGIN.

In the year 1662, certain noblemen applied to King Charles II. for a grant of an extensive territory in North America. They alleged that they were influenced by a desire to enlarge his dominions, and by "zeal for the propagation of the Christian faith, in a country not yet cultivated or planted, and only inhabited by some barbarous people, who had no knowledge of God." A charter was accordingly granted to the Earl of Clarendon; the Duke of Albemarle; Lords Craven, Berkley, Ashley; Sir G. Carteret, Sir William Berkley, and Sir John Colleton. This charter included the whole country from latitude 31° to 36°, and westward to the "South Seas," and was called the "Province of Carolina." Had its provisions been carried out to the letter, an immense territory, including North and South Carolina, and Georgia, Alabama, Mississippi, part of Louisiana, Tennessee, Arkansas, part of the Indian Territory, the North of Texas, and a vast quadrangle in the middle of Mexico, would have been under the sway of these Lords Proprietors. Of all this space, North and South Carolina only were occupied by them. But it is important to remember that these were originally *a single*† colony. The charter above mentioned gives to these Lords Proprietors the "patronage and advowsons" of all churches and chapels within their territory, and the power to tolerate, under certain conditions, dissenters from the faith and worship of the Church of England.

The Lords Proprietors, being about to take possession of these extensive terri-

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\* This sketch is drawn from "An Historical Account of the Protestant Episcopal Church in South Carolina, &c., by the Rev. Frederick Daleno, M.D.: Charleston, 1820." A work compiled with great care and labor, and which is now of standard authority.

† The division into North and South Carolina was made in 1732.

ories, agreed upon a code of laws for the future government of the Colony. The plan suggested by the Earl of Shaftesbury was moulded into form by the celebrated John Locke, under the title of "*The Fundamental Constitutions of South Carolina.*" These may be found at large in Hewatt's History of South Carolina and Georgia. Four modifications of these constitutions were subsequently sent to the province. But they were never received nor adopted by these colonists, and were finally laid aside. At length, in 1719, the colonists becoming dissatisfied with the Proprietary Government, placed themselves under the protection of the King.

The first settlement was attempted in 1660, at Port Royal, by some colonists from Virginia, but soon abandoned. The second was made at the same place in 1670, by colonists from England, under Colonel William Sayle, who was appointed Governor of the southern part of the Colony. The little company of adventurers continued here but a few months. Alarmed, probably, by symptoms of Indian hostility, they removed to the western bank of Ashley river, a few miles above where Charleston now stands, and laid the foundation of a town, which they named, in honor of their sovereign, *Charles-town*. In 1672, settlements were commenced at the present site of the city of Charleston.

The first church was built in this city about 1682. It was a wooden building, called St. Philip's, but occupying the site now covered by St. Michael's. In 1704, parishes were first established by law, when Charles-town and Charles-town Neck\* were constituted the parish of St. Philip. An act of Assembly was procured in 1711, for building a new church of brick. This was the beautiful and venerable building destroyed in the fire of 1835.† In 1751, the town was divided into two parishes, St. Michael's and St. Philip's. Ten years after was erected the present venerable St. Michael's, with its lofty and imposing steeple.

The first settlers were of different religious opinions. Some had been educated in the Church of England, while others dissented from its worship, and belonged to other communions. They all retained some respect for religion; but its restraints seem to have been, in many cases, soon disregarded after their arrival in a strange land. As early as 1682, it became necessary to pass laws restraining the retail of strong drink, punishing the violation of the Lord's Day, and "for the suppressing of idle, drunken, and swearing persons inhabiting this Province."

Religious dissensions, also, soon disturbed to some extent the peace of the Province. Among the early settlers had been a large body of respectable Huguenots, flying from persecution in France, and hoping to find religious liberty in the wilds of Carolina. Unhappily, at this time, France and England were at war. Hence arose jealousies between the natives of those countries respectively settled here. The English, being much more numerous and powerful, laid restrictions upon the Huguenots, to which those who had resisted with arms in their hands the power of the French King, were not likely to submit with patience. In 1697, however, these differences were amicably adjusted, and an act of Assembly passed, giving the free exercise of their religion to "all Christians, *Papists only excepted.*"

\* A suburb to the north of the city, between Ashley and Cooper Rivers, and from its form still retaining the name of *The Neck*.

† It was replaced by an airy and tasteful structure of brick, occupying nearly the same site, in 1838.

The American Colonies, it is well known, were placed under the spiritual charge of the Bishop of London, and constituted a part of his diocese. How grievous an error was committed in not supplying them from the first with bishops of their own, all well-informed Churchmen now know and feel. Let us not commit the same error in regard to our new states and territories. A looseness of views in regard to Church authority, and a great want of Church discipline, are evils under which we are now suffering, traceable in great degree to the want of a full organization at the outset. What, then, must have been suffered by the infant Church, served by presbyters accountable only to a bishop three thousand miles distant, and himself burdened at home by cares too great for any human strength? At the date of the first charter, Gilbert Shelton, D.D., presided over the diocese of London, and of course over the Colonies. In 1663, he was translated to Canterbury, and succeeded by H. Henchman, D.D. At his decease, in 1675, he was succeeded by Henry Compton, D.D.

Under this bishop, the first minister of the Church in Charleston was the Rev. Atkin Williamson. At what period he came to the Province is not known, except that it was prior to 1680. He died at an advanced age, disabled by sickness and infirmity, and in great poverty.

He was succeeded in the care of the Church, in 1696, by the Rev. Samuel Marshall. Mr. Marshall is represented as an amiable, learned, and pious man, who had been induced to come to Carolina through the exertions of the Rev. William Burkitt, author of the popular Commentary on the New Testament. His conduct and character gave such satisfaction, that an annual salary of £150 was settled upon him, and other perquisites, by which he was secured a comfortable living. He died in 1699, of a malignant disease, probably the yellow fever, which swept off many of the inhabitants. The year previous, Mrs. Afra Coming, a lady of eminent piety and liberality, had made a donation of lands to the Church. These lands, then quite out of the town, and no doubt regarded as of little value, are now in the heart of the city, and constitute the valuable glebe of St. Philip's and St. Michael's churches. Several of our parishes are indebted to a like liberality on the part of the early residents. Would that many in our day could be persuaded to follow their example! What incalculable good to generations yet unborn might accrue from the gift of a few acres in the vicinity of our rising western towns to a Church located therein!

Mr. Marshall was succeeded by the Rev. Edward Marston. He arrived in Charles-town in 1700, and was removed from office by a Board of Lay Commissioners appointed under an act of Assembly passed in 1701.

There were said to be then about 5500 persons in the Colony, besides Indians, and only one clergyman of the Church of England settled out of Charles-town. The Rev. Wm. Corbin officiated among the settlements on Goose Creek, about sixteen miles north of the city. The rapid increase of population in the American Colonies soon required more clergymen and schoolmasters than Colonial means could either provide or maintain. The want of religious instruction in the Colonies excited the solicitude of many pious and eminent persons in England. Among the most zealous of these was Dr. Tension, then Archbishop of Canterbury. Through

his influence and exertions, a society was established for the religious instruction of the poor and needy in Christ, and for giving a Christian education to the children of the colonists. It was incorporated in 1701, by the name of the *Society for the Propagation of the Gospel in Foreign Parts*, and was especially charged with the religious instruction of the British Colonies in America.

The exertions of this society were the more necessary, as it appears that irreligion and scepticism were at this early period gaining ground in the Colony. An act of Assembly was passed in 1703, for the suppression of blasphemy and profaneness. But legal remedies have always been found inefficacious for the removal of such crimes. They may punish the offender, but they do not root out the offence. There needs some higher sanction than that of human laws. A more searching probe must reach the core of the evil. The sword of the Spirit, wielded by a valiant soldier of the Cross, must pierce to the "dividing asunder of the joints and marrow, and the thoughts and intents of the heart."

To supply this need, the Society for the Propagation of the Gospel sent here from time to time a number of Missionaries. They, however, used precautions which belonged to an *Established* and not to a *Missionary* Church. They hampered themselves with the restriction, that no Missionary should be sent till he was asked for by the colonists—a restriction which savored more of prudence than of zeal, and which, no doubt, was the cause of many, who were not able to form strong congregations at once, being lost to the Church. Had the same zeal then prevailed in England, which has burst out into a lively flame within a short period, the measures of the Society would have been aggressive; many more Missionaries would have been sent, and who can doubt that had a sufficient number of Godly clergymen been supplied, and had the Church been in all respects true to herself, nearly the whole population, white and black, of the low country, would have now been embraced in her fold? That it is not so, is partly our own, partly our fathers' disgrace; and we must labor under many disadvantages to recover what has been lost by former supineness.

Among the instructions of the Society to its Missionaries and Catechists, (printed in Daleno, p. 43,) are many important and valuable directions, too long to be transcribed here, but which may be humbly commended to the attention of our Right Rev. Fathers in God, to whom belongs, under Christ, the spiritual direction and control of our Missionaries. Indeed, the whole history of this Society deserves to be written anew for the benefit of all concerned in the management of the Missions of the Church.

The first Missionary of this Society to South Carolina was the Rev. Samuel Thomas, appointed in 1702.\* He was instructed to attempt the conversion of the Yemassee Indians, but this instruction was countermanded by the Governor,† through political motives, and the Godly design of the Society prevented, from fear of alienating the savages to the cause of the Spaniards. Was it in punishment for this, that the same people rose up in arms afterwards, and had well nigh ruined the Colony? Possibly, had able ministers of the Cross, such as Mr. Thomas appears to have been, gone among them before they were corrupted by Spanish in-

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\* He died in 1706.

† Sir Nathaniel Johnson.

fluence, their minds might have been bowed to the religion of Jesus, and the dreadful evils of the war that followed averted.

In 1704, the General Assembly passed an act, requiring all members of that house to conform to the Church of England, and receive the Sacrament according to its rites. From this time to the Revolution, the Church was established by law, and enjoyed the advantages, and suffered the evils of a union with the State. This act was opposed both here and in England; among others, and it would seem with violence and contumacy, by the Rev. Mr. Marston, Rector of St. Philip's Church. This gentleman reflected so unsparingly, both in sermons and conversation, on the course of the General Assembly, that he was called before them and severely reprimanded, and his salary taken away. Another act passed the same year, which provided for the division of six parishes in the vicinity of Charles-town, and for more fully establishing the Church of England as that of the Province. But this measure created great dissatisfaction. The friends of the Church were not all desirous that a difference of political privileges should arise out of a difference of religion, while her enemies, of course, opposed the new measures with vehemence. Again: the act had appointed a body of Lay Commissioners, and with the ostensible design of promoting morality and discipline among the Clergy, had given them power to inquire into the character and conduct of any clergyman, and, if they thought proper, to remove him from his living. This was one of the many evils arising out of the Church being without the Episcopate, and having in the Colony no earthly head. There surely should be a power somewhere, to inquire into the lives, doctrines, and characters of the clergy, and to inflict needful discipline. But to entrust this power to a body of perhaps ungodly Lay Commissioners, appointed by the Legislature, and, of course, under the political influence of the party in power at the time, is obviously a measure of great danger, and liable to abuse and tyranny. It was well that the act in question was so strongly opposed, as never to have become a part of the settled law of the land. The agent of its opponents brought the subject before the House of Lords, who addressed the Queen against it. The Queen, after legal advisement, declared the law null and void, and the Assembly were forced to repeal it.

The Rev. Richard Marsden was appointed, in 1705, to the charge of St. Philip's Church, vacant by the ejection of Mr. Marston, and continued till the arrival of Mr. Commissary Johnson in 1707.

Another *Church Act*, finally establishing the Church in the Province, was passed in 1706. This was followed by others, providing liberally for the support of the clergy.

The Colony, as has been already stated, formed a part of the Diocese of the Bishop of London—the Right Rev. Dr. Compton, who then held that See, was desirous of having in the Church of Charles-town a clergyman of learning, talents, and piety, whom he might appoint his Commissary in South Carolina. This was an anomalous office, to which was delegated the superintendence of the clergy, but not the powers of ordination and confirmation. It required, therefore, in the holder, almost the same high qualifications of sound learning, knowledge of mankind, eloquence, prudence, piety, and lofty principle, as the Episcopate it-



self; while it could command only a small portion of the reverence and authority accorded to the highest office in the holy ministry. The superintendence of the clergy in spiritual matters must always be a work of difficulty and delicacy; more especially when the superintendent enjoys only a delegated authority, with his superior at the opposite side of the Atlantic. Happily the office is unknown and unnecessary in the American Church, since the obtaining of the Episcopate.

The first Commissary was the Rev. Gideon Johnson, who seems to have been in every respect, except the possession of sound health, eminently qualified for the office, and to have had few difficulties in its discharge. His humility, assiduity in the performance of his public duties, and piety, soon gained him the affections of the people. Having a large family and an inadequate salary, his parishioners, without his knowledge, applied for and obtained an increase of his salary from the Colonial Government.

At this time an American Episcopate was seriously discussed in the mother country. But it is a painful indication of the low views prevailing since the Revolution of 1688, that such a man as the celebrated Dean Swift was spoken of as the first Bishop. It is not easy to see, whether it was better that the Colonies should remain three quarters of a century more, without a spiritual head, or be oppressed and blighted by the sway of one like the Dean of St. Patrick's. The plan of an American Episcopate had been considered and adopted by several of the Prelates in England, as well as by the Society for the Propagation of the Gospel, and was nearly matured, when the death of Queen Anne, in 1714, prevented its execution. Four Bishops were to have been appointed, and funds were provided to the amount of £80,000, arising from the sale of lands in St. Christopher's, lately procured by the treaty of Utrecht. After the death of Queen Anne, these funds were given to the Princess Anne on her marriage, and the whole plan was lamentably frustrated.

Charles-town was now becoming a place of considerable commercial importance, and its inhabitants were daily increasing. The church was too small for the population, and was so much decayed, that it would soon be unfit for use. The inhabitants were desirous of having a larger edifice, which should accommodate the increasing number of worshippers, and be an ornament to the town. Application was therefore made to the Legislature, and an act was passed in 1711, for building a new church of brick. This building was not completed till 1723, and was erected at some distance from the original St. Philip's.

The same year was established a school, in connexion with St. Philip's, under the instruction of the Rev. Mr. Guy, who was also appointed Assistant to the Rector of the Parish.

About the same time, also, were taken efficient measures for the procurement and preservation of those essential auxiliaries to a clergyman's usefulness, Parochial Libraries. It is believed that all these perished in the confusion of the Revolutionary war. In the parish of the writer, there remains only a single odd folio volume, as a relic of olden time. Many of our parishes have now Parochial or Lending, as well as Sunday School Libraries, but they are believed to be all of recent origin.

About this time, also, are found the first notices of any efforts for the religious

instruction of the slaves among us. Unhappily various opinions were then held, as to the propriety of instructing negroes in the Christian religion. Many then doubted, whether their conversion might not interfere with the legal right to their labor. The Legislature, therefore, declared the law upon this subject, and Scripture, as well as reason, confirms their decision. In substance, it was, that religion should not be made a pretence to alter any man's property and right, and that the power of the master should not be abrogated or abridged by the baptism of the slave. One main objection to the benevolent efforts of the Missionaries was thus removed. From this time, efforts for the religious instruction of negroes have never entirely ceased among us. Would that they had been more generally undertaken, and more energetically and persevering followed up! Would that the prejudices against them had entirely ceased even now!

(To be continued.)

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## The West.

### Missionary Institutions.

After long and fruitless efforts to transfer a sufficient ministry from the East to the West, the successors of the Apostles there have become satisfied that they must rear a *native* ministry, and on the very field train those who may be the future standard-bearers of the Cross. While this is in progress, indeed, no means are left untried to occupy as many stations as possible, with the small available force at their disposal—invitations are extended on the one hand to our Eastern clergy to come over and help them, and to the laity to give as God hath prospered, that these may be sent forth. But the conviction deepens that a firm and broad foundation for Church extension in the West can only be laid by Christian schools, and an Episcopate so unfettered, that it can give its whole care to fostering them. Our western bishops see too clearly, that while for the great work confided to them, some reliance is to be had upon Missionaries from the East, and funds

from the same quarter to support them, these are not to be the sole or the chief reliance, but resources called forth from their own people, and a ministry trained under their own eye.

To any, and to all who may feel that sending out and sustaining Missionaries not specially adapted for the West, by being trained there, is not the best disposition of the Missionary resources of the Church, the reply is obvious:—What better can be done for the present emergency? The Church is called for by very many there, who will not, and cannot be satisfied without it. We must respond instantly in the best way we can, and place funds in the treasury for the support of those whom the Bishop may induce to labor with them in building up the Church.

The present state of things must continue until a better can take its place. And what is that? Schools and colleges sending forth the sons of the soil, furnished for the conflict. But to found and cherish these, until the Western Dio-

cesses are in a situation to sustain them, resort must be had to the East, and Eastern Churchmen be made to feel the importance of liberal contributions in their behalf. The Columbia Female Institute, Jubilee and Kemper Colleges, the Mission at Nasbotah, not to speak of Kenyon College, which has recently received aid in its hour of need, seem to call at the present time for the fervent prayers and substantial assistance of the friends of Missions.

The COLUMBIA INSTITUTE may be sacrificed for the want of \$6000. Will this be permitted, when a glance is taken of the results to be fairly anticipated from its perseverance in the career upon which it has entered. Young ladies from all portions of the West and South-West are so educated that the very foundation we want is laid. Youth growing up under the maternal influences thus secured, will in all human probability, either as clergymen or laymen, prove the ultimate and sure reliance of the Western Church in its efforts at extension.

We make a few extracts from the recent appeal of its rector, the Rev. F. G. Smith, trusting that in some bosoms the generous purpose will be formed of coming forward to its relief.

Bishop Otey thus speaks of it: "My conviction of the value of the institution, and of its importance, have strengthened each year of its existence, and I shall regard the cessation of its operations as an event most disastrous to the best interests of the South-West."

*"Perilous condition of the Columbia Female Institute—its liability to be sold for its debt in bank."*

"A crisis in the affairs of this school is rapidly approaching, which fills its friends with the liveliest apprehensions of danger. The directors of the Columbia Branch of the Union Bank of Ten-

nessee, holding a claim upon our trustees of more than six thousand dollars, feel themselves constrained to require an early adjustment of this debt; while the trustees, having long since contributed for the founding of the institute the utmost that their individual means enabled them to give, have no other resource but in the sale of the institute buildings and grounds. At a meeting of the board of trustees on the 29th ult., I was earnestly pressed to undertake a journey to the eastern cities, to lay before Churchmen there a full statement of our condition; but it is impracticable for me to leave home, while so many pecuniary obligations are soon to be met out of resources that require so small degree of energy and application to make them available when needed. Deprived, thus, of the opportunity of going out on such a mission, nothing remains for me to do but to address myself through the press to the friends whose aid must be invoked. Bishop Otey feels that he has done his best for extricating the school from its embarrassments—and the seeming presumption of my taking up a cause in which his earnest and able efforts have been defeated, is to be vindicated only on the ground that, having the exclusive control of the finances of the institute, I know more about it than any one else, and am honestly convinced that could our eastern brethren know the actual condition of the institute and its finances, the needed aid for its relief would be more readily accorded to us than to any other Church institution which has ever appealed to them for their benefactions.

In the first place, this school is—what it pretends to be—an institution for conducting the education of young females on Christian principles. It is placed under the immediate care of a Presbyter of the Church, and its visitor is one of the ablest and most energetic of her Bishops. The relations subsisting between the Right Reverend visitor and the Rector are intimate, and the interests of the school are watched over by both with a sleepless vigilance. The religious influence of the institute is great and growing, and it is doing much—far more than our brethren eastward have any idea of—in diffusing a knowledge of

the true character of the Protestant Episcopal Church throughout the south-western states. In addition to the regular celebration of the daily morning and evening service of the Church, there are stated instructions on every Lord's day, and a stated course of Lectures on the evidences of Christianity, delivered as a portion of the educational course in the institute, by Bishop Otey.

"The points towards which this happy evangelical influence is chiefly directed, may be ascertained from our successive annual catalogues. The one which appears in the present No. of the Guardian, embracing only the names of members of the institute since the 1st of September, 1843, shows that we have had two hundred and twenty-four pupils. The number of teachers who have actually been engaged in the instruction and management of the institute during the year, is twenty-four. The ordinary family of tutoresses and boarding pupils is about one hundred, the young ladies being from many of the most distinguished families of the south-west."

"The founders of the institute designed these premises to be the property of the Church, and not of any individual. The trustees, so soon as the bank debt is satisfied, are anxious to make over the entire property to the Convention of the Church in this diocese, so far as the laws of the state may authorise them to divest themselves of their trust. The property is—and ought to be—the Church's only."

**JUBILEE COLLEGE**—in the recent appeal of its venerable founder,—asks aid to establish 100 scholarships of \$100 each.

We are satisfied that some misconception prevails as to the tenure by which it is held for the Church. A statement of its affairs, which may be regarded as official, addressed to the Bishop by the Rev. Samuel Chase, and published for the information of all concerned, effectually removes this. The point of difficulty with which the Bishop has had to contend is

thus set forth by Judge Hall,\* vol. ii. pp. 206—7. Speaking of Illinois, he says :

"In several instances, acts of incorporation for seminaries of learning, and for religious associations, have been refused by the legislature; and one institution of learning has been incorporated, with an express provision, that no theological department shall ever be attached to it. This is another indication of public sentiment in this state, or at least of the policy of the legislature. There seems to be a great dread among the lawgivers, of religious domination, and of sectarian influence. Bills for acts to incorporate religious societies, for the single purpose of enabling them to hold a few acres of ground for their meeting-house and grave-yard, have been more than once introduced and rejected. No college, or other institution of learning, in which any one religious sect is known to have a predominant influence, has ever yet received a charter in this state; nor will any such institution ever be incorporated there, unless public sentiment shall undergo a radical change. This prejudice is deeply to be deplored. If religious denominations think proper to educate their children in their own tenets, they have a clear right to do so, and to establish schools for the purpose; it is enough for those who object to the exertion of sectarian influence upon the young mind, to withhold their support from institutions which they disapprove. The granting a charter to a literary institution, confers upon it no moral power, stamps no authority upon the tenets of the persons who control it, nor effects, in the slightest degree, any of the rights of conscience. It merely gives to such an institution, facilities for the transaction of its financial concerns, and for the safe keeping of the funds bestowed on it, by the benevolent, for public and beneficial purposes. It gives vigor and security to its pecuniary transactions, but adds nothing to its literary reputation. In a country, where religious opinions are perfectly unshackled, and men may believe and

\* Sketches of History, Life, and Manners, in the West, by James Hall, in 2 vols. Philadelphia, Harrison, Hall & Co., 1836.

worship as they please, it seems to be unfair, that they should not be allowed every facility for educating their children according to the dictates of their own judgment; and we doubt, whether it is not a violation of the spirit at least, of our free institutions, to refuse to a religious society, the ordinary facilities of law, for the protection of its property, the management of its concerns, and the dissemination of its opinions."

In the extracts following from the Rev. Mr. Chase's pamphlet, it will be seen how the Bishop of Illinois grappled with the difficulty. The plan\* of the college, with a description of the buildings, will doubtless prove acceptable to the readers of the Spirit of Missions, and incite some of them to come to its succor. We had the privilege of hearing the Bishop's effective appeal to the congregation of St. Mark's in the Bowery, some weeks since;—it was a plea not only for Jubilee College, but for the Great West, a clear presentation of its dangers and wants,—an honest, manly exhibition of the duty of Eastern Christians, and those especially whom he addressed. His success so far has been encouraging.

#### JUBILEE COLLEGE.

"Its nature is *theological*; its end is the salvation of the souls of men by means of a Christian Education. It is to be a school of the prophets: ministers of the gospel of Jesus Christ are to be trained here. This is its primary object, and without attaining this it fails of its end, which end, therefore, is never to be merged in any other. Persons of all liberal professions in the arts and sciences are also to be educated here, provided they be willing to be taught the religion of the God of Christians, Father, Son and Holy Ghost, the Eloim, the Jehovah. All things being conducted according to the well known principles and worship of the Protes-

\* We find the mere expense of printing this greater than the "Spirit of Missions" can bear, and are therefore reluctantly compelled to withhold it.

tant Episcopal Church of the United States of America, the design and will of the donors and founder of this institution will be answered, and not otherwise.

"This explicit declaration, made by the founder thus publicly, enables him to repose with confidence on the principles of common law acknowledged by all nations,—the law of equity,—one branch of which declares 'that eleemosynary institutions must in an especial manner show that they use their funds according to the known will and design of their founders. The interests of the human race require this.' Now be it known that this institution is eleemosynary. All the funds by which and with which its foundation is now constituted,—in lands and incipient buildings, in communion plate, books and apparatus,—were and are the alms and oblations of benevolent persons, who committed the same to his care and charge, that they might be dedicated and used to the purpose above stated."

The Rev. Mr. Chase remarks—

"No declaration, conveying the enfeoffment of an eleemosynary institution, could be more full, explicit and satisfactory. The institution of Jubilee College, not only in its interior regimen but in its financial interests, cannot be otherwise than subservient to the truths of Christianity, as held and taught by the Protestant Episcopal Church. The will of the donors and the intention of the founder, so explicitly set forth and publicly avowed in this the first authoritative act of foundation, cannot be frustrated: the institution thus founded—the property thus dedicated—must remain the property of the Church, so long as Faith prevails in the Church or Law reigns in the land.

"Let the Church prove faithful to her trust, and the inherent and essential principles of the institution can neither be set aside nor 'merged' in others. Let law—established and recognized law—continue to reign, and these principles can neither be annihilated nor changed. The institution is founded in Christianity: it is enfeoffed in the Church; and around it, thus founded, thus enfeoffed, the Bishop has thrown

every guard in his power, both as to its perpetuity and the security of its property. Nor in the steps which he has taken for this end has he proceeded unadvisedly: in each important step he has sought the counsel of some of the most talented at the bar, and in all instances they have given their most unqualified approbation.

"That he could not have attained this end by any charter from the legislature of Illinois, is well known. Every charter as yet granted contains prohibitory clauses, which preclude its acceptance in the case of Jubilee College. The legislature seem to have been guided in this respect by a uniform rule, a rule which not only renders them guiltless of protecting any religious institutions as such, but even innocent of toleration.\*

"In the several charters of 'Illinois College,' 'Alton College,' 'M'Kendrea College,' 'Jonesborough College,' and 'M'Donough College,' section 4 reads thus: 'The trustees of said college shall have authority,' &c. 'provided, however, that nothing herein contained shall authorize the establishment of a theological department in said college.' In that of 'Shilo College,' section 5 is as follows: 'The said institution shall be open to all religious denominations, and the profession of no particular religious faith shall be required of either officers or pupils.' In that of 'Chatham Manual Labor School,' among its fundamental principles is the following: 'No religious doctrine peculiar to any one sect of christians shall be inculcated by any professor in said school; but said insitution shall at all times be conducted upon free, liberal and enlightened principles.'

"No charter laboring under similar impediments could be accepted by Bishop Chase in behalf of Jubilee College, without a manifest abandonment of the very objects of its foundation. In such a charter the very principles which impart life to the institution would cease to exist. Every obligation which rests upon its founder to guard against all diversion of the insitution

and its funds to other purposes than those for which they were given, would be violated. Under such circumstances the Bishop has wisely fallen back upon 'first principles.'

"The following account of landed estate owned by Jubilee College, and the improvements thereon, affords the most satisfactory evidence that the various sums received by Bishop Chase, from England and America, for its endowment, have been most faithfully and economically expended in furtherance of the object. These sums, as appears by the Bishop's book of receipts and disbursements, kept by Mrs. Chase, and from time to time acknowledged, amount to the gross sum of \$37,530.

"The college owns in fee simple 3910 acres of land, title unquestioned, and free from all incumbrances. These lands are well proportioned in reference to timber and prairie. About 500 acres are well fenced, and 150 under cultivation, from which the college already receives a considerable portion of what it consumes upon its table.

"The domain around the immediate vicinity of the college site is unsurpassed both for beauty and salubrity—agreeably diversified, and well supplied with the purest water. There are also inexhaustible beds of bituminous coal of the finest quality within a distance of one-fourth of a mile, from which the college receives its daily supply of fuel.

"The buildings are the CHAPEL and SCHOOL-HOUSE, of stone, 30 by 70, entirely completed, having, exclusive of the chapel, two school-rooms, 20 by 22½ feet each, with dormitories above. This building constitutes, in part, the south front of the contemplated quadrangle. The west wing, also of stone, 27 by 83, is entirely closed in, and the joiners are now engaged in laying the floor and finishing the inside.

The COLLEGE HALL, of wood, 32 by 48, two stories exclusive of the attic; entirely finished. The lower story is occupied for culinary purposes; the remainder for dormitories.

JUBILEE COTTAGE, main building three stories high, of brick, wings of wood, 30 by 40. This building is, and will continue to be, occupied by the fe-

\* To the above remark I know of no exceptions, but I am told that there is in the case of the Mormons.

male department, until the west wing of the quadrangle is completed.

"A small PROFESSOR'S HOUSE, entirely finished, 18 by 30. This was the first building erected on the hill, and at a time when labor and all materials commanded the highest price.

"A small BRICK DWELLING for students in divinity, completely furnished, containing four rooms.

"A WARE-HOUSE, two stories high, 16 by 28, entirely finished. The goods in store here are sold at a reasonable profit for the sole benefit of the college.

"A SAW-MILL, with 30 acres of land attached; cost originally \$1600; but failing to furnish lumber in sufficient quantity to meet the wants of the college, was repaired at an expense of \$800. The repairs were of a permanent character, consisting of Parker's patent wheel, of massive cast iron, weighing upwards of 26 cwt., and heavy and durable timbers. But with all the additional expenses the saw-mill brings in more than the interest of the money it cost, and will eventually pay for itself.

"A BARN, 36 by 24, having stables in the basement and a granary and scaffolds for hay above. Also an additional one, 20 by 24, containing carriage-house, stables, &c., in course of erection.

"In addition to the foregoing improvements, the college owns, of live stock, 4 horses, constantly engaged in the service of the college; 8 cows and some smaller stock; a flock of about 650 sheep, the wool of which is sent to the east, manufactured on shares, and sold for the benefit of the college. This last item, though not at present profitable, yet promises, when more of the land shall have been brought into cultivation, so as to afford subsistence for the winter, to be a source of considerable revenue.

"Indeed the farming interest as yet, from the limited scale on which it has been necessarily conducted, has been attended with but little profit. The common laborers and teams have been employed upon the farm only when not needed in preparing and hauling materials for building; but when it can be made a more direct branch of business, a larger amount of lands brought into cultivation, and the stock increased, it cannot fail to bring in large returns."

The claims and the wants of KEMPER COLLEGE have not yet been officially presented to the Church. It is not our design to take this office out of the hands of those to whom it properly belongs, yet it is difficult to restrain expressions of gratitude for the favorable regards of the great Head of the Church to this institution, evinced in the outpouring of His Holy Spirit upon its members, some of whom, it seems, have been blessed with an inward call to the ministry. Surely such institutions should be cherished, as the future nursery for our Western Missions.

In a late letter from Bishop Kemper, he says, "The commencement of Kemper College was quite interesting. The college classes are small, but surely it is worthy of praise, if not of exultation, that all the seniors and juniors are communicants. Two of the three who graduated on Thursday are now candidates for holy orders."

Of NASHOTAH we have received no recent intelligence, but know that it has secured for itself the golden opinions and high expectations of Bishop K.

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### Negroes.

During a visit to the South, it was the Secretary's happiness to meet with

a Rev. and dear Brother, whom the Lord had inclined to labor long and

faithfully for the religious instruction of the slaves on the plantation of Josiah Collins, Esq., of N. C.

His eminent success in these labors of Love led to the earnest request that his plan of operations might be furnished for the benefit of the Church at large.

In the May No., page 134, is spread his communication. A second, no less interesting, will be found below. The first exhibited the mode of instruction in the Bible and in the Prayer Book; this last embraces the mode of examination in the Catechism,—to be followed, we are promised, by one on the "Discipline of the Members."

"I had not pursued the system of instruction mentioned in my last long, before general applications were made to me for baptism. I deemed it my duty to teach these candidates the Catechism, that they might thus not only thoroughly understand the duties of a Christian, but might be prepared for confirmation. I commenced by asking, What are you to be made by baptism? The answer was, "A member of Christ," &c. This answer I divided into three parts, and illustrated and explained each part by texts of Scripture. I endeavored to impress upon their minds the important truth, that mere baptism would not secure to them an inheritance to the kingdom of heaven, and that, therefore, they were not to suppose that their efforts were no longer necessary. On the contrary, they had only commenced the Christian life, and they were to lead others by their good example to glorify their Father in heaven. For the purpose of preventing any thing like confusion in their minds, I also separated the first division of the third question in the Catechism into the three parts, and taught them from the Scriptures what was meant by a renunciation, 1st, of the devil and all his works, 2ndly, of the pomps and vanities of this wicked world, and 3d, of the sinful lusts of the flesh. I would then question them, to see if they recollected the passages of Scripture to which I had referred. I soon found one great advantage of this plan

was, that they were thus enabled to apply the commands and requisitions of God to their daily walk and conversation. It was not very difficult to teach them the ten Commandments—the longer ones being divided into several portions. The part of the Catechism on the Sacrament, with explanations from the Bible, was learned as soon as could be expected. As I advanced in this system, I was more and more convinced that it was a great mistake to conclude, that because the blacks could not be taught to read, they were therefore necessarily prevented from learning the plan of Salvation, and enjoying its invaluable blessings; for in their examinations they displayed a knowledge of the Bible as familiar as if they had been accustomed to read it for years.

"While I was thus engaged, the master and mistress came to the conclusion that it was their duty to have all the children baptized, and to stand as their sponsors. It was, indeed, an interesting sight to behold so many souls, hitherto deprived of the blessings of the Gospel, brought into covenant with God, and thus made His children by adoption and grace. After the Sacrament (of baptism) was administered, the master felt it his duty to provide the means by which they should be taught what a solemn vow and promise had been made for them. They were formed into a class, and daily a faithful member of the Church instructed them in the Catechism, according to the system described. As their minister, I attended the examinations, and was oftentimes delighted at the promptness and accuracy with which they answered the questions. And now, why cannot this, or some other plan of instruction, be carried out by the planters of the South? for the instruction, both to the adults and children, can be given by a layman. Is it right for them to take the fruits of the labor of the blacks for their own enjoyment, and not appropriate a portion for their religious instruction? Would they not subject themselves to shame and reproach among their fellow men, if they permitted their slaves to be exposed to cold, naked and unfed? And will they not subject themselves to the shame and reproach of God and his holy angels, if



they refuse to use all proper efforts to give them that bread which Jesus Christ brought down from heaven, and to clothe them with that holiness which can alone render them acceptable to their Heavenly Father?"

The success of experiments to impart religious instruction to persons of color, is not the high ground upon which we would urge that duty, but still it is gratifying and encouraging to witness or record it.

The Rice plantation to which the following extract from the Charleston Courier of the 18th July refers, has between seven and eight hundred slaves attached to it.

**JEHOSSA ISLAND, S. CAROLINA.**

**THE COUNTRY SEAT OF THE HON. WM. AIKEN.**

The great question, "Whether our slaves can be religiously instructed with benefit to themselves, and advantage to their owners?" Mr. Aiken has most successfully solved. On his plantation he has a neat chapel, at which religious services are performed semi-monthly by a minister employed for the purpose. Every slave is required to attend, and each is orally instructed and catechized by the minister. Marriages are performed according to religious rites, and a Christian code of morals is strictly enjoined upon the slaves in their intercourse with each other. More than one half of the negroes on the plantation are communicants of the Church; and as few cases of backsliding are said to take place as in any religious community of equal number. Felonies are almost unknown among them, and those petty crimes, which, on other plantations, are considered unavoidable, with these negroes are of rare occurrence.

When Mr. Aiken first proposed to introduce religious instruction among his negroes, many of his friends predicted his hopes would never be realized. They said his plan would only render the slaves greater rogues, by giving them religion as a cloak to hide their villainies. Time has proved the fallacy of these predictions. I know not whether this

peculiar feature of Mr. Aiken's system of encouragement has produced the result, but certain it is, there is not to be found, in all the country around, any body of negroes more orderly, well behaved, or contented. They look well, work well, and, more than all, work with a cheerfulness which no one can fail to observe who ever visits the place.

We are indebted for the following very gratifying extract from a review of the religious instruction of the Negroes in the Southern States to one who is not the least honoured or successful laborer in this part of the Vineyard:

The *Episcopal Church* is advancing in this duty. The eloquent and efficient Assistant Bishop of Virginia, Dr. JOHNS, has brought the religious instruction of the Negroes before the Diocese of Virginia. He is of kindred spirit with Bishop MEADE, the senior Bishop, who has so long and faithfully upheld and prosecuted this good work. The influence of the Bishops of this Diocese cannot fail to be effective, and their present plan of resuscitating decayed Churches, and *uniting the whites and negroes in one charge*, must be attended with the happiest results, in building up their own denomination, and in conferring blessings upon multitudes ready to perish.

The Bishop of *North Carolina*, it is understood, continues his interest in this subject.

The Episcopal Church of *South Carolina*, taken as a whole, Bishop, Clergy and Laity, is more active and engaged than in any other State in the Southern country.

The Bishop of *Georgia* is pressing this duty upon the Churches composing his Diocese, and from the Journal of the Convention for 1843, I perceive, with good success. In all the churches where a colored Sabbath School can be collected and taught, it is done, and the Clergy are directing their attention to the negroes as a regular part of their charge. A parish has been organized in Glynn County, with special reference to the religious instruction of some

twelve hundred negroes embraced in it, God be imitated by their Brethren of the and the services of a minister secured. same order throughout our Southern May the example of these servants of country.

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## The Jews.

### Spiritual Condition of the Jews.

It is truly surprising, that in a century and in a country so distinguished for Missionary effort, as the present century and this country is, when the living teacher has been sent to almost every nation under heaven, that that people to whom we are more indebted than to any other for the blessings of the Gospel, and who have, therefore, a prior claim upon our sympathies and spiritual care, should have been so entirely overlooked and passed by. This forgetfulness or neglect of the seed of God's ancient friend has probably arisen from the long prevailing belief among us, that they are so entirely given over to hardness of heart and blindness of mind, that no efforts for their illumination or sanctification can be of any avail. That their spiritual condition is deplorable, is, alas! too true. They are enemies of the Cross of Christ, and the veil is on their heart. They have rebelled, and vexed God's Holy Spirit, so that He is withdrawn from them; but that they are, though in this state, beyond the reach of hope or help, I am persuaded is an unwarrantable conclusion. Such an error, however long the Church may have rested in it, can no longer form an excuse for her neglect to preach to them the Gospel of Christ, seeing God has in his abundant goodness and mercy given a practical refutation of it, in a manner the most gratifying to the Christian heart. I allude to His blessing upon the efforts of the London Society for promoting Christianity among the Jews. Concerning the success of this noble institution, I need not say a word to you, my dear sir, who are so well acquainted with all the details of their operations. Suffice it to observe, that God seems to have selected the British Church as His most fitting instrument, to take the lead in one of the most glorious movements of the present age, and to show through her the power of his Gospel in overcoming the prejudices of eighteen centuries, by bringing the Jew to the foot of the Cross. The field he has assigned to her seems to be the Old World, and nobly is she occupying it. With between forty and fifty Missiories, and near twenty others as colporteurs and assistants in various ways, she is endeavoring to sound forth the word of life wherever the Jew is to be found, in Europe, Asia, or Africa. Recently, another field of labor has been opening in the New World, which is becoming white to the harvest. The number of Jews in this country has increased within a few years past to 60,000, and it remains to be seen what instrument God will select to bless with Gospel light and grace the lost sheep of the house of Israel on these shores. I have for some time past been of the opinion, that the same Church which God has remarkably blessed on the other side of the Atlantic, he would also own on this side, if she would address herself, in humble reliance upon his grace, to this long neglected, yet glorious work. The short experience I have had

while laboring in this field, has convinced me that the Episcopal Church is best adapted, of all religious denominations, to carry on this work; and in this opinion I am sustained by some of my former coadjutors, who do not belong to the Church, as well as by some converted Jews themselves. May the mantle of the mother fall upon the daughter, and the honor of evangelizing those in these last days, who evangelized the Gentiles in the first ages of this dispensation, be shared and enjoyed by both. J. P. L.

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### Intelligence.

#### Funds.

On the 1st of October, a semi-annual return is made by the Missionaries to their respective Bishops, a copy of the tabular part being at the same time sent to the office in New-York. On the receipt of that paper, if the state of the treasury admits of it, the salary for the past six months is remitted to the Missionary.

Having gone forth at the call of the Church, performed the duty assigned him by the Church, what is the Church's duty to him? We are made painfully sensible, oftentimes, of the ease with which some men can escape an obvious conclusion, in the objections urged to the Missionary system, when you ask men to *pay what they owe*. There is doubtless a time to urge objections, but we put it to the candor and generosity of Churchmen, whether pay-day is that time, and appeal to them, one and all, to come forward during the month of September with their offerings to the Lord's treasury. As is usual during the warm months, but little has of late been paid into it. May we not congratulate our readers, clerical and lay, upon *plenteous harvests, thriving commerce, increased confidence, bright hopes for the future*, and ask them, on their return to their several duties, after the relaxation of the summer, to remember their

obligations to the Missionaries of the Church?

We have but \$400 in the treasury, and require at least \$15,000 to meet these obligations on the 1st of Oct. prox.!

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#### Estimates.

Estimated cost of Domestic Missionary operations for the year commencing October 1st, 1844:—Maine, \$1000; New Hampshire, \$350; Delaware, \$650; North Carolina, \$250; Georgia, \$750; Florida, \$1500; Alabama, \$1500; Mississippi, \$1500; Louisiana, \$1500; Tennessee, \$1250; Kentucky, \$2000; Ohio, \$700; Indiana, \$3200; Illinois, \$4000; Michigan, \$3500; Wisconsin, \$3000; Iowa, \$2000; Missouri, \$1900; Arkansas, \$1500; Indian Missions in Wisconsin, \$550; Do. do. west of the Mississippi, \$500; French, \$300; Germans, \$300; Jews, \$300; Outfits for the year, \$1600; Salary of the Missionary Bishops, \$4000; Central expenses,\* \$2935; Contingent or unappropriated Fund, \$1065:—Total, \$43,500.

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#### Changes.

Indiana.—Rev. SAM. L. JOHNSON,

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\* Including salary of Secretary and Assistant; travelling expenses; stationery; printing; rent; fuel; postages; discounts; Missionary library, &c., &c.

Missionary at Indianapolis, from 1st April. Salary \$250. \$250, from date of entering upon duty there.

Rev. HENRY PAYNE, Bloomfield, Indiana, resigns 12th July, 1844.

*Illinois.*—Rev. B. HUTCHINS, Missionary at Albion. Salary \$250, from 1st April.

Rev. THOS. S. BRITTON, Missionary at Warsaw. Outfit, \$100. Salary,

*Kentucky.*—Rev. G. G. MOORE, Missionary at Covington and Newport. Salary \$300, from 15th April.

*Mississippi.*—Rev. A. P. MERRILL, Missionary to the Slaves near Port Gibson. Salary, \$250, from date of entering upon duty there.

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## FOREIGN.

### Constantinople.

*Extract from a Letter of Rev. Mr. Miles, under date of 13th April, 1844.*

Among much that I have learned and observed here, nothing has so deeply interested me as the Armenians. Grave, honest, industrious, thrifty, intelligent in a high degree, and eager for instruction, there is no field in the East so inviting and interesting. Their position, also, in some respects, render them the most important field to which attention can now be turned. They are the sinew of the empire in regard to enterprise, commerce, and wealth; and holding communion with the Abyssinians, Copts, and Jacobites, but far superior to them all in character and intellect, any reformation among themselves must exert an important influence upon those other branches of the churches in these lands. Their prominent position, also, among all the Christians of the empire, as to intelligence, gravity, and wealth, would undoubtedly cause the influence of their reformation to reach even those churches which do not commune with the Armenians. And these, also, of all the rayas being most in contact with their Mohammedan masters, reformation and enlightenment among them might, under God, cause the Moslem to regard Christianity more attentively, and would undoubtedly pre-

sent it to his notice in a new point of view. Thus they present, as it were, a most favorable and important central point from whence to operate, if, indeed, we desire most efficiently to act upon the Eastern Churches. They are most desirous of instruction; they are open to our efforts; they are as a whitened harvest for the reapers. Why should we, —nay, is it not a question whether we ought to neglect the most promising and important field here opened by Providence? With our expressed desires for aiding the Eastern Churches, can we turn from the very point where aid is most invited, and where it will be most efficient and far-reaching in its influence? In the capital alone are 200,000 Armenians. Can it be supposed that the small Missionary force here devoted to them is in any degree adequate to their instruction? Fifty Missionaries would not be. What, then, shall we do, while this field, from its importance and its relative position to other nations of the empire, calls upon us more largely than any other in the East? Both our own Missionaries here, and the Missionaries of the A. B. C. F. M., concur in regarding the Armenians as undoubtedly the most important field in the East; while the Missionaries of the A. B. have expressed their sense of the inadequacy of their small force to the

loudly-crying wants of such a number of souls.

The Armenians, besides being the most important and interesting class of Christians in Turkey, and the most directly in connection with the Mohammedans, (they are the bankers of the empire,) are also disposed to help themselves, and would liberally support schools. From the poverty, ignorance, and comparative unimportance as a class of subjects, of the Syrians, it will be very long indeed before Missionary effort among them would even begin to be felt beyond their own little isolated nation; while the same expenditure of Missionary labor among the Armenians would, from their position, be directly influencing every other branch of the Churches in the East.

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*Extract from a Letter from Rev. Mr. Taylor, dated at Constantinople, April 16, 1844.*

I am unwilling to let the present opportunity pass, without adding a word to what Brother M. has written respecting the Armenians. No one interested in the welfare of the Oriental Churches could remain here even a short time, without having his attention forcibly drawn to the claims of this interesting community. They have long been known as one of the most numerous, and certainly the most influential, wealthy, and intelligent of these Christian bodies; and many features of their national character, as well as the circumstances of their political condition, entitle them to the special attention of those who direct our Missionary operations. In numbers they are exceeded only by the Greeks, while in almost every other respect they have a decided superiority, and as a Church present far the most promising field for usefulness. And I know of no reason for neglecting such a field as

this is on all hands acknowledged to be, for the sake of those of inferior importance, unless it be the belief that it is already occupied by others. How very far such a belief is from the fact of the case, a few weeks' observation would evince better than any written statement can do. I do not refer to the obvious inadequacy of the labors of three or four men to the wants of a population at least equal to one half that of New-York city, so much as to the manifest disadvantages and limited influence of these labors, compared with what might easily be accomplished by the same number of men from a Church like ours. If the Committee have any doubt on this point, or are inclined to regard Missionary operations from our Church as in their nature antagonist to those of other Christians, a little personal knowledge of circumstances here would, I am sure, quite set aside all such grounds of hesitation.

If our suggestions should be deemed worthy of little attention, as being those of new comers, I trust it will be considered whether the facts themselves do not speak with sufficient plainness.—besides, that these suggestions are by no means the result exclusively of what we have recently seen and heard, and that they are altogether in accordance with the views of persons who are best able to judge. It is certainly very greatly to be desired that the Committee might feel themselves authorized to prosecute operations in all these Churches, at least those which are not beyond our reach by having embraced the communion of Rome; but at all events such a people as the Armenians ought not to be passed by—prepared as they are to receive benefit from our efforts, and possessed as we are of abundant and peculiar facilities for promoting, with the blessing of God, their spiritual welfare.

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### Athens.

*The Rev. Mr. Hill, in a recent letter, writes as follows:—*

“We are absolutely overwhelmed with pupils at our Missionary schools.

There are now in daily attendance seven hundred, which is truly unprecedented, for when we had the day schools and the boarding school, our number

rarely, if ever, exceeded seven hundred and fifty. Our distribution of Scriptures, books, and tracts, has greatly increased; and the new order of things, which has placed so enlightened a gentleman as *M. Tricoupi* at the head of the department for religion and

public instruction, and his brother-in-law, *M. Mavrocordato*, at the head of the cabinet, evidently has already an effect on the public mind altogether favorable to our efforts for the spiritual welfare of the people."

### Miscellaneous.

#### Egypt Mission.

The following interesting account of a Missionary Tour to Upper Egypt is copied from a recent number of the "Church Missionary Record."

Assouan, the first town of the district which is chiefly inhabited by the Coptic Christians, was the place where Mr. Krusé's labors were to commence. Here they arrived on the 21st February, 1844; and Mr. Krusé writes—

As soon as our boat was properly secured, two Copts came to pay us a visit. They told me that the number of Christians had increased—there being now forty Christian families living here; but they have neither church nor priest. They are visited once or twice a year by a priest from Esneh or some other place thereabout; and on Easter Day as many as can afford to leave go to Edfou to attend the church service there. When our visitors heard who I was, and the object of our visit, they greatly rejoiced; and begged me to use my influence at Cairo to obtain for them permission to build a church. One of our visitors—Muallem Chaleel—was the principal man of the Copts here: he thought permission for building a church might now easily be obtained, as the Pasha had allowed the building of a church at Khartoom, where, two years ago, many clerks in the service of the government were sent; and this year the Coptic patriarch had provided them with a bishop and two priests. Muallem Chaleel further informed me, that, in December last, two Missionaries of the Propaganda passed Assouan on their way to Khartoom in order to settle there. He remarked, "What can they do here? the Copts do not understand Latin."

#### Visit to the first Cataract of the Nile.

Feb. 22, 1844.—The Copts being engaged in their offices, we could not see them till after their daily work was over. We therefore took the opportunity to visit the cataract. Our way led over the ancient Syene, a true picture of the mutability of all human things, and an exact fulfilment of the prophecy in Ezek. xxix., 10. We next passed over the cemetery of the ancient town, filled with grave-stones, covered with Arabic inscriptions. We next crossed a wide sandy plain, embosomed, as it were, in immense masses of granite rocks. As far as the eye could reach, these rocks met the view; and as we approached the river, many little hamlets lay scattered between. The sight was at once sublime and solemn. We could only gaze with awe upon these mighty works of nature, and from them our hearts turned upward to the Author and Finisher of all. At the cataract it seems that disappointment is the universal feeling; the whole scene which presents itself is rock upon rock, between which the river in several places rolls down. In vain did we look around, hoping to see some mighty fall. However, the scene delighted us, and we stood gazing with admiration upon the wild landscape, surrounded by nearly the whole populace of the adjacent village. We tried to speak to them; but the Arabic language seemed wholly unintelligible; they knew only one word—"Backsheesh" (a present); this they all understood. Poor people! We thought, When will the light of the Gospel shine again into this dark region?

#### Religious Conversation with the Copts.

In the course of the afternoon, having learnt that Muallem Chaleel had come home, I called upon him. My visit was

soon made known, and in a few minutes many of the Christians were gathered together. We had a profitable conversation on several religious topics. The Bible, which I had brought with me for the Muallem, was constantly referred to in support of my arguments; after which I read to them, and explained some parts of Scripture. I proposed to them to meet together on the Lord's Day, and also on Friday, when they are disengaged, in order to read the Bible. They cheerfully assented to the proposal, and promised to follow my advice.

(To be continued.)

#### Vestiges of the Doctrines of Revelation in the East.

The interest of the Church in Foreign Missions may, perhaps, be increased by directing the attention of our readers occasionally to the condition of the Heathen world. The following observations, by the late Rev. Claudius Buchanan, have recently fallen under our notice; and are presented as suggesting some topics which may not be out of place at a Missionary Meeting.

In passing through the regions of the East, and surveying the various religious systems which prevail, the mind of the Christian traveller cannot fail to be impressed with the strong resemblance which some of them bear to doctrines which are familiar to him. However varied or disguised they may be, there are yet some strong lines, which constantly recall his thoughts to the doctrines of revelation, and seem to point to a common origin.

The chief and distinguishing doctrines of Scripture may be considered the four following: viz. The Trinity in Unity; the Incarnation of the Deity; a vicarious atonement for sin; and the influence of the Divine Spirit on the mind of man. Now if we should be able to prove, that *all* these are represented in the systems of the East, will any man venture to affirm that it happens by chance?

1. The doctrine of the Trinity. The Hindoos believe in one God, Brahma;

and yet they represent him as subsisting in *three* persons; and they worship one or other of these persons in every part of India. And what proves distinctly that they hold this doctrine is, that their most ancient representations of the Deity is formed of *one* body, and *three* faces. The most remarkable of these is that at the caves of Elephanta, in an island near Bombay. The author visited it in the year 1808; nor has he seen any work of art in the East, which he contemplated with greater wonder; whether considered with respect to its colossal size, its great antiquity, the beauty of the sculpture, or the excellence of the preservation. From causes which cannot now be known, the Hindoos have long ceased to worship at this temple. Each of the faces of the Triad is about five feet in length. The whole of the statue, and the spacious temple which contains it, is cut out of the solid rock of the mountain. The Hindoos assign to these works an immense antiquity, and attribute the workmanship to the gods. The temple of Elephanta is certainly one of the wonders of the world, and is, perhaps, a grander effort of the ingenuity of man, than the pyramids of Egypt.

Whence, then, have the Hindoos derived the idea of a Triune God? It should seem as if they had heard of the Elohim of revelation in the first chapter of Genesis, "Let us make man."

2. The doctrine of the Incarnation of the Deity. The Hindoos believe that one of the persons in their Trinity (and that too the second person) was manifested in the flesh. Hence their fables of the *Avatars*, or incarnations of Vishnoo.\* And this doctrine is found over

\* The Hindoos suppose their god Vishnoo to have appeared on earth ten times. At the eighth time of his appearing, they say that he came in the name of Krishna; and that, on this occasion, he came with a degree of power and glory far beyond what he shewed on any other.

The Brahmins, or Hindoo Priests, have a long life of Krishna, full of strange stories. Many things, however, are therein told of him so much like some of the great events in the Life of our Blessed Saviour, that the learned Sir William Jones thinks that they borrowed them from pretended or spurious Gospels, which, by some means, were very early carried to India, and which contained many absurd stories respecting our Saviour, mingled with real facts as related in the true Gospels.

But, besides these things in the Life of Krishna, which seem to have been borrowed from the spu-

almost the whole of Asia. Whence, then, originated this idea "that God should become man and take our nature upon him?" The Hindoos do not consider that it was an angel merely that became man (like some philosophers in Europe) but God himself. Can there be any doubt that the fabulous incarnations of the eastern mythology are derived from the real incarnation of the Son of God, or from the prophecies that went before it? Jesus the Messiah is the true *Avatar*.

rious Gospels, there are others which appear to have been taken from ancient traditions, handed down in India, from father to son, from the time of the Flood.

One of these ancient traditions, which is very remarkable, is shewn by paintings on the walls of an ancient pagoda or temple.

Krishna is there seen, first as a Sufferer; being in pain from a venomous bite of a serpent, which seems to have bound him fast in its coils. In the second figure, he appears as a crowned Conqueror, standing on the head of a serpent, from the power of which he has been delivered.

These figures must have been meant to keep up the memory of that first and great Promise to fallen Adam, contained in the Curse denounced on the Serpent—*I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.* Noah well understood this Promise, and, no doubt, taught his children its meaning; and we may suppose that the expectation of that Saviour who was here predicted, would be kept alive in the East in some such manner as the following:—

The Grandson or Great-grandson of Noah, when first settling in Hindoostan, would wish to preserve, among his children and his children's children, that gracious Promise, on the faith of which he and they might live and die in a state of reconciliation with God, and in the assurance of salvation from all the evils which the Serpent and the Fall had brought on them. As writing was not then invented, he might use sculpture or painting to keep up among his offspring the memory of this estimable Promise, and would probably have Figures of this kind for that purpose.

This view of these Figures may well confirm and enliven your own faith in the Holy Scriptures, when you see how the traditions of a distant nation so exactly agree with the Written Word; and it ought to increase our desires and endeavors to become the means, under the blessing of God, of converting the Hindoos to Christ, when we see that their first fathers and ours walked with God in the exercise of the same faith, and in the same view of a Father reconciled in the Mediator who was to come, and forgiving through Him all iniquity.

Let Christian Missionaries, then, supported by our alms, proclaim in every part of India, to the HUNDRED MILLIONS of Hindoos who are our own fellow-subjects—*Whom ye ignorantly worship Him declare we unto you! Behold Him, who, through His own death, destroys him that had the power of death, that is, the Devil: and delivers them, who, through fear of death, are all their lifetime subject to bondage—The God of Peace shall then bruise Satan under your feet: shortly—Look unto Him, and be ye saved, all ye ends of the earth, for He is God, and there is none else.*

[Ch. Miss. Paper.]

3. The doctrine of a vicarious *atonement* for sin, by the shedding of blood.—To this day in Hindostan, the people bring the goat or kid to the temple, and the priest sheds the blood of the innocent victim. Nor is this peculiar to Hindostan; throughout the whole East, the doctrine of a sacrifice for sin seems to exist in one form or other. Ever since "Abel offered unto God a more excellent sacrifice than Cain;" ever since Noah, the father of the new world, "offered burnt offerings on the altar;" sacrifices have been offered up in almost every nation, as if for a constant memorial to mankind that "without shedding of blood, there is no remission of sin." Heb. ix. 22.

4. The influence of the Divine Spirit on the minds of men. In the most ancient writings of the Hindoos, some of which have been published, it is asserted that "the divine spirit, or light of holy knowledge," influences the minds of men. And the man who is the subject of such influence is called "the man twice born." Many chapters are devoted to the duties, character, and virtues of "the man twice born."

Other doctrines might be illustrated by similar analogies. The characters of the Mosaic ceremonial law pervade the whole system of the Hindoo ritual and worship. Now, if these analogies were merely partial or accidental, they would be less important; but they are not accidental, as every man who is erudite in the Holy Scriptures, and in oriental mythology, well knows. They are general and systematic. Has it ever been alleged that the light of nature could teach such doctrines as those which we have above enumerated? Some of them are *contrary* to the light of nature. Everywhere in the East there appears to be a *counterfeit* of the true doctrine. The inhabitants have lost sight of the only true God, and they apply their traditional notions to false gods. These doctrines are unquestionably relics of the first faith of the earth; they bear the strong characters of God's primary revelation to man, which neither the power of man, nor time itself, hath been able to destroy; but which have endured from age to age, like the works of nature, the moon and stars, which God hath created, incorruptible.



### Conversion of the World.

*Why are not all members of a Christian Church engaged in promoting it?*

In the progress of these researches, the author has found his mind frequently drawn to consider the extraordinary difference of opinion, which exists among men of learning, in regard to the importance and obligation of communicating religious knowledge to our fellow-creatures. And he has often heard the question asked, What can be the cause of this discrepancy of opinion? For that such a difference does exist is most evident. It is exemplified at this moment in some of the most illustrious characters for rank and learning, in the nation. This is a problem of a very interesting character at this day, and worthy of a distinct and ample discussion, particularly at our seats of learning. The problem may be thus expressed: "What power is that, which produces in the minds of some persons a real interest and concern in the welfare of their fellow-creatures; extending not only to the comfort of their existence in this world, but to their felicity hereafter; while other men who are apparently in similar circumstances, as to learning and information, do not feel inclined to *move one step* for the promotion of such objects?" The latter, it may be, can speculate on the philosophy of the human mind, on its great powers and high dignity, on the sublime virtue of universal benevolence, on the tyranny of superstition, and the slavery of ignorance; and will sometimes quote the verse of the poet,

"Homo sum : humani nil a me alienum puto;"

but they leave it to others, and generally to the Christian in his public life, to exercise the spirit of that noble verse.— This is a very difficult problem; and it has been alleged by some, that it cannot be solved on any known principles of philosophy. The following relation will probably lead to principles by which we may arrive at a solution.

There was once a king in the East, whose empire extended over the known world, and his dominion "was to the end of the earth." During the former part of his reign, his heart was filled

with pride; he knew not the God of heaven: and he viewed with the utmost indifference the nations over whom he ruled, worshipping idols of wood and stone. But it pleased the King of kings to dethrone this haughty monarch, to cast him down from his high estate, and to abase him in the dust. And after he had been for a time in the furnace of affliction, and his proud heart was humbled, God graciously revealed himself to him in his true name and character, and then restored him to his former prosperity and power. The penitent king thus once more exalted, and filled with admiration at the discovery of the only true God, immediately issued an edict to the whole world, setting forth the greatness of the Most High, asserting his glory, and inviting all nations to "praise and magnify Him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation." This memorable edict began in these sublime terms:

"Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth, Peace be multiplied unto you. I thought it good to show the signs and wonders which the Most High God hath wrought toward me. How great are his signs! How mighty are his wonders!" Having recounted the judgment and mercy of God to himself, he thus concludes: "Now I, Nebuchadnezzar, praise and extol, and honor the King of Heaven, all whose works are truth, and his ways judgment; and them that walk in pride he is able to abase."<sup>\*</sup>

Such a proclamation to the nations of the earth was a noble act of a king, and ought to be had in perpetual remembrance. It reminds us of the last charge of Him "who ascended up on high:" Go, teach all nations. It discovers to us the new and extended benevolence, greatness of mind, and pure and heavenly charity, which distinguish that man, whose heart has been impressed by the grace of God. How solemn his sense of duty! How ardent to declare the glory of his Saviour! His views for the

\* Daniel. ch. iv.

good of men, how disinterested and enlarged!—It is but too evident, that all our speculations concerning a divine Revelation, and the obligation imposed on us to study it ourselves, or to communicate it to others, are cold and uninteresting, and excite not to action, “until, through the tender compassion of God, the day-spring from on high visit us, to give light to them that sit in darkness;”\* to humble our hearts, at the remembrance of our sins against God, and to affect them with a just admiration of his pardoning mercy.—*Buchanan's Researches.*

#### Missions of the Greek Church in North America.

The following letter from a recent number of the “*New-York Observer*,” has been handed to us by a Bishop of the Church, and we gladly give it a place in the pages of the “*Spirit of Missions*,” as being of interest in the Missionary history of the times.

*Constantinople, April, 1844.*

The fact that the *Greek Church* in Russia is making serious and well directed efforts to convert the Indian tribes of the Northwest coast to Christianity will be news to many of our readers. As we have the Russians for our nearest neighbors on our Northwest Coast, it becomes an important consideration for Protestant missionaries, beyond the Rocky mountains, that as they are made to feel the spirit of Popish Proselytism on the Southern border of our Western territory, so we are to feel the same kind of spirit of proselytism on our Northern border, and that the Great Eastern church has also become the Western church.

We have before us a pamphlet published the last year at the Imperial Printing Office at Odessa in Russia, to which so much importance has been attached by the Greek Clergy, that it has been translated from Russian into Greek for the sake of a wider circulation. It is entitled, the “*Way of Salvation*,” being a tract which was prepared for

circulation among various Indian tribes of North America. The tract itself, we rejoice to say, is in general unexceptionable in doctrine, though of course deficient in many points. Throughout, Jesus Christ alone is shown as the Saviour and the Holy Spirit as the Sanctifier. But this tract is preceded by a long preface which gives a full account of the history and present state of missionary operations at the Aleutian islands and on the Northwest Coast: and propose to give your readers a view of its contents. We shall often adopt the pious and evangelical language of the missionaries, upon which we would by no means wish needlessly to invoke any suspicion of its hypocrisy, notwithstanding some who are well acquainted with modern Russian missions would think that much ought to be abated from it. He would rather cordially admit the sincerity and zeal of these missionaries, taking care to remember that their piety is connected with fundamental errors, of which the fruits will appear ultimately in their converts.

The commencement of these missions was in 1793. The founder of the Russian American Company returned to St. Petersburg in 1787 and petitioned that an ecclesiastical mission should be sent to those frozen polar regions, the deserts of Kamtschatka, Aleutian and Kurillian islands—where commerce could not flourish unless under the shadow of the cross. The petition of M. Selokhoff was granted, and a mission of eight monks was sent there, of whom many were lost on their voyage from Okotsk, which lies on the gulf of that name on the East of Siberia. Three of these, Macarios, Juvenalios, and Germanos were preserved and were permitted to obtain cheering results. The first erected the cross in the province of Ounalaska, and having built a church there, he baptized many in the course of a year, through his success in preaching the Gospel. Juvenalios went to the desert regions of Kodiak, where he was soon to seal his faith with his own blood. Several having been converted there under his ministry, he proposed to them to confide their children to his care, that they might be educated by the Society.

\* Luke, ii. 79.

On his return to his station with the children, a multitude of the people of the country, regarding this as usurpation, pursued him and rushed with great fury upon him and killed him. His blood was not shed in vain, as we shall soon see. The third Germanos passed a long life of toilsome labors at a distance from the colony, teaching the children of the converts, reading, writing and singing hymns to the Saviour, and died in 1838.

Up to the year 1823, however, the progress that had been made was regarded as not very encouraging. The Bishop of Irkutsk was overwhelmed with other cares in his vast diocese; the Bishop of Kamschatka had been shipwrecked on his way thither, and the religious prospects of Russian America were in a dark state, similar to the long polar nights. But in that year, father Benjamin was selected as a missionary to the Aleutian islands, and to take the charge of the chief establishment at Unalaska, after long hesitation, he at last consecrated himself to the call. After eighteen years of labor there he returned in 1842 to procure more laborers and to give an account of the wonderful gathering in of fruits; and we shall see that that land so barren as to reject almost every kind of seed, received willingly the good seed of the Gospel, and that those heathen tribes with simplicity of heart and fervent joy received the gift of the cross. On the islands or on the continent, he made tours sometimes of 600 leagues in distance, to bring either new disciples to the faith or to confirm those whom his predecessors had baptized.

Let us now hear his own narrative in part. "After a long and painful journey, as soon as I had reached my new parish, I hastened to make myself known to the people entrusted to my care, who were either Russians or Aleutians in the service of the company, or newly converted from the Kolokians or the Kalogians. Soon I found them to be fervent, prompt to attend public worship, and exceedingly docile, full of reverence to their pastors, serving cheerfully their god-fathers, and confessing with such devotion as to be uselessly minute. I can never blot from my memory their

readiness to blame themselves before the judgment-seat of repentance, even for the most trifling mistakes. Whenever I used to catechise them, all the population, the women even leaving their infant babes, used to come to hear the preaching of the Gospel. I confidently say that there is no missionary who can tire out the attention of these good Aleutians, before he is tired out himself. Poverty and wretchedness and want have become a preparatory school to the reception of the gospel: and their patience and sympathy with the sufferings of others are their most prominent traits of character. I have seen this poor people in times of general famine which come periodically, dividing their last morsel of food with their neighbours. Their patience is wonderful: for the Aleutian never takes revenge, till after a marked silence, kept up for many successive days."

"While laboring for the conversion of those who were sitting in darkness, I determined to go and preach to the Kalogians, a people less docile than the Aleutians, owing to the influence of their idolatrous priests and their more active disposition. Some had been living near the colony on the continent and had invited me to visit them. Though I had often promised to go, yet something for some mysterious reason was always hindering me, while I kept blaming myself. Christmas came and I had done nothing: but my reproaches of conscience increasing, I determined to go to them immediately after Epiphany. At last on Jan. 3, we heard that the small pox had broken out among them. I now thanked that Providence that had not permitted me to go before, and determined to go to them immediately. If I had gone there before this scourge come upon them, their priests would surely have ascribed the disease to some Christian witchcraft. But now I could go to them not only with words of peace and consolation, but also with the healing art of vaccination." Here he obtained some first fruits and the work still goes on, and he hopes that the grace of God will complete what terror has begun.

Father Benjamin made three tours

during his absence to Kodiak. How great was his joy, to find remaining after the lapse of twenty years traces of the labors of his predecessor,—christians who had remained faithful to their profession, and who remembered with affection their *first* preacher. He gave them the sacrament, baptized thirteen catechumens, and prohibited their god-fathers from giving them any garments or other useful articles, so as to remove from holy things the bait of covetousness. As a sign of their introduction into the church, after they had re clothed themselves in the garments worn before baptism, he gave each a simple wooden cross.

His last tour in that region was in 1841, after he had been constituted bishop in Russian America. He sailed from Okotsk, and arrived at the Aleutian Islands, stopping at several of them. "On the voyage, the weather being pleasant, we had worship on the deck every festival day. You cannot imagine what a magnificent scene it is: a vessel in the midst of the boundless ocean sailing calmly, and on its deck men worshipping God. O, it is a wonderful picture to contemplate!"

"After a voyage of seven thousand versts from Okotsk I arrived at New Archangel, in North America, where I found the church in very good state and unexpectedly adorned as though they were expecting the arrival of a bishop. Although the church has been lately repaired, there will soon be need of another. Our operations since our arrival here do not amount to much: but they are the following.

1. We have sent missionaries to Noosta, who will arrive about the middle of June.
2. We have opened a religious school, where are twenty-three adult scholars. The superintendent was educated in the Academy at Moscow.
3. We have sent G., the student in theology, to learn the language at Kodiak. He is a man of talents.
4. Priest M. is preaching to the Kalogians, and there are about eighty persons ready for baptism, and who are begging for it. But the more and the better they learn, the safer will it be.
5. Last spring, 1842, I went to visit the church at Kodiak. The report of my return to

America, the zeal and piety of the priest who has been labouring there since 1840, and the christian aid afforded by M. Kostromitin, the Governor of the place, by word and deed, have made a good impression on the minds of the people. Now, to use their own expression, they are "beginning to come out of darkness to light." Formerly hardly one hundred of them attended church, and they knew nothing about fasting. But now the church is crowded with them, and at Lent 400 of them were fasting. Few marriages take place without being solemnized by a priest. The church had been so neglected that of 3700 souls that were recorded in the census, 1000 had never been baptized: and even now there are more than a hundred grown up children in the same state. In testimony of the improvement at Kodiak, allow me to copy some notices from the journal of the priest there."

"In Lent of this year (1842) 40 Aleutians had come from a distant parish to be instructed in religion. After several days preaching, among those who seemed worthy to be admitted to the sacrament, there was a chief. During my second conversation with them, in speaking about repentance and communion, I said that God, for Jesus Christ his beloved Son's sake, will receive and forgive every sinner who repents truly before God and in the presence of a priest, though there is no other witness there, provided the sinner does not turn back to his sins again. —Then this chief said before all the people that he was ready to confess his sins publicly, and would be ashamed of no man. When I opposed, saying that he was not obliged to do that, he answered, "If I was not ashamed to sin, why should I be ashamed to confess my sins before all the world." Once I asked this chief at my house why he was so much more sincere and ready to do his duty than his brethren. He said, "Because I am the worst of them all, and when you looked at me in church (which I do not recollect) the thought pressed upon me that I must without fail come and be taught by you." This chief came to repentance and partook of the Holy Sacrament. My conversations with these Aleutians have al-

ways been in the presence of the director of commerce.

"Another chief came in the end of Lent from the same district. After my sermon, he came to my house and said, "Five years ago priest A. saw me. After looking at me with attention sometime he said to me, 'You will yet burn in fire.' Notwithstanding so long a time has passed, yet I cannot forget his words. I feel afraid, and although I am a chief, I feel that the worst of my subjects is better than I am." Divine grace brought even this man to repentance, and he was permitted to partake of the incorruptible food—the body and blood of our Lord Jesus."

"On the fourteenth day of Oct., we organized a spiritual chapter, which is the highest court of justice in America, having the precedence over every secular court; *this is very remarkable.* After two days I am going to commence the visitation of my diocese, which will occupy me sixteen months."

It appears from the preface to this pamphlet, that in the new diocese of this Bishop Innocentius, (formerly Father Benjamin,) there are four parish churches, which have been built at the expense of the company, and that the number of christians scattered over the vast country amount to 10,000. At the commencement of his labours, after learning the language, his first task was to prepare a catechism, and a translation of the Gospel of Luke and of the Acts of the Apostles. These have been lately carried to a second edition, for they found more readers than could have been expected, on account of the preparatory labours of other missionaries. The Guide to Salvation for the instruction of converts, first written in their language, has been translated into Russian and Greek. The preface to the pamphlet thus concludes: "The Aleutians and Kalogians, most of whom on account of their connection with the company, have learned to read, will draw after them many of the polar tribes into the way of salvation. So that if we look to Missions on the coast of Yenisee, where the metropolitan Macarios has been preaching fifteen years, if we consider the rapid progress of the conversion of the Samoides, and the peaceful conquests of

the Cross in some of the districts of the Caucasus,—every thing induces us to hope that the church of Russia will not delay to perform the solemn duty which divine Providence has reserved for her in particular. The example set by father Benjamin cannot remain fruitless. His patience and love have already triumphed over those obstacles which seemed insuperable. Through his ministry and self-denial, the pure doctrine of the ancient orthodox Eastern church, having found its way to the Icy Pole, has passed over to the New World. A certain foreign clergyman (?), taught in the Theological school of Jokutsk, is assisting father Benjamin in translating the New Testament into the chief language of the place, which is subdivided into six dialects more or less resembling each other. The people that nature seemed to have cast out of her family are receiving the privileges gained by Jesus Christ for mankind.

"Let us unite our prayers that the work may go on prospering, and that it may take deep root for the glory of our religion and of Russia; and that our missionaries, daily increasing in number and becoming more zealous, may meet somewhere those who have likewise come from a far distant country to propagate the faith on earth. *He that is not against us is on our part.* This ought to be the watchword of Christian missions to places without the camp of Christendom, till the promised and long-looked-for time arrives, when the good Shepherd who gave his life for the sheep will gather his own into one single family."

The admirable spirit that is manifested in the closing paragraph leads us to infer that its author is one of those of whom Protestant travellers in Russia have often spoken of as giving good evidence of a living faith in Christ, though surrounded with error and superstition. One cannot but hope that some of these degraded Indians, having in their possession the word of God, have indeed by his grace been led to put their trust entirely in Christ, and not in any other Mediator. May they indeed soon meet with tribes who have been converted through the labors of Protestant missionaries!

**Christian Knowledge Society.**

*Report of the Foreign Translation Committee.*

This Report, of which an Abstract follows, was made to the General Meeting of the Society, held on the 2d of July.

*Scriptures in Dutch.*—In their Report for 1843, the Committee announced the publication of the Dutch Bible. They have recently availed themselves of the circumstance of the Rev. Dr. Bosworth's visiting Holland, where he formerly resided as British chaplain for eleven years, to present a handsomely-bound copy of this Bible to His Majesty the King of the Netherlands. Dr. Bosworth reports that he was most graciously received by his majesty, who observed that it was very gratifying to him to be so favored by this Society. He expressed his admiration of the book, and said, with great feeling, "Dr. Bosworth, I thank the Society. I shall always highly prize this Bible, and show it to my friends as an offering of good will from the Church of England."

*Scriptures in French.*—The final revision of the new French version of all the canonical books of the Old Testament has been completed; the octavo edition, in London, is printed to the end of the Second Book of Kings; and the Pentateuch is printing at Paris in quarto.

*Scriptures in Maltese.*—The Bishop of Gibraltar has proposed to the Committee to prepare an edition of the Testament (the greater part of which has already been translated) for publication. The Committee readily adopted this recommendation.

*Scriptures in Coptic and Arabic.*—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 mean time, 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." The Coptic is supposed to be the most ancient of all the Oriental translations of the 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 Committee have bestowed much pains and attention on the subject of the new translation of the Scriptures into Arabic; 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 classical correctness of idiom must be regarded, with a view to satisfy the taste of learned Orientals; while, 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.

*Scriptures in Greek.*—An edition of 1000 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.

*Liturgy in French.*—The Society's version has undergone a complete revision, and the present impression being now all but exhausted, a new edition, of a smaller size, will shortly be in the press. The Rev. M. de la Fontaine, the Missionary of the Society for the Propagation of the Gospel in the Seychelles Islands, speaks with much gratitude of the good service which this version of the Liturgy has enabled him to perform among the poor people of those islands.

*Liturgy in German.*—The translation of the Liturgy into German is nearly completed, and it is hoped that it will be published in the course of the autumn. At the present moment, when hardly a month passes without producing from

the German press one or more treatises upon the discipline and formularies of the Church of England, the importance of the present translation cannot easily be overrated. With the view of rendering it as perfect as possible, the Committee propose to strike off but a small impression at first, for the purpose of distributing it in quarters where it is likely to be carefully examined and judiciously criticised; that they may be enabled finally to put forth a correct and really valuable translation.

*Liturgy in Turkish.*—Of 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, he writes, "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 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." 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."

*Liturgy in Arabic.*—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.

*Liturgy in Armenian.*—After some further delays of rather a vexatious nature, the translation was completed in 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 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. The importance of providing and distributing in the East good translations of our Liturgy, is 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 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." 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. 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.

*Liturgy in Maltese.*—The bishop of Gibraltar has engaged a native priest, who had recently conformed to the English Church, to translate the Prayer Book into the Maltese language. This Liturgy he recommended to the Committee to print at Malta.

*Liturgy in Portuguese.*—The Committee, chiefly through the liberality of John Cassels, Esq., of Oporto, a member of the Society deeply interested in the promotion of its designs, have lately been enabled to put into the printer's hands a new translation of the Liturgy into Portuguese. The greater part of this translation was made at the expense of Mr. Cassels, and presented by him to

the Committee. It had been previously examined and approved by the bishop of Gibraltar, who strongly recommends its publication; and the Committee esteem themselves happy in having secured the assistance of a clergyman of the Church of England, thoroughly conversant with the Portuguese language, in carrying the work through the press. The proof sheets are to be sent also to Oporto for correction, previously to their being finally struck off.

*Liturgy in Chaldee.*—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 Koordistan. 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 Scriptures in that language, for the use, principally, of the Christians of Koordistan. 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 Scriptures, from valuable manuscripts collected, at the cost of the Society, in Mesopotamia.

*Scriptures and Liturgy in languages of India.*—Encouraged by the grant of £1000, voted at the General Meeting in December last, the Committee determined immediately to extend the sphere of their operations, and more particularly toward the East. They had already received communications respecting the unsatisfactory character of existing versions of the Scriptures, and of the Liturgy, in some of the languages of India, and the total want of any translations at all in others of these languages, in which they were much required.

The Committee have renewed their communications with the bishops of the three dioceses, requesting, in the first place, accurate information respecting existing translations of the Scriptures and of the English Liturgy, in the vernacular languages of their respective dioceses, and then offering the co-operation and assistance of the Committee,

either in the revision and re-publication of those versions, or in the procuring and printing of such translations into other languages, as might seem to their lordships most likely to be useful.

The Committee have the satisfaction of reporting that the bishops of Calcutta and of Bombay have responded most cordially to their proposals, and supplied them with valuable information for their direction. At the suggestion of the bishop of Bombay, the Committee have offered their assistance in the completion of a translation of the Liturgy into Goojeratee. The Committee have also promised their aid in a revision of the Mahratta Prayer Book, with the view, chiefly, of rendering it conformable to the improved version of the Scriptures in that language, now printing at Bombay.

At the suggestion of the bishop of Calcutta, who represents that there has been for some time past an urgent demand for a new and improved version of the Litany in the Hindoostanee or Oordoo language, the Committee have determined to undertake this work, entrusting the execution of it to the Rev. Mr. Smith, a Missionary at Benares, whom the bishop recommends as "a person of undoubted talent and experience, and having a matured knowledge of the language of the people." It is proposed to print this Liturgy at the press of the Orphan Establishment at Agra. This work, when published, will be of incalculable benefit to the Church of England Missions at Benares, Chunar, Gorruckpore, Serampore, Meerut, Agra, Simla, and Cawnpore, where "the want of copies of the Prayer Book in Hindoostanee," the bishop says, "is extreme, and has been for years."

As the Committee were somewhat later in forwarding their proposals to Madras, no answer has yet been received from that presidency.

The Committee regret that they are not yet in a position to make any specific report with regard to translations into Chinese. Mr. Stanton's attention, on his arrival at Hong Kong, seems very naturally to have been turned, first, to the establishment of schools and lending libraries for the benefit of the English population.—[*Miss. Reg.*]



### Intelligence.

THE FOREIGN SECRETARY has been absent from the Office until the present number was nearly through the press. Several matters of interest connected with the department under his editorial charge, will receive attention next month.

The Rev. Horatio Southgate, Missionary at Constantinople, arrived in this country, via England, on the 12th August. The voyage has been of much service to his health. All letters to this gentleman should be directed to the Mission Office, 281 Broadway.

The annual report of Mr. Southgate, which was received during the late session of the Board of Missions, was designed for publication in this number of our journal: but, at the request of the Missionary, we have deferred it until the October number, in order that it may undergo his revision.

Active preparations are now in progress for the establishment of the Mission to China. The efforts of the Rev. Dr. Boone have been eminently successful in awakening interest and exciting liberality in its behalf. He is at present at the South.

As shewing the reception he has met with, we take the liberty of extracting a few sentences from a private letter.

"I have," writes he, "great cause for gratitude to God for the interest

manifested in the Mission to China at that place (Beaufort, S. C.), and indeed at every place visited during the tour from which I have just returned.

"The good people of Beaufort gave me for the Mission, during the delightful week I was permitted to spend with them, in cash, \$551 25, and pledges for \$6,750; that is, they promise to support twenty-seven children in our schools for ten years, at the rate of \$25 a year for each child, which is \$675 per annum for that length of time. I received a promise for the support of four children from one family; four persons pledge themselves for the support of two children each; the Sunday School supports two,—the boys a boy, and the girls a Chinese girl; and the remaining thirteen are to be supported by persons who pledge themselves for \$25 a year. When the size of this parish is taken into the account, this must be reckoned large-hearted Christian liberality in behalf of the Heathen. May the Lord abundantly reward them, and cause their example to draw forth many other congregations. My hopes for the China Mission were never brighter than at the present moment. I have no fears in respect to funds, our great want is men. May the Lord of the harvest call able and faithful laborers in due numbers into this immense portion of his vineyard."

### 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.

June 22. St. Paul's, Buffalo, for Nashotah School..... \$10 00

July 2. Anonymus, for books for do.....	6 00
Bishop Chase, from St. John's, Carlisle, Pa.....	5 00
5. A Lady of St. James', Philadelphia, for Nashotah Library, per Bishop Kemper.....	10 00
12. Mrs. Wright, of Newark, N. J., for do.....	3 00
13. A thank-offering, for the Nashotah Mission, from W.....	10 00
Aug. 1. Offering of the Chapel of St. Paul's College for Nashotah Mission....	25 00

Aug. 13. Jubilee College, from Mrs. E. M. Lewis, of Va. ....	\$10 00
14. Indian Endowment, from Major John Beach, Indian agent. ....	16 50
	<u>\$26 50</u>

**DOMESTIC MISSIONS.**

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th June to the 15th of August, 1844:

<b>VERMONT.</b>	
St. Albans—Union Ch. ....	\$10 00 \$10 00
<b>MASSACHUSETTS.</b>	
Great Barrington—St. James'.....	10 00
Greenfield—St. James'.....	7 50
Salem—St. Peter's, §.....	50 00
Wilkinsonville—St. John's.....	4 71 72 21
<b>RHODE ISLAND.</b>	
Bristol—St. Michael's.....	28 85
Providence—Grace Ch. ....	2 00
A Friend, per D. Dana, §.....	10 00 40 85
<b>CONNECTICUT.</b>	
Derby—St. James'.....	31 60
" S. School.....	2 52
Hartford—Christ Ch. ....	59 39
Mrs. S. Burr.....	60 00
Middletown—Christ Ch. ....	14 75
Manroe—St. Peter's.....	19 50
Newtown—Trinity Lad. Miss. Soc. ....	21 00
Norwalk—St. Paul's.....	27 13
Norwich—Christ Ch. ....	48 00
Portland—Trinity.....	10 00
Stamford—St. John's Mo. Offs.....	19 50 312 39
<b>NEW YORK.</b>	
Brooklyn—Christ Ch. ....	55 69
Fishkill Landing—St. Ann's.....	16 00
Isip—St. John's.....	12 00
Newtown—St. James'.....	18 00
New-York—Ch. of the Ascension, collection after sermon before the Board.....	29 96
St. John's, collection at offertory meeting Board of Missions.....	15 83
Ch. of the Nativity.....	2 20
A lady.....	1 00
A Friend to Episcopal Missions.....	5 00
R. D. V. W.....	2 00
A Widow's intc.....	50
An Episcopalian.....	50
Sandyhill—Zion Ch. ....	5 00
Gien's Falls—Ch. of the Messiah.....	15 70 173 38
Westchester—St. Peter's.....	15 70 173 38
<b>WESTERN NEW-YORK.</b>	
Angelica—St. Paul's.....	4 37
Acron—Zion Ch. ....	7 00
Batavia—St. James'.....	28 49
Geneva—Trinity.....	5 00
Hammond's Port.....	1 63
Harpersville—St. Luke's.....	3 72
Leroy—St. Mark's.....	12 00
Leicester—St. Paul's.....	3 00
Lockport—Grace Ch. ....	5 00
Marcellus—St. John's.....	3 00
Medina—St. John's.....	2 50
Moravia—St. Matthew's.....	2 00
Sheridan—G. C. Holt.....	2 50
Syracuse—St. Paul's.....	2 00
Waterville—Grace Ch. ....	3 00
West Granby—St. Luke's.....	89 56 14
<b>PENNSYLVANIA.</b>	
Carlisle—St. John's.....	20 00
Hatfield—Emmanuel Ch. ....	1 55
Fcm. S. School.....	1 55
Oxford—Trinity.....	8 48

Pittsburgh—Mrs. J. E. Brewer.....	5 00
Philadelphia—St. James', §.....	122 90 157 93
<b>DELAWARE.</b>	
Dagsboro'—Prince George's.....	1 94
Little Hill—St. John's.....	1 50
Seaford—St. Luke's.....	2 00
Wilmington—St. Andrew's.....	35 11
Trinity.....	9 26
From a lady.....	10 00 59 81
<b>MARYLAND.</b>	
Anne Arundel Co.—St. James'.....	20 00
Baltimore—St. Paul's.....	111 07
Baltimore Co.—St. Thomas'.....	40 00 171 07
<b>VIRGINIA.</b>	
Fredericksburg—St. George's.....	20 00
Martinsburg—Trinity, S. S.....	3 50 23 50
<b>SOUTH CAROLINA.</b>	
Charleston—M. Miss Lecture.....	30 41
St. Michael's.....	56 30
St. Philip's.....	122 00
Columbia—Trinity Church Offg.....	80 00
Georgetown—Mr. & Mrs. Allston.....	50 00
James' Island—St. James'.....	5 00
John's Island—St. John's.....	19 41
Prince William Co.—Pr. William's, Pa. 36.....	00
Society Hill—Trinity.....	2 00
St. Stephen's—Chapel Offg.....	7 78
Sullivan's Island—Grace Ch. ....	14 28
Waccamaw—All Saints'.....	50 00 473 18
<b>LOUISIANA.</b>	
Natchitoches—Rev. John Burke.....	10 54 10 54
<b>KENTUCKY.</b>	
Louisville—Christ Church Offg.....	30 00
Sundry female friends, per the Bishop.....	7 50 37 50
<b>OHIO.</b>	
Steubenville—St. Paul's, §.....	6 00 6 00
<b>MISSOURI.</b>	
St. Louis—R. P. Williams, §.....	2 50 2 50
<b>ILLINOIS.</b>	
Mendon—Zion Church.....	2 45 2 45
<b>MICHIGAN.</b>	
Detroit—St. Paul's.....	20 00 20 00
<b>MISCELLANEOUS.</b>	
Sale of old Jewellery by the Treasurer.....	4 00
C. L. P.....	3 00 7 00
<b>TOTAL, \$3,050 46</b>	
<b>ERRATA.—</b> In the July and August Number, Spirit of Missions, and in the Journal of Proceedings of the Board of Missions, in the list of Contributing Parishes, Appendix Ah., New-York, Troy—St. Paul's, Domestic, read \$299 43, instead of \$17 00.	
<b>FOREIGN MISSIONS.</b>	
The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th June to the 15th of August, 1844:	
<b>MAINE.</b>	
Portland—St. Stephen's Ch., for Constantinople.....	\$70 00
<b>VERMONT.</b>	
St. Albans—Union Ch. ....	8 60
<b>MASSACHUSETTS.</b>	
Boston—Trinity Hall S. S., for Africa.....	16 23
Greenfield—St. James' Ch. ....	7 50
Pittsfield—St. Stephen's Ch. ....	75 00
Salem—St. Peter's Ch., §.....	50 00
Wilkinsonville—St. John's Ch. ....	4 71 153 44

<b>RHODE ISLAND.</b>	
<i>Bristol</i> —St. Michael's Ch., §, \$13 50; for China, \$43 47; F. Schneider, for do., \$5 00; Mrs. De Wolfe, for do., \$5 00; Rev. J. Bristed, for do., \$50 00; Rev. J. W. Cooke, for do., \$50 00.....	166 97
<i>Providence</i> —Grace Ch. S. S.....	15 00
A Friend, \$10 00; Rev. Dr. Way- land, President of Brown Uni- versity, for China, \$10 00.....	20 00
An Episcopalian, for Constanti- nople.....	1 00 202 97
<b>CONNECTICUT.</b>	
<i>Hartford</i> —St. John's Ch., for China.....	57 00
Christ Church, for do., \$240 00; monthly collection, \$58 70.....	298 70
<i>Monroe</i> —St. Peter's Ch.....	14 50
<i>Portland</i> —Trinity Ch., for Constanti- nople, \$10 00; S. S., for Africa, \$4 00.....	14 00
<i>Stratford</i> —An individual.....	10 00 434 20
<b>NEW YORK.</b>	
<i>Brooklyn</i> —Christ Ch. Ladies' Mis- sion. Asso., for Africa.....	54 69
<i>Freshkill Landing</i> —St. Anna's Ch., \$14 00; \$17 50.....	31 50
<i>Newtown</i> —St. James' Ch.....	19 00
<i>New-York</i> —Family Mite-box.....	2 13
O. N. E., two annual subscrip- tions for Constantinople, per Rev. Mr. Balch.....	50 00
Ch. of the Ascension, Miss A.'s Scholars, for ed. of two chil- dren in China, \$60 00; Edward Cammann, for ed. of child in China, \$25 00; a Communi- cant, for do. do., \$25 00; J. L. R., for outfit for China, \$5 00; Miss Wittner, do. \$5 00; Mrs. R. H. Thurston, and Miss A. P. Thurston, for ed. of a Chinese boy, \$25 00; Mrs. Daniel Rem- sen, for ed. of eight children in China, \$20 00; F. Depayster, for ed. of one do. do., \$25 00; a Member, for outfit for China, \$25 00; F. & L. Holmes, \$25 00; Miss Mary Ray, \$25 00; John Lone, jr., \$25 00; all for ed. of Chinese youth; J. S. R., for do., \$25 00.....	515 00
Do. Meeting of Board of Mis- sions, §.....	28 26
St. John's Chapel, Meeting of Board of Missions, §, \$15 69; Mrs. Anna Watts, for China, \$111 00.....	115 63
St. George's Church, Miss Mar- nard, for education of J. W. Cooke, China, \$25 00; J. M. a Member, \$2 00.....	27 00
Church of the Nativity,.....	1 28
R. D. V. W. \$2 00; A. T. Ander- son, for Constantinople, \$25 00; A Friend, \$5 00.....	32 00 577 39
<b>WESTERN NEW YORK.</b>	
<i>Binghamton</i> —Christ Church, Miss Aniclia Main, for Mesopota- mia, \$1 00; Mrs. Evans, for Athens, \$5 00; A Friend, for Constantinople, Athens, Chi- na, and Africa, \$5 00 each, \$20 00.....	26 00
<i>East Bormfield</i> —Zion Church.....	2 00
<i>Geneva</i> —Trinity Church, for China, \$5 00; for Texas, \$2 00.....	7 00
<i>Hempstead Falls</i> —St. John's Church, for China.....	4 00
<i>Le Roy</i> —St. Mark's Church, for Afri- ca, \$7 42; for Texas, \$6 83; S. S., for Africa, \$5 81.....	20 05
<i>Lockport</i> —Grace Church.....	3 00
<i>Monticello</i> —Christ Church.....	5 00
<i>Waterville</i> —Grace Church.....	2 00 69 05
<b>PENNSYLVANIA.</b>	
<i>Oxford</i> —Trinity Ch.....	4 28
<i>Philadelphia</i> —H. Binney, Jun., 2nd annual payment, for Constan- tinople.....	25 00
St. James' Church, §.....	123 20
Southwark Trinity Ch., young Ladies' Bible Class for Africa, <i>Wilkesbarre</i> —St. Stephen's Ch., for Africa.....	2 10 17 65 171 96
<b>DELAWARE.</b>	
<i>Wilmington</i> —Trinity Church.....	5 94
<b>MARYLAND.</b>	
<i>Annapolis</i> —St. James' Church, for Africa, \$10 00; for China, \$10 00.....	20 00
<b>VIRGINIA.</b>	
<i>Petersburg</i> —Grace Church, S. S., for education of Nicholas Cobbs, Africa.....	20 00
<i>Richmond</i> —Monumental Church, for China.....	10 00 30 00
<b>NORTH CAROLINA.</b>	
<i>Smithville</i> —Col. Childs and family, for China.....	20 00 20 00
<b>SOUTH CAROLINA.</b>	
<i>Dearyfort</i> —St. Helena Parish, for Afri- ca, \$141 87; for Mesopotamia, \$70 53.....	212 50
<i>Charleston</i> —Sundry persons, for sup- port of Rev. J. W. Miles, Mes- opotamia.....	251 44
St. Stephen's Chapel—Monthly Missionary Lecture, \$3 97; do. \$4 50; Church Offg., \$7 78; for education of Daniel Cobla, Africa, \$9 87; colored congrega- tion, for education of Theo. Dehon, Africa, \$20 10; S. S., for education of Paul Trapier, Africa, \$22 15.....	65 27
St. Philip's Church, for Africa, \$5 00; general, 67 00.....	72 00
St. Michael's Ch. for Constanti- nople, \$3 00; general, \$50 53.....	53 53
<i>Columbia</i> —Trinity Church.....	56 00
<i>Prince William Parish</i> —for China.....	71 00
<i>St. John's Island</i> —St. John's Church, for China, \$30 00; general, \$6 83; Children, for education of a Chinese boy, \$13 00; F. W. Jenkins for do., \$25 00; color- ed congregation, for Africa, \$1 43.....	76 31 561 37
<b>GEORGIA.</b>	
<i>Montpelier</i> —Young Ladies of Epis- copal Institute.....	8 06 8 06
<b>MICHIGAN.</b>	
<i>Detroit</i> —St. Paul's Church.....	20 00 20 00
<b>OHIO.</b>	
<i>Cincinnati</i> —St. Paul's Church S. S.....	12 50
<i>Gambier</i> —Harcourt Parish.....	2 00
<i>Granville</i> —Rev. A. Sanford, for China.....	5 00
<i>Mt. Vernon</i> —St. Paul's Church.....	10 00
<i>Newark</i> —Trinity Church, for Africa.....	2 00
<i>Steubenville</i> —St. Paul's Church, §.....	6 00 37 50
<b>KENTUCKY.</b>	
<i>Lexington</i> —Ladies' Missionary Soci- ety, for Constantinople.....	25 00
<i>Louisville</i> —Dr. J. E. Cooke, sub- scription, for Constantinople, \$25 00; a female Friend, by Bishop Smith, \$2 50.....	27 50 52 50
<b>TOTAL,</b>	<b>\$3,032 91</b>

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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.

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VOL. IX.]

OCTOBER, 1844.

[No. 10.

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### Diocesan Annals.

#### Church in South Carolina.

##### I. ORIGIN.

(Continued from page 311.)

In 1715, commenced a destructive war with the savages. The Yemassee Indians occupied the country from Port Royal to the Savannah river. Instigated probably by the Spaniards, as well as by their natural thirst for blood, and provoked by injuries, of which their race has, at all times, suffered not a few from the whites, they laid their plans, as usual, in entire secrecy, till, at last, when all was prepared, they burst like a torrent on the unprepared colonists. With their usual treachery and ferocity, they destroyed the plantations and murdered the inhabitants, sparing neither sex nor age. The missionaries suffered in common with their flocks, and the infant Church was nearly involved in ruin. Clergy and people fled before the tomahawk and scalping-knife, and left their possessions a prey to the enemy. The noble Society in England, which supported these Missions, immediately determined to send them relief. They sent to missionaries and schoolmasters a gratuity of a half year's salary. They also presented each clergyman, who had suffered in the general calamity, though not in the service of the Society, with a sum not exceeding £30. In this seasonable relief two French clergymen (Huguenots) also participated.

In 1716, the Rev. Commissary Johnson was unfortunately drowned, and his place was not supplied till 1719, when the Rev. Alexander Garden arrived from England with the same powers from the Bishop of London, and was elected to the cure of the same parish. (St. Philip's.) In this year the people abandoned the Proprietary Government and placed themselves under the protection of the King. This change in the civil government, appears to have had very little influence on the state of religion in the Colony. The Church of England

supported by law, and express and minute directions were given to the Governor to foster and support it. Among both clergy and laity, there seems to have been a commendable degree of piety and zeal. More extensive efforts were made for the conversion of the negroes. The clergy were almost all more or less employed in this work, and united in a joint letter to the "Society for the Propagation of the Gospel in Foreign Parts," urging on them its great importance and necessity. The matter was taken up by many zealous Christians in England, and Dr. Gibson, Bishop of London, published an Address to Christians to assist the work, and two Pastoral Letters, one to the colonists and one to the missionaries. The able arguments of this prelate in behalf of the good work, annihilating every plausible objection, and showing it to be clearly the bounden duty of all Christian masters\* diligently to use all proper means for the evangelizing of their servants, and his wise and paternal directions to the missionaries, we should be glad to transfer from the pages of Daleho, where they are given at large, to those of this sketch. But space forbids. Suffice it to say, that they are well worthy the careful perusal of clergy and laity throughout our slave-holding Dioceses.

There were now about a dozen clergymen in the province, most of whom held parochial cures, but as *Conventions* had not then been instituted, as we have not evidence of *Convocations* of the clergy being held by Commissary Johnson, and as many important papers and records have been lost, many particulars regarding the state of the Church in those times remain unknown.

Among other scanty notices, we find, that in 1731, the laborious duties connected with the charge of St. Philip's parish, still the only one in the city, had greatly injured the health of the rector, the Rev. Commissary Garden, and that a visit to the Northern Provinces was deemed essential for its recovery. His place was supplied during his absence by the clergy of the neighboring parishes. The duties of the rector had so much increased, that it was found impossible for him to perform them alone, and a permanent appropriation was made by the Legislature for the support of an assistant. The first assistant, the Rev. William Orr, was selected on request of the Vestry by the Bishop of London.

The year 1740 was remarkable for the trial of the Rev. George Whitefield in the Ecclesiastical Court. Mr. Whitefield had been ordained in 1736, and first came to Charles-Town in 1738. He had already acquired considerable notoriety as a preacher, both in England and America. He was usually attended by large congregations, and frequently performed divine service without using the forms prescribed by the Church. In consequence of this dereliction of duty, Mr. Commissary Garden felt himself bound to arraign him before the Ecclesiastical Court. Mr. W. appeared in Court on the day appointed, but protested against the admission of any articles against him, alleging, that he doubted the authority of the Court to proceed in the cause, and prayed for time to exhibit his objections. This was granted; but at the next meeting of the Court, consisting of the Commissary and other clergymen, his objections were unanimously over-ruled. From the determination Mr. W. appealed to the Lords Commissioners, appointed by the King for appeals in spiritual causes from the Plantations in America. This

\* See Vol. VIII, No. 11, p. 406, Spirit of Missions.—[Ed.]

was granted; and a year and a day allowed for prosecuting the appeal and hearing the result. In the mean time, all other proceedings were ordered to be stayed. After the expiration of this time, it was certified by the register of the Court of the Lords Commissioners, that no prohibition whatever from further proceedings in said cause had been interposed, and therefore, on motion, the business was resumed, as if no appeal had been made. Due notice was given to Mr. Whitefield to attend, but as he did not appear, articles were exhibited against him as if he had been present. The substance of these was, that he had been ordained deacon and priest, and when admitted to the Ministry, he had subscribed to an article, which bound him to use the forms provided in the Book of Common Prayer, in Public Prayers and Administration of the Sacraments, and none other. That the 38th canon of the Church of England required, that if any one, who had once made this subscription, should omit to use these forms, he should be suspended, and if contumacious afterwards, excommunicated and deposed from the Ministry. That, notwithstanding, he had officiated in divers meeting-houses, by praying and preaching without using the Prayer-Book.

Successive adjournments were made, to give time for the answer of George Whitefield, but he neither appeared nor put in any answer. The facts were fully proved, and a final decree passed, suspending him from his office.

With whatever admiration the splendid talents and fervent piety of Mr. W. may be regarded, there will, we apprehend, be found few Churchmen at the present day to cavil at the justice and propriety of this decision. Mr. W. had bound himself by the most solemn subscriptions and promises voluntarily undertaken. He had on many occasions grossly and notoriously violated those subscriptions and promises. He appears to have had every opportunity of defending or excusing his course. But he chose to throw contempt on the Court, and set its authority at defiance. He appears to have labored under the delusion that he spoke by inspiration, and was not, therefore, to be controlled by human laws. He proceeded as if no sentence had been passed against him.

In the beginning of this year, he published two letters, both written in Georgia, in one of which he vindicates an assertion he had made, that "Archbishop Tillotson knew no more of Christianity than Mahomet." In the other, he exposes what he considers the fundamental error of that celebrated work, "The Whole Duty of Man." These letters produced able replies from the Rev. Mr. Garden.

The numerical ratio of Churchmen and others to the whole population is given in an anonymous contemporary history, thus: Episcopalians  $4\frac{1}{2}$ , Presbyterians, French, and other Protestants  $4\frac{1}{2}$ , Baptists 1, Quakers  $\frac{1}{2}$ , total 10. Churchmen are thus represented as the most numerous, and nearly equal to all the rest. In these, the French Protestants have been nearly all absorbed into the Church. Baptists have greatly increased in numerical proportion, and the Quakers are entirely disappeared, their only meeting-house having been destroyed in the city of Charleston, and not a dozen families, it is thought, being to be found in the whole State.

In 1741, the number of families in Charles-Town was computed at 2500, the whole population at 3000.



The next year was signalized by the opening of a school, under the patronage of the Rev. Mr. Garden, for the instruction of the negroes. Two intelligent negro boys were purchased, and educated as instructors of others; and so late as 1819, persons were living who had been taught by them. The laws of the State do not now allow any attempts to be made by other than the owners to teach slaves to read. But the unhappy strictness of the laws on this subject has been forced upon the Legislature by the imprudent interference of persons, whose efforts had no other effect than that of exciting discontent among those whom they professed to be endeavoring to benefit. Schools for free colored persons exist in the city, and numbers of slaves contrive to learn to read from each other, or from the children of their owners. With few exceptions, however, this art is of little benefit to them, except as an assistant to devotion. From constant repetition, they learn most of the public services in the Prayer-Book, so as to join in them with some degree of intelligence. Now and then one is found on a plantation capable of conducting the Church service in the absence of the minister, and of reading the Marriage and Burial services, when occasion requires. But by far the greater number, with abundant leisure, and no hindrance from their owners, never proceed beyond pronouncing words of two or three syllables, and that mechanically, understanding almost nothing of what they read. Their dullness and stupidity are amazing and invincible. I speak here only of negroes; for among those of mixed blood, especially mechanics and house-servants, there is sometimes found great acuteness and intelligence.

How long the school above-mentioned continued is unknown to the present writer. It could not have been beyond the Revolution. Probably its benevolent projectors found the labor hard, and the results inadequate. Of late years, extensive and persevering efforts have been made to convey to these benighted children of Africa the knowledge of Christ and the way of salvation orally, after the Lancasterian system. The liveliness of this system, requiring all to speak together, or at intervals, each one in his turn, overcomes the natural drowsiness and inattention of the negro race, and has already been productive of immense good. Besides, many of them take unwearied pains in teaching each other orally, and whole plantations can be found where every young negro has been taught the Lord's Prayer, the Creed, and most of the Catechism of Bishop Ives. But I must not digress.

In 1742, was published a Charge of the Bishop of London, in which he repels as a slander the accusation of gross immorality and negligence of duty among the clergy of the Plantations, and at the same time exhorts them to diligence and earnestness, to take every means of making the people acquainted with the excellencies of the public offices of the Church, and to oppose the malice of ungodly and profane men, who seek to bring holy and blameless lives.

In 1745, the same prelate issued a Pastoral Letter to the clergy of his diocese, in which he rebuked by the efforts of the Pretender, and requiring them "to show in their sermons from the pulpit the grossness and perniciousness of the manifold errors and superstitions of the Church of Rome, and how inconsistent they are with the pure and uncorrupted doctrines of Christianity, as contained in the Holy Scriptures, and received and established in the Church of England."

The Society for the Propagation of the Gospel in Foreign Parts were extremely solicitous that their Missions should be filled by exemplary characters. They were sensible that in every country, but particularly in new settlements, unless the lives of the clergy were a living commentary on their doctrines, their preaching must be in vain, and that their labors would appear only as the ordinary and selfish means of obtaining a livelihood. The Society had the satisfaction of knowing that their missionaries generally maintained a high character for piety and learning, and that their spiritual labors had been approved by the Churches under their charge. But to guard against the intrusion of improper persons, they published for several years at the end of their annual abstracts an expression of their desire, that the lists of the clergy in their employ might be rigidly examined, and their belief, that if any unworthy person had intruded himself into the pastoral charge, he would be found to be not under their patronage. How forcibly does this illustrate the uncatholic position in which the Colony was left, without Episcopal supervision! There need be little doubt but that some wretched persons did intrude themselves into the sacred office in the Colonies, who were wholly without ordination, and whose loose morals brought disgrace upon the Church, at whose altars they had no right to stand. Others, again, regularly ordained ministers, sought employment here, who could obtain none at home; and who, from whatever deficiencies of learning, or piety, or character, if they brought not with them disgrace, conferred little benefit on the Church. One such individual would neutralize the good done by one, or, it might be, by many pious and devoted clergymen. But there is no evidence to show, that a large number of the colonial clergy were ever delinquent in their duty. If some were cold, moralizing preachers, without earnestness or zeal, and others loved more the goods of this world than the immortal souls committed to their charge, much the greater number seem to have been not justly liable to any such accusation, and many to have been eminent examples of all that a parish priest should be.

[To be continued.]

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## The West.

### Missions in the West.

We know not what to say of these interesting and most important fields of labor, their condition and prospects, that has not again and again been presented to our readers. No intelligent man in this country, no clergyman, certainly can be ignorant of the true state of things in the West, though few even of these last, unless they have labored there, can realize its importance and necessities as Missionary

ground. To be ever harping upon an empty treasury and unpaid laborers is no pleasant office; it would seem to argue something bad in the cause itself, or of criminal apathy in those to whom it addresses itself. Let either view, both, be taken, we may rejoice that the chief council of our Church are so active, and may rouse the one and the other.

What question, next to the importance and safety of the Church, is

the hearts and consciences of her members as its extension—the evidence of their own vitality—the fruit and the reward of their union and sympathy with the Head.

Reposing as we may, with generous confidence upon His gracious promise, that the gates of Hell shall never prevail against it—what prevents that we yield ourselves obediently to His command, "Preach the Gospel to every creature." Responsibility must rest somewhere, that the Gospel freely given to us, is not freely given by us to our brethren in the West.

Is the organization responsible, that so little, compared with the extent of the field and the resources of the Church, has been done since '35?

If experience has revealed defects, we trust they will be corrected; but it is a serious thing to resist, or at least not heartily abandon ourselves to the will of Christ, because the instruments with which we work are of man, and therefore imperfect. Will they not, modify them as we may, be always so, either in themselves or in the minds of Churchmen; and must purposes of grace and mercy to the perishing be kept in abeyance, till the *quo modo* be settled to the perfect satisfaction (hopeless attempt) of all concerned.

The man deceives himself, we think, who lays the apathy of the Church at the door of the organization.

What was the theory of 1835? That every baptized person became *jure divino* a member of the Missionary body, and a member of the Church. Had every member performed its function, there is no doubt that the receipts into the treasury, instead of averaging \$60,000, would have exceeded \$300,000 per annum, and the operations of the Church would have become so extensive

that the two Secretaries and two Committees would have been taxed to their utmost, pressed beyond measure.

But first, the members of this Missionary body neglect their duty by sending in niggardly contributions, or none at all, and then complain of the organization as cumbrous and expensive—all absorbed in agencies, &c.—none reaching the Missionaries. If the snows and ices within the bosom of the Rocky Mountains were to resist the genial influences, wooing them to send a generous tribute to the ocean, and give up but a cold drop or two, could they complain that the banks of the Missouri drank the offering ere it reached the sea?

Let us come down to figures. The Church Almanac estimates the Episcopalians of the United States at 1½ millions; they have given, at the rate of 4 cents each, per annum, for Domestic and Foreign Missions; 2 cents each for Domestic Missions; for 12 months past, 1 cent each, leaving us a debt of \$15,000. What becomes of the theory, then? Is it not sound? Ought not every one baptized into Christ to put on Christ? "Follow the example of our Saviour Christ, and be made like unto Him?" Who doubts it? Who does it? Is the high ground of the Church to be abandoned?

"Let no man deceive himself: 'faith being alone,' and not productive of good works, is no better than the faith of devils, and will leave the possessor in their company to all eternity." If we love our brethren, then we must bring every lag-gard of them up to the work, lest they perish with those they ought to have plucked from the fire.

The more liberal contributions, the self-denials, the sacrifices, the sufferings of Christ's living people, must, under

God, awake, arouse, alarm those who have been signed with the sign of the Cross, and yet have no sympathies with Him who hung upon it.

Our only hope for the realization of the Church's theory is, that the men who bow their hearts to the inward grace, as they did bare their brows to the outward sign, may receive such a Baptism of the Holy Ghost as will make them content, nay, thankful, to live simply, to give cheerfully, to renounce indeed the world, the flesh, and the devil, and make all around them feel, in spite of these enemies, that there are such places as Heaven and Hell, such a thing as a soul, to gain the whole world and lose which, were no profit. By all that is precious, we must bring the Church, the whole Church, up to its duty, and in this way too—not simply hold up to her the standard, and bid her come up to it, but by bearing about in our own bodies the dying of the Lord Jesus, convince the dreamers that there is something in this matter they lack.

Are the special friends of Missions ready to suffer for them? and *thus* carry their point? to find fault at home, each in his own half-surrendered heart, and not abroad in any straw the devil may put in his way?

Is the organization faulty? Let those to whom God has given wisdom mend it! What is the chaff to the wheat? Is economy called for? Let it be practised, rigidly practised. Our Lord condescended, after miraculously feeding thousands, to direct the fragments to be gathered up, that nothing might be lost.

An editor's chair is not Moses' seat, and therefore we do not consider it ours to reprove, rebuke, or even exhort, but may venture to state our impression that Missions in the West will never flourish

as they ought till Eastern piety can be warmed to a self-denial, which shall measure itself by some larger offering than 1 cent per annum.

The following report, taken from the Journal of the Indiana Convention, compared with the report of the same station, in Table Aa, "Spirit of Missions," page 232, will illustrate perhaps as well as any that could be selected, the difficulty of giving in a tabular view a correct impression of the varied services rendered by our Missionaries in the field of the Great West:—

TERRE HAUTE.—I arrived with my family at the station on the 4th of June, 1843, but as I had officiated there for some months, in 1842-43, I deem it proper to state that after travelling for a considerable time for the purpose of collecting funds, I commenced my regular ministrations in Terre Haute on Sunday the 25th of September, 1842. Services were held in a room which had been hired, and prepared for religious exercises, and were uninterrupted till the second week in February, 1843. I preached twice on Sundays, and once on week-day nights. On the 4th of June following I recommenced my labors; and, with the exception of seven weeks, have since officiated steadily. In the autumn of 1842, I visited a Meeting-house on Otter creek, and a School-house on the National Road, both in Vigo county, and officiated. I also visited Crawfordsville and Rockville, in company with Bishop Kemper, and officiated. During my absence from Terre Haute in the spring of 1843, I preached twice in Buffalo, N. Y., twice in Livingston county, N. Y., thrice in Rochester, N. Y., on five Sundays in New Brunswick, N. J., twice in Princeton, New Jersey, twice on Staten Island, N. Y., twice in Evansville, Indiana, and frequently presented to the people the subject of Missions in the West. In March last I went to Iowa, to attend to a certain ecclesiastical business, under a commission from Bishop Kemper, and preached four times in Bloomington territory. I returned by the way of St. Louis, Evansville, Louisville, and Cincinnati, my object in visiting Louisville being to make arrangements there for the purchase of a lot of ground in Terre Haute, for a church. In the course of my journey I preached twice in Evansville, once in Louisville, once in Jefferson

ice in Vincennes, and twice by invitation board of steamboats. The Holy Communion has been administered monthly in Terre Haute during my residence there, and collections have been made at the administration for Missionary or other purposes. Amount collected for Missions since October, 1842, has been \$33,64. No edifice for public worship has yet been commenced; as soon however as a suitable lot of ground can be procured, efforts for the erection of a church will be made. Baptisms in Terre Haute, 9 children; inloomington, Iowa, two adults, who for some years had been communicants, but who had become dissatisfied with the ordinance which had been non-episcopally administered to them. Communicants, deceased 2; repelled 1;

added 11; removed 2; present number 12. Marriage 1; deaths 6; families, wholly or in part Episcopal, 15.

The church in Terre Haute is still feeble and poor. In consequence of the inadequateness of the sum received for Missionary services to support me, I have been obliged to resort to the business of classical instruction. My "Institute," however, is conducted on Christian principles, and will be made, I trust, the instrument, under God, of promoting the interests of true religion. Its moral influence has already been felt. My labors are arduous, and at times the prospects of the church have been extremely discouraging. But I do not despair. The standard of the "one body" of Christ will yet wave over infidelity, false doctrine and schism. ROBERT B. CROES.

## Indians.

### The Indian Bishopric.

The eventful moment has now arrived for the Church's final decision on this great question. For near two years has the Plan been before the Church, maturing, we trust, and ripening. It has undergone the ordeal of individual judgment—the cautious investigation of the Board of Missions—the rigid scrutiny of Diocesan Conventions; and now comes before the highest legislature of the Church for its decisive approval or condemnation. Such action, whether for or against the Plan, will be conclusive, and doubtless final. It is one, therefore, involving deep spiritual responsibilities on the part of every member of that Convention, whether bishop, clergyman, or layman, and cannot be put aside as a matter of no moment. Right or wrong the Proposition and Plan may be: all we maintain on the threshold is, that it cannot be a question *indifferent*. Let it then be looked at when it comes up in the true light, as a great question—one involving great results and great responsibilities—to be looked at, therefore, in the fear of God—in love for Christ, in devotion to his Church, and in Christian charity towards a long suffering race—unto whom we, beyond all other portions of Christ's Church, stand as debtors.

"Indifference" towards the subject precluded, our next anxiety is to remove the veil of the timid and worldly calculator. "Whence are to come the needful funds?" On this point the Committee are already able to speak cheerfully, and confidently; before the question arises for decision, to be able to speak confidently that adequate provision is actually secured: and thus that stumbling block at once removed from the Church's path of action. In such confidence we dismiss the question for further consideration. It is not in itself a Christian element in the question, and if God's blessing will be found, we trust, altogether a needless one.

ROBERT B. CROES.

Under these circumstances the question will be upon the merits, which may be resolved into three minor questions :—

1. Why is the *Church* especially called on to make provision for the Indian race ?
2. Why is it especially called on to take such action *now* ?
3. What are the especial features in the Plan proposed recommending its adoption to Churchmen ?

To each of these supposed doubts, would we now, and for the last time, give a few words in answer.

I. *Why is the Church especially called on?* The Church, it will be said, forms but a small part of the whole white population of our country—on all of whom rests equally, it may be argued, the responsibility and the burden of Christianizing the red man, whose homes they occupy. To this we reply, *historically*, that the red man was the pupil and ward of the Church of England before dissent began in it; and, therefore, is the pupil and ward *now* of the American Church, which has entered into that Church's labors and inheritance—let who else will, add their benevolent labors. From our venerable Mother Church, with our Gospel privileges, we have inherited the poor Indian also—a charge upon them,—a lien on the land bequeathed to us, like a half-witted natural heir, to be guarded and cared for by those who enjoy the “usufruct.” *Experimentally*, we answer, that the Church is peculiarly called on because peculiarly fitted to instruct him, by her established creeds and liturgies—by her solemn forms and ceremonies—and by what such Catechumens mainly want, and the Church alone by all her services carefully gives—her ‘line upon line and precept upon precept.’ And, lastly, to this query we answer, *spiritually*, and say,—The Church knows of no other teacher in this, or any other case, with whom it can share its spiritual responsibilities. It rejoices at all good done to the poor Indian by others; but knows of no *substitute* for its own Gospel labors in bringing him to Christ. The message the Church bears, the Church must herself deliver “to every creature”—limited in no case as to the duty and call—and limited in point of fact, only by that of power. Therefore, let every Churchman feel *settled* on this point. The Church is peculiarly called on to make spiritual provision for the Indian race. But—

II. *Why is it especially needful to take such action now?* It is no sudden want among them; therefore the remedy need not be. They have been three hundred years before the Church. What the Church has not seen fit to do in that long period, why are we called on to do *now*? In reply we say—

1. That in God's providence a new state of things has taken place, and that the *new action* is demanded by the *new relation* in which we stand to them. In our earlier Colonial history, the red man was to the white, whether as friend, an independent and savage equal. In its later period, a half-subject vassal, restless, sullen, and indignant, looking hostilely at every advance towards civilization. Since the war of the Revolution, under the military and state rule to which they have been subjected, up to the present time, they have been rather worse than better with them, both politically and morally. In this recognised state of *political* pupilage, they had yet no adequate guard

ity of the States, or of individuals, was ever too strong for the feeble justice of the General Government. They have been, therefore, every where oppressed, cheated, corrupted, and betrayed. Their *spiritual* condition was alike unpropitious.

The Church was indeed their guardian, but her hands were tied. They formed a scattered part of the charge of the respective Bishops within whose Dioceses they were placed, and doubtless received in all (as in that of New York we know they did) a fair share of Episcopal supervision. But a Bishop for themselves—a united Church of red men, they could not have. Besides, all things were against them. Surrounded by a civilization foreign to their habits, they learned its vices without its refinement. A prey to the rapacity of the pale faces, they learned to hate both them and their religion, and to regard the profession of Christianity among themselves as a badge of degradation and servitude—as something, in short, unworthy of the free and proud “sons of the forest.” This was, as is well known, the “war cry” of the late celebrated chief Red Jacket, and the most effective argument by which he ruled his people,—that the Gospel belonged to the “pale faces,” and whoever adopted it, became one of them, and unworthy of his Fathers. Add to all this, the dispersion and consequent degradation of the tribes, and we see sufficient cause why the Church, with all her willingness, was not able to do much for the poor Indian. But all this has now passed, and a new and more favorable state of things demands from the Church a new and more vigorous course of action. *Ecclesiastically* too, it is demanded. The Indian is no longer within the limits of any organized Dioceses; he has removed out of them, and falls consequently under the general guardianship of the Church at large, as represented in General Convention. Looked at in this light, it would be a manifest dereliction of duty for the General Convention now to take no action in their case, more especially when their case and call is so pressingly brought before them. To some such action, then, must the Church be led, in looking at the now altered condition of the Indian race.

They have now, for the first time since the original usurpation, a common country, and a united home. They are no longer scattered tribes, wasting away before the vices of advancing civilization—oppressed and persecuted by State laws, defrauded and insulted by individual rapacity—a desponding and heart-broken people. On the contrary, they are now a nation,—a populous nation, and one rapidly advancing into regular organization,—going on to form, like our own, a Federal Union, a compact out of many tribes, copying all our institutions, learning our language, establishing schools and colleges, and with our arts and social habits, willing, nay, earnest to learn also that Gospel which they now begin to prize at least as the secret of the white man's superiority. But, on this point, the narrative of the Secretary and General Agent, in his late Tour, is too full and conclusive to need being further here pressed. To him who will make himself acquainted with the facts of the case, as therein and elsewhere stated, there is no shadow of doubt, but that *now* is the time for the Church to act. *When* promptly, *when*? This is a question, we all know, cognizable only in General Convention; to be looked at therefore only now, or not again till after many long years. The “to-morrow” of this question is a long way off; and when to-morrow comes, how many of those who are now called on

to act, and who are for giving it the go-by, will themselves have gone to "where there is no work, nor device, nor wisdom?" In our duties, then, as Churchmen, as well as Individual Christians, let us "work while it is called to-day," and whatsoever our hand findeth to do of good, let us do it with our might. Therefore, again we say, the work of creating an Indian Bishopric (once satisfied it is a good work) is to be done now. *They* are passing away, *we* are passing away, the *world* is passing away. Let us "hasten then while it is called to-day," to plant the Cross there where it is not planted, that we too may do something in this short life that will not "pass away."

III. *The third question alone remains, What are the special features in the Plan before the Convention, recommending its adoption?* To this in brief we reply:—

1. That it presents to the Church, and that for the first time, the apostolic plan for Christianizing the Indians, and that is by **GIVING TO THEM AN ORGANIZED CHURCH OF THEIR OWN, AND THUS MAKING PROVISION FOR ONE OF THEIR OWN RULE AND LINEAGE.** Hitherto they have had no Episcopal Mission for their conversion to the faith in Christ. No Church has been planted among them. The red man has been kept under continued pupilage,—taught but by those *sent* by white men, *governed* by white men, *responsible* to white men, and *recalled* at the will of white men. He has not been *trusted* with the Gospel; it has been to him a *loan*, not a *gift*, and that because we on our part have not trusted Christ with the growth and government of his own Church among them. Now this surely was not the *apostolic* way of planting the Church in Heathen lands. Then it was planted, not by Presbyters, but by Bishops; planted therefore in its vital integrity, with all its living roots, its full spiritual powers, capable of putting forth new buds, and extending its own branches; planted too in faith that Christ would not fail in his promised blessing, not needing, therefore, like human schemes, foreign control to manage it; nor, after its first planting and expenditure, foreign funds to sustain it. This, then, is the great, new, and peculiar feature of the Plan; *new*, not by discovery, but by return to primitive practice. Hitherto the scattered condition of the tribes has forbidden its application. God's Providence in changing that condition, now opens the door to the planting of the Church aright, even as the Apostles planted it. Let not, then, American Churchmen be backward in following that lead, and obeying that call. But, setting aside this great argument,—

2. All other Plans for Christianizing the red man have failed; we say confidently *failed*, in the face of all petty partial temporary success. For 300 years has all Christendom been engaged in it, and yet where are the fruits? Where we ask, is the Indian Christian land, government, or Church? Where its Bishops, Clergy, Deacons? Where its Liturgies, Canons, and Christian institutions? And, if these are not, after three centuries of toil and expenditure in planting and laboring among them, may we not say, without invidiousness, that all other plans have failed. Let us not then hesitate in wisely adopting this Plan, which has yet tried. Viewed but as a desperate case, the argument is strong; but, viewed further, as the specific remedy appointed by the Great Physician of souls, how can we, as Christians, hesitate? The experience urge its adoption. The Gospel commands us to



them, at length, not a *cup full* of Christian truth, but the living waters, welling freely out of God's own fountain, the Church of Christ. They have drunk long enough, too long, out of "broken cisterns."

And lastly. This plan recommends itself further to our Christian prudence by avoiding, as it does, the great human causes of past failure. The first and greatest of these is, and has ever been, the prejudice existing in the mind of the Indian that the Gospel belongs to the white man, and is, therefore, a badge of slavery in the Indian professing it; and this deep prejudice cannot but continue to operate so long as Missions among them are what they have ever been, ruled from abroad. The only remedy (even humanly speaking) is to *give them the Gospel outright*, by giving them an independent Indian Church—a Bishop who has them in his heart—to live and die with and for them—to spend and be spent for their spiritual good—one who, under Christ, knows no spiritual superior—and out of his own spiritual wealth, pouring out on the Indian head (as God's mercy and Christ's presence shall bless his labors) the grace to teach, the call to preach, the sacramental power to baptize and bless his red brethren in the name and faith of Christ. The Gospel thus given will be felt by the Indian what hitherto he has not felt it to be, a "free gift,"—his own and his nation's; and, as such, will be loved and cherished, and nationally adopted by him, bringing in to its support all that now stands against it of noble and true in the Indian character, and which the Missionary cannot fight against—we mean, love of freedom and attachment to the Indian race and name. For ourselves, so fundamental do we esteem this feature of independence, that we cannot but fear, even if the Plan be adopted, it may be too much curtailed through limiting canons, and would almost prefer leaving such Bishop altogether *untrammelled* by legislation—trusting the future to the future—rather than run the risk in the slightest degree of diminishing either in fact or opinion the Apostolic freedom of this new Branch of the Catholic Church of Christ—**THE CHURCH OF THE RED MAN**. We would augur higher and better results, were the Bishop to cross the Borders a *lone* man, with his Pastoral staff in his hand—to remind him that under Christ he is the red man's shepherd—and his Episcopal ring on his finger, the signet of a marriage that death alone can sever—and with the conscious responsibility in his heart, that he stands alone before God in the charge he has assumed; and with the adequate provision the Plan proposes, of "needful food and raiment," in order that he may cast himself thenceforth on the ocean of Indian life that surrounds him, with his time and thoughts free to his spiritual duties,—we would augur, we say, more glorious results from such a beginning, than if he entered on his province surrounded and fortified by all the assisting committees and regulating canons that human ingenuity and zeal has ever devised for propagating the Church of Christ. With these hasty, but not immature thoughts, we commend the Plan to the Church's wisdom, under that guidance which, rightly M. will never fail it.

## Miscellaneous.

### WHAT IS CHARITY?—A PLEA FOR MISSIONS.

There must be something wrong in our conceptions of duty, when in a communion so abounding in resources, at a time of such general prosperity, there is such difficulty in supporting a few missionaries, such backwardness in erecting free churches, so much apathy in taking advantage of the openings for missionary effort!

How long has the red man waited, how long is he doomed still to wait, ere the one Catholic and Apostolic Church pushes her ministry, her creeds and symbols beyond the Ozarks?

How long shall the Western pioneer, "casting a longing, lingering look" upon the altars he has left behind, sigh in vain for the blessings of Mother Church upon his wilderness home? Have we not enough and to spare? Is not the injunction to "provide for one's own" pressed too far, when we hoard *all* for our children? limit our view to those immediately around us, "the beloved relation, the faithful friend, the personal benefactor, the personal dependant, the known, the individualized," to the practical exclusion of the claims of the "universal brotherhood?"

May the Church, at the voice of one of her most distinguished laymen, kindle with a "nobler fire."

Heaven forbid, that our fears and jealousies, lest any thing should be done for the remote, while the near want *any thing*—lest the children's bread be cast to dogs, when a few crumbs only are sought under the table,—be punished by the putting out of the fire altogether.

"It has been said that the law of England derived the doctrine of charitable uses from the Roman Civil Law. Lord Thurlow has said it, and there are others who have said the same thing. It is by no means clear. It may very well be doubted. It is not worth the time necessary for the investigation. One of the worst doctrines, as formerly understood in England, the doctrine of *Cy-pres*, has been derived from the Roman law, and perhaps little else. Constantine certainly sanctioned what are called pious uses. A successor, Valentinian, restrained donations to churches, without disturbing donations to the poor;—and Justinian abolished the restraint, and confirmed and established such uses generally and forever.

But where did the Roman Law get them? We might infer the source, from the fact that Constantine was the first Christian Emperor,—that Valentinian was an Arian, a sagacious, bold and cruel soldier, but the tolerant friend of Jews and Pagans, and a persecutor of the Christians,—and that Justinian, "the vain title of whose victories are crumbled into dust, while the name of the Legislator is inscribed on a fair and everlasting monument," obtains, with this praise of the Historian of the Decline and Fall, the more enviable sneer, of being at the "pious," and at least in his youth, the "orthodox Justinian." We may infer it still better from that section of the code, which, after liberating the orphan-houses and other religious and charitable institutions, *descriptionibus*," and confining the effect of these charges to other inquiries—"Cur enim non faciamus discrimen *manas! Et quare non competens prerogativa celesti favore*

What are *pious uses*? They are uses destined to some

Whether they relate to spiritual or temporal concerns,—whether their object be to propagate the doctrines of religion, to relieve the sufferings of humanity, or to promote those grave and sober interests of the public, which concern the well being of the people at all times,—all of them come under the name of “*dispositiones pii testatoris.*” 2 Domat. 168, Book iv. Tit. 2, Sect. vi. 1.

They come then from that religion to which Constantine was converted, which Valentinian persecuted, and which Justinian more completely established; and on the same religion they would have come to England, and to these States, though the Pandects had still slumbered at Amalfi, or Rome had remained forever trodden down by the Barbarians of Scythia and Germany. I say the legal doctrine of pious uses comes from the Bible. I do not say that the principle and utility of charity, are not derived from natural religion also. Individuals may have taken it from this source. The law has taken it in all cases from the revealed will of God.

What is a charitable or pious gift, according to that religion? It is whatever is given for the love of God, or for the love of your neighbour, in the catholic and universal sense,—given from these motives, and to these ends,—free from the taint or taint of every consideration that is personal, private or selfish.

The domestic relations, it is not to be doubted, are most frequently a bond of virtue, as they are also the source of some of the most delightful as well as enabling emotions of the heart. In the same class, both for purity and influence on human happiness, we may generally place the relations of kindred by blood and alliance, our friends and benefactors, those of whom we are a part, or who are a acknowledged part of ourselves. There is nothing in the Bible to sever any of these relations, if cultivated wisely, and in due subordination to greater duties; or much, with perhaps an exception or two, to enjoin a special observance of them. One of them has the sanction of a commandment in the second table, to make children remember their parents, who need no command to remember *em*: and another is defended by injunctions, against infirmities, which, while they are its cement, are often its ruin. All of them are deeply rooted in our nature. Instances are not wanting of their vivid influence between men whose nature is discoloured by the darkest stains; and without any emphatic sanctions in the revealed Word, they are perhaps more than sufficiently invigorated by natural impulses, which for good or evil rarely or never sleep. The feelings which attend them are not unmingled with benevolence—nay, they are often deeply tinged with it; but benevolence does not bear supreme rule among them, nor is it their sole guide and governor. It is not to be forgotten by the Christian moralist, that although the ties which bind men together in these narrower relations, are necessary to their happiness, and therefore to their virtue, the due observance of these relations themselves is not that which the Gospel meant chiefly to inculcate upon man. Father and mother, son and daughter, husband and wife, master and servant, kinsmen, friends, benefactors and dependents,—while such relations bind individuals together, they often break society into sections, and deny the larger aims of human brotherhood. They are an expansion, and sometimes little more, of the love of self. This is in many instances their centre and their circumference.

The Gospel was designed to give man a truer centre, and a larger circumference; to wean him from self and selfish things—even from selfish virtues, and to make the intensity of his self-love the basis of all that are bestowed for His honour, the building up of His ministers, the religious instruction of mankind. The love of his neighbour, is the principle that prompts and consecrates all these uses of these two great affections finally run together, and they are so united that they can hardly be said to be separated. The love

of the earth, earthy,”—to make the intensity of his self-love the basis of all that are bestowed for His honour, the building up of His ministers, the religious instruction of mankind. The love of his neighbour, is the principle that prompts and consecrates all these uses of these two great affections finally run together, and they are so united that they can hardly be said to be separated. The love

of one's neighbour leads the heart upward to the common Father of all, and the love of God leads it through Him to all his children. The distinction between the two descriptions of charities, the doctrinal and the practical, or as they may with more propriety be called, the religious and the social, is one, however, that Christianity can hardly be said to enforce, since all its doctrines are practical, and all the charities it enjoins are religious; but it is of some moment in the law, as may hereafter be perceived.

But who is my neighbour? It was perhaps difficult to make a Jew, a Jewish lawyer especially, whose profession was not the best in the world to enlarge his heart—it might have been difficult for some teachers to make such a Jew understand that *he* was neighbour to a Samaritan, a schismatic, with whom the Jews 'had no dealings:' but it was not at all difficult to make him confess, by the voice of his own self-love, that a Samaritan was neighbour to a Jew. A Jew whose brother had fallen among thieves, who had stripped him of his raiment, and wounded him, and left him half dead, was not slow to confess, that he had showed mercy on him, was his neighbour, even though he was a Samaritan.

Even the disciples of the Great Teacher, the fishermen from the strand of Genesareth, who from their station, and the vicissitudes of their calling, would seem to have been more than others in sympathy with the unprotected and unprovided of the earth, were not quick to learn this great lesson. An outcast from the coast of Israel, a Canaanite, who sought relief for her demoniac daughter, though she came with the strongest claim that humanity ever makes for sympathy and succour—a wretched mother imploring aid for her afflicted child—received from them nothing but 'send her away, for she crieth after us.' The sentiment in their hearts, their Master, preparing the lesson for them, seems to have put into words: 'It is not meet to take the children's bread, and to cast it to dogs.' But when the reply came—'Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table'—the reproof of the misjudging disciples, and the restoration of the wretched demoniac, were conveyed by the same answer: 'Oh woman, great is thy faith, be it unto thee even as thou wilt.'

Lesson after lesson was designed to lead the Jew from the prejudices of his narrow family, to 'all the kindreds upon earth,' and to open his heart to even the proscribed Gentile, instead of suffering none to enter: but those who held to him the personal relations, by which his own infirmities were cherished and confirmed to lead him to imitate that celestial mercy which sends the rain upon the unjust, and 'is kind to the unthankful and to the evil,'—to impel him, in fine, to love his enemies, and to do good unto all men, as his brethren of one descent from the same Father in heaven. 'He that loveth father and mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.' 'My mother and my brethren are these which hear the word of God and do it.' Such was the language of Christ to those who were prone to think, that the love of their own blood, or of their own nation, was the highest attainment of virtue.

The great final illustration of the principle of charity, is given us almost the last act of the ministry of Christ, when he prefigured the gathering of all nations and the separation of one from another, as a shepherd divides the sheep from the goats. To those on his right hand the king shall say—'I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: sick, and ye visited me in prison, and ye came unto me.' And when the righteous, unconfessing their personal ministrations to his wants, say, 'Lord, when?' the answer is the lesson, and leaves it for the instruction of the living upon earth, pronounced for their beatitude in heaven: '*Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.*'

It is not therefore in gifts to the beloved relations, or in the personal benefactor, the personal dependent, the known,

beloved for merit, from gratitude, by personal association, or in reciprocation of good offices, that we are to look for acts of *charity*. These have their personal motives and their personal ends. We must go out of this narrow circle, where sometimes self-love is all that kindles our emotions, and perhaps always gives to them the warmth which we mistake for a nobler fire, into the larger circle of human brotherhood—the unrelated by any nearer affinity—the naked, the hungry, the sick, the stranger, and the captive—and must give to them, in humble reverence, and in faint imitation, of that divine beneficence that gives every thing to us. This alone, in the sense of Scripture, in the sense of law also, is a charitable gift.

Nor is the extension of the hand to the wayside mendicant, or the administration of succor to the traveller who has just fallen among thieves near our path, or that occasional relief which feeling rather than principle prompts to the distressed who meet our eyes, a compliance with the duty which the Gospel enjoins. Provision for the day of need—accumulation for future necessity—a provident forecast for those who can have none for themselves—a preparation for our brethren under the Gospel, such as we should make for our children and brothers by blood—all these are not more the suggestion of reason, than they are the command of religion. The apostolical direction to the churches was distinct and reiterated. 'Upon the first day of the week let every one of you *lay by him in store*, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, *they shall go with me.*' St. Paul himself was a trustee for charitable uses, and by his injunction and example, gave the highest sanctity to both the charity and the trust.

It is by no means in the Gospel that this provision for the helpless and unknown is first announced, though it is there that the precept has its greatest expansion and emphasis. For whose benefit was the Jewish command, 'When thou cuttest down thine harvest in the field, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it!' When the olive tree was beaten, for whose sake was the husbandman commanded not to go over the boughs again? For whom was the gleaning of the grapes, after the vintage was gathered? They were all for the unknown, the unrelated, the unfriended—the stranger, the fatherless, and the widow. 'Thou shalt remember that thou wast a bondman in the land of Egypt. Therefore I command thee to do this thing.' 'Thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard. Thou shalt leave them for the poor and the stranger. I am the Lord, your God.' 'For ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.' The appeals are constant, reiterated, urgent—they are more than appeals, they are commands directly addressed to the Jews by the highest authority, and in the dread Name itself, to extend their gifts and their protection to the unknown stranger, the unfathered orphan, and the widow.

It is this command so clear, and sustained by such sanctions, to the Jews first, and afterwards to the people of all nations, that makes charitable uses a matter of religious duty, so that to deny the performance or the enjoyment of them to any man, during his life, or at his death, or to withhold from them the sanction and protection of the law, is to deny him the exercise of one of the most sacred duties of his conscience. Next to the worship of Almighty God, and as a part even of that worship itself, they are esteemed, and ever have been, as both a duty and a right. They were so promulgated to the Jews before the coming of Christ, and were so taught and enjoined under the new covenant, and it is a misapprehension of their origin and of their end, to question them for that unimportant object, which is of their very substance and essence."—

Horace Binney, before U. S. Supreme Court.

## Intelligence.

The Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Andrew's Church, in the city of Philadelphia, on Thursday, October 3d, at 5 o'clock P. M.

The Rt. Rev. the Bishop of Rhode Island preaches the Triennial Sermon before the Board of Missions, on the evening of the first day of its approaching session, Thursday, October 3d.

The Bishops' appropriation of funds to the various stations of their Dioceses, for the year commencing October 1st, 1844, will be published in the November No.

### Changes.

*Ohio.*—Maumee City.—Rev. B. STURGES, Missionary. Salary \$100, from 1st October. Salary at Marietta reduced to \$50, from 1st October.

*Wisconsin.*—Rev. STEPHEN McHUGH, Missionary, Delavan, and parts adjacent. Salary, —; outfit, \$100.

### Appointments.

*Michigan.*—The Bishop has appointed the Rev. A. S. HOLLISTER, Itinerant in Livingston Co. and parts adjacent. Salary, —, from 1st October, and granted him \$83 for past services.

Rev. E. A. GREENLEAF, to the vacant station of Marshall. Salary, \$200, from July 1st, 1844.

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## FOREIGN.

### Africa.

We have had the great pleasure of hearing of the safe arrival at Sierra Leone of our Missionaries to Africa, who sailed in the *Frances Lord* in May last. Letters have been received from the Rev. Dr. Savage, and the Rev. Edmund W. Hening, dated 20th July.

Notwithstanding the great personal discomfort to which they were subjected during their voyage, the Missionaries were all well; in excellent spirits; and encouraged by all they saw at Sierra Leone, to hope that their own efforts at

another point on the African coast would be instrumental in diffusing among the natives the blessed light of the Gospel.

After alluding briefly to some inconveniences which had been experienced, Dr. Savage writes: "So much to be grateful for, and we would all unite in praise to Him in whose winds. With night, meet each day

the Lord's day, agreeably to the services of our Church; Mr. Hening having been able to take his turn every Sunday except once. My health has been better than while I was in America, and my associates are encouraged by prospects of usefulness from what they see around them. We would, therefore, sing of mercies, and remember in all our trials that 'the Kingdom is the Lord's, and he is the Governor among the Nations!' *Let us still be the objects of prayer to the Church at home.*"

In reference to the case of *Griswold*, (whose lamented death was noticed in our June number), and to other instances of conversion among the people to whom they had preached the Gospel, Dr. Savage observes:—

"These instances prove that some reward has already been granted to our trials, sufferings and deaths. As for myself, I find great consolation for all I have been called to endure, in the good hope we have in the death of *Griswold*, and am greatly encouraged thereby to go forward in greater faithfulness and effort for the salvation of others in that benighted land."

Since the foregoing was prepared, another letter has been received, which, though of an earlier date, will be read with interest. It was written at Bathurst, Gambia River, West Africa, 9th July:

"You will be glad to hear that we

have arrived in safety and health upon the Coast of Africa. On the 1st of July, after a passage of thirty-four days from New York, we came in sight of Cape de Verd, which was the first glimpse our party had of Africa. You may well imagine the feelings of interest with which they gazed upon its shores. Paper and pencils were immediately in demand, and Cape de Verd was soon transferred from shore to ship, to be forwarded hereafter to friends in America.

"On the evening of the same day we had a full view of Goree, off which we 'lay to' all night, the Captain designing to run in next morning for the purpose of trade. During the night we were visited with a tornado and copious showers of rain, which were indubitable signs that the rainy season had begun.

"On the 2d we set sail for this point, which is about eighty miles east of Goree. Here we arrived on the evening of the 3d, and had just time enough to drop an anchor, as a violent tornado swept over us, giving a delightful coolness to the atmosphere.

"Our 'new comers' seemed to be highly pleased with the aspect of the country and the prospect of usefulness before them, but their own impressions I leave to them to communicate at their convenience.

"We hope to leave this in two or three days for Sierra Leone, where the vessel will stop for trade. Thence to Gallinas, Montserrado, for the same object, whence we hope to sail directly for Cape Palmas.

"I have heard nothing from the Mission, and probably shall not until we arrive at Montserrado."

### Constantinople.

*Report of the Rev. H. ... year ending April*

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object of my labours in their behalf has been to lay a good foundation for our Mission, and this point, I hope, has been gained. If I may depend upon the assurances of their principal clergy, if there is any meaning in letters and messages and private declarations received from Bishops, Priests, Deacons,

and Laymen in different places, our Mission will be hailed with joy by all. The two Bishops now in this city have received our brethren, Miles and Taylor, with great cordiality, and we are now waiting for the Patriarch, (who is expected here in the course of the present month,) to consult with him before the brethren proceed to their place of destination. Much of this confidence was expressed before the commencement of the year on which I am now reporting, and the principal object has been to preserve and increase it. Our influence and our usefulness depend, under God, mainly upon this. In these Eastern Churches we can do little or nothing without it, and I unhesitatingly say, that our Mission, founded upon any other basis, will come to nought. In the course of the last ten years, several Missions previously established in the Levant have disappeared, and that solely from their being based on other principles. That of the American Board to the Armenians was the latest established, and is the principal, almost the only one that remains; and this, so far from being in a prosperous condition, is, to my mind, on the verge of dissolution. I judge from present appearances that it will not exist another ten years.

In securing confidence it is absolutely necessary that we do not sacrifice principle. We should make ourselves known as we are, and should be ever ready to defend the faith once delivered to the Saints. My experience thus far has taught me that it is not necessary to confidence that we possess in all respects the same institutions and usages, but that we be able to present all the essential and ancient marks of the Church of Christ, that we do nothing secretly or underhanded, and that we make it manifest that our purpose is not to proselyte or to produce schisms. There are no Christians who can speak as we can of the ancient faith, of the faith which justifies, of holiness and good works, of corruptions and abuses, because there are no others that can: at once establish confidence in their ecclesiastical character, and appear as not intending proselytism. Our non-episcopal brethren fail necessarily in the first respect, and the Romanists in the se-

cond. This is a consideration of great importance, and it ought never to be forgotten.

“ We have every reason to believe that we have the confidence of the heads of the ‘ Syrian Church’, and that our Mission will be hailed with joy and trust. Nor is this a consideration of small importance, for to gain this confidence is the work of years, and our Mission to the Syrian Church, by commencing with it, begins at an advanced stage of existence. But my confidence is not in men, nor in the influence of favors given and received. It is rather in the fact that our Church is in some good measure known; that her character as a true branch of the Church of Christ is in some degree understood; that our right, as regularly ordained clergymen of such a Church, to speak and to teach in spiritual things, is recognized. This is a foundation which cannot be shaken. You will at once see the power which it gives us to speak of what is novel and corrupt, and to labor for its removal. No other Missions have this power. No other Missions have any basis at all but in the uncertain favour of the few individuals who, from what motives soever, may be gathered around them. They have no hold upon the Church. They do not affect or reach the mass. A Mission of this character may have some few persons, chiefly young and inexperienced men, attached to it, and their conversations may furnish abundant matter for ‘ Missionary intelligence.’ But if you go widely among the people, you see no effect produced by it, no sign even of its existence. If you go to the clergy, you see it generally regarded with aversion as a proselyting or infidel institution; for those who conduct it do not make themselves known and do not show their character as clergymen of the recognized Church, with the sanction of the heads of any Eastern Church. They are, therefore, not to be regarded with respect. Their Mission has whatever it has, and whatever it loses, from what it is, and not from what it is not.”



to resort in order to sustain itself at all; but I will say that *our* duty and *our* privilege is in making ourselves known as we are.

"I might go through a long detail of efforts in behalf of the Syrians—of things actually accomplished; but as my Report is already becoming too long, I will mention only one. Several Roman Missionaries had established themselves in a large city (Urfah,) where there is a considerable population of Syrians. They resorted to every means in their power to make proselytes. After a time they succeeded in so far deceiving the people as to induce a large portion of them to declare themselves 'Catoleek.'\* The news came to Constantinople. On inquiry I found that the danger of a complete perversion of the Syrians in that place was imminent. I immediately set to work, and in two or three months the whole population was brought back, and the designs of the Papists completely frustrated. How much we needed at that moment a faithful man to go in and continue the work thus begun!

"Several labors in progress among the Syrians, some of them of great importance and promise, I will say nothing of, because they are not yet accomplished. My present business is to tell what has been *done, completed, finished*, although some of the labors which I have still on hand have occupied much of my time during the year.

"4. I cannot forbear in this Report to speak of the *Armenians*. Circumstances have led me to direct my labors very much to them, and they are becoming more and more concentrated upon them. This has arisen partly from the fact that funds have been supplied only in that direction. You will remember that the Christian Knowledge Society was expected to furnish us with means for our operations. Under their direction, and that of the Rev. Mr. Nelson on the Festival of Nelson on the Festival of the Eastern Church, I have had translated a work admirably calculated for publishing a portion of the Eastern Church, and it has been approved by the Society. It is to be published in the month of

the highest authorities in the Armenian Church.

"Another work, of still higher importance, viz., the translation of the Prayer Book into Armenian, was begun in January. A draft of a translation had been made by an Armenian clergyman in London. It is a revision of that draft which is now in hand.

"These labors, and others connected with them, had led me during the last year to commence the study of the Armenian language. I am still pursuing it as I find time, but the study of a language is a labor that one can never report as *completed*.

"Other circumstances have gradually and inevitably drawn me to the Armenians. The visits of ecclesiastics and laymen to my house, their earnest inquiries with regard to the character of our Church, their frequent resorting to me for information upon religious subjects, have gradually increased both my acquaintance and my connexion with them; while, on the other hand, their peculiar accessibility, their readiness and desire for instruction, the danger in which they stand from evil influences, especially those of Popery, their hearty interest in our Church wherever it is known, their decided preference for it above all other foreign communions, wherever it has been presented to them, their immense population of some 150,000 souls in this city, and of some millions in the interior, accessible from here, their sober, industrious and practical turn of mind, the utter inadequacy of all present efforts to their wants, have appealed to me with a power which I have not been able to resist. I believe that the Church cannot resist it, and I am anxious that our work among them should be recognized and taken in hand. We cannot well retreat from it, for we are called to it by a voice which it may be sin in us to disregard—a voice such as has never called us to any other work in foreign lands. I have had from all classes of the people, and from ecclesiastics of the highest rank, entreaties which I never sought, but which for a time I rather endeavored to avoid. They represent to me that it is our own Church, with that of England, which is best fitted for the work, and which they

most desire to see brought into it. The publication of the Prayer Book will make us, as a Church, extensively and thoroughly known. This will increase the interest already felt in us, and strengthen the appeal already made to us, in a manifold degree. It is impossible to stay here, and resist it. They will themselves bring the work into our hands, and we cannot turn them away from us. Our truest and only wisdom is to provide for it; and if we do not, it will still press upon us in a manner that will absolutely compel attention. It is, indeed, so at the present moment, and, as I have said, must become so in an increasing degree. At this moment I could not disconnect myself from labors among the Armenians without abandoning a work of so much importance as the translation of the Prayer Book, nor could I cease from intercourse with them, without violence or incivility. I have had *during the five days that have elapsed of the present week*, (I am now concluding this report on Friday, the 26th of April,) no less than three communications from prominent ecclesiastics, one of them in the interior. One of these communications was for the purpose of requesting aid in a matter falling within the province of my work; one was to offer aid in a certain undertaking of our Mission, of a purely Missionary character; and the third, expressing strong approbation of what had been done in an effort of the same kind. All this is aside from intercourse with other Armenians, and labors of various sorts in their behalf. I do not mention these things as 'interesting Missionary intelligence,' but only to show you, by a few instances occurring at the present moment, how impossible it is for me not to act in behalf of the Armenians.

"I say then, that our labouring for them is a settled thing in point of fact, and nothing remains for us but to form our plans and do the work systematically.

"In all foreign lands there is not, I believe, any field more open to us, any where we should be better received, any where our own agency is so peculiarly needed, any where the call upon us is so loud, as here. It is connected intimate-

ly with the Syrian,\* which we have already occupied. It is astonishing that we have so long delayed to enter it.

"5. I have carried my Report too far already; I will, therefore, group under one head all that remains. I have officiated during more than half the year in the British Embassy Chapel, and you can imagine the amount of labor which this has imposed upon me. But I have undertaken it gladly, feeling the great importance of a healthy influence upon the Eastern Churches from the members of our Western Communions who reside here or resort hither as travellers. I have distributed the Bible and Prayer Book in Eastern languages, in considerable numbers. I have held frequent interviews and conferences with leading ecclesiastics. I have made our own Church known to a greater extent than it has ever been known before. But upon this subject a wide-spread ignorance still prevails—an ignorance which must be removed before we can fairly do our work with our own means and advantages. I have seen and conversed with Christians of all classes at all times. Differences have been discussed; the duties of holiness inculcated, a right use of the Sacraments, of Festivals and Fasts, and other institutions of the Church, enjoined; faith in Christ as the ground of all our hopes, and good works, as the constant fruit and expression of faith, insisted upon. Thus much I conceive to be the duty of every Christian to his Christian brother. It cannot be less a duty where Churches are not in formal communion than where they are. It is a duty every where. It should only not be carried on in concealment or by subterfuges. It should not be hid from the clergy. They are the guardians of the flock, and accordingly it has been a delight to us most frequently with them on these momentous matters. I have seen who had the deepest views on the subject, and to conceal nothing that I was doing.

\* The Syrian Church is a branch of the Eastern Church, and is distinguished from the other branches by its peculiar doctrines and practices.

Bishops alone has occupied much of my time at certain seasons, and I have undertaken no important labour which I have not made known to the Heads of the Churches, or for which I have not had their approbation. The result of all these interviews and conversations can be known only hereafter. I think it unsafe, and tends to produce a false interest in the work, to report them as they occur; although this is what missionary intelligence, at the present day, is mainly made up of. I have had upon my hands a triple official correspondence—with our Foreign Committee—with the Christian Knowledge Society—and with the Society for the Propagation of the Gospel. I have kept up a very large correspondence with the Bishop of Gibraltar relative to the general interests of our Missions and particular questions that have frequently arisen. Of these last I will mention, as a specimen, the case of a native Papal Bishop in the interior, who has expressed an earnest desire to abandon the Church of Rome and come into communion with the Church of England, and the case of 150 Greeks, also in the interior, who have risen in a body and declared their adherence to the English Church. Some of these questions (such, for example as those just mentioned,) have been very important in their character and bearings, and some requiring very delicate and diligent attention. I have attended to them both because of their relations to our work and because there was no other person to look after them, and also because I had been requested so to do by the Bishop of Gibraltar. That they were not to be passed by, is evident without remark, and most of them are matters which must be acted upon here in the seat and centre of ecclesiastical influence. Besides all this, I have had an extensive correspondence with Bishops and clergymen in the interior, and the Church of England connected with the interior, responded to my inquiries, and I

have written the greater part of a work on my late tour in Mesopotamia, which is now ready for publication.

"6. In all these labors I have acted without a cent of funds from our Church; I have received from our Foreign Treasury my own individual support and that of my family, and nothing else. From the Propagation Society I have received £50, and from the Christian Knowledge Society a small sum for my labor in the revision of translations. These have barely sufficed for contingent and incidental expenses. We have made our bricks without straw. I do not complain of this, however, for I know the exhausted state of our treasury; and, although I believe that with a greater interest in these Missions, a larger outlay would have been made upon them, I can not, and do not, expect the Committee to go beyond the expectations of the Church. But, may not the Church be led forward to higher and better anticipations? To this point I now beg your attention. We have reached a point beyond which it will be difficult to go without enlarged wants. Our foundation, I believe, is laid. I hope, through God's mercy, it is well and strongly laid. But we cannot erect the superstructure without cost. For the coming year our means, aside from what comes from our own treasury, now appear to be less than for the past.\* And we have no right to complain that we are called to sustain our own Missions. This is the only source that we can depend upon, for permanency or security. We must provide for our own work, and then, if we have aid from others, we may use it gratefully while it lasts, without making our Missions dependent upon it. This is the only course that we can establish as a general rule, although the English Church, perhaps through its own agents, will doubtless co-operate more and more strongly in the work among the Eastern Churches. We must make our own provision for our own Missions.

"7. The question then arises, How are we to do this? I will give you

\* The stipends above mentioned have both ceased, but it is hoped that the Christian Knowledge Society will continue its aid in translations at least for the present. But we are left mainly to ourselves.

freely the opinion to which I have arrived, in conjunction with my Reverend brethren Miles and Taylor, whose views of what is needed at home, have been of service to me in forming a judgment.

"I think we need, first of all, to make this work better known to the Church. I have the strongest confidence that it will become the leading labor of the Church, in foreign lands, when once understood. I am astonished at the ignorance, the indifference, and the misconceptions which are said to prevail at home!† There is no need of this. It ought not to be so. Nor will it be so, if proper means are taken to impart information. For this purpose it is absolutely necessary that I go home. I cannot, by writing, convey to you any just idea of the grounds, the character, the prospects, and the encouragements of the enterprise. Messrs. M. and T. who had made it a study before they came abroad, will now tell you that they knew comparatively little about it. I cannot impart a fair idea of the work, at this distance, nor can I command the time necessary for writing minutely and at length. I despair of accomplishing any thing by such means. I must go home. There is no other way for doing what is so needful to be done.

"And this, let me say, is needful *now*. We need it as a foundation. Our foundation at home, in the interests, the affections, and the understanding of the Church, is as nothing when compared with the foundation we have laid here. We have our wheels, but the spirit is not in them. We must, as it were, go back, in order to go forward. And this is a work which would not have been done before we began abroad, for I was then ignorant myself, and this was one reason why I did not listen to the solicitations of friends who entreated me to do it then. Now I hope that four years of constant experience have given me some correct information of the nature and wants of the field, and some definite idea of means and modes and principles of laboring in it. Trusting in

the help of the Lord, I do believe that this cannot be imparted to the Church without awakening a new knowledge, a new interest, and a new zeal. I am not in favour of hasty or extravagant modes of action. I have nothing but plain and substantial information to impart, and I wish to impart it to sober and practical minds. I rest upon the candid judgment of the Church, and not upon excitements or enthusiasms.

"We are now at a point where we can go no farther without enlargement. Who will say that the Church is ready for it? I require also colleagues. I am already unequal to the work, and it is daily increasing upon me. I cannot endure it. It is beyond my strength, beyond my time, and beyond my powers of attention. I *cannot* carry it farther without help. It is simply and utterly impossible. But I do not wish for colleagues from home unless they be of my own choosing. An unfit person would be worse than none; and, however excellent in many respects a person might be, he might still be unsuited to the work here. It requires, in some respects, peculiar qualifications. There should be no 'unequal yoking together' in such labors as these. This, therefore, I beg to urge as another reason for my going home.

"If it is not thought best for me to return, I prefer to labor without a colleague, or rather I must of necessity resign my appointment. It would be idle for me to attempt to work longer than it would be necessary to remain in order to prepare for returning. If, therefore, my proposition to visit the United States is not approved, (although I cannot imagine the reasons which could operate against it,) I must beg you to consider this as my humble resignation, and to send me the means of returning home."

Advices have been received from  
Rev. Samuel May, Jr., of  
standing in the  
we

† The *misconceptions*, I am happy to say, are, since this Report was written, in great measure removed.

been made for our continuance here for some time to come, it is proper to state briefly the reasons which have determined us to this course. The first is the coming of the Patriarch to this city, and his expected sojourn here for a time. The only place in the interior where we should have thought of taking up our residence at present, is the Monastery near Mardin; and, to have arrived there in the absence of the Patriarch—to say nothing of our want of a language—would have been sufficiently awkward and unpleasant, and the advantages of a residence there very questionable. Here, however, there are, besides that dignitary, two of his principal bishops, whose friendly acquaintance we have possessed since our arrival, so that, for the present at least, this is the best, and, indeed, only situation for acquiring the friendship and enlisting the interest of the prominent ecclesiastics,—though our intercourse with them for a long

time to come must, of course, be of a very imperfect character. Besides the above considerations, there was the obvious importance of thoroughly acquiring the language in the outset, and the facilities for this object, which are here to be had, and not to be found in the interior. As to the Turkish, which Mr. Miles is prosecuting, the case is plain. As to the Arabic, I have here the assistance of very competent instruction, which it would be quite out of the question to look for in the interior. After a time, however, and when circumstances shall be more favorable for the purpose, it may be advisable to perfect my knowledge of the language by a personal residence among the people, before engaging actively in Missionary labors. Other reasons might be added, if necessary, from the state of the country, affairs in the Syrian Church, &c., but I deem the above sufficient."

### Athens.

As the Board of Missions at its last annual meeting determined to continue the Mission at Athens upon a reduced scale, it is thought advisable to publish the following letters from persons of high consideration. They will show the ground upon which the Foreign Committee reconsidered their recommendation to the Board; will throw light upon the efforts of our Missions in Athens; and will, we trust, also tend to increase the interest in them on the part of our friends at home.

Letter from C. H. Brace,  
 Secretary of the Foreign Secre-  
 tary, May 10, 1844.  
 I enclose a let-  
 ter from the  
 Minister

can Mission here. I need not say that not only Dr. H., but every English and American acquainted with Greece, is deeply impressed with the eminent usefulness of the schools, and their important action on the Greeks. It was but a few days since Lord Nugent, late Governor of the Ionian Islands, after a tour in Egypt and Syria, expressed to me very solemnly his feelings of gratitude to his mother, and his deep conviction that none of the education which Mehemet Ali has been giving, or which the Sultan is giving, to the young men partly in their own countries, partly in Europe, would produce any good effect, because these boys were, till fifteen, in the harems with ignorant women; and that, therefore, it was the education of the mothers that was the one thing needful. Now the same is the case here, the Greek women are wholly ignorant. With the exception of the 60 or 80 daughters of good families who pay for their education (as they formerly did in Mr. and Mrs. Hill's pay school),

little or nothing is doing for females in Greece.

"Again. It was only yesterday that a woman, herself educated at the Mission schools, brought *her child* to school, with many strong remarks and entreaties that she might be enrolled among the 640 children then present. There are many of the girls already married, many likely to be so; some I know have two or three children, as the girls here marry at *fourteen* and upwards. The Missionary effort, I contend, is "brought to bear immediately on the individual," and on masses of individuals more immediately by schools than in any other way.

"In India, schools are now talked of as *the great means*, as also, as I have understood, in Sierra Leone and the Pacific. Why then should they be thought little of at Athens alone; Athens, where the children are precocious, where the whole population is eager for education, and where for infants and girls there are scarcely any schools; where poverty prevents the buying of the Scriptures, and the ignorance of the clergy any means of hearing of them in other ways. The Constitution has forever put down the fanatical faction, and nothing prevents the re-establishment of the girls' school, as I believe, *now*, on the part of the Greeks. It must always be remembered that *only* a small party, stirred to madness by fanatic and political intriguers, were ever opposed to schools here. It is now that we are looking to regenerate all Turkey and Asia Minor, by means of Greeks; and we all of us look to action *here* as pouring blood from the great heart of Hellas into all her veins, however distant. Besides, one year's work now will do more than five have done hitherto; every post brings indications of the breaking up of the Moslem realm. There the Greeks are enslaved in brutal ignorance, nay, even have in some places forgotten their language, (as at Nice, for instance). Here is a field for action at the very threshold of Greece larger than the one you are entering on near Mosul. Locally and generally, at this moment and in future, there is actually the means open of enlarging the Mission. when you are speaking of closing it. \*

\* \* \* The ground on which the Mission stands is more clearly defined than ever. The Bible is open to them; there is no compulsion as to anything; no insisting on pictures or priests, or even on Catechisms, which indeed might surely be taught to Greek children, without any slur on Protestant principles. \* \* \* Were the idea known in Athens, I believe 10,000 signatures would in a few days be appended to the petitions to you; but I trust that such an idea need never be made known to the Greeks. I owe you many thanks for your kind expressions, and it seems you considered me at least in earnest in the matter. May I ask your attention again to the letters of those gentlemen who are less partial than myself, and whose opinions deserve more weight."

*Letter from Sir Edward Lyons, British Ambassador at Athens, to C. H. Bracebridge, Esq.:*

ATHENS, April 15th. 1844.

(10th May.)

My dear Mr. Bracebridge,—I have seldom been more surprised or more distressed than when you mentioned to me yesterday at dinner that the Missionary Society in America, of which the Hills are the agents, have it in contemplation to withdraw from the Greeks the immeasurable benefits they are now conferring upon them; and which, humanly speaking, there appears to be no possibility of replacing.

Of the merits of Mr. and Mrs. Hill, and their amiable and efficient coadjutors, and of the fruits of their Christian labors, there can be but one opinion;—the establishment indeed strikes every one as an instrument in the hand of Providence for the promotion of Christianity;—as an honor to the Greeks,—and as a blessing to the world.

On all those points, the reaction which might probably would be continued at this juncture upon the Society, and upon the world, is a matter of course.

not fail to have weight with the Society when it is mentioned to them. It is this: those who would keep the Greeks in religious and political thralldom, and who know the effects which free institutions and education in this little kingdom must have, not only on King Otho's subjects but on the whole Greek family, are now endeavoring to counteract the political change by redoubling their efforts to shut out the light. This most unholy object they are striving to effect by the revival of obsolete canons, and other means, and the Society may be very sure that their establishment is, under the blessing of Providence, the greatest obstacle to the accomplishment of so withering a purpose.

As you, my dear Mr. Bracebridge, agree with me in thinking that there never was a moment in which the Hills' labors were more important than now, and as you seem to have some communication with the Society in America, I trouble you with this result of a night's reflection on what you mentioned to me at dinner yesterday.

I am yours sincerely,

E. LYONS.

P. S.—Although the above is the result of a night's reflection, my opinion of the establishment is the result of nine years close observation.

*From the Honorable Sir Robert H. Inglis, Baronet, member of Parliament for the University of Oxford, addressed to C. H. Bracebridge, Esq.*

MILTON REGAN,  
Oct. 4, 1843.

My Dear Sir:—I have heard a report that the Rev. J. H. Hill, and Mrs. Hill, both so valuable that I hardly which to consider as the greatest removed, are probably to be re- Athens. I trust that this unfounded. Pray say you have any credi-

from general extends in the ca-

observation also, when I was in Greece three years ago.

I can only wish, for the sake of England, that we had the Christian honor of sending forth such representatives to such a country. I believe that exactly in proportion as people know the Hills, and the state of Greece, they will be able to appreciate the value of the services of such an agency.

Believe me, dear Sir, very faithfully yours,  
ROBERT H. INGLIS.

*From the Rt. Honorable the Earl of Carnarvon.*

(The Earl of Carnarvon, with his lady and family, passed several months of the winter and spring of 1839-40, in Athens, and were daily companions of our Missionaries. They are persons of distinguished piety and benevolence.)

GREYSTOKE CASTLE,  
Penrith, Nov. 12, 1843.

My dear Bracebridge:—It is indeed with sorrow that I hear of the proposed reduction and probable extinction of the American Mission in Greece. You know that I am no enthusiast in these matters, and am not generally very favorable to the principle of foreigners interfering in the affairs of other countries, but in this instance I really do feel that if ever there was an establishment carried on in a spirit conducive to the cause of religion, and the real interests of Greece, it is that of the *Americans*, conducted as it has been by the *Hills*.

During the many months we were at Athens, I paid a great deal of attention to their establishment, and certainly it seemed to me that there was a moderation, a good sense, a right feeling and a practical ability in all they did, which was securing to them the approbation of every calm, judging, and dispassionate person. Being of a different religion from those they had to educate, they were necessarily placed in a situation of some difficulty, and I must say I thought their conduct admirable. They seemed to me to direct their attention to the heart as well as to the head, and laboured to extend the spirit of our pure

religion, without interfering with doctrines which could *reasonably* excite the jealousy of any party.

I do most truly sympathize with you in your regret as to the probable abandonment of the American Episcopal establishment in Greece—for influence such as that which has been exercised by the *Hills*, constantly operating upon the rising population, will be productive, I firmly believe, of the *most lasting benefit* to a people that require as the greatest boon you can confer upon them *judicious* and wholesome instruction. They are naturally a fine people, their energies hardly require to be stimulated, but their judgments to be guided, and their hearts softened, and the *Hills* seem to me eminently fitted for this task. I should deplore their departure as a positive calamity to Athens. I cannot help indulging in the hope that the gentlemen of the Committee may yet reconsider the matter.

Yours most truly,  
(Signed) CARNARVON.

*From the learned Serjeant Heath, who spent three months in Athens, in the spring of 1843, dated*

KITLAND, Dorking,  
Surrey, Nov. 1843.

Dear Sir,—You requested the result of my observations as to the usefulness of the American schools—it is most favorable, nor can I imagine that any one who has been at Athens can think otherwise. I was there for two months, and was much delighted with the conduct of the schools, and the evident benefit conferred on the children, and I have often said, it was but little creditable to England (one of the three powers), that America should have the honor of carrying on such an establishment. From my observations in Greece I feel convinced that, although something would be done for the boys, the young girls would be left entirely without education but for Mr. Hill's schools, and I need hardly point out the importance of female education to a country emerging so suddenly into civilization.

If the numbers of the children educated be compared with the population

of Athens, it will be impossible to doubt the utility of the establishment, or that the Athenians fully appreciated the benefit conferred by it.

Yours very truly,

G. HEATH.

To C. H. Bracebridge Esq.  
Atherton Hall, Warwickshire.

*Extract of a letter from an American lady in Athens, dated April 17, 1844.*

“ I have visited the admirable schools established by Mr. & Mrs. Hill, some ten years ago; and would add my mite of unqualified approbation of their organization, to that of thousands of travellers who have preceded me. They are said to reflect a credit on the American people, and on the American Episcopal Church, which England might well emulate and envy. When I saw over six hundred young girls from four years old and upwards, not only reading, but studying the Bible, daily, and taught to refer to its precepts every action of life; observing perfect order and decorum, even to its minor details of neatness of dress; learning geography, (and some of them answering questions on it that would puzzle me) and every other branch of sound education; paying close and minute attention to sewing from its higher, to its more homely details; and thought that these were to be the wives and mothers of a regenerated people, and that my country, and my Church had done this, my heart was full; and yet my dear —. I have learnt here, that the Board of Missions at home have announced to Mr. Hill their intention to withdraw the funds from this valuable field and appropriate them to some untried head-ground, to stop midway in their course, these young Greeks are just the judicious and fostered by Mr. and Mrs. Hill, the injustice done to them by seeming to neglect them in their infancy, when they were in the hands of the



less revolution, and gained the constitution she fought for fifteen years, and is now in a state really to need and to profit by Christian education; but I speak unaffectedly for the honor and glory of our Church, of whom it ought never to be said, that she left a Christian work incomplete or brought reproach upon servants that had been so faithful. I do not doubt our Church doing justice to this most useful Mission, and to Mrs. Hill, if its attention were judiciously turned that way. It has indeed been already signified to this most admirable woman, that Mr. Hill and herself would be otherwise employed, if removed hence. But they came here young and active; they learned the language to teach the Scriptures here; they could have, no where else, the same opportunity to be useful; in fact, they have identified themselves with the cause of regenerated Greece; and, let their own Church treat them as it threatens, their names can never be separated from the first pure teaching of the Gospel in Athens, since the early days of the Church."

*Extract from a letter received from Mrs. Bracebridge, dated March 9th.*

"I never saw the school to be compared to the state it is now in, as it respects numbers, regular attendance, order and progress. It is a perfect beehive, and is delightful to see. I cannot bear the thought of such a work being abandoned."

We have been favored with several extracts from the letters of Mrs. Hill to a friend in this country, which as they interest our readers, we take the liberty of publishing.

She tells us to relinquish the contrary, every word. The astonished his opinion of consider it as into

and can judge what probability there will be for a renewed effort for the support of the Mission. We are straitened on every side, but not cast down, (and we turn from the chilling prospects of the Church at home to the animating duties in which we are occupied.) K. M. is a great comfort to me; she is one to whom we can commit the spiritual teaching of many. She understands the Bible well, and has such clear views of Gospel truth, that we feel her instructions must be attended with effect. I have the whole of the Gospels of Matthew and John with parallel passages in the Old Testament, which she has found and arranged herself without the aid of a Concordance, or any thing else but her own persevering industry. I have since supplied her with other books that I think will be useful to her; Scott's Commentary on the Gospels, and Bickersteth's Scripture Help. With this Tract she is much pleased. She reads all our religious tracts, and sends one here, and another there, as she thinks they will do good. She begins to read English, and can translate in the Gospel well. After she had acquired a general knowledge of the Old Testament with her study of the Gospels, her attention was directed to the Epistles as the seal of the whole. After reading them, she candidly confessed that she could not comprehend them as well as the other parts of Scripture. A series of questions was prepared for her on the Epistle to the Romans. After reading the text to her, a few examples were given to show how, if the doctrine were understood, it could be illustrated by passages from the other Epistles. In a short time she understood the plan perfectly, and I assure you I am astonished at the very clear views she has attained of those doctrines which are the comfort and support of every Christian."

More recently she writes as follows:

"During the past week we have had 675 children in constant attendance.

"K——, is of the greatest use in the schools, and has a class of her own for religious instruction. She is preparing for you her own book of references, and intends copying it into English herself,

and writing you a letter. This is her own suggestion. I cannot express the great satisfaction I experience in the school, conducted as it is by our pious conscientious teachers, each one performing her duty as unto the Lord."

*Extract from Mrs. Hill's letter of  
July 10th.*

"We have had the hottest weather this season that we have experienced since we have lived in Greece. For the last three weeks the thermometer has never been lower than 80°, day or night. The average has been from 80° to 90° in the shade. You may imagine what it must be in the sun, in the dry, dirty streets of Athens; yet I have not been prevented for a single day from attending to my regular duties in the school, where the heat was not diminished in the midst of more than 500 children.

"I thought much of you yesterday—The mass of ignorance, disorder, and filth which you saw congregated together when I returned from Italy, is now reduced to order, and a foundation laid upon which any superstructure we please may be raised. Yesterday I told the teachers their classes were to be examined. I sent to one or two poor, but respectable families, whose children had been with us since the re-opening of the schools, as I thought it would be gratifying for them to know what improvement their children had made. A copy of Isaiah was given to 75 girls, who had learned to read from the alphabet since December. They had read all the New Testament, and the Old Testament to the end of Joshua. After reading the 40th Chapter of Isaiah, a class from the Infant school were examined in Psalmody, all of A.'s teaching. She has taught them some very sweet new hymn tunes, and considering the age of the pupils, and the time they have been learning, we never had better singing. All who were present were much pleased, and I assure you our year's labors were never closed with more gratifying sensations to us than those of yesterday. There we stood in the midst of 500 children, (200 from the infant school had been dismissed two weeks before.) The places

of many who were engaged in that unrighteous persecution of us, now know them no more. Truly man cannot destroy that which God will not have destroyed; our trust is in Him. I must now relate what I think will deeply interest you. You know R. one of the Beneficiaries, who was with us last summer; she is going very fast; her disease increasing upon her, and she cannot come to school any more. I went to see her, and found her indeed in a most miserable hovel, but still there was an air of comfort about it that I was pleased to see. She was sitting on her bed. I asked how she passed her time. She said "Now that she could do nothing else, she could read." She then took from beneath her pillow her Bible, and turning on the other side of her bed, brought out her Testament; these books were her friends and companions in her hours of sickness and weakness. It so happened that very day I had made an appointment with Mrs. M. to pay my first visit to — at the Palace after her appointment; and from the bedside of the poor, destitute orphan Keyena, I went to the Palace to see another pupil of the Mission School. On the centre table, which was placed near the sofa where she sat, lay her Bible, and a small old family copy of the New Testament in ancient Greek. There was a small book-case in the room, and one shelf was filled with books: on examining them I found they were those you had given her. They consisted of the publications of the Sunday School Union, and Religious Tract Society.—I could not but smile as I run over their titles, and thought few such books would be found in the libraries of most Maids of Honor. Such facts as these will prove that in the Mission Schools at Athens, (while they embraced all classes of the poor, and afforded to some the means of a liberal education,) the people know that the power of the Gospel was that of the truth, and hourly success has been achieved to the salvation of the poor. The places

*Extract from a letter from Mrs. Hill to a friend in this country, dated Athens, August 4th.*

"It is a long time since I have taken up my pen with such feelings of heartfelt pleasure as to-day, and although I wrote you by the last mail, I cannot allow the next to go without carrying with it the expression of my gratitude to the Ruler of events, and the Disposer of the hearts of all men, for the resolution of the Committee at the last annual meeting respecting the Mission. We have received a few lines from Mr. Irving, informing us that the Mission is not to be abandoned. We have now received a new impetus, as we consider the privilege of maintaining our place among this people of so much importance to the spiritual interests of the Church of Christ, we have unreservedly dedicated ourselves to the work. It will be difficult to contract our sphere of usefulness within the means allowed, but we will do it, and try and be content with doing all that we can, if we cannot do all that we would. In this, too, He whose is the silver and the gold may bring a supply, and that which the Church desires, He may move his servants to grant.

"To-morrow we begin making such arrangements as our means will permit, but the prospect of continuing our labors will give zest to every act. It is astonishing how many causes for internal satisfaction we have had during the past year, and such sweet assurances that the harvest draweth nigh, and that the seed sown has been vegetating. No one can calculate the good that has been done by those who have been instructed in the Mission school, and upon whom the seed of the Word has fallen as in a good ground. You will be gratified to receive documents from K—. I shall be glad to have your assistance this year in securing a spiritual teacher



*Extract of a letter from the Rev. Mr. Hill.*

"The question has been asked,— 'What bearing do you consider your mission is likely to have upon the Greek Church?' To throw light within the borders of this ancient church of Christ, without attempting to attract any of her members to our own communion, was one of the principal objects contemplated in the establishment of this Mission. This object has never been lost sight of by us; and the measures employed for that purpose have been such as were dictated by sound discretion, under the guidance of 'the Spirit of Truth,' which we have never failed to seek in all our undertakings. Those measures have been approved of by our Church at home. They have received the approbation of all who have known our work, among the thousands of distinguished visitors from among the learned and pious, and they have produced their fruits. 'The school at Athens,' in ancient days, was influential in spreading abroad sounder knowledge and a more profound philosophy than prevailed before; and the name of Plato and his disciples are honored to this day, among all the civilised nations of the globe. We trust 'the school at Athens' of the present day is destined, under God's blessing, to exert a holier influence, and to disseminate a sounder philosophy and a more hallowed knowledge among the people of this country than the ancient school of Plato. We trust it is destined to effect an important change, too, on the religion of this country, not by subverting any of the institutions of this ancient Church of Greece, but by endeavoring to 'hold forth the Word of Life,' and, by the dissemination of pure evangelical doctrines, not denied, but forgotten by them, or buried under a variety of external observances.

"On examination, I think that every reformation of the Church may be traced to the introduction of Scriptural truth. The reading of the Holy Scriptures has every where caused a spirit of investigation; and it has, under such circumstances, pleased God to raise up individuals suited to the wants of the Church, peculiarly fitted for the work

they had to do, and to the particular field in which they had to labor. And many revolving years, and many combining causes, produced at length that model of a Church, pure and apostolic, of which we, thanks be to God, are members.

“But, while the light of truth had been advancing and strengthening in the West, the East was left in deep spiritual darkness; and it was not until more than forty years after the consolidation of our own Church, that her attention was drawn to the wants of Eastern Christians.

“The various communities of Christians which come under the general denomination of ‘Eastern Churches,’ bear, in many respects, a great resemblance to each other; and, although the missionaries who may be called upon to labor in the vast field over which the Eastern Churches are scattered, (extending, as it does, from the Northern Ocean to the sources of the Nile, and from Greece to the colonial Bishoprics planted by the Church of England, in far distant India,) although these missionaries may not be confined to the same modes of operation, still, the end aimed at by all is one and the same, namely, to bring back those pure and holy doctrines which are comprised in the Gospel of our Lord Jesus Christ; which are comprehended, in short, in what is understood by *Evangelical Christianity*.

“Now, how this work is to be accomplished by missionaries, among Christian Churches still under the thralldom of the Mohammedan rule, in Turkey, (so called,) in Syria, in Mesopotamia, in Egypt, it is not for me to say. On this subject no one is more competent to give an opinion than our missionary at Constantinople. No doubt there is required a different system from ours. In this country, the only one that has freed itself from the Turkish yoke, we find the plans we have pursued to be the best; and what these are it is unnecessary for me at this time to set forth. It is true, our influence and our efforts have been more directed to the people than to the priesthood,—and this, for very sound reasons, unnecessary for me to detail to you. But it is a *fact*, that the priests who are capable of appreciating us and our objects, are very few in

number: the great majority are persons to whom we could not address ourselves, with any hope of success. The intelligent and enlightened portion of them, who are well known to us, are fully convinced of the deficiencies of their Church; but they know, as well as we do, that no reformation can be expected until the people are more enlightened. In fact, as Mr. Waddington very properly observes: ‘Both the people and the priesthood are, at present, too little enlightened, either to understand the importance of a change, or to foresee the great practical advantages which would finally result from it. With the progress of religious knowledge, we may expect improvement both in the tenets themselves, and in the manner of giving them efficacy.’

This is precisely what we have been striving to accomplish,—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 Protestant churchmen. The unlimited use of the Scriptures, the plain and unvarnished statements of Gospel truth, whenever subjects of inquiry are proposed, the exhibition of a simple form of worship, conducted in their midst, and which they love to frequent,—the lessons and instructions contained in the thousands of religious books we circulated, 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 doctrine we teach,—all these are calculated to open the minds of many for a deeper view of truth, and these are so fitted to be applied to ourselves as individuals, as well as to our own Churches, that we never to be authorized to

they also comprehend and appreciate the more simple constitution of *our* Church; and the pastoral character of Bishops accords better with their notions of the early periods of the Church.

On reviewing the field before us, I think I can say, that the same causes that produced, after a period of nearly four hundred years from the Reformation, a pure Church, like ours in the United States, are now operating to bring this venerable Church of eighteen hundred years standing, to its primitive purity; but we may expect the reformation to be accomplished in a much less period of time, as it has all the advantage of the experience gained from the days of Wickliffe to the consecration of Bishop White, when our Church was consolidated. The Eastern Churches, in their road to reform, will probably be operated upon differently than were the Western Churches and our own. God saw fit, in our Church, to raise up spiritual men from within the pale of her communion. In the case before us, He sends aid from without, friends of the Church, belonging to some cognate Christian community; and these, operating with friends from within, will, it is believed, produce that change so much to be desired by all who realize the importance of those doctrines, to establish which the founders of our Protestant Church "counted not their lives dear unto them."

The complete independence of the Church of Greece—the means now in progress for the instruction of the younger clergy—the diffusion (without any hindrance) of Scriptural knowledge into

thousands of families through the instrumentality of our schools,—encourage us to believe that there are now in the orderings of Divine Providence, preparations going on, from this very spot, for evangelizing the whole East! What a glorious prospect! Surely our Church cannot be engaged in a more interesting, a more evangelical foreign enterprise (if such it can be called, when devoted to the lifting up from the dust this venerable branch of the "household of faith,") than planting at the most prominent stations, (Athens, Constantinople, Mardin,) her own watchmen, to whom inquirers may resort, with the interrogatory of old, "Watchman! what of the night? Watchman! what of the night?"

Let her, then, occupy the field, extending from Greece to the confines of India. It is her duty to do so. She has promised to do so. The noble Church of England will there meet us, and perform her duty in the extensive regions coming within her sway. China, too, opened by her power, will be cared for by her Church, and our own Missionaries will be assisted in their work, and protected and comforted by the Bishops of our Mother Church. This, it appears to me, would form a spiritual belt, which must eventually encircle all who are without the knowledge of Christ, as well as those who, among the Churches of Christendom, "have a name to live," while they are yet spiritually "dead." And thus, the Church of England, united with our own, would form a phalanx, which our enemies, in whatever shape they come, would not be able to resist.

## Texas.

We have received from the Missionary at Galveston, to his Diocesan, the which we publish in which it con- Church

"BOSTON, 30th August, 1844.

"Rt. Rev. and Dear Sir,—

"In compliance with your desire, I now send you a sketch of what has been done in Church matters at Galveston,—the field in which I have been engaged since my departure from your diocese.

"On my arrival at Galveston in January, 1841, I found four or five persons who professed to be Episcopalians. The use of a room was given to me for the purpose of public worship, and a congregation more than sufficient to fill it was soon collected. From various circumstances, within a few

months, I was obliged to change our place of holding divine service three times, and at length it became absolutely necessary that we should have a building of our own for Church purposes. For this object, having procured all the pecuniary assistance I could at home, I came to the States the following September, and was so aided by benevolent Episcopalians, principally in New-York and Charleston, that I felt authorised at once to proceed with the undertaking. After various disappointments and difficulties, which it is unnecessary now to particularise, but which your Missionary felt at the time hard to be borne, the building was completed, and opened for God's worship on the 26th June, 1812. Every thing connected with the Church was at that time encouraging.

"Pews were eagerly sought for,—more than two thirds of them rented,—the communicants were increasing in number, and, altogether, an interest was felt in religious matters, which amply repaid me for all the sickness and suffering I had endured. Our prospects continued to brighten until the night of 18th September following, when a hurricane swept over the town, and left our beautiful temple a ruin. The Foreign Committee sympathised with me in my distress, and appointed the Rev. Mr. Gillett to collect contributions in the States, towards the restoration of the building. I again undertook the task of begging, and made application to a few Southern clergymen and congregations, by whom I was received with every kindness, and from whom I obtained liberal assistance. In less than seven months after the disastrous occurrence, namely, on 9th April, 1813, the church—stronger, more commodious and more beautiful than at first—was again opened for the services of our religion. We have now a large, attentive, and attached congregation, containing, however, very few who ever attended the Episcopal Church before its erection at Galveston. \* \* \* Our choir is good, and our Sunday school well attended; we have one candidate for the ministry, and others who wish to become so; and, in brief, every thing, when I left home, appears as if God had again lifted up the light of his countenance upon us.

"I am now, as you are aware, absent from my parish, partly for the benefit of my health, which was much enfeebled by unceasing labor in a warm climate, and principally with the hope of procuring means from the benevolent of our Church in these States, to erect a parochial school at Galveston. I need not particularise to you, Rt. Rev. and Dear Sir, the great good which may be derived by a Missionary parish deriving its life from such a school. I believe in the welfare, the permanent establishment

Episcopal Church in Texas, depends upon the proper training of the rising generation, under the influence of our holy religion. There is not, I am certain, a parent in my congregation who would not prefer sending his child to a good Episcopal school, had we one erected, than to any other; but, as long as we have none, they must send their children to other schools, where they must come under other influences. \* \* \*

We must have a school of our own. There is an excellent teacher, a truly pious man, who lately joined our communion, and is a candidate for the Ministry, and about sixty scholars, who are ready to take possession of the building as soon as we can get it up. We wish to erect a good permanent school-house, capable of containing from 100 to 150 pupils, and rooms for the teachers; and I have no doubt we can soon fill it, and make it defray its annual expenses,—all we want is money sufficient for the building. Bishop Polk saw, during his late visitation of Texas, the absolute necessity of having such an establishment, and he has highly recommended the object. The Foreign Committee also take an interest in the matter, and the Secretary and General Agent, the Rev. Mr. Irving, will thankfully receive and acknowledge any contributions sent to him for this purpose; so that I have some hope our appeal to the benevolent will not be in vain.

"I have but room to add, that Bishop Polk, during the first week of March, 1844, consecrated the church at Galveston, and confirmed twenty persons."

We subjoin a letter addressed by the Rt. Rev. Bishop Polk to the Rev. Mr. Eaton, in relation to the subject of his present application:

"Diocese of Louisiana, June, 1844.

"Rev. and Dear Sir,

"I am in the receipt of your letter informing me of your intention to apply for aid for your school in the ensuing summer. The Church in the United States has a strong hold which the Church of England has taken upon the new Republic, in those States where it has been established, and we are indebted to your thankfulness to the Church of England for the truth and order which it has brought with it. After our nothing, and our abiding in the truth, the only means of our welfare, the permanent establishment

as the friend and patroness of learning, are already acknowledged in advance. I hope, therefore, my dear Sir, that those whom the Lord has blessed with the means of doing good, will remember the wants of his spouse in the wilderness, and aid you in providing means for nourishing her children with sound and wholesome instruction.

"With my best wishes for your success, I ever am, faithfully in Christ, your fellow servant,  
LEONIDAS POLK."

MATAGORDA.—The Rev. Mr. Ives, our Missionary at this place, writes under date of 22d July, that he had during the last quarter baptized 14 children, and had attended one funeral. He gives on the whole an encouraging view of the condition of the parish.

HOUSTON.—The Rev. Mr. Gillett, Missionary at Houston, in the Republic of Texas, is on a visit to the United States, endeavoring to procure funds for the erection of a small Church at Houston. The religious condition of this parish has for some time past been eminently interesting and gratifying; and we trust that this effort of the Missionary to procure for his flock a spiritual home will not be fruitless. We subjoin the latest letter written by him before leaving his station.

"I have consented, at the earnest solicitation of my parishioners, to attempt to raise some funds in the United States, for the purpose of building a Church edifice, jointly with my Parish School operations. When I came here, it was with the determination never to leave for the purpose of raising funds abroad for building a Church. On this resolution I should not depart, were I here at all, here, as they are in the United States, even in the frontier and remote parts, but it is entirely dif-

ferent. In addition to all that men have to struggle with in settling a new country, we have had here, from the very commencement, continued "wars, and rumors of wars." Not only the National treasury has been exhausted, but individual property has been so far appropriated to public use that no man of any considerable means can be found in the country, unless wild lands may be accounted means which certainly would not avail in erecting a Church.

"Bishop Polk, as I have before mentioned to you, highly approves of my plans. I regret exceedingly to be obliged to leave my congregation at this time. Since the Bishop's visit here, there has been a very marked attention to divine things, and a deep seriousness pervading the whole community. I have admitted into the Church, (since the Bishop's departure,) by baptism, seven adults, all heads of families; also since I last wrote you, I have baptized nine children. Several more have made application to be admitted to the Communion. We now number thirty-three communicants, and had we a permanent place of assembling, so that I might be with them during the summer, I have reason to believe, that it would please God to add more, of such as shall be saved. But as it now is, we are liable at any time to be called upon to give up our place of assembling, and then it would be even worse than to leave now with the hope of obtaining some assistance in accomplishing our wishes. I am satisfied that could the friends of the Church in the United States see the situation of things as they exist here, they would not hesitate for a moment to bestow liberally of their abundance, for the purpose of establishing the Church in this infant Republic. The Church at present seems to have no enemies, but many friends in this country, and friends who would do for her if they had the means. And can they now be helped, when the country becomes prosperous, they will not fail to help others in their turn. I am obliged to write you a hasty letter at this time, and much shorter than I could wish."

### Intelligence.

Foreign when the chief expenditures for this department are made; and that more than ordinary contributions are now needed to sustain the enlarged operations which we have been imperatively called on to undertake.

The China Mission, commenced under the most favorable auspices, will need a large outlay at the beginning. The

African Mission, the blessed fruits of which are becoming more and more apparent, has recently received a considerable enlargement, and is still further to be increased this fall. The Mission to the Eastern Churches at Constantinople and in Syria, the Board of Missions, at its late annual meeting, have recommended to be increased. The Missionaries to Texas feel encouraged by the success already vouchsafed them, to call for aid to extend their means of usefulness. And the labours of our Missionaries in Athens are, by a unanimous action of the Board, to be sustained.

At no former period have our several stations held forth more to animate the Church at home: and we therefore affectionately solicit the Clergy to ask of their congregations more abundant supplies of the means for continuing our efforts for the cause of Christ. Immediate contributions are respectfully solicited.

**THE REV. MR. SOUTHGATE, Missionary at Constantinople, now on a brief visit to this country, is at present in New-York; (D. V.) to be in Philadelphia during the Triennial Session of the Board of Missions in October.**

**CHINA MISSION.**—The preparations for the departure of our Missionaries are in progress. Several of those appointed are on their way to New-York, from which port it is proposed they shall embark towards the last of October.

**THE DEATH OF A FAITHFUL STEWARD.**—We take the liberty of publishing the annexed letter from the Rev. Thomas C. Pitkin, of St. Luke's Church, Rochester, dated Aug. 19, 1844, announcing the death of an eminently faithful servant of God. The

perusal of it cannot but interest our readers. May it animate many to go and do likewise.

"Above I send you a draft for fifty dollars, which is the amount of Mr. and Mrs. Goldsborough Robinson's yearly subscription for the support of Rev. Mr. Southgate's Mission at Constantinople.

"News has just reached me of the melancholy death of Mr. R. He was killed by an accident on the railroad, between Baltimore and Philadelphia.

"By his death the Church has lost one of her noblest sons. Sincere and earnest in his attachment to our beloved Zion, he showed his love by the cheerful consecration of his time, and personal exertion, and wealth, to her service. Never have I met with one who more fully realized his stewardship. Until very lately, it was my happiness to be his pastor and his most intimate friend, and I know that it was his settled plan for life, to devote *one fourth* of his income to the service of Christ in his Church. This plan he acted on until his death, yet, so humbly and secretly, that, until lately, it was not known to any person but myself.

"He unfolded his plan to me, (enjoining upon me strict secrecy,) and many a large offering has he made, through my hands, with the utmost care that no one but myself should know from whom it came. I have known but one person who resembled him; viz., Arthur Lee, his brother-in-law, and intimate friend, who died about three years since, at Louisville.

"Both lived, so far as the human eye could see, for the glory of God and the extension of His name and Church. Both were ready for every good work, and both had solemnly consecrated *one fourth* of all that they possessed, and might possess, to religious and charitable purposes.

"How strange it seems to us that both should be called away in early youth, as they were just entering upon life. Grant that many may be raised up to their place.

"I regard it as one of the greatest events of my life that I knew that they had ministered to them the bread of life.

## 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  
received



## DOMESTIC MISSIONS.

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

RHODE ISLAND.	
<i>Bristol</i> —St. Michael's Ladies' Soc. . . . .	\$5 00
CONNECTICUT.	
<i>Fairfield</i> —Trinity . . . . .	12 00
<i>Norwich</i> —Mrs. Lucy Lettingwell, Jr. . . . .	21 25 33 25
NEW-YORK.	
<i>Athens</i> —Trinity . . . . .	3 50
<i>Fishkill Landing</i> —St. Anna's, monthly . . . . .	17 75
<i>New York</i> —From a Lady, by a Member of the Domestic Committee . . . . .	100 00
<i>Rye</i> —Christ Ch. . . . .	32 62 153 77
WESTERN NEW-YORK.	
<i>Geneva</i> —Trinity . . . . .	13
<i>Loville</i> —Trinity . . . . .	2 13
<i>Lions</i> —Grace Ch. . . . .	5 00
<i>New Berlin</i> —St. Andrew's . . . . .	5 00
<i>Paris Hill</i> —St. Paul's . . . . .	1 61
<i>South Derby</i> —Christ Ch. . . . .	1 50 15 70
PENNSYLVANIA.	
<i>Bellefonte</i> —St. John's . . . . .	5 06
A Lady of the same parish, as "due to the cause" . . . . .	5 00
<i>Carlisle</i> —St. John's . . . . .	35 00
<i>Paradise</i> —All Saints' . . . . .	7 00
<i>Westchester</i> —Holy Trinity, Jr. . . . .	50 42 56
MARYLAND.	
<i>Alexandria, D. C.</i> —Christ Ch. . . . .	10 00
<i>Hagerstown</i> —St. John's . . . . .	30 00
<i>Somerset and Worcester Co.</i> —Conv. entry Pa. . . . .	6 00
<i>Washington, D. C.</i> —Fem. Miss. Soc. . . . .	30 00 76 00
SOUTH CAROLINA.	
<i>Berkeley</i> —St. John's . . . . .	11 50
<i>Charleston</i> —St. Paul's . . . . .	36 00
St. Stephen's, and Upper St. John's . . . . .	33 56 141 06
MISCELLANEOUS.	
Interest on Kentucky Bond . . . . .	300 00
Church at M. A. . . . .	15 00
H. S. H. . . . .	2 00 317 00
<b>TOTAL,</b>	<b>\$784 00</b>

(Total since 15th June, \$3,834 79.)

## FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th August to the 15th of Sept., 1844:

MASSACHUSETTS.	
Ch. 3 months' sup. . . . .	\$70 00
in Africa . . . . .	75 00
Anonymous . . . . .	25 00
of Rev. . . . .	75 00 245 00
of Rev. . . . .	30 00

<i>Hempstead</i> —St. George's Ch. . . . .	11 10
<i>New York</i> —Ch. of the Epiphany, widow's mite, 50 c.; an Episcopalian, 50 c. . . . .	1 00
An afflicted friend . . . . .	2 00
<i>Poughkeepsie</i> —St. Paul's Ch. . . . .	10 41 27 51
WESTERN NEW-YORK.	
<i>Le Roy</i> —St. Mark's Ch., for Africa . . . . .	2 76
<i>Lions</i> —Grace Ch. . . . .	5 00
<i>Mt. Morris</i> —St. John's Ch., \$32 10; for China, \$31 50 . . . . .	63 60
<i>New Berlin</i> —St. Andrew's Ch. . . . .	5 00
<i>Paris Hill</i> —St. Paul's Ch., for Texas . . . . .	1 46
<i>Syracuse</i> —St. Paul's Ch., for Africa . . . . .	5 00 82 82

## PENNSYLVANIA.

<i>Bellefonte</i> —St. John's Ch., a lady . . . . .	5 00
<i>Holmesburg</i> —Emmanuel Ch. . . . .	43 00
<i>Paradise</i> —All Saints' Ch. . . . .	6 00
<i>Philadelphia</i> —St. Philip's Ch. S. S., for ed. of Edmund and Isabella Neville, Africa . . . . .	40 00
<i>Kensington Emmanuel Ch.</i> , balance of sup. of two children in Africa . . . . .	30 00
Female Bible Class, sup. of Mary Maxwell, at Rev. Mr. Payne's Station, Africa . . . . .	26 00
<i>Westchester</i> —A . . . . .	50
<i>Wilkesbarre</i> —St. Stephen's Ch., Rev. Dr. May, S. S. and teachers for sup. of Greek beneficiary . . . . .	25 00 169 50

## MARYLAND.

<i>Hagerstown</i> —St. John's Ch., Jr. . . . .	30 00
<i>Washington, D. C.</i> —Trinity Ch. Female Miss. Soc., for China, \$35 00; for Africa, \$20 00 . . . . .	55 00
Family of J. A. Smith . . . . .	25 00 110 00

## VIRGINIA.

<i>Alexandria</i> —Christ Ch. Ladies, for "Bread Fund," Athens, \$25 00; general, \$5 00 . . . . .	30 00
<i>Millwood</i> —A . . . . .	5 00
<i>Norfolk</i> —Christ Ch., \$100 00; for sup. of Thomas L. Robertson, Africa, \$20 00; Female S. S. teachers, sup. of Catharine M. Shepherd, Africa, \$20 00; five male teachers, for sup. of Walter H. Taylor, Africa, \$20 00 . . . . .	160 00
<i>Richmond</i> —Messrs. Flynn & Enrich, for China . . . . .	6 00 203 00

## SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena parish, for sup. of Greek beneficiary, "Christine" . . . . .	61 00
<i>Charleston</i> —St. Paul's Ch., 70 75; for Africa, \$5 00 . . . . .	75 75 136 75

## GEORGIA.

<i>Augusta</i> —St. Paul's Ch., a young lady, for ed. of a child in China . . . . .	25 00
<i>Montpelier Institute</i> , towards sup. of Greek beneficiary, "Christine" . . . . .	19 00 44 00

## OHIO.

<i>Columbus</i> —Trinity Ch. Ladies' Miss. Soc. . . . .	29 50
<i>Gambier</i> —J. S. Sawyer, for Mesopotamia, \$5 00; for China, \$5 00 . . . . .	10 00
<i>Marietta</i> —St. Luke's Ch. Ladies' Miss. Soc., for Greece . . . . .	5 00 47 50

## KENTUCKY.

<i>Louisville</i> —Mr. and Mrs. Goldborough Robinson, for sup. of Rev. H. Southgate . . . . .	50 00
Mrs. Caroline Anderson . . . . .	1 55 54 55

## MISSOURI.

<i>St. Louis</i> —R. P. Williams, Jr. . . . .	2 50
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**TOTAL,** **\$1,220 00**

(Total since 15th June, \$4,352 91).

# 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. IX.]

NOVEMBER, 1844.

[No. 11.

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## Duties suggested by the Signs of the Times.

### A MISSIONARY SERMON.

Preached before the Bishops, Clergy, and Laity, constituting the Board of Missions of the Protestant Episcopal Church in the United States of America, in St. Andrew's Church, Philadelphia, on Thursday Evening, October 3, 1844. By the Rt. Rev. J. P. K. HENSHAW, D. D., Bishop of Rhode Island, and Provisional Bishop of Maine.

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ST. MATTHEW, Chapter XVI., verse 3d, latter clause.

"CAN YE NOT DISCERN THE SIGNS OF THE TIMES?"

MEN who are most shrewd and sagacious, discriminating and intelligent, with regard to worldly affairs and temporal interests, often manifest great stupidity of feeling and bluntness of intellect in reference to important points connected with religion and morals.

Beholding their skill, industry, and success in earthly pursuits, you would suppose them to be the most enlightened and gifted of their species: but when you contemplate their dulness of apprehension in reference to the things of revelation; their slowness to perceive the beauty of religious truth; their backwardness to understand their obligations and practise their duty; you would be ready to pronounce them the most ignorant of mortals. These arise, however, not from any want of capacity to understand the things of religion,—but from a proud contempt and wicked disregard of them. They feel interested in temporal things and the concerns of this world; and therefore become well informed in relation to them. They feel no interest in religion and the concerns of God's kingdom, and therefore remain ignorant of them, as if they were unworthy of attention and regard. We have a striking example of

this in the context. The Pharisees and the Sadducees came to our Lord, and, affecting a wish to be convinced of his Messiahship, asked him to show them a sign from heaven. But the prophecies were receiving their fulfilment in his person. He was daily employed in healing the sick, opening the eyes of the blind, raising the dead, and performing all those works which were to characterise the Messiah: the state of the Jewish nation and of the world at large presented precisely those indications which the prophets foretold would exist at the time of his coming. They were without excuse, therefore, in questioning the validity of his claims. The concurring signs of miracles and prophecy gave clear intimations of their duty in this respect: and he, with great propriety, met their demand with a refusal. "He answered and said unto them, when it is evening, ye say it will be fair weather, for the sky is red. And in the morning, It will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" They could judge of the state of the weather at a future time by the present appearance of the clouds and the sky: they could judge of political and other events to come by existing appearances: but with regard to religion and the things of the kingdom of God, they criminally neglected the exercise of their reasoning powers, and therefore could not discern the signs of the times.

Without further reference to the original application of the text, I propose to notice SOME OF THE SIGNS OR CHARACTERISTICS OF THE PRESENT TIMES, AND THE DUTIES RESULTING FROM THEM.

These are *times of change and during speculation*.

At no former period, perhaps, have men been so much disposed to question the commonly received opinions of their predecessors: never were they more impatient of the restraints of authority: never more rebellious against the established institutions and venerable usages of society. This is not only true as respects the forms of social intercourse, but the civil institutions and political governments of the world have been subjected to the revolutionary process: the arts and sciences have undergone extensive changes: and even the fundamental principles of morality and religion have been put into the crucible by experimenters professedly aiming at their purification and refinement. It seems as if the fountains of the great deep had been broken up, and the rulers of society had issued the proclamation—"Behold, we make all things new!"

I do not hesitate to admit, that many important inventions have been made in the arts, and that various improvements have been introduced into the different departments of science. Nor would I deny that the principles of free government are better understood, and the political rights of men more thoroughly protected, than they ever were before. But I must beg leave to protest against an assumption of the same ground in reference to religion.

If religion were the production of man, it might, like other things of human invention, be capable of essential improvement by his ingenuity and skill. But when we reflect that it had its origin in divine revelation, and is left to be modified only in some unimportant particulars by human arrangement, we must be satisfied that, as to its fundamental principles and original institutions, it is not susceptible of improvement by finite agency; but must be, like its Divine Author, "the same yesterday, to-day, and forever."

The departure from apostolic discipline, with the avowed design of securing greater purity, on the part of some in a former generation, has produced, and is producing, its invariable result, by leading many of the descendants of those who made the fearful experiment to an abandonment of apostolic doctrine. We now find many, calling themselves Christians, who question the inspiration of parts of the Holy Scriptures, and refuse to believe what is mysterious to their reason, or offensive to their pride, in the remainder. There are multitudes of others, who suppose that believers of all preceding ages have erred in the interpretation of the Bible; that the true doctrines of the Gospel are among the boasted discoveries of this enlightened age; that any man, or body of men, has a right to originate a church, appoint a ministry, and construct a creed for the guidance of others,—or may, without guide or creed, safely plunge into the labyrinth of theological speculation, and indulge all the whimsies and vagaries which the wildest imagination may suggest. Who that has heard of the dreams of 'Transcendentalism—the follies of the St. Simonians—the pollutions of Mormonism—or the blasphemies of Neology—to say nothing of the minor errors to be found in the swarming brood of sectarianism—will hesitate to believe that the spirit of the age has proved a hot-bed for the production of the crudest novelties and the most dangerous heresies with which the Prince of Darkness ever attempted to delude the frail children of mortality!

Amidst the winds of doctrine and floods of error by which the

face of Christendom is overspread, and agitated as the Old World was by the deluge, where shall we find security and peace? The Church, like another ark, rides safely over the billows, because favored with the guidance and protection of the Heavenly Pilot. All who enter its walls, and commit themselves to its proffered shelter, will be preserved from the wild uproar and confusion which prevail without and be guided to the haven of security and rest. Those who reject the safe guidance which God's mercy has provided, and follow the promptings of a vain philosophy, trusting their eternal interests to systems of man's devising, will be likely to make shipwreck of the faith, and plunge into the abyss of ruin.

What, then, is our duty, in this period of fickle change and daring speculation? Shall we seek to correct the errors of latitudinarianism by a prohibition of free inquiry? To remedy the evils resulting from an abuse of the private interpretation of Scripture, by withholding the Book of God from the people, and consigning it again to the shades of the cloister? Shall we ascribe those heresies and schisms which have been signalized by nothing more than by their departure from the true principles of the original Reformers, to the Reformation itself, and seek to effect their cure by a return to that system of darkness and superstition from which God, in His mercy, then delivered us? Ah! rather let us distrust the skill of those doctors in spiritual homœopathy, whose nostrums would prove a remedy scarcely less fatal than the disease. As members of a pure branch of the Church Catholic, having a settled creed—a spiritual liturgy, and an apostolic ministry—transmitted to us from the earliest and purest ages of our faith—we should be mindful of the immutable nature of Divine truth, consider novelty of faith and practice as one mark of error, and religiously avoid those who are given to change. Adhering to this rule, derived from God's word, and inwrought in our hearts by the influence of the Holy Spirit, we shall be so grounded and settled in the faith once delivered to the saints, as never to be moved away from the hope of the Gospel.

The Lord has promised to be with His Church "always, even unto the end of the world." We may be confident, therefore, that the principles and usages which have been received *semper, ubique, ab omnibus*—always, every where, by all—an unchangeably true. This rule, like a two-edged sword, will guard us against the opposing and conflicting dangers by which we are now assailed. Are we tempted to embrace modern inventions as being the truth of the

Gospel? Our answer is, they are too young to have formed a part of the creed of the Church Universal. Are we allured by the impious dogmas, the idolatrous worship, the silly superstitions of Rome, claiming Catholicity, and clothed in the venerable garb of high antiquity? Our answer is, they are not old enough to have received the impress of inspiration and the sanction of the primitive Church. In an age like this, we must flee to the stronghold of anciently discovered and well established truth. We must stand fast there; and acquit ourselves like men. Armed with the shield of faith, we may "quench all the fiery darts of the wicked," and be proof against the insidious arts of Protean error. Skilfully wielding "the sword of the Spirit, which is the word of God," we may resist the assaults of various heresy, and put to flight its parti-colored bands.

The deviations on either hand from the system of the Church, consist not so much in the invention of novel doctrines as in the abuse and perversion of well established truths.

The best way of correcting those errors, is not by going to the farthest possible distance from them, and dwelling exclusively upon their opposites, but by boldly teaching and earnestly enforcing the sound truths thus perverted and abused. How can we more effectually resist the superstitions of Rome, respecting absolution, indulgences, and the "*opus operatum*" of the Sacraments, than by presenting the strong but safe teaching of the Church Universal, in regard to sacerdotal powers and sacramental grace?—Or how can we better correct the abuses of the evangelical system arising from licentious private interpretation of the Scriptures, than by teaching with fidelity and zeal those doctrines of grace which pervade the sacred volume?

The proud and daring speculator may affect to pity us for want of courage and independence; he may sneer at us as lagging behind the inventive spirit of the age; but we shall enjoy the approbation of Him who says "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

If there be some things in the signs of the times which should exert a cautionary influence, warning us against imminent danger, there are others which may prove an *incitement to pious zeal*, and are *worthy of imitation*.

He must be a dull observer of events who perceives not that the present is, emphatically, *an age of enterprise and activity*. The in-

creased facilities of intercourse and communication, the immense improvements in labor-saving machinery, and other inventions of art, signalize this as an age of great executive power. Human industry seems taxed to the utmost in all its branches. Bustling energy and restless activity are displayed in the divers callings of life, and in every department of society. This characteristic of the present time, although it has its evil tendencies in counteracting a meditative and devotional spirit, yet is by no means so pregnant with danger to the religious interests of men as that changeful and speculative feature which has already passed under our notice. Activity and energy in well-doing constitute the substance of practical religion; and, if God has a righteous claim upon all our affections, and time, and talents, there is no danger that we shall be too zealous and diligent in his service. No excess of activity is to be feared while we are required to be "steadfast, unmoveable, *always abounding in the work of the Lord.*"

To whatever part of the Christian world, or to whatever department of religious enterprise, our attention is directed, we behold gratifying exhibitions of holy wakefulness and activity. The working spirit of the age—vividly impressed upon the Church—powerfully affects all its interests and movements. This active spirit is not confined to any one of the ranks into which the Christian world is divided, but, in a measure, pervades them all. From the great Churches—which spread their jurisdiction over nations and continents, and whose influence is felt to the extremities of the globe—down to the handful of disciples that compose some one of the almost countless ephemeral sects of the day, there is a manifestation of movement and energy. It seems, indeed, as if the operative powers belonging to many generations had been concentrated into one.

"Can ye not discern the signs of the times?" Can we not perceive the lesson which this characteristic of the present age inculcates upon us? How clearly does Providence, in its dispensations, enforce the great duty of well-doing which the Bible, in its precepts, so earnestly commands?

There can be no doubt that much of the activity we behold is unhallowed. Various evil principles and unworthy motives display their power too extensively in the nominally Christian world. Probably much of the zeal and energy displayed is only a party spirit, designed merely to advance the interests of sects or the mercenary

and ambitious views of individuals, without any leading regard to the advancement of the dominion of holiness and benevolence upon earth. There may be much of ostentation baptized with the name of charity. There may be much of heretical pravity under the mask of sacred truth. But we cannot doubt that there is, in vigorous operation, among Christians of the present day, a pure spirit of benevolent action—as much elevated above the low designs of mere sectarianism as Heaven is above earth.

Behold the Sunday School enterprise! Begun and carried on in the spirit of Him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God!" See the Bible Societies, distributing the Scriptures without note or comment—pouring forth the pure and unadulterated water of life for the purification and refreshment of the world! Look at the rising seminaries of education and learning, baptized with the spirit of the Gospel, and consecrated to the glory of the Redeemer! See the rich and the poor casting their gifts into the treasury of the Lord; while many, constrained by the love of Jesus, dedicate themselves as an offering, and go, in defiance of peril, disease and death, to publish in distant lands, "the unsearchable riches of Christ!" O! this holy, zealous energy in well-doing is the very spirit of the Gospel! Look we to our great exemplar, the Lord Jesus Christ! What was his life upon earth? Did he spend it in indolence and inactivity? No! Like the morning sun, he went forth rejoicing in his course of benevolent action, and pursued it without intermission and without rest, till he sunk below the horizon in agony and blood. Look at the Apostles! Watchful, painful, laborious; undismayed by self-denial, sacrifices, torture, or death! cheerfully doing their Master's work, until they finished their course and won their crown!

Are we not partakers of the same calling? Is it not our profession—the business of our lives—to do good? Shall we live for self alone? Shall we hide our talent in a napkin? Or, like "the dumb dogs, be lying down and loving to slumber!" Perish the ignoble thought—so abhorrent to the Christian mind! The listless idler in the vineyard of the Lord is out of his proper place, and has sadly mistaken his calling. He who gives himself up to indolence and inactivity in a time like this, cannot "discern the signs of the times."

Do we, friends and brethren, feel the responsibility which Provi-



dence assigns us in this day of benevolent Christian enterprise? Is this a time to be engaged in intestine strife and domestic controversy, when our enemies on every side are, with all their engines, battering at our walls? Should we be wasting our time and ammunition in the suicidal work of wounding and slaughtering each other, while we are loudly called to go forth, and by the combined use of our unearthly weapons, assail the strongholds of error, superstition, and sin? Shall we employ ourselves in poring over the obsolete dogmas and defunct usages of the dark ages, while a perishing world is clamorous for the word of life? "Let the potsherders strive with the potsherders of the earth." "Let the dead bury their dead. But go ye and preach the kingdom of God!" The best remedy for internal dissension and error—the best defence against external assaults, will be found in the zealous prosecution of the great work for which the Church was instituted. What is our Church doing towards the fulfilment of the Apostolic commission, "Go ye into all the world and preach the Gospel to every creature"? Surely none can stand before her in respect to privileges enjoyed and mercies received. Pure in all her institutions; apostolic in ministry and government; spiritual in worship and evangelical in doctrine, she furnishes all the means of safety, edification and comfort, that can be enjoyed by any Church under heaven. If any Church be entitled to the affection and support of its members, and ought to be employed extensively in the great work of evangelizing the world, it is ours. She ought—well marshalled and disciplined as she is—to be the leading phalanx of the sacramental host; sending her emissaries to every part of this wide-spread Republic, and making her power to be felt in all quarters of the globe. Instead of reviving the silly fables of Monkish hagiology, and seeking for the conjectural frame-work of an ideal Church, she should be proving herself to be indeed a part of the mystical body of Christ by instrumentally conveying the blessings of regeneration to the dead in trespasses and sins, and thus becoming more extensively the Mother of living saints.

Do not the signs of the times indicate that our Church, with her distinguishing characteristics, as Catholic, and at the same time Protestant, and in the peculiar station assigned her, *has an important work to perform in both the Domestic and Foreign Department of the Missionary field?*

In this fair country of our habitation, so highly endowed with the

gifts of nature, the bounties of Providence, and the blessings of liberty,—and especially in that interesting portion of it called “the Great Valley of the Mississippi,”—where, from the immensity of its resources, and the rapid multiplication of its population, it is fair to presume the power will soon dwell which is to decide the character, and sway the destinies of this mighty Republic,—a great work is to be performed.

There a contest is to be decided between Infidelity and Christianity. The opponents of light and holiness are mustering their hosts to battle. Let Christian ministers and people be zealous, devoted and persevering; and by God’s blessing, the cause of purity and truth will be triumphant.

But other and interesting scenes arise to view as connected with the future history of that growing section of our country. Other contests than that between Infidelity and Christianity are there to be decided. The restless passions and active imaginations of men have given birth to numerous sects and factions, baptized with the Christian name, which, on that wide field, fiercely contend for the mastery of the public mind.

On that arena of controversy, there have descended subtle and active spirits of a different mould. A foreign prince, who claims unlimited spiritual jurisdiction, and impiously styles himself the head of the Catholic Church, liberally disburses his treasures, and sends forth his emissaries to subdue that fair territory, and add it to the dominions of his triple crown. The contest between the well-trained bands of spiritual despotism on the one hand, and the undisciplined sectaries on the other, may be fierce and protracted. We propose not to act as mediator between the contending parties. We have no sympathy for the superstitions of the one, nor for the heresies of the other. But we must be lacking in wisdom, if we fail to perceive that the Church, which occupies a middle ground, occupies a place of safety, and offers a remedy exactly adapted to the evils of the times. While she strongly protests against the superstition and despotism of the Romanists, she bears no less faithful testimony against the latitudinarianism and anarchy of the sectarians. She offers to the one party, the Creeds, Liturgies, Ministry, and Discipline of the Catholic Church, in its purest and best days, uncorrupted by the usurpations of the Popedom, and the traditions of men. To the other, she presents the truth of the Gospel combined with the order of the Gospel: she offers the inestimable ben-

efits of a settled Faith, a uniform Worship, and an Apostolic Ministry, without the slightest infringement upon the right of private judgment or restriction of that "blessed liberty wherewith Christ hath made us free."

Such is the peculiar attitude, the distinguishing glory of the Protestant Episcopal Church. She presents a strong barrier against the corrupt tide of superstitious tradition on the one hand, and against the raging billows of heresy and fanaticism, on the other. She opens a refuge to those who would escape the galling yoke of despotism, and to all who seek deliverance from the desolating licentiousness of schism. We cannot but believe that she is destined, in the Providence of God, to exert a powerful agency in the preservation of this land from the overflowings of ungodliness and vice, on the one hand, and from the storms of religious anarchy upon the other. While we devoutly bless God that we are safely lodged in her peaceful bosom, we should manifest our gratitude and love by recommending her to others as a sure resting-place upon the waters—the ark of hope to an agitated world. We should assert her claims to regard as a bold witness and safe keeper of "the faith once delivered to the saints;" and push forward her interests as a sound part of the Church "founded upon Apostles and Prophets, Jesus Christ himself being the chief corner-stone." Under the full conviction that, in laboring for her prosperity, we are contributing to the good of our country, the salvation of souls, and the glory of God, we should adopt the inspired resolution: "For Zion's sake will I not hold my peace, and for Jerusalem's sake, I will not rest, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth!"

But our attention must not be confined to the field of holy enterprise opened to us on this continent, vast as it is. No! we must rise to a loftier eminence and take a wider view. Casting our eyes to those *Eastern countries*, where, in the simplicity of patriarchal days, the true God was worshipped and his Law obeyed—where Sinai still lifts its towering head as an imperishable monument of the terrors which once encircled it—where stand Zion, and Tabor, and Olivet, and the relics of that holy city which was the joy of the whole earth—where are the sites of Tyre and Nineveh, and Babylon—where the modern traveller can still trace out all the localities referred to in the miraculous history of the chosen people, and those connected with the still greater miracles of the history of our re-

demption—I say, when we look to that quarter of the globe, rich with the holiest associations, where the Gospel first displayed its power, built its temples, and set up its altars, served by a numerous priesthood, and surrounded by almost countless worshippers—what do we behold? Here and there, throughout the oriental regions, we behold a feeble taper sending out a glimmering ray, just sufficient to make the surrounding darkness more gross and palpable. Throughout those regions the Mohammedan masters still retain, by cruelty and oppression, that dominion which was originally acquired by rapine and the sword. We behold feeble bands of the followers of Jesus, ignorant, degraded, superstitious—under the guidance of a priesthood, simple-hearted indeed, but almost as ignorant as themselves,—barely tolerated in their worship, while the great body of the inhabitants are misled and blinded by the delusions of the False Prophet. Yet we know, from the announcements of prophecy, that those dark regions will again be illuminated by the light of life; that the Gospel shall again be established there with a lustre equalling, if not surpassing, the brilliancy of its former days. And what are “the signs of the times” respecting it? Travellers in those interesting regions inform us that Mohammedanism is already beginning to wax old, and sinking into decay; that its mosques are, in many places, crumbling into ruins; that the precepts of the Koran are losing their control over its disciples; and that the Koran itself predicts a state of degeneracy and weakness to that false religion, from which it will be restored at the second coming of Jesus Christ; and that period the Musselmen believe to be drawing near.

The Bishops, and other ecclesiastics of the Eastern Churches, are deeply sensible of their own ignorance and other disadvantages. They have been beguiled and deceived by the emissaries of Rome, who, far from improving their condition, sought only to bring them into vassalage; and they are now anxiously looking to some other quarter for sympathy and aid. To whom can they look with more reasonable hope than to us, holding the same Apostolic ministry, and substantially agreeing with them in the great principles of faith and mode of worship? Their gratitude for our proffered aid, their readiness to welcome our clergy as brethren in the common faith, to receive instruction, and to co-operate in the free and unrestrained circulation of the Scriptures, all contribute to recommend the East as one of the most inviting and promising fields for our foreign operations.

May the Lord cheer the hearts and strengthen the hands of our beloved brethren, who, in the midst of trials, from within and without, are already laboring in that field! From these ends of the earth may the true light be reflected back upon the regions famed in sacred and classic story, where it originally appeared in its virgin radiance, and shone most brightly for long centuries before this continent was discovered! May this infant branch of the Catholic Church be the instrument of spiritual revival and consolation to those now decayed and prostrated Churches which Apostles planted and Martyrs cherished! O! let us send forth more good men, like Barnabas, "full of the Holy Ghost and Faith," to trim the flickering light which still glimmers in the oriental Churches, and call them back to the purity of Apostolic faith and the fervor of primitive piety and love! Should it be the gracious purpose of God thus to honor our communion; to own and bless us as the instruments of strengthening the good things which remain among them, but are ready to die, and in making those dry bones live; who can tell the sublime and glorious result of the enterprise!

Let full communion be established between the Churches of the East and the reformed branches of the Church in the West: animated by one spirit, let them, with combined power, contend earnestly for the faith once delivered to the saints; and what an influence would it exert either in reforming the errors or breaking the power of "the Man of Sin!" How powerful its effect upon the Christian bodies which became separated after the Reformation! It would be to distracted Christendom like life from the dead, and would tend to a restoration of that primitive unity which we are forced now to contemplate rather as a fabled vision than a holy reality. And what would be its effect upon the followers of the False Prophet?

As the Musselmans, laying aside the prejudices of ages, are now adopting, to some extent, the arts and customs of Christianized Europe, and doing away that bloody code which prevented conversions to the Gospel, who can predict the effect that will be produced, when they shall behold (what they have never yet seen,) an exhibition of pure and unadulterated Christianity, in the revived and renovated Churches of the East! May not the downfall of that corrupt, but plausible, superstition be effected, not with some violent convulsion, as is generally believed, but by the silent influence of truth? When this event, prophetically announced under the figure of "drying up the river Euphrates," shall be accomplished, the way

of the Lord will be prepared for the bringing in of the Jews with the fulness of the Gentiles, so that all flesh may see the salvation of God.

With this grand consummation of all our hopes and labors, our Oriental Mission may be more closely connected than many are willing to believe. Never did the Gospel achieve such wonders as in those primitive days when Orientals were its only preachers. There is no page so bright in the history of Missions since the Apostolic era as that which records the successful labors of the Nestorians in spreading the doctrines and institutions of our holy religion throughout the limits of the Chinese empire.\* Let the descendants of those Missionaries—who went forth as “a flaming fire,” spreading spiritual illumination and fervor in their pathway,—be restored to the possession of the same light and love; and they might prove themselves worthy of such sires, by again diffusing the truths and consolations of the Gospel throughout that region of idolatry and death.

Our duty appears plain in reference to the work we have to do in the destitute parts of our own country, and among our benighted Christian brethren in the oriental regions. But have we no work to perform for the dying *Pagans*? Is there nothing to call forth our sympathy, and quicken our efforts on their behalf? Yes! the six hundred millions of Heathen are to be claimed as a part of the purchased inheritance of the Son of God. And, if we mistake not, the signs of the times direct our especial attention to those parts of this wide field which we have already selected as the scenes of our foreign operations.

To Africa we owe a debt which it will be difficult to discharge. For our national wealth, prosperity, and comfort, we are, in a considerable degree, indebted to the sufferings and toils and sweat of her children. We can make no adequate return but by sending to that oppressed continent the comforts of civilization, and the unspeakable blessings of the Gospel of Christ. Thank God, we have commenced the discharge of our obligations.

At one of the colonies planted by American benevolence, on its

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\* “It was by the labors of this sect, (the Nestorians,) that the light of the Gospel first penetrated into the immense empire of China about the year 637.” \* \* \* “The northern parts of China, even before this century, abounded with Christians, who, for many succeeding ages, were under the inspection of a Metropolitan sent them by the Chaldean or Nestorian Patriarch.”—*Mosheim's Ecc. Hist.*, century vii.

western coast, we have established a Mission which, in the very infancy of its being, has received the seal of God's blessing, and proved a nursery for Heaven. There future Cyprians and Augustines may yet be trained for the service of Christ and his Church. Scarcely had we begun to sow the seed before we were permitted to reap. The Lord has been swift to crown our humble labors with the influence of His grace and the manifestations of His love. O, that it may prove the first fruits of a plentuous harvest! May the new song of the converted children at Cape Palmas, which has given joy to angels, prove but the first note of the anthem of redemption to be sung, in full chorus, throughout that dark continent, by a regenerated race!

How striking are "the signs of the times," in reference to the only other field of our Missions to the Heathen! Whether the strange event has been brought about by the righteous infliction of punishment upon a treacherous Heathen nation, or by the unrighteous cupidity and ambition of a Christian one, we adore the wonder-working hand of Him who ruleth over all, and rejoice that the way is opened for the introduction of the Gospel to one-third of the human race, who have heretofore been destitute of its blessings. To the loud call of God's providence, "Who will go for me" into this field? His grace has awakened in the hearts of several of His youthful servants the cheerful response—"Here are we: send us!" Our Missionary from that distant land will go back, not to labor in solitary discouragement, but accompanied by a band of faithful soldiers, all anxious to battle for the faith, and win trophies for the Captain of our salvation.

From almost every region of the globe we hear the call of Heaven speaking the language of encouragement, and inciting us to greater zeal in the cause of Missions. From the four winds we seem to hear a voice, saying, "Can ye not discern the signs of the times?"

This is an age of expectation. The world is undergoing changes, and the Church should be looking out for great results. The time for the fulfilment of the prophecies is drawing nigh. The Christian cause must not be content with the snail-like progress made in less favored times. We expect that the "Word of the Lord will have free course,"—run,—and be glorified." We delight to contemplate the Angel as "flying through the midst of heaven, having the everlasting Gospel to preach to all nations, and kindreds, and tongues, and people." We look for the falling of every stronghold of error, super-

stition, and wickedness,—and the speedy coming of that day when the Redeemer's kingdom shall extend from sea to sea, and from the river to the ends of the earth. We believe that these glorious events will be prepared for, if not by our instrumentality, by that of others. And shall we relinquish the honor of being co-workers with God in their accomplishment? Shall we not be vigilant—prayerful—laborious—liberal? If we do nothing for the extension of Christ's kingdom, can we expect any share in the glory of the conquest, or of the blessings that will be conferred upon the victors?

Our answer to these questions has already been given. The Church has taken her stand. She has, in her highest ecclesiastical council, recognised the fundamental principles that the field is the world, and that she is the divinely constituted organ for effecting its conversion. And now, what waits she for to enable her to go on more vigorously to the performance of her acknowledged duty—the fulfilment of her high destiny? Heaven's command is upon her, in its binding force—"Go into all the world, and preach the Gospel to every creature!" Heaven's blessing is pledged to her in all its preciousness and efficacy—"Lo! I am with you always, even unto the end of the world!" Why, then, does she pause in mid career? Why are we mortified by reports of exhausted treasuries, and almost starving Missionaries? Why are our agents so often compelled to give a negative response to the earnest appeals from our foreign stations for additional laborers—and turn a deaf ear to the cry of multitudes perishing for lack of the bread of life? What, then, does the Church wait for? Is it the pecuniary means? We cannot believe it. Heaven's bounty has endowed her with ample resources. These have never failed, nor will they ever fail, to be forthcoming to sustain her in every work of faith and labor of love. For "the silver is mine, and the gold is mine, saith the Lord of Hosts." It is not so poor a thing as money that is wanted. No: The deficiency is in that which money can never purchase—the prayer of faith, and the heart of love.

Our Missionary organization may be as perfect as human wisdom can make it; but yet we are far from satisfied with its practical working. It is like a great machine, beautiful in its appearance, and well adapted to its purpose, with every wheel in its proper place, and not a pin wanting—but yet imperfectly supplied with its motive power. This is precisely the deficiency in our system. We want an increase of motive power. How is this to be obtained?



Not, as I verily believe, by the introduction of any new principles, but by fully carrying out the principles which we have long ago adopted. To what purpose is it that we adopt the Apostolic theory, while we cherish not the Apostolic spirit, and fail to imitate the Apostolic example? Let us prove the sincerity of our faith by our works. We possess the Apostolic Ministry. Let every member of it, then, like those who originally belonged to it, hold himself ready to go, at the Church's bidding, wherever she may send him, to execute her purposes of love and dispense her spiritual gifts. Let all our Missionary bands go forth with a successor of the Apostles at their head, that they may prove like herbs having seed in themselves to propagate their species. We profess to admire the systematic charity of the Apostolic age. Let it be with us, as it was with them, when all that believed laid the product of their possessions at the Apostles' feet for the service of the Church;—or at least, let all the disciples lay by them, on the first day of the week, as the Lord hath prospered them, and let these gifts, collected in the weekly offertory, be presented as a sacrifice upon God's altar. We profess to approve of the devotion of the Apostolic age,—when the disciples continued together in prayer and supplication for the outpouring of the spirit and the success of the Gospel. Let us, then, wait continually at the throne of grace, praying that God's "way may be known upon earth, his saving health among all nations."

O! if the spirit and the practice of Apostolic times could be revived amongst us, then might we hope to be favored with Apostolic success: for God, even our own God, would give us his blessing. Let this be the leading object of our combined counsels and deliberations during the present session of our General Convention. May this be the great object of our individual prayers and efforts! May God pour out His Holy Spirit more abundantly upon all orders and estates of men in His Church. In our individual and collective capacity, may the love of Christ be our incentive to action,—the service of Christ our occupation,—the glory of Christ our end!

PROCEEDINGS  
OF THE  
BOARD OF MISSIONS.

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**Third Triennial Meeting.**

*Philadelphia, October 3, 1844.*

The Third Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," was held this day at St. Andrew's Church, at 5 o'clock P. M.

Present—The Rt. Rev. the Bishops of Illinois, Virginia, New York, North Carolina, Kentucky, Ohio, New Jersey, Missionary in the North-West, Louisiana, South Carolina, Maryland, Georgia, Delaware, and Massachusetts; the Rev. Messrs. Anthon, Allen, Bedell, Boyd, Brinckle, Burroughs, Cooke, H. Croswell, Dorr, Ducachet, Edson, Haight, Hanckel, Harris, Hawks, Irving, Jarvis, Jones, McVickar, Mason, Mead, Milnor, Morgan, Richmond, Robertson, Rodney, Smallwood, Suddards, Wainwright, and Van Pelt; Messrs. Chambers, Collins, Donaldson, Gardiner, Huntington, Magruder, Memminger, Morgan, Newton, Trowbridge, and Woolley.

The Rt. Rev. the Bishop of North Carolina, being the senior Bishop present at the opening of the meeting, took the Chair.

After prayer, and the calling of the roll, it was, on motion of the Secretary, resolved to dispense with the reading of the minutes of the last meeting.

The Secretary having requested the appointment of an Assistant Secretary, and nominated the Rev. J. D. Carder to that office, he was accordingly appointed.

The Rev. N. S. Harris, as Secretary and General Agent of the Domestic Committee, presented and read the Report of the proceedings of that body, required by the VIIIth Article of the Constitution, as follows:

The Domestic Committee respectfully submit the following Report :

*Appointments since the Annual Meeting in June :*

The Rev. Messrs. Willard Presbury, C. C. Townsend, B. Halsted, C. S. Hedges, C. V. Kelly, S. L. Johnson, B. Hutchins, Thos. S. Britton, G. G. Moore, A. P. Merrill, S. McHugh, A. S. Hollister, B. Sturges, E. A. Greenleaf.

*Resignation during the same period :*

The Rev. Henry Payne.

Receipts since the meeting of the Board.....	\$3434	21
Payments " " " .....	4202	63

And further, that the amount of indebtedness accruing this day, being between nine and ten thousand dollars more than the amount in hand, is about.....10,591 39

Respectfully submitted.

By order of the Committee,

N. SAYRE HARRIS, Secretary.

*Church Missions,—Domestic Office,  
281 Broadway, New-York, October 1, 1844.*

The Rev. P. P. Irving, as Secretary and General Agent of the Foreign Committee, presented and read the Report of the proceedings of that body, as required by the same Article, as follows :

The Foreign Committee submit to the Board of Missions their Report from June 15th to October 1st.

Receipts.....	\$5,487	98
Payments.....	7,031	78
Balance in the Treasury.....	2,044	55
In addition to a special deposit of \$4,000 to meet what is due to specific appropriations.....	4,000	00
Amount due to specific appropriations in addition to amount of special deposit... ..	\$7,099	07

The attention of the Foreign Committee has been called anew to the Missions to the Greeks at Constantinople, and the Syrians in Mesopotamia, by the arrival of the Rev. Mr. Southgate from the former place. At the request of the Committee, that gentleman has laid before them, in writing, his suggestions in regard to the Mission, which, for the information of the Board, are here inserted.

"I now proceed," observes Mr. Southgate in his communication to the Foreign Committee, "to lay before you my views on what is necessary for the proper establishment and successful prosecution of our Missions to Turkey.

"1. It is desirable to *concentrate*. This is rendered necessary by our limited means. It is also the most efficient mode of usefulness, and the wisest economy—by which I mean the accomplishment of much with a feeble instrumentality.

"To this end, I propose that we have, for the present at least, but one Mission to Turkey—and *that* at Constantinople. We shall thus save all the expense of the journey into the interior and of constant transportation.

We shall be more free for the use of the press, which is liable to serious embarrassments in the interior, and may even dispense with keeping a press of our own at all; since we can have our work done at private presses in Constantinople—whereas in the interior we must have one of our own, or none at all. The great expensiveness of keeping up a Mission press is a formidable objection to this course; and there are others, (which I need not mention), such as the necessity of constantly supplying it with work, and thus creating larger issues than are called for, and an enormous expenditure.

“The necessities of our work, regarded as a whole, also require that we should concentrate at Constantinople. The Board of Missions have resolved upon a Mission to the Armenians. This people are one in Church communion with the Syrians. The two are, therefore, properly comprised in one Mission. Now it is manifest that the Mission to the Armenians should be stationed at Constantinople, which is their great seat and centre. This, therefore, should be the centre point for the Syrians also. Otherwise we must have two Missions, one to the Armenians at Constantinople, and another to the Syrians in the interior; but to this we are not equal. Manifestly, we have not the means for two such Missions.

“*Again.* The present position of the Syrians (aside from their connexion with the Armenians, and apart also from considerations of economy), requires that our Mission to *them* should be centered at Constantinople. For, first, their civil state has much changed since I was in their country. Internal commotions have arisen; the country has become unsettled, and a Mission there must be in a very precarious position. The danger might, I think, be avoided by the Missionaries stationing themselves at the Monastery of the Patriarch, near Mardin; but it would evidently be an unwise policy to commence a Mission there, if another place, more safe and equally eligible in other respects, can be found.

“Now, I think, secondly, that *that* other place is Constantinople. The Syrian Patriarch is intending to form an ecclesiastical establishment there. This will make Constantinople the great centre and chief point of influence to the Syrians, as it now is to the Greeks and Armenians.

“They propose to have a church and a school there. This will be a proper focus for our labors. The chief agency in behalf of the Syrians, I have always thought, should be a seminary for training a select band of young men to act as agents in the great work to be done in the Syrian Church, and a press. Now we may have both these at Constantinople, at less expense, and with greater security than in the interior. The school may be in connexion with the proposed one of the Syrians, which, if we choose, may be chiefly in our hands; and the operations of the press may easily be carried on at any of the other presses in Constantinople, by adding to one of them a font of Syriac type. These considerations led us, even before I left Constantinople, and of course *before* the Mission to the Armenians was determined upon, to the conclusion that it would probably be best to commence the Syrian Mission at Constantinople. I may also add, that there is already as large a Syrian population at Constantinople as in any other place in Turkey, with the exception of Mosoul, Mardin, and Urfah; and I am sure, from what I know of Eastern habits, that a

Syrian ecclesiastical establishment there will soon make this population larger than that of either of the other three cities just mentioned.

"To carry out, then, the concentration recommended, I propose that Messrs. Miles and Taylor be instructed to remain permanently in Constantinople; and this I know to be the wish of both of them.

"2. I propose and recommend that the Mission thus concentrated, be called either the Mission to the Christian Churches in Turkey, or the Mission at Constantinople. The former is the most correct designation, since the Mission is designed to act not only upon the inhabitants of Constantinople, but from these upon the whole of the three great Churches of the East—the Greek, the Armenian, and the Syrian. 'The Mission at Constantinople' may be used as a familiar appellation, but the formal and official name should be the other, as it is the only correct one. The Mission thus formed will act upon each of the three Churches mentioned, as Providence may seem to indicate; and I earnestly request and intreat that no instructions may be given which would embarrass such freedom of operation.

"3. I propose that two more laborers, unmarried men, be added to the Mission. This is necessary, for the work is a large one, and fewer cannot do it. To begin, three will have incessant occupation. This I very well know, from my acquaintance with the work. I shall probably give my principal attention to the Greeks, Mr. Miles to the Armenians, and Mr. Taylor to the Syrians: each, however, co-operating with the others as circumstances may require. The principal work at the beginning will be that to the Armenians, and both Mr. Taylor and myself must often labor in it. We may be able to carry on the whole Mission for a year, but it should be remembered that new men will require a year at least, after entering the field, to prepare themselves for active effort; they will, therefore, be needed as soon as they are ready.

"That the work will increase is absolutely certain, if it continues at all; for this is the natural and necessary order of things. I cannot, therefore, propose a less increase of laborers than I have done, nor can I recommend delay in their appointment, without sacrificing the real and essential interests of the Mission.

"4. I propose that \$8000 of Mission funds be appropriated per annum to the Mission—this to include the salaries of the missionaries, five in number, and the Mission expenses. This sum will suffice only with strict economy, and by having but one household establishment.

"5. I propose the appointment of a Bishop, to reside at Constantinople, and to preside over the Mission. This is needful for the proper regulation of the Mission itself, and no Episcopal Mission, where there are several laborers, should be without one. It is an anomaly which is full of evils. But there are other reasons of even greater importance:—1. A Bishop is the only proper representative of the Church abroad, or a Bishop with his Council of Presbyters.—2. It is acknowledged that a Bishop is needed for other Missions. How much more for this, where we have to do with Christian Churches, and where matters of an ecclesiastical character are constantly arising, which require an Episcopal determination.—3. It is needed in order to place our Mission on a sure basis in the Church. It will take away its ephemeral character. It will be a binding pledge on

the part of the Church, to sustain it. It will increase the Church's interest in it.—4. It is needed in order to avail ourselves fully of our advantages as Episcopalians. We ought to appear to the Eastern Churches in our full character, in order to exert our appropriate influence. It will increase our usefulness among the Episcopalians of the East beyond calculation; and we ought not to lose such an advantage.—5. It will place us in our distinctive and real character before the Eastern Churches, and nothing else will do it. Let all be known for what they are, and there will be no occasion for strife. If we had begun with a Bishop, our late controversy would hardly have taken place.

“These are some of the reasons for the appointment of a Bishop. They seem to me unanswerable. What ought to be done must be done. Our only business is to effect its accomplishment. A Bishop's salary should be from \$1200 to \$2000, according as he is a single or married man, and his salary should be distinct from the other funds. I propose that it be by special contributions. I believe we can obtain sufficient pledges for it—and *that* more easily than for almost any other object. I will prepare an appeal for the purpose, if thought best.”

In regard to the first of these propositions submitted by Mr. Southgate, the Foreign Committee are of opinion that the reasons adduced are sufficient to justify the proposed change; and, unless otherwise ordered by the Board, they would acquiesce in the concentration of the Mission at Constantinople.

In reference to the *name* of the Mission, which will comprehend the Greeks, Armenians, and Syrians, the Committee propose to call it “The Mission of the Protestant Episcopal Church in the United States to the Christian Churches in Turkey,” while its more familiar appellation, as suggested by Mr. Southgate, will be “The Mission to Constantinople.”

In view of the existing claims of other Missions, and the inadequacy of the pecuniary means as yet placed at the disposal of the Committee, they do not feel warranted in acceding to Mr. Southgate's wishes for the immediate enlargement of the number of missionaries at Constantinople. Should the members of the Church indicate their approval of the measure, by supplying such an additional amount of funds as may be necessary for that purpose, and suitable missionaries offer for the work, there can be no doubt but that their wishes should be complied with; but, under existing circumstances, they apprehend that they would not be justified in so greatly adding to the expense of this Mission. The appropriation for this Mission has consequently been limited to what was deemed necessary for the Mission on its present scale; namely, four thousand dollars per annum.

The appointment of a Bishop to reside at Constantinople is perhaps the most important of the measures proposed by Mr. Southgate. This is a matter which must be determined by the highest authority of the Church, and can be no further acted upon by the Foreign Committee, or the Board of Missions, than in the way of recommendation. By the body to which the decision of the question belongs, the reasons of Mr. Southgate will no doubt receive a respectful consideration. The Committee cannot feel themselves justified in proposing any action on their part favorable to such a measure.

The very limited extent of our Eastern Missions, and the improbability,

for the want of means, of their speedy enlargement, together with the great accession of expense which the suitable support of a Bishop would require, and the apprehension that, if appointed, a Bishop could not exercise within his appointed sphere any of the functions peculiar to the Episcopal office, render, in the opinion of the Foreign Committee, the appointment of such an officer at least premature.

The Mission at Athens continues in successful operation: enjoying the favor of the people, the good will of the Ecclesiastical authorities, the confidence of the Government, the esteem of persons of the highest intelligence and consideration from other countries; and also, it is believed, the blessing of Almighty God. While the recent action of the Board renders necessary a reduction of numbers in the Mission Schools; yet the same action having given permanency to their plans, our missionaries are rejoicing in prospects of usefulness.

No intelligence has arrived from our station in Western Africa since the meeting of the Board in June: advices, however, have been received of the arrival at Sierra Leone, on their way to Cape Palmas, of the Rev. Dr. Savage, and the Rev. Mr. Hening, missionaries, and of Mrs. Hening, Mrs. Patch, and Miss Rutherford, missionary teachers. They were in good health, and looking forward to a speedy arrival at their station.

Dr. George A. Perkins and Mr. Appleby are preparing to return to Africa this fall; the latter to superintend the press procured through special donations by Dr. Savage, during his stay in this country.

The steady extension of this Mission renders, in the opinion of the Foreign Committee, more and more necessary the appointment of a Bishop for the station.

The Rev. W. J. Boone, M.D., missionary to China, has continued his preparations for returning this fall to the field of labor to which he is appointed. He will (d.v.) be accompanied by the Rev. Messrs Syle, Woods, and Graham; and by three ladies, who have received appointments as missionary teachers. The Mission will consist in all of ten persons. The interest of the Church in this Mission has been rapidly increasing with the growing acquaintance of the opportunity which it promises of extensive usefulness.

The Committee hope that this Mission may not be permitted to depart without a Bishop at its head.

The stations in Texas continue to hold out much encouragement to our efforts; and the Committee hope to have it in their power to enlarge their operations in that country, so soon as the condition of its affairs will justify the attempt.

The Rev. Mr. Eaton, the missionary at Galveston, and the Rev. Mr. Gillett, the missionary at Houston, are at present on a short visit to the United States, with the view of raising funds, the first for a parochial school, and the second for a Church edifice for their respective stations. These objects are not within the province of the Committee, but are deemed by them of great moment in preparing the way for enlarged usefulness.

The unsettled condition of the political affairs of Texas induces the Committee to believe that the immediate appointment of a Bishop would

be inexpedient : and that for the present the necessary Episcopal services might be rendered by some one of our own Bishops.

The Committee renew the expression of their conviction, that the increase of our missionary efforts must depend, under God, upon the frequent and regular contributions of the Church ; and to make these liberal, as well as systematic, the co-operation of their brethren of the clergy is most respectfully solicited.

On behalf of the Committee.

PIERRE P. IRVING, Secretary.

Foreign Office, New-York, Oct. 1st, 1844.

The Rt. Rev. the Bishop of Illinois appeared, and took the chair.

The Rev. N. S. Harris, on behalf of the two Secretaries and General Agents, to whom it had been referred at the last annual meeting, to prepare a draft of the Triennial Report of the Board to the General Convention, presented, and read the Report prepared accordingly ; whereupon, on motion of Mr. Huntington, it was referred to a special committee of five.

The Rt. Rev. the Bishop of New Jersey, Rev. Drs. Jarvis and Dorr, and Messrs. Newton and Gardiner, were appointed the committee.

On motion of the Rev. N. S. Harris, it was

Resolved, That when the Board adjourns, it will adjourn to attend divine service, at 7 1-2 o'clock this evening, in this church, on occasion of the preaching of the Triennial Sermon, and to meet for the transaction of business at the same place, at 5 P. M. tomorrow.

The Rt. Rev. the Bishop of New Jersey, as chairman of the special committee, appointed to correspond with the proper authorities in the Church of England as to sending a Bishop to China, laid before the Board the following correspondence, which, on motion of the Rev. Dr. Milnor, was ordered to be entered on the minutes.

RIVERSIDE, March 12th, 1844.

Dear and Venerable Brother :

The undersigned were appointed a committee, at the last meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, under the following resolutions :

“ Resolved, That it is necessary to the redemption of the Church’s  
“ pledge to China, in sending a missionary there, and to the grateful ac-  
“ knowledgment of God’s blessing on his work, not only to increase the  
“ number of laborers in that field, but to send a Bishop at their head ; and,  
“ inasmuch as it is understood to be probable that the Sister Church of Eng-  
“ land will shortly propose the establishment of a Bishopric to supervise her  
“ Missions there, therefore, further

“ Resolved, That a committee of three be appointed from this Board



“ to open a correspondence with the proper authorities, as to the best mode “ in which the Churches can co-operate in this labor of love, without interference with each other.”

They suppose that, in the discharge of this duty, they properly address themselves to your Grace, as Primate of all England, and Metropolitan; and in doing so, they desire, first, to express the satisfaction which it gives them to approach in the bond of the common faith, on an errand of Christian love, that ancient portion of Christ's Church through which they gratefully trace their Apostolic lineage; and to make that approach through a prelate so worthy of their love and reverence.

Before proceeding to the office entrusted to them, they desire to state succinctly the present position of this portion of Christ's Church towards heathen China, and the circumstances which have led to it. It was in 1834, that the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America determined on the establishment of a Mission in China; and in the same year the first missionary was appointed. From that time the enterprise has been cherished by the Church; and the present missionary, the Rev. Dr. Boone, has been in that service since 1837.

At the period first named, the condition of China seemed to urge the consideration of this Church, put in trust with the gospel of grace, in the strongest terms. Benevolent members of our communion desired to extend their alms, with their prayers, in her behalf; and one or more persons in holy orders were willing to be offered for that service. For several years the claims of China seemed to be at least as strong as those of any other portion of the heathen world; and to press on us as urgently as on any part of Christendom. Recently, in the course of God's providence, a different state of things has grown up. The relations between England and China have become intimate and interesting. It seems, at the present time, most natural to look to the portion of Christ's Church over which your Grace presides, for the extension of Christianity to China.

From the time of the new Missionary organization in 1835, when the present Board of Missions took the place of the old Society, as the agent of the Church, the conviction has been constantly gaining ground, and is now firmly established, that the Episcopate is essential to the integrity, and efficiency of every Christian Mission.

Under these circumstances, unwilling to draw back, let us rather say, anxious to press forward, in a charitable work, undertaken in the faith of Christ and for the glory of his Cross; desirous to go forward, too, in the way which he himself appointed, to make disciples of all nations, with the fulness of his apostolic ministry; and at the same time most deeply solicitous of the cordial co-operation of the Church of England, so long to us a nursing mother, and of the privilege to follow her in every good work, as an elder sister, loved and honored for the Father's sake, and for her own, the Board of Missions determined, before taking any further step, to invite the expression of her opinion and intentions in the premises. In pursuance of this determination, and under the resolutions above written, the undersigned respectfully solicit from your Grace, on behalf of the Board of Missions, at as early a date as may be convenient, such communication as may be deemed proper at this time, of the purposes and wishes of the Church of England in regard to China. The single desire of the Board

of Missions is for such information as will enable the Churches to co-operate in this labor of love, if that be deemed practicable, without interference with each other.

The undersigned cannot conclude this communication without expressing to your Grace, with the desire that it may be communicated in the proper quarters, the assurance, on their own part, and on the part of their brethren, the Bishops of this Church, and of their whole communion, of the cordial satisfaction and devout gratitude to God with which they regard the noble enterprises of the Church of England, and of their fervent prayers that He will follow them with His abundant blessing and return them to her an hundred fold into her bosom.

Affectionately and respectfully your Grace's brethren and servants in Christ,

G. W. DOANE,

Bishop of New Jersey.

WILLIAM ROLLINSON WHITTINGHAM,

Bishop of Maryland.

ALFRED LEE,

Bishop of Delaware.

To the Right Rev. the Lord Archbishop of Canterbury.

It seems proper to mention here that the Board of Missions holds its next Annual Meeting on the 19th day of June; and that its Triennial Meeting, (at the time of the General Convention,) will be held on the 2d day of October. I should also add, that as chairman of the Committee, I am authorized to transact any farther correspondence on their behalf until this latter date.

G. W. D.

LAMBETH, Sept. 2d, 1844.

Dear and Venerable Brother :

I have to express my warmest thanks for a most interesting communication from the Committee appointed by the Board of Missions of the Protestant Episcopal Church in the United States of America, containing a copy of the Resolutions agreed on by the Board, in respect to the Missions in China, and expressing the desire of the Board for such information as may enable the Churches (in England and in the United States) to co-operate in that labor of love without interference with each other.

My acknowledgment of this communication has been thus long delayed in the hope of being able to give an account to the Board of Missions, if not of the commencement of active proceedings on our part, at least of our prospects and plans, in regard to this most important subject. This, however, is still out of my power. We are in daily expectation of letters from Mr. Stanton, the British chaplain at Hong Kong. He is probably waiting till he has had time to collect materials for forming an opinion as to the practicability of establishing a Mission in China, the place at which it should be stationed, and the mode of proceeding most likely to ensure its success.

Hence nothing has been done here, except in the Diocese of London, where a sum of about eight thousand pounds has been raised by a pastoral letter from the Bishop of London, and is now at his Lordship's disposal.

We have so many undertakings of the highest importance in progress,

particularly in regard to the establishment of Bishoprics in our Colonies,—for which large subscriptions are still required—that we should hardly think it right to call upon the public for contributions towards a Mission to China at present, unless we could satisfy ourselves that there was a fair prospect of success. We are, nevertheless, on the watch for an opening, and shall not fail to avail ourselves of any opportunity which may present itself, in the hope of God's blessing on our humble exertions in His service, though possibly our operations in the beginning may not be on so extensive a scale as we would wish.

In the mean time, we shall look on the proceedings of your Board of Missions with the deepest interest. You will have our best wishes and earnest prayers: and I can venture to answer for our Bishops, as well as for the Societies in connection with our Church, that they will be happy to co-operate with the Board of Missions of the Protestant Episcopal Church in the United States, without other interference than such as may tend, if occasion offer, to promote the accomplishment of the great object to which our labors are alike directed.

With the assurance of sincere respect and affection, towards yourself and the Bishops of Maryland and Delaware, as well as the whole body of Bishops and Clergy of the Protestant Episcopal Church in the United States of America,

I remain your faithful brother and friend,

W. CANTUAR.

The Right Rev. the Bishop of New Jersey.

On motion of the Rev. Dr. Jarvis, it was

Resolved, That two members be added to the special committee to whom was referred the draft of the Triennial Report.

Mr. Huntington and Mr. Collins were added accordingly.

On motion of the Rev. Mr. Cooke, it was

Resolved, That Mr. Memminger be added to the same committee.

On motion of Mr. Newton, it was

Resolved, That all the documents submitted to the Board at this meeting be referred to the same committee.

The Rev. Dr. M'Vickar moved a reconsideration of the last resolution, with a view to divide the documents between two committees, which was negatived.

On motion, the Board adjourned.

7½ o'clock P. M.

The Board attended divine service. The Evening Prayer was read by the Rev. Mr. Pratt, of Portland, assisted in the Lessons by the Rev. Mr. Atkinson, of Baltimore. The Triennial Sermon was preached by the Rt. Rev. the Bishop of Rhode Island, who took for

his text the following words :—" Can ye not discern the signs of the times ?" Matt. xvi. 3.

*October 4th, 5 o'clock P. M.*

The Board met.

Present—The Rt. Rev. the Bishops of Illinois, Connecticut, Virginia, New York, Vermont, Kentucky, New Jersey, Missionary in the North-West, Michigan, South Carolina, Maryland, Georgia, Delaware, Assistant of Virginia, and Massachusetts; the Rev. Messrs. Anthon, Allen, Bedell, Boyd, Brinckle, Burroughs, Cooke, H. Crosswell, Dorr, Ducachet, Edson, Haight, Hanckel, Harris, Henderson, Hawks, Irving, Jarvis, Jones, M'Vickar, Mason, Mead, Milnor, Richmond, Robertson, Rodney, Smallwood, Suddards, Wainwright, and the Secretary; Messrs. Chambers, Collins, Cushman, Donaldson, Gardiner, Huntington, Magruder, Morgan, Newton, Peet, Trowbridge, and Woolley.

The Rt. Rev. the Bishop of Illinois took the chair, and opened the meeting with prayer.

The minutes of the last meeting were read and approved.

The Rev. Mr. Harris, as Secretary and General Agent of the Domestic Committee, presented the following report of his acts touching the endowment of an Indian Episcopate, which, on motion of the Bishop of New Jersey, was referred to a special committee of three :

At the Annual Meeting of the Board in '44, it was made the duty of the Secretary and General Agent of the Domestic Committee, before the Triennial Meeting of the Board, to consult with the Bishops of the Church, or with any of them, as to his visiting the cities and principal towns in their Dioceses, with a view to solicit from individuals the amount of \$20,000 as an endowment for the Indian Bishopric, in such way as in his judgment shall interfere least with the plan of systematic charity, now so general in the Church, &c.

He has the honor to report, that the Bishops consulted, kindly facilitated the application, which it was found could not be made during July and August, as the clergy and the laity, to whom he felt at liberty to apply, were not generally found in position.

Since the first of September, the duty has been prosecuted vigorously in Boston, New York, and to some extent in Philadelphia, with but partial success. The plan of endowment preparatory to the action of the General Convention must be considered a perfect failure.

Georgia has pledged \$500 per annum, for five years, and R. B. Minturn,

Esq. of New York, \$100 per annum for three years; others have expressed their readiness to give something for a limited time.

The undersigned, while reporting that the Endowment cannot be effected, begs leave to add his opinion, that \$2000 per annum, for five years, could be secured in two months after the designation of an individual for that field of labor, and the hearty commendation of the object by the authorities of the Church to the liberal support of the faithful.

N. SAYRE HARRIS, Secretary.

The Rt. Rev. the Bp. of New Jersey, Rev. Dr. McVickar, and Mr. Huntington, were appointed the committee.

On motion of the Rev. Dr. McVickar, it was

Resolved, That the Report of the special committee on the scheme of an Indian Mission, submitted to the Board at its last Annual Meeting, be referred to the same committee.

The Rev. Mr. Harris laid on the table several communications received by him on this subject, which were also, on motion, referred to the same committee.

On motion of Mr. Gardiner, it was

Resolved, That a committee on unfinished business be appointed.

Mr. Gardiner, Rev. Dr. Jarvis, and Mr. Newton, were appointed the committee.

On motion of the Bishop of New Jersey, it was

Resolved, That the Rev. Horatio Southgate, the Missionary of this Board at Constantinople, be requested to deliver three lectures on the subject of Missions to the East, at such time and place as may be arranged for that purpose by the Foreign Secretary.

On motion of the Rev. Mr. Irving, it was

Resolved, That when this Board adjourns, it will adjourn to meet on Monday next, at 5 o'clock P. M.

On motion, the Board adjourned.

7½ o'clock P. M. .

The Board attended the public Missionary Meeting held in compliance with the standing resolution of 1843.

The Rt. Rev. the Bishop of Illinois opened the meeting with prayer, after which the Rt. Rev. the Bishops of Illinois, Michigan, and Louisiana, presented statements touching the wants and condition of the Domestic Missionary field.

*October 7th, 5 o'clock P. M.*

The Board met.

Present—The Rt. Rev. the Bishops of Illinois, New York, Vermont, New Jersey, Tennessee, Missionary in the North-West, Louisiana, South Carolina, Georgia, Delaware, Massachusetts, and Rhode Island, the Rev. Messrs, Anthon, Allen, Balch, Bedell, Boyd, Cooke, Cutler, Dorr, Ducachet, Edson, Haight, Hanckel, Harris, Henderson, Irving, Jarvis, Jones, Mason, Mead, Milnor, Morgan, Richmond, Robertson, Rodney, Sherwood, Suddards, Wainwright, and the Secretary; Messrs. Chambers, Collins, Donaldson, Gardiner, Huntington, Morgan, Newton, Peet, Rogers, Sands, Trowbridge, and Winston.

The Rt. Rev. the Bishop of Illinois took the chair, and opened the meeting with prayer.

The minutes of the last meeting were read and approved.

The presiding officer having retired, the Rt. Rev. the Bishop of New York, senior Bishop present, took the chair.

On motion of the Rev. Mr. Richmond, it was

Resolved, That in consideration of the incessant missionary labors of the Bishop of Illinois, and of the peculiar circumstances of the case, the Treasurer of the Domestic Committee be directed to pay him a salary of one thousand dollars per annum, in quarterly payments, the salary to commence on the first day of October, 1844.

On motion of the Rev. Dr. Milnor, it was

Resolved, That the Board adjourn to attend the public Missionary Meeting, in this church, this evening at half-past seven, and to meet for the transaction of business tomorrow afternoon at 5 o'clock.

*7½ o'clock P. M.*

The Board attended the public Missionary Meeting.

The meeting was opened with appropriate religious exercises by the Right Rev. the Bishop of Illinois; after which, the Right Rev. the Bishops of Illinois, Kentucky, Tennessee, Missionary in the North-West, Michigan, and Louisiana, made addresses on the subject of Missions in their respective dioceses.

*October 8th, 5 o'clock P. M.*

The Board met.

Present—The Rt. Rev. the Bishops of Connecticut, New-York, North Carolina, New-Jersey, Missionary in the North-West, Georgia, Delaware; the Rev. Messrs. Allen, Balch, Bedell, Cooke, Cutler, Dorr, Ducachet, Edson, Haight, Harris, Henderson, Jarvis, Jones, Milnor, Richmond, Sherwood, Wainwright, and the Secretary; Messrs. Collins, Gardiner, Huntington, Peet, Rogers, Sands, Wharton, and Winston.

The Right Rev. the Bishop of Connecticut, being the senior Bishop present, took the chair.

The Right Rev. the Bishop of New-York, at the request of the presiding officer, opened the meeting with prayer.

The minutes of the last meeting were read and approved.

On motion of Mr. Gardiner, it was

Resolved, That there be a collection on the occasion of the delivery of the Rev. Mr. Southgate's last lecture, to be equally divided between the Domestic and Foreign Committees.

The Secretary, on behalf of the Right Rev. the Bishop of Maryland, chairman of the committee appointed at the last Annual Meeting of the Board to investigate the past Proceedings of the Board with relation to the Mission to Constantinople, presented and read the following report, which, on motion of the Right Rev. the Bishop of North Carolina, was accepted:

The Committee appointed to investigate the past Proceedings of the Board, with relation to the Mission to Constantinople, respectfully report, That they have thoroughly investigated the origin and conduct of said Mission, and find it to have been discreetly and efficiently prosecuted, with the most commendable faithfulness, diligence, and zeal, on the part of the Missionaries, and with sound wisdom on that of the Committee; and that they discover nothing in the past management of the Mission requiring, in their judgment, the interference or action of this Board.

In behalf of the Committee,

W. R. WHITTINGHAM, Chairman.

Philadelphia, October 8th, 1844.

On motion of Mr. Collins, it was

Resolved, That the Board adjourn to hear the address of the Rev. Mr. Southgate before the General Convention, in this church, at 7½ o'clock this evening, and to meet for the transaction of business at 5 o'clock P. M. to-morrow.

*7½ o'clock P. M.*

The Board attended at St. Andrew's church, to hear the first address of the Rev. Mr. Southgate, in relation to the Eastern Christians.

*October 9th, 5 o'clock P. M.*

The Board met.

Present—The Rt. Rev. the Bishops of New-York, North Carolina, New-Jersey, Tennessee, Missionary in the North-West, Louisiana, Western New-York, South Carolina, Maryland, Delaware, and Rhode Island; the Rev. Messrs. Anthon, Allen, Balch, Boyd, Cooke, Cutler, Dorr, Edson, Haight, Hanckel, Hare, Harris, Henderson, Hawks, Irving, Jarvis, Jones, Mason, Milnor, Morgan, Richmond, Robertson, Rodney, Vinton, and the Secretary; Messrs. Donaldson, Gardiner, Huntington, Newton, Peet, Trowbridge, and Wharton.

The Right Rev. the Bishop of New-York, being the senior Bishop present, took the chair, and opened the meeting with prayer.

The minutes of the last meeting were read and approved.

On motion of Mr. Gardiner, it was

Resolved, That this Board ask permission of the House of Clerical and Lay Deputies of the General Convention, to make a collection after the Rev. Mr. Southgate's last lecture, to be equally divided between the Domestic and Foreign Committees.

Mr. Gardiner, as chairman of the committee on unfinished business, reported that there were two committees, viz. the committee on an act of incorporation for this Board, appointed at the Annual Meeting of the Board held in June, 1843—and the committee to prepare a List of Books suitable for a Missionary Library, appointed at the same meeting, which had not reported on the subjects committed to them by the Board.

And on motion of the same, it was

Resolved, That these committees be continued.

The Rev. Mr. Harris, by instruction of the Domestic Committee, submitted the following resolution, adopted at a meeting of that body, held this day:

Resolved, That the Board of Missions be respectfully informed that there is now due to Domestic Missionaries the sum of \$10,000, and that there is nothing in the Treasury to meet the indebtedness;



and that, in this alarming state of things, the Domestic Committee look to the Board of Missions for counsel and aid in the discharge of their duty in the premises.

On motion of the Rev. Mr. Haight, this resolution was laid on the table for the present.

On motion of the Rev. Mr. Cooke, it was

Resolved, That the matters before the committee to whom was referred the draft of the Triennial Report, be made the order of the day tomorrow.

And on motion of the same, it was

Resolved, That when this Board adjourns, it will adjourn to hear the second Address of the Rev. Mr. Southgate before the General Convention in this church, this evening, at 7½ o'clock, and to meet for business tomorrow afternoon at 4 o'clock.

On motion of the Rev. Mr. Richmond, it was

Resolved, To take up the resolution of the Domestic Committee.

Which, after discussion thereon, was, on motion of the Rev. Mr. Haight, referred to a special committee of five.

The Rt. Rev. the Missionary Bishop in the North-West, Rev. Dr. Hanckel, Rev. Mr. Cooke, Mr. Gardiner, and Mr. Huntington were appointed the committee.

On motion, the Board adjourned.

*7½ o'clock P. M.*

The Board attended at St. Andrew's church, to hear the second Address of the Rev. Mr. Southgate in relation to the Eastern Christians.

*Oct. 10th, 4 o'clock P. M.*

The Board met.

Present—The Rt. Rev. the Bishops of Virginia, New-York, North Carolina, Kentucky, New Jersey, Tennessee, Missionary in the North-West, South Carolina, Maryland, Delaware, Assistant of Virginia, and Rhode Island; Rev. Messrs. Anthon, Allen, Balch, Boyd, Cooke, H. Croswell, Dorr, Edson, Haight, Hanckel, Harris, Henderson, Irving, Jarvis, Jones, Mead, Milnor, Morgan, Richmond, Robertson, Suddards, Vinton, Walker, and the Secretary;

Messrs. Collins, Gardiner, Huntington, Magruder, Memminger, Min-  
turn, Newton, Peet, Trowbridge, and Wharton.

The Rt. Rev. the Bishop of New-York, being the senior Bishop  
present, presided, and opened the meeting with prayer.

The minutes of the last meeting were read and approved,

On motion of Mr. Gardiner, it was

Resolved, That when the Board adjourns, it will adjourn to hear  
the Rev. Mr. Southgate's third Address, in this church, at 7½ o'clock,  
and to meet for business tomorrow afternoon at 5 o'clock.

On motion of the Rev. Mr. Harris, it was

Resolved, That the next Annual Meeting of this Board be held in  
the city of New-York, on the Wednesday preceding the Annual  
Meeting of the Trustees of the General Theological Seminary, at 5  
o'clock P. M.

The following resolutions, submitted by the Rev. Mr. Harris,  
were adopted :

Resolved, That the proceedings of this Board, attested by its Se-  
cretary, be referred to the two Committees for publication.

Resolved, That the proceedings of the Board be printed in the  
"Spirit of Missions," and that two hundred and fifty copies be print-  
ed from the same types as a separate pamphlet, with the usual title-  
page prefixed.

Resolved, that the Secretaries of the two Committees be author-  
ized 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.

The Right Rev. the Missionary Bishop in the North-West, as  
chairman of the committee to whom was referred the resolution of  
the Domestic Committee, presented the following resolutions for the  
action of the Board :

Resolved, That it be recommended to the Bishops of the Church  
to appoint the 25th Sunday after Trinity, being the Sunday before  
Advent, (Nov. 24.) for a collection in behalf of Domestic Missions ;  
and if in any case the proposed collection should interfere with stated  
parochial arrangements, then that a collection be taken in such  
parishes on some other day, as near the time proposed as shall be  
consistent with such parochial arrangements.

Resolved, That the Secretary of the Board request through the  
press, of the Rectors of Parishes, that funds in hand, intended for

Domestic Missions, be forwarded without delay to the Treasurer of the Domestic Committee.

Resolved, That a subscription be opened among the members of the Board, and in the Convention, to supply in part the arrearages now due to Missionaries in the West.

The first resolution being under consideration, it was, on motion of the Rev. Dr. Anthon, resolved to lay it on the table for the present.

The Right Rev. the Bishop of New-Jersey, as chairman of the committee to whom the draft of the Triennial Report of the General Convention, and other documents, were referred, presented and read the following report, which, on motion of the Rev. Mr. Cooke, was accepted :

The Committee to whom were referred the Triennial Report of the Board of Missions to the General Convention, and the Reports of the Domestic and Foreign Committees to the Board of Missions, respectfully report in part :

They recommend the transmission of the Triennial Report to the General Convention.

On the Report of the Domestic Committee, they have no action to recommend. They deem it within their province to commend the present deficiency in the Domestic treasury to the earnest consideration of the Church.

On the Report of the Foreign Committee, they report an entire approval of the action of the Committee, by which the Missionaries to the Eastern Churches are concentrated at Constantinople, in accordance with the commendation of their oldest missionary there, the Rev. Mr. Southgate. They so far differ, with entire respect, from the opinion of the Committee, as to recommend an increase of the annual appropriation for the Mission there from \$4000 to \$5000 ; giving also to the Rev. Mr. Southgate permission to add not more than two missionaries to the laborers already in that field, and authorizing a farther appropriation of \$500 to each of the two missionaries so to be appointed by the Committee. They are persuaded that such a provision is necessary to the full efficiency of the Mission.

They fully accord with the views of the Foreign Committee in regard to Texas.

Unable to arrive at any practical conclusions in relation to the appointment of Bishops to Constantinople, to China, and for Africa, they beg to be discharged from the further consideration of these important and unusually prosperous fields of Missionary labor.

In conclusion, the Committee are bound to express their conviction that the work of Missions, through God's blessing on the Church's prayers, is in a condition most encouraging. The fact that within the last three years \$190,000 have been contributed, being \$22,000 more than in the preceding three years, is a lively evidence of the interest of Churchmen in

the work. It is believed that a bold and steadfast lead on the part of the Board will be sustained by the Church, and crowned with the blessing of Almighty God.

Respectfully submitted,

G. W. DOANE,  
SAML. FARMAR JARVIS,  
B. DORR,  
R. M. GARDINER,  
EDWARD A. NEWTON,  
S. H. HUNTINGTON,  
JOSIAH COLLINS.

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.

Mr. Newton moved to amend this resolution, to include Constantinople and Africa, so as to read,

Resolved, That in the opinion of this Board, it is in every view desirable that the Missions of this Church, to China, Constantinople, and to Africa, should, as soon as the Constitution of the Church shall have been amended, have placed over them Bishops, to further with their fellow-laborers the work of spreading the Gospel.

The Right Rev. the Bishop of Maryland called for a division of the amendment, so as to take the question first as to Africa ; and the question being thus taken, that portion of the amendment was agreed to.

On motion of the Bishop of Maryland, it was resolved to postpone the consideration of the other part of the amendment which related to Constantinople.

The resolution, as amended, being before the Board, its consideration was suspended, for the purpose of supplying a vacancy in a committee—when

Mr. Memminger was substituted, on the committee to whom was referred the subject of an Indian Episcopate, in the place of the Rev. Dr. M'Vickar, who had left the city.

The consideration of the resolution being resumed, it was, on motion of the Right Rev. the Bishop of Rhode Island,

Resolved, That the Board adjourn.

*7½ o'clock P. M.*

The Board attended at St. Andrew's church, to hear the third address of the Rev. Mr. Southgate, in relation to the Oriental Christians. On this occasion, the General Convention not being in session, divine service was performed. The Evening Prayer was read by the Rev. Dr. Robertson, of Binghampton, W.N.Y., assisted in the Lessons by the Rev. Mr. Eaton, Missionary at Galveston, Texas. The collection after the sermon amounted to \$308.

*Oct. 11th, 5 o'clock P. M.*

The Board met.

A quorum not being present, in consequence of the House of Clerical and Lay Deputies being in session, it was, on motion, resolved to adjourn until Monday the 14th inst., at 5 o'clock P. M.

*October 14, 5 o'clock P. M.*

The Board met.

A quorum not being present, in consequence of the House of Clerical and Lay Deputies being in session, it was, on motion, resolved to adjourn until tomorrow morning, at 8½ o'clock.

*October 15, 8½ o'clock A. M.*

The Board met.

Present—The Rt. Rev. the Bishops of Virginia, Ohio, South Carolina, Georgia, Assistant of Virginia, and Rhode Island; the Rev. Messrs. Balch, Bedell, Cooke, H. Croswell, Dorr, Edson, Haight, Harris, Jones, Mason, Milnor, Richmond, Rodney; Messrs. Chambers, Gardiner, Huntington, Memminger, Newton, and Trowbridge.

The Rt. Rev. the Bishop of Virginia, being the senior Bishop present, presided.

At the request of the presiding officer, the Rt. Rev. the Bishop of Rhode Island opened the meeting with prayer.

On motion of the Secretary, the calling of the roll was dispensed with.

The minutes of the last three meetings were read and approved.

On motion of Mr. Gardiner, it was

Resolved, That a committee of five be appointed to report to this Board the salary that, in their opinion, should be given for the next

three years to each of the officers of this Board, and also to the Missionary Bishops.

The Rt. Rev. the Bishop of Ohio, Rev. Drs. Crowell and Milnor, Rev. Mr. Cooke, and Mr. Gardiner, were appointed the committee.

On motion of Mr. Huntington, it was

Resolved, that when this Board adjourns, it will adjourn to meet at 5 o'clock this afternoon.

On motion of Mr. Gardiner, it was

Resolved, That the subject of the appointment of Foreign Missionary Bishops be the order of the day at 5 o'clock this afternoon.

On motion of the Rev. Mr. Cooke, it was

Resolved, That a committee be appointed to request the General Convention to give this Board the privilege of meeting at St. Andrew's church at the hour to which it has agreed to adjourn.

Messrs. Newton and Huntington were appointed the committee.

The Rev. Mr. Haight called up the resolutions presented to this Board by the committee to whom the resolution of the Domestic Committee was reported.

The first resolution being under consideration, it was, on motion of the Rev. Mr. Haight,

Resolved, That the further consideration of said resolution be indefinitely postponed, on the ground that the Bishops of the Church have already acted in the premises.

Mr. Memminger laid before the Board a communion from Mr. G. A. Perdicaris, which, on motion of Mr. Gardiner, was referred to the Foreign Committee.

On motion of the Rev. Mr. Harris, it was

Resolved, That it be referred to the committee on the salaries of Missionary Bishops, to consider also the number and position of these called for by the state of the Missionary field.

The Rev. Mr. Balch offered the following resolution:

Resolved, That the whole subject of collections in support of Domestic and Foreign Missions for the next three years be referred to the Domestic and Foreign Committees, for such measures as they may jointly devise.

Pending the consideration of this resolution, the Board, on motion, adjourned.

*5 o'clock P. M.*

The Board met.

Present—The Rt. Rev. the Bishops of Virginia, North Carolina, Kentucky, Ohio, New Jersey, Tennessee, Missionary in the North-West, Louisiana, South Carolina, Maryland, Georgia, and Rhode Island ; the Rev. Messrs. Allen, Anthon, Balch, Bedell, Cooke, H. Croswell, R. Croes, Dorr, Ducachet, Edson, Haight, Hanckel, Harris, Henderson, Hawks, Irving, Jones, Mason, Mead, Milnor, Morgan, Richmond, Robertson, Rodney, Smallwood, Suddards, Wainwright, Walker, and the Secretary ; Messrs. Collins, Gardiner, Huntington, Magruder, Newton, Trowbridge, and Wharton.

The Rt. Rev. the Bishop of Kentucky, being the senior Bishop present at the opening of the meeting, presided.

On motion of the Secretary, the calling of the roll was dispensed with.

The minutes of the last meeting were read and approved.

The Rt. Rev. the Bishop of Virginia appeared and took the chair.

On motion of the Rt. Rev. the Bishop of Ohio, the order of the day was taken up, and after discussion thereon, was adopted as follows :

Resolved, That in the opinion of this Board, it is in every view desirable that the Missions of this Church to China and to Africa should, as soon as practicable, have placed over them Bishops, to further with their fellow-laborers, the work of spreading the Gospel.

On motion of Mr. Collins, it was

Resolved, That this Board adjourn until tomorrow at 5 P. M.

*October 16th, 5 o'clock P. M.*

The Board met.

Present—The Rt. Rev. the Bishops of Virginia, New York, North Carolina, Vermont, Ohio, New Jersey, Tennessee, Missionary in the North-West, Michigan, Louisiana, South Carolina, Maryland, Georgia, Delaware, and Rhode Island ; Rev. Messrs. Anthon, Balch, Bedell, Boyd, Cooke, R. Croes, Dorr, Edson, Haight, Harris, Henderson, Hawks, Irving, Jarvis, Jones, Mason, Mead, Milnor, Morgan, Richmond, Robertson, Rodney, Suddards, Walker, and the Secretary ; Messrs. Chambers, Donaldson, Gardiner, Huntington, Magruder, Newton, Trowbridge, and Wharton.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the chair, and conducted the devotional exercises.

The roll was called, and the minutes of the last meeting were read and approved.

On motion of the Rev. Mr. Cooke, it was

Resolved, To take up the Triennial Report to the General Convention for consideration.

Mr. Gardiner moved to amend that part of the Report touching Foreign Missionary Bishops, so as to include the recommendation of a Bishop for Constantinople, which was before the Board at their meeting on the 10th inst. but the consideration of which was, on motion of the Bishop of Maryland, postponed.

This subject being under consideration, the Rev. Mr. Southgate, Missionary at Constantinople, by request of the Board, gave his views in relation to the proposed measure.

Before the question was taken, the Board, on motion, adjourned to 5 o'clock p. m. tomorrow.

*October 17th, 5 o'clock p. m.*

The Board met.

Present—The Rt. Rev. the Bishops of Connecticut, Virginia, New York, North Carolina, Vermont, Ohio, New Jersey, Tennessee, Missionary in the North-West, Louisiana, South Carolina, Georgia, Delaware, Assistant of Virginia, and Rhode Island; the Rev. Messrs. Allen, Anthon, Balch, Bedell, Boyd, Cooke, H. Croswell, R. Croes, Dorr, Edson, Haight, Hanckel, Harris, Henderson, Irving, Jarvis, Jones, Mason, Mead, Milnor, Morgan, Richmond, Robertson, Rodney, Smallwood, Suddards, Vinton, Walker, and the Secretary; Messrs. Chambers, Collins, Donaldson, Gardiner, Huntington, Magruder, Memminger, Newton, Sands, Trowbridge, and Wharton.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the minutes of the last meeting were read and approved.

On motion of the Secretary, it was

Resolved, To take up the remaining resolutions presented by the committee to whom had been referred the resolution of the Domestic Committee.



The second resolution being under consideration, it was on motion of the Secretary,

Resolved, To amend it by striking out the words "Secretary of the Board," and inserting in lieu thereof, Secretary and General Agent of the Domestic Committee.

The resolution, as amended, was adopted as follows ;

Resolved, That the Secretary and General Agent of the Domestic Committee request, through the press, of the Rectors of Parishes, that funds on hand, intended for Domestic Missions, be forwarded without delay to the Treasurer of the Domestic Committee.

The third resolution was, on motion of Mr. Gardiner, indefinitely postponed.

On motion of Mr. Huntington, the Board took up the subject of the appointment of a Bishop for Constantinople, which was before the Board at its last adjournment.

The Rt. Rev. the Bishop of New Jersey submitted the following resolutions as a substitute for Mr. Gardiner's resolution, offered on the 16th inst. :

Resolved, That it be respectfully recommended to the House of Bishops to nominate at their present session, to the House of Clerical and Lay Deputies, a Presbyter, to be the Missionary Bishop of the Protestant Episcopal Church of the United States in the dominions and dependencies of the Sultan of Turkey.

Resolved, That there be appropriated for the use of the Mission to the Eastern Churches, the sum of \$5,000 per annum.

Resolved, That there be added, as soon as suitable persons be found, two Missionaries to this station, to be paid at the rate of \$500 per annum.

Pending the discussion, it was on motion resolved to adjourn to 5 o'clock P. M. tomorrow.

*October 18th, 5 o'clock P. M.*

The Board met.

Present—The Rt. Rev. the Bishops of Virginia, New York, North Carolina, Vermont, Kentucky, Ohio, New Jersey, Tennessee, Missionary in the North-West, Louisiana, South Carolina, Maryland, Georgia, Delaware, Assistant of Virginia ; the Rev. Messrs. Anthon, Allen, Balch, Bedell, Boyd, Cobbs, Cooke, R. Croes, Edson, Haight, Hanckel, Harris, Henderson, Irving, Jarvis, Jones, Mason,

Mead, Milnor, Morgan, Richmond, Robertson, Rodney, Smallwood, Suddards, Vinton, Wainwright, Walker, and the Secretary ; Messrs. Chambers, Collins, Donaldson, Gardiner, Huntington, Newton, and Trowbridge.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last meeting were read and approved.

On motion of the Rev. Mr. Balch, it was

Resolved, That the unfinished business be postponed, to receive the report of the committee on the endowment of an Indian Episcopate.

The Report was then presented by the Rt. Rev. the Bishop of New Jersey, as chairman of the committee, as follows :

The undersigned, to whom was committed the Report of the Domestic Secretary touching the Endowment of an Indian Episcopate, respectfully report,—

That, in their judgment, the enterprise for the support of said Episcopate should in no way be remitted. It may be true, that at the present moment the completion of the endowment is not probable. But progress may be made in it. A Presbyterian of the Church, who had contributed at different times to the amount of \$1100 towards a Mission at Jerusalem, in which no progress has been made, asks the permission of the Board to transfer that amount to the endowment contemplated. It is distinctly stated that subscriptions for a term of years can readily be obtained. Some such have already been made. The Committee confidently believe that whenever the determination to send a Bishop to the Indians by this Church shall be declared, and a suitable person designated, the means of his support will be forthcoming. The Committee therefore respectfully propose the following resolutions :

1. That the proposition for endowing the Episcopate to the Indian with the capital sum of \$20,000, be kept before the Church.
2. That the sum contributed by the Rev. E. M. P. Wells towards a Mission to Jerusalem, be, at his request, transferred to this endowment.
3. That subscriptions for the support of the Indian Episcopate be solicited for a term of five years.

All which is respectfully submitted.

G. W. DOANE,  
S. H. HUNTINGTON,  
C. G. MEMMINGER.

The first and second resolutions in the Report were adopted.

The third resolution having been amended, was adopted as follows :

Resolved, That subscriptions be solicited for the present support of the Indian Episcopate until the endowment of the same is completed.

The Bishop of New Jersey submitted the following resolution :

Resolved, That the House of Bishops be respectfully requested to nominate, at their present session, to the House of Clerical and Lay Deputies, a Presbyter, to be the Missionary Bishop of this Church to the native tribes in the Indian Territory.

Pending the consideration of this resolution, it was, on motion of the Bishop of Georgia,

Resolved, That it be laid on the table for the present, in order that the Board may return to the unfinished business of yesterday.

The resolutions offered by the Bishop of New Jersey, as a substitute for Mr. Gardiner's resolution, were then taken up.

After discussion thereon, the question was taken on the first resolution by ayes and noes, as follows :

Ayes—The Rt. Rev. the Bishops of North Carolina, New Jersey, Tennessee, Missionary in the North-West, Louisiana, Maryland, and Georgia ; the Rev. Messrs. Allen, Edson, Harris, Henderson, Jones, Morgan, Richmond, Robertson, Rodney, and Van Pelt ; Messrs. Collins, Gardiner, Huntington, Newton, and Trowbridge—22.

Noes—The Rt. Rev. the Bishops of Ohio and Delaware, and Assistant of Virginia ; the Rev. Messrs. Anthon, Bedell, Boyd, Cooke, Croes, Haight, Irving, Mead, Milnor, Smallwood, Suddards, and Vinton ; Messrs. Chambers and Donaldson—17.

So the resolution was adopted.

On motion of Mr. Gardiner, it was

Resolved, That the Board adjourn to meet in the Lecture Room of St. Andrew's church tomorrow afternoon, at 5 o'clock.

*October 19, 5 o'clock P. M.*

The Board met.

Present—The Rt. Rev. the Bishops of New-York, North Carolina, Kentucky, Ohio, New Jersey, Tennessee, Louisiana, South Carolina, Maryland, Delaware, and Rhode Island ; the Rev. Messrs. Allen, Balch, Boyd, Cooke, R. Croes, Edson, Haight, Hanckel, Harris, Henderson, Jones, Mason, Mead, Milnor, Richmond, Robertson, Suddards, and the Secretary ; Messrs. Chambers, Gardiner, Huntington, Newton, and Wharton.

The Rt. Rev. the Bishop of Kentucky, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the minutes of the last meeting were read and approved.

The Rt. Rev. the Bishop of Ohio, as chairman of the committee to whom was referred the subject of salaries, presented the following report :

The Committee to whom was referred the consideration of the proper salaries to be given the officers of this Board, and to the Missionary Bishops, for the next three years, and also for what Missionary fields Bishops should be provided, respectfully report,—

1. That the only Missionary Bishop now in the service of the Board, for whom a definite salary is not considered as provided, being the Bishop doing Missionary duty in the diocese of Indiana, and in the Territories of Wisconsin and Iowa, it is the opinions of your Committee, that said Bishop should receive, for the next three years, *twelve hundred dollars per annum, and his travelling expenses and postage.*

2. That a Bishop should be appointed to do Missionary duty in the State of Arkansas, and *provisionally* to perform Episcopal offices in the Republic of Texas.

3. That to the Bishop who may be appointed to such duty in Arkansas and Texas, should be given, for the next three years, a salary of *twelve hundred dollars, and his travelling expenses and postage.*

4. That to the Secretary and General Agent for Foreign Missions, should be given, for the next three years, a salary of *sixteen hundred dollars.*

And to the same officer, a further sum of not more than \$750, for the service of a clerk doing the duty of Assistant Secretary and Sub-Treasurer.

5. That hereafter, in consequence of the diminution in the duties of the Secretary of the Domestic Committee, the salary of that officer be fixed at \$500, including clerk-hire.

CHAS. P. McILVAINE, Chairman.

The first proposition being under consideration, the Bishop of New Jersey moved the following as a substitute :

Resolved, That the salary of the Missionary Bishop in the North-West be \$2000 per annum, exclusive of his travelling expenses.

The ayes and noes being called for, were as follows :

Ayes—The Rt. Rev. the Bishops of New-York, North Carolina, New Jersey, Tennessee, Louisiana, South Carolina, Maryland, Delaware, and Rhode Island ; the Rev. Messrs. Allen, Boyd, Edson, Haight, Hanckel, Jones, Mason, Mead, Richmond, Robertson, and Van Pelt ; Messrs. Chambers and Wharton—22.

Noes—The Rt. Rev. the Bishops of Kentucky and Ohio ; the Rev. Messrs. Cooke, Henderson, Milnor, and Suddards ; Messrs. Gardiner and Huntington—8.

So the substitute was adopted.

On motion of the Rev. Mr. Balch, the remainder of the Report was laid upon the table, to take up the resolution of the Rt. Rev. the Bishop of New Jersey, in relation to the appointment of a Bishop for the native Indian tribes, which, after discussion, was adopted, as follows :

Resolved, That the House of Bishops be respectfully requested to nominate, at their present session, to the House of Clerical and Lay Deputies, a Presbyter, to be the Missionary Bishop of this Church to the native tribes in the Indian Territory.

On motion, it was resolved to adjourn until Monday the 21st inst. at 5 o'clock P. M.

*October 21, 5 o'clock P. M.*

The Board met.

Present—The Rt. Rev. the Bishops of Virginia, Vermont, Ohio, New Jersey, Tennessee, Missionary in the North-West, Louisiana, South Carolina, Delaware, Rhode Island, and New Hampshire ; the Rev. Messrs. Atkinson, Boyd, Cooke, Crocker, Dorr, Edson, Haight, Harris, Henderson, Jarvis, Jones, Mason, Mead, Milnor, Neufville, Proal, Richmond, Robertson, Rodney, Suddards, Tyng, Van Ingen, Wainwright, Wyatt, and the Secretary ; Messrs. Ashhurst, Aertson, Collins, Gardiner, and Wharton.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the Chair.

After prayer by the presiding officer, the Secretary presented and read the following list of the members of the Board, elected by the General Convention for the next three years, officially communicated by the Secretary of the House of Bishops :—

Rev. A. H. Vinton, D.D.,	Rev. W. E. Wyatt, D.D.
“ Harry Croswell, D.D.	“ Christian Hanckel, D.D.
“ N. B. Crocker, D.D.	“ J. W. Cooke.
“ H. J. Whitehouse, D.D.	“ J. V. Van Ingen.
“ J. M. Wainwright, D.D.	“ M. H. Henderson.
“ P. A. Proal, D.D.	“ William Suddards.
“ J. D. Ogilby, D.D.	“ Thomas Atkinson.
“ Benjamin Dorr, D.D.	“ G. W. Woodbridge.
“ S. H. Tyng, D.D.	“ William A. Smallwood.

Rev. Edward Neufville.	G. M. Wharton, Esq.
R. H. Gardiner, Esq.	L. R. Ashhurst, Esq.
William Appleton, Esq.	Hon. E. F. Chambers.
S. H. Huntington, Esq.	“ J. B. Eccleston.
Joseph Sands, Esq.	Josiah Collins, Esq.
R. B. Aertson, Esq.	C. G. Memminger, Esq.

The roll having been called, the minutes of the last meeting were read and approved.

The Rt. Rev. the Bishop of Virginia appeared, and took the chair.

On motion of the Rev. Mr. Harris, it was

Resolved, That at 6½ o'clock the Board will proceed to elect its Committees and Officers.

The Rev. Dr. Milnor nominated the Rev. P. P. Irving as Secretary and General Agent of the Foreign Committee.

The Rev. Mr. Jones nominated the Rev. N. S. Harris as Secretary and General Agent of the Domestic Committee.

On motion of the Bishop of New Jersey, it was

Resolved, To lay the order of business, (being the report of the committee on salaries and fields for Domestic Missionary Bishops) on the table, for the purpose of taking up the Triennial Report of the Board.

On motion of the Secretary, it was

Resolved, To amend the Triennial Report, so as to include the recent action of the Board in relation to the appointment of Missionary Bishops.

Which having been done, the Report was adopted, as follows :

#### REPORT.

The Board of Missions respectfully offers to the General Convention of the Protestant Episcopal Church its Third Triennial Report.

The Board has held since its last Triennial Report, three Annual Meetings and one Special Meeting, viz., New York, in June, 1842; New York, December, 1842; Boston, June, 1843; New York, June, 1844. The full Reports of the Proceedings at these several meetings, together with the Reports of the Domestic and Foreign Committees, have been published.

Copies are herewith submitted, viz :

The Second Triennial Report of the Board, including documents then submitted, October, 1841.

Seventh Annual Report of the Board, June, 1842.

Eighth Annual Report of the Board, June, 1843.

Ninth Annual Report of the Board, June, 1844, together with the Report of Special Meeting of the Board, in December, 1842.

The Board has also received from both of the Committees reports of their doings from June, 1844, to the present time—manuscript copies of which are in like manner submitted.

These documents will put the Convention in possession of full and particular information upon the subject of Missionary operations conducted under its sanction and authority, and render unnecessary in this Report any detailed account of the same.

The following summary is submitted :

### I. FUNDS.

1. Receipts.	<i>Domestic.</i>	<i>Foreign.</i>	<i>Total.</i>
Oct. 1, 1841, 8½ mos. to June 15, 1842,	\$22,706 19	\$25,230 88	\$47,937 07
1 year to June 15th, 1843,	38,835 60	35,197 50	74,033 10
1 year to June 15th, 1844,	28,266 94	31,032 27	59,299 21
3½ mos. to Oct. 1st, 1844,	3,434 21	5,487 98	8,922 19
From other Societies,	—	600 00	—
	<u>\$93,242 94</u>	<u>\$97,548 63</u>	<u>\$190,791 57.</u>
In the previous 3 years, . . . .	90,128 42	78,382 17	168,710 59
2. Payments.			
Oct. 1, 1841, to June 15th, 1842, 8½ mos.	\$23,367 51	\$24,306 76	\$47,674 27
1 year to 15th June, 1843,	36,238 64	32,330 05	68,568 69
1 year to 15th June, 1844,	32,182 33	29,045 63	61,228 06
3½ mos. to Oct. 1st, 1844,	4,202 63	7,031 78	11,234 41
	<u>\$95,991 11</u>	<u>\$92,714 32</u>	<u>\$188,705 43</u>
In the previous 3 years, . . . .	90,464 23	85,345 36	175,809 59
Excess of payments, . . . .	\$2,748 17		
Excess of receipts, . . . .		\$4,834 31	
1st October, 1844. Now due from the Domestic Treasury, . . . .			\$10,591 38
Balance in Domestic Treasury, . . . .			610 58
1st October, 1844. Now due from Foreign Treasury, . . . .			7,099 07
Balance in Foreign Treasury, . . . .			2,044 55
Yearly expenditure—Domestic, about . . . .			\$34,000 00
Foreign, about . . . .			30,000 00

### II. MISSIONS.

1. Domestic.	<i>Stations.</i>				<i>Missionaries.</i>	
June 15th, 1842, . . . . .			141			100
"    1843, . . . . .			180			94
Oct., 1844, . . . . .			123			96
2. Foreign.	<i>Stations.</i>	<i>Mis.</i>	<i>Fem. Assists.</i>	<i>Lay Assists.</i>	<i>Nat. Teachs.</i>	<i>Pupils.</i>
Aug. 19, 1835, . . . . .	3	5	5	0	5	500
Sept. 1, 1838, . . . . .	7	9	10	2	30	1,196
Oct. 1, 1841, . . . . .	11	11	15	2	32	1,500
Oct. 1, 1844, . . . . .	13	16	13	3	25	ab't 1,000*
Appointed since Oct. 1841, . . . . .	4	8	10	3	3	
Connexion ceased since do. . . . .	2	3	12	2	10	

\* The Cretan Schools, containing about 500 scholars, have been discontinued.

The Board has the satisfaction of reporting that the monthly Missionary journal of the Church, "The Spirit of Missions," which was formerly a charge upon the Mission Treasury, is now supporting itself, and is gaining an increased circulation in the Church. It is believed that the publication answers in good measure the design for which it was established, and no alteration in the arrangements which now govern it are recommended.

The Board recommends to the General Convention the appointment of a Missionary Bishop for the native tribes in the Indian Territory.

The Board also recommends the appointment of three Missionary Bishops for foreign parts:—one for Africa and one for China, one for Constantinople, as important to the full efficiency of Missionary operations of the Church in those parts.

The Board renews an expression of the opinion that nothing is wanted, under the blessing of God, for the enlargement of our Missionary efforts, both at home and abroad, but a thorough adoption of the plan of systematic charity; and for the establishment of this measure throughout the Church, it must rely upon the clergy.

Respectfully submitted.

By order of the Board :

Attest :

PETER VAN PELT, Secretary.

Philadelphia, Oct. 21st, 1844.

PHILANDER CHASE, President.

On motion of the Secretary, it was

Resolved, That the Report now adopted be transmitted to the General Convention as the Third Triennial Report of the Board to that body.

The order of business being resumed, the second proposition in the Report of the Committee on Salaries, &c., was adopted.

The Bishop of New Jersey offered as a substitute for the third proposition the following resolution :

Resolved, That the salary of the Missionary Bishop for Arkansas and Texas, if one be appointed, be referred to the Domestic and Foreign Committees.

Which was adopted.

The fourth proposition was adopted.

The Bishop of Delaware offered as a substitute for the fifth proposition the following resolution :

Resolved, That the salary of the Secretary and General Agent of the Domestic Committee be \$1600 per annum, and that \$500 per annum be allowed for a clerk in the Domestic office.

Which was adopted.

The Bishop of Virginia having retired, the Missionary Bishop in the North-West resumed the chair.



On motion of Mr. Gardiner, it was

Resolved, That the salary appropriated to the Secretary and General Agent of the Domestic Committee be limited to the next Annual Meeting of the Board.

On motion of Mr. Gardiner, it was

Resolved, That the following persons be re-appointed members of the Domestic Committee :

Rev. L. P. W. Balch.	D. A. Cushman, Esq.
“ B. I. Haight.	G. C. Morgan, Esq.
“ Lot Jones.	J. D. Wolfe, Esq.
“ J. M. Vickar, D.D.	B. L. Woolley, Esq.

On motion of the same, it was

Resolved, That the following persons be re-appointed members of the Foreign Committee :

Rev. G. T. Bedell.	L. Curtis, Esq.
“ B. C. Cutler, D.D.	J. F. De Peyster, Esq.
“ James Milnor, D.D.	R. B. Minturn, Esq.
“ S. H. Turner, D.D.	F. S. Winston, Esq.

On motion of the same, it was

Resolved, That the Rev. N. S. Harris be re-appointed the Secretary and General Agent of the Domestic Committee.

On motion of the same, it was

Resolved, That the Rev. P. P. Irving be re-appointed the Secretary and General Agent of the Foreign Committee.

The following resolutions, offered by the Bishop of New-Jersey on the 17th inst., were adopted :

Resolved, That there be appropriated for the use of the Mission to the Eastern Churches the sum of \$5000 per annum.

Resolved, That there be added, as soon as suitable persons be found, two Missionaries to this station, to be paid at the rate of \$500 per annum.

The resolution offered by the Rev. Mr. Balch on the 15th inst., in relation to collections in support of Domestic and Foreign Missions, being called up, was, on motion, in consequence of the absence of Mr. Balch, again laid on the table.

On motion of the Bishop of Rhode Island, it was

Resolved, That the thanks of this Board be presented to the Secretary for his services.

On motion, the Board adjourned, to meet in the Lecture Room of St. Andrew's church tomorrow morning at 9 o'clock.

Oct. 22d, 9 o'clock A. M.

The Board met.

Present—The Rt. Rev. the Bishops of Ohio and Rhode Island ; the Rev. Messrs. Croes, Edson, Haight, Hanckel, Harris, Henderson, Jones, Milnor, Ogilby, Proal, Richmond, Tyng, Van Ingen, and the Secretary ; Messrs. Aertsen and Newton.

The Right Rev. the Bishop of Ohio, being the senior Bishop present, took the chair.

After prayer by the presiding officer, the minutes of the last meeting were read and approved.

On motion of the Secretary, it was

Resolved, That the place of the next Annual Meeting of the Board in New-York be St. George's church.

On motion, it was resolved to adjourn, to meet again immediately after the adjournment of the General Convention this day.

3 o'clock P. M.

The Board met, pursuant to adjournment.

Present—The Rt. Rev. the Bishop of Rhode Island ; the Rev. Messrs. Atkinson, Brinckle, Croes, Hanckel, Mead, Neufville, Ogilby, Richmond, Robertson, Wyatt, Van Pelt, and Mr. R. B. Aertsen.

The Bishop of Rhode Island in the chair.

On motion, it was resolved to adjourn, in consequence of the lateness of the hour, to meet again after the adjournment of the General Convention this evening.

12½ o'clock.

The Board met.

Present—The Rt. Rev. the Bishop of Kentucky ; Rev. Messrs. Allen, Cooke, Harris, Jones, Mason, Mead, Neufville, Ogilby, Richmond, Robertson, Van Ingen, Van Pelt, and Mr. R. B. Aertsen.

The Bishop of Kentucky in the chair.

On motion of the Rev. Mr. Harris, it was

Resolved, That the salaries of the Foreign Missionary Bishops be referred to the Foreign Committee.

On motion, the Board adjourned *sine die*.

Attest,

P. VAN PELT,  
Secretary.

**The West.****APPEAL OF THE WESTERN BISHOPS TO THE FRIENDS  
OF DOMESTIC MISSIONS.**

The pressing wants of this department of the great work to which the Church is called, induced the Secretary of the Domestic Committee to address a special call to the Bishops laboring in this part of the field, previous to the meeting of the Board, in order to awaken their sympathies, and to unite their efforts, that these wants may be the more speedily and effectually attended to. And the first intelligence which reached their ears was, that to pay \$10,000, that moment due to needy and waiting missionaries upon the Western field, there was nothing in the Treasurer's hands!

This appeal was forthwith resolved upon as the only apparent means of relieving the missionaries from extreme embarrassment and distress, and the Church from the sad dishonour of violated engagements.

The alternative is now distinctly before the Church, whether the plan of Church extension by means of missionary aid shall be abandoned; or a large increase of effort be made for sustaining the work.

Let this alternative stand out. Suppose all missionary effort at the West to be brought suddenly to an end?

Here are already ninety missionaries upon the field. Very few of them are even half sustained from parochial resources. They have sundered many a tender tie,—forgone many an alluring prospect at the East, that they might labour amongst the more destitute, and push forward the Western boundaries of the Church somewhat in the proportion in which our population is extending itself. There they are at their posts, patient, laborious, but poor, very poor. Their missionary stipend is to them like a Bank dividend, a sure dependence for those things which ready money alone can command.

Dishonour their drafts and you disgrace them, for they have pledged their word many times perhaps, on the strength of your pledge to them. Dishonour their draft, and you crush their spirit to a point of depression where effort and cheerfulness become impossible, and discouragement, and the speedy desertion of their field, almost inevitable.

But why desert the field if ever it were worth occupying? Is the demand less for self-denying exertion?

We entered upon that field, constrained by our high commission

and by the love of Him who gave it, to try to bear our part in preaching the Gospel to every creature.

We were encouraged in it by finding every where a few stray sheep of our own fold, yearning after the sympathy and care of the shepherds whose voices they once delighted to hear.

And we are more and more constrained to persevere in the work, under the fullest persuasion, that the rock of reliance for truth, for civil liberty, social order, and domestic happiness, amid the elements of discord and misrule which are now abroad, is the rock Christ Jesus, and the Church which he hath founded thereupon. To draw back now, is worse than never to have stepped forward. To abandon our efforts when they are much more needed than at the first, is to stamp all our former counsels, labors and expenditures with folly. It must not be. The work begun must not only be carried forward, but enlarged and extended, as God may open the way for us.

The existing instant pressure must be met. Permit the Western Bishops, through their more favored brethren at the East, to solicit a special collection in every Church in the country for this object on the twenty-fifth Sunday after Trinity, November 24th. A cordial and universal compliance with this call, would more than relieve the missionaries from their present strait.

But the great enterprise which we have on hand can be accomplished by no hasty or occasional efforts, however earnestly put forth. Stated contributions, steady effort, systematic charity, are indispensably necessary for a work which is perpetually increased.

PHIL. CHASE,	JAS. H. OTEY,
B. B. SMITH,	JACKSON KEMPER,
CHAS P. McILVAINE,	SAMUEL A. McCOSKEY,

The undersigned recommend to the Rev. the Rectors of Parishes in their several dioceses, to comply with the above request of the Western Bishops.

T. C. BROWNELL, Bishop of the Diocese of Conn.	CHRISTOPHER E. GADSDEN.
H. U. UNDERDONK, Bishop of the Diocese of Penn.	WM. ROLLINSON WHITTINGHAM, Bishop of Maryland.
WILLIAM MEADE, Bishop of Prot. Ep. Ch. in Virg.	STEPHEN ELLIOTT, JR.
BENJ. T. UNDERDONK.	ALFRED LEE.
L. SILLIMAN IVES.	J. JOHNS, Assistant Bishop of Virginia.
JOHN H. HOPKINS.	MANTON EASTBURN,
G. W. DOANE.	J. P. K. HENSHAW, Rhode Island and Maine.
W. H. DELANCEY.	

The above appeal is sent forth to the Church with this only comment:

In addition to a loan of \$1,500, made by a member of the Domestic Committee, and paid out, the Treasurer has overdrawn \$1,000.

It is needless to enlarge upon the facts of the case. Six months' salary (due on the first of October for the *preceding six months*) cannot be withheld from clergymen (whose main dependence it is) at this season, and themselves and families not suffer.

By the mercies of their own hearths and firesides, our Rev. Brethren throughout the Church will feel constrained to press upon their flocks, on the 25th Sunday after Trinity (Nov. 24th), this call of the Western Bishops.

Should the designated day prove inconvenient, let another be selected. The more immediate the relief, the more grateful.

N. S. U.

## Negroes.

### DIOCESE OF VIRGINIA.

*Report of the Rev. C. K. Nelson, of  
Clarke County.*

"It has been just twelve months since I accepted the invitation of the Vestry of Frederick parish, Clarke county, to take charge of the servants of the same, and entered upon its duties.

"As there is no little interest felt in the Diocese, as to the religious improvement of the colored population, I am sure the Convention will bear with a fuller report than is usual. The motives which prompted to the acceptance of such an invitation, were a deep conviction that much might be done for this hitherto much neglected population, and the desire of our Bishop and other friends of the cause, that the experiment might fairly be made. The results of the year's experience, I would now offer to the Convention. The congregations, which were at first very large, decreased, until at some points scarce a handful was left. For this cause there were doubtless reasons, some of which are

discernible. Such as the preaching on some of the plantations by the servants themselves, ignorance and suspicion of our motives, as well as want of confidence in us. This state of things continued until about last Christmas—from that time the congregations began gradually to improve. At the present, from two to three hundred are brought under the ministrations of the Gospel every Sunday.

"The increased interest of the congregations is more remarkable still. I have never, in my whole life, witnessed such intense interest as is sometimes manifested. If I have ever felt that God was present in a congregation, it has been when I have seen some hundreds of these poor ignorant creatures attentive and interested to a degree that would savor of vanity to relate.

The causes of improvement are the removal of the causes of declension, and an increase of effort on our part. Without any solicitation on my part the servants of the plantations, where they themselves were in the habit, have re-

quested me to preach regularly to them. They request me to baptize their children—many of whom I have baptized—to marry them and to bury their dead.

“By visiting the sick and the dying—by speaking to them kindly wherever I meet them—by showing them any other little attentions and kindnesses in my power, I have gained their entire confidence. By prayer-meetings at night during the winter, and early in the morning or late in the evening during the summer, this interest is kept up. I have made the experiments of Oral Sunday School and Catechetical instruction with the young, and find it successful beyond my expectations. I have two religious services every Sunday, and generally two during the week. Some few have become true Christians, and several are deeply interested. After twelve months experience, my increased conviction is, that, with a little faithful effort, much may be done for the religious improvement of our land.”

1673. Mr. Baxter published his “*Christian Directory*,” in which he has a chapter of “Directions to those masters in foreign plantations who have negroes and other slaves; being a solution of several cases about them.”

*The first direction* calls upon masters to “understand well how far your power over your slaves extendeth, and what limits God hath set thereto.”

“Remember that they have immortal souls, and are equally capable of salvation with yourselves; and therefore you have no power to do any thing which shall hinder their salvation. Remember that God is their absolute owner, and that you have none but a derived and limited propriety in them;—that they and you are equally under the government and laws of God;—that God is their reconciled tender Father, and if they be as good, doth love them as well as you;—and that they are the

redeemed ones of Christ:—Therefore, so use them as to preserve Christ’s right and interest in them.”

*The second direction.*—“Remember that you are Christ’s trustees, or the guardians of their souls; and that the greater your power is over them, the greater your charge is of them, and your duty for them. So must you exercise both your power and love to bring them to the knowledge and the faith of Christ, and to the just obedience of God’s commands.”

*The third.*—“So serve your necessities by your slaves, as to prefer God’s interest, and their spiritual and everlasting happiness. Teach them the way to heaven, and do all for their souls which I have before directed you to do for all your other servants. Though you may make some difference in their labor, and diet, and clothing, yet none as to the furthering of their salvation. If they be infidels, use them so as tendeth to win them to Christ and the love of religion, by shewing them that Christians are less worldly, less cruel and passionate, and more wise and charitable, and holy, and meek, than any other persons are. Warn them that by their cruelty and covetousness do scandalize even slaves, and hinder their conversion and salvation.”

*The seventh and last direction.*—“Make it your chief end in buying and using slaves, to win them to Christ and save their souls. Do not only endeavor it on the by, when you have first consulted your own commodity, but make this more of your end than your commodity itself; and let their salvation be far more valued by you than their service; and carry yourself to them as those that are sensible that they are redeemed with them by Christ from the slavery of Satan, and may live with them in the liberty of the saints in glory.”—*Jones’ “Religious Instruction of Negroes.”*

### Intelligence.

*Appropriations to Dioceses and Stations in the Domestic Field for the year commencing October 1st, 1844.\**

**MAINE**—\$1,000. Augusta, \$150; Bangor, 300; Brunswick, \$300; Eastport, \$250.

**NEW HAMPSHIRE**—\$350. Manchester, \$200; Concord, \$100; Drewsville, \$50.

**DELAWARE**—\$650. Dagsboro', \$200; Milford, &c. \$200; Seaford, \$250.

**NORTH CAROLINA**—\$250. Rockingham Co. \$250.

**GEORGIA**—\$750. Marietta, \$300; Rome, \$200; St. Mary's, \$250.

**FLORIDA**—\$1,500. Jacksonville, \$300; Key West, \$300; Quincy, \$250; St. Augustine, \$250; Monticello, \$200; Marianne, \$250.

**ALABAMA**—\$1,500. Carlowville, \$250; Huntsville, \$300; Livingston, \$250; Selma, \$300; Tuscumbia and Florence, \$250; Irvington, \$150.

**MISSISSIPPI**—\$1,500. Jackson, \$400; McCaleb, \$250; Mission to Slaves, \$250; Grand Gulf, \$300; Macon, &c. \$250.

**LOUISIANA**—\$1,500. Natchitoches, \$300; West Baton Rouge, \$350; New Orleans, \$500.

**TENNESSEE**—\$1,250. Bolivar, \$250; Franklin, \$250; Jackson, \$300; Knoxville, \$250; Williamsport, \$150; St. Andrew's, \$50.

**KENTUCKY**—\$2,000. Bowling Green, \$250; Covington, \$300; Elizabethtown, \$250; Danville, \$200; Frankfort, \$250; Hopkinsville, \$200; Mills' Point, \$250; Paris, \$100; Smithland, \$200.

**OHIO**—\$700. Boardman, \$100; Centreville, \$150; Huron, \$100; Marietta, \$50; Springfield, \$200; Maumee City, \$100.

**INDIANA**—\$3,200. Fort Wayne, \$250; Indianapolis, \$250; Laporte, \$250; Leavenworth, \$250; Logansport, &c. \$250; Mishawaka, \$250; Richmond, \$250; Terre Haute, \$250; New Albany, \$250; Lawrenceburgh, \$250; Madison, \$250; Vincennes, \$850; Itinerant, \$300.

**ILLINOIS**—\$4,000. Albion, \$250; Batavia, \$250; Chester, \$200; Collinsville, \$250; Galena, \$250; Jacksonville, \$200; Juliet, \$250; Mendon and Chili, \$250; Quincy, \$250; Robin's Nest, \$200; Springfield, \$250; Tremont, \$250; Warsaw, \$250; Elgin and Silver Lake, \$200; Rockford and Belvidere, \$200; Rushville, \$200; Itinerant, \$300.

**MICHIGAN**—\$3,500. Adrian, \$200; Albion, &c. \$200; Battle Creek, \$250; Dexter, \$200; Flint, \$200; Grand Rapids, \$150; Ionia, \$250; Jonesville, \$200; Kalamazoo, \$200; Mt. Clemens, \$250; Pontiac, \$200; Springville, \$250; Tecumseh, \$200; Truago, \$250; Marshall, \$150; Livingston Co. \$200.

**WISCONSIN**—\$3,000. Nashotah (3 missionaries), \$750; Southport, \$250; Racine, \$250; Delavan, \$250; Milwaukie, \$250; Green Bay, \$250; Janesville, \$250; Mineral Point, \$250; Pine Lake, \$250; Itinerant, \$250.

**IOWA**—\$2,000. Davenport, \$400; Dubuque, \$300; Burlington, \$300; Bloomington, \$300; Itinerant, \$300; Itinerant, \$400.

**MISSOURI**—\$1,900. Boonville, \$400; St. Louis, \$300; Itinerant [declines

in November], \$300; Itinerant, \$300; Marion Co. \$300; Jefferson City, \$300; St. Louis Co., (K. C.) \$300.

ARKANSAS—\$1500. Little Rock, \$400; Van Buren, \$400.

INDIAN MISSION IN WISCONSIN—Missionary to Oneidas, \$100; Interpreter, \$50; Teacher Parochial School, \$100.

#### Changes.

*Georgia.*—The Missionary station at Athens having become self-supporting, the Rev. W. B. STEVENS, M. D., ceased to be a Missionary in this Diocese on the 1st October. Clarkesville ceasing to be a station, the Rev. J. B. GALLAGHER's resignation takes effect 1st October.

*Florida.*—Rev. D. BROWN resigns the station of Jacksonville 1st October.

*Alabama.*—Rev. D. BROWN (late of Jacksonville, Florida,) is appointed Missionary at Tusculumbia and Florence, 1st October.

*Mississippi.*—The Bishop has appointed the Rev. JOHN HENSHAW the Missionary at Macon and its vicinity, from the 1st of October.

*Louisiana.*—Rev. A. H. LAMON is appointed Missionary at West Baton Rouge, from 1st October. Rev. N. O. PRESTON, Missionary in New Orleans; salary, \$500. Rev. E. GUION, Missionary at Nachitoches, *vire* Rev. J. BURKE, resigned.

*Tennessee.*—Rev. W. P. SAUNDERS resigns the station at Franklin 1st October, 1844.

*Kentucky.*—St. Luke's-in-the-Bend ceases to be a station 1st October, 1844.

*Indiana.*—Rev. JOHN H. DRUMMOND officiates now in this Diocese only. Rev. JOSHUA L. HARRISON is the Missionary at Madison. Rev. W. P. SAUNDERS, late of Franklin, Tenn., is appointed Missionary at New Albany, 1st October, 1844.

*Michigan.*—Rev. M. HORT resigns Ionia 16th October, 1844.

*Wisconsin.*—Rev. STEPHEN McHUGH is the Missionary at Delavan. Rev. EBENEZER WILLIAMS is appointed at Racine. Rev. Mr. BURGER, at Jonesville. Rev. W. ADAMS is re-appointed at Nashotah; outfit, \$75.

*Iowa.*—Rev. D. MURPHY is appointed Missionary at Dubuque.

*Missouri.*—Rev. C. S. HEDGES, Itinerant, resigns 1st November, 1844.

## FOREIGN.

### Miscellaneous.

#### Egypt Mission.

(Concluded from page 324.)

#### Visit to the School.

Feb. 23.—I rose early this morning,

intending to take a walk on shore; but before our usual morning devotions were over, several Christians were anxious to see me. After some profitable conver-



sation, and supplying them with the Word of God, I accompanied them to their school, where I found Muallem Chaleel, and several respectable Copts, already assembled and waiting to receive me. The teacher appeared to be tolerably intelligent—not blind, as is generally the case. There were fifteen boys in the school. They had no books; but were engaged in reading and committing to memory passages from the Psalms, which had been written by the master on tin plates. I questioned the boys upon what they were learning, but found them very ignorant. After having shown the teacher how he might improve the minds of his pupils by questioning them, and impressing on them the meaning of what they read, I addressed the boys, who attentively listened; and the Christians who were assembled manifested not less attention. They repeatedly expressed their approbation; and when I was leaving, they remarked, "This has been a blessed season." Upon my return to the vessel I sent a supply of books for the use of the school.

*Distribution of Books and Tracts—Desire for the Scriptures.*

The rest of the day was taken up in unpacking and distributing books and tracts, and seldom have we witnessed such a scene. The eager desire for books was very great; not only Christians, but even Mahomedans, were anxious to possess them. The general cry was "Give me but one;" and when it was obtained, it was devoutly kissed, secured in the folds of their robes, and joyfully carried away. One man, who, from his wearing a green turban, was known as a descendant of their prophet, made his appearance from among the crowd, and begged earnestly for a book; and when he was told that they were Christian books, he determinately said, "I can read; give me but one." The Copts being disengaged, to-day being Friday, many came to our boat, and thus I had many opportunities to speak to them on the *one thing needful*.

In the evening we went on shore for a walk; and as we passed, we saw a group of Christians sitting on the ground, and

eagerly conversing. I joined them, and endeavored to impress on their minds the necessity of reading and studying the Word of God; and for this purpose urged them to assemble, as often as they could, at the house of Muallem Chaleel, to whom I had sent a good supply of the Holy Scriptures, for the use of their meeting. Before they would let me go, one of them very earnestly begged for a copy of the New Testament for his son. On my remarking to him that I had already distributed many, and that I must keep some for other places, they all, with one voice, pleaded for him, saying "We are here, as it were, in a desert, and not within reach of these means, as others are toward Cairn." It is indeed gratifying to witness these signs of thirst for the Word of God.

*Inconsistency of the Copts in observing Lent.*

The season of Lent having commenced, the Copts have begun their fast, which they keep most strictly; they would show their abhorrence, if they saw any one taking milk; but they do not think it a sin to indulge in drinking brandy. Upon quitting the house of the Muallem yesterday, he expressed himself so much pleased with my visit, that he desired to make me a present, and asked me whether I would accept of a supply of brandy. This gave me an opportunity of speaking against the vice of drinking, into which so many of the Copts have fallen. The man appeared quite surprised to hear that I never drank brandy, and could not even taste it. The Muallem evidently received the admonition in a friendly manner; for to-day he has sent a sheep to our boat, as a token of his gratitude.

*Decrease of the Importation of Slaves into Egypt.*

Feb. 24, 1844.—We rose early this morning, and after breakfast and morning prayer took a short walk. On our return, I called on Muallem Chaleel; but he was not at home. I was directed to the divan of the custom house, where he was engaged in counting the slaves, for which the dealers here pay duty,

this place being the frontier of Egypt. The importation of slaves into Egypt, I was told, upon inquiry, was annually decreasing; not on account of a change in the minds of the buyers and sellers in general; but from most of the inhabitants, who were formerly in good circumstances, having been reduced to poverty, and being, consequently, unable to buy slaves. Beside this, the heavy duty levied on the importation of slaves makes them dearer in the market; so that common people, who formerly used to keep a female slave, as being cheaper than a servant, find it now too expensive.

#### *Great Desire for Books.*

On our return to the boat I met some Christians, with whom I had some profitable conversation on religion. During the rest of the morning our boat was beset by crowds, who were desirous of obtaining books. We found it impossible to supply them all; but distributed a large number of tracts.

In the afternoon we crossed over to the Island of Elephantina, called, by the natives, the Island of Assouan; but even here the people followed. It was at once a painful yet gratifying sight to see the poor creatures come over in boats to supplicate for more books. A Mahomedan schoolmaster came with several of his scholars, desiring books; and when I told him that they were for the Christians, he said, "Oh give me but a few for my boys, and I will teach them all their contents." Upon receiving a small supply he retired, and, seated on the sandy shore, instantly set about reading to his eager pupils. The throng of applicants for books still increasing, many, who could not get near enough to me, held up their hands to Mrs. Kruse, as if praying, calling to her, "Oh, lady, give me a book." Having distributed many more Scriptures and tracts than we had at first calculated for this place, we tried to elude the demands, by going on shore to take a walk; but were obliged soon to return to our boat, while fresh applications were made.

#### *Departure from Assouan.*

Toward evening we quitted Assouan,

with grateful hearts that the Lord had thus far prospered our journey. We confidently hope and pray that a blessing will attend this visit.

Great changes have taken place in Egypt during the last few years. I was informed, at Assouan, that they had never seen so many travellers come up as this year; they had counted forty boats. We saw two steamers there: one had come, for the first time, with some gentlemen and consuls from Cairo to visit the antiquities; and the other was one of the Pasha's steamers, which had brought up a messenger, who had gone to Khartoum, and was waiting here for his return. On our passing the Pasha's steamer, part of the crew came off in a small boat and begged for some books. I had previously sent some to the captain, at his request. They were supplied, and returned joyfully to their vessel. On inquiry, I was informed that the inhabitants of Assouan are computed at 1500 families, who are all Mahomedans, with the exception of the forty Coptic families.

#### *Service on the Nile.*

Feb. 26, 1844: Lord's Day.—This was a calm and quiet day, and was particularly felt to be so after the bustle and toils of the last three days. We greatly enjoyed divine service by ourselves in our little cabin, and experienced the blessing of the Lord. In a country where we daily see our fellow-creatures without the true consolations of the Gospel, we cannot be sufficiently thankful for the means of grace given unto us. We begin to find the heat oppressive; the thermometer has been 90° to-day.

#### *Visit to Edfou—Visit to the School, and Distribution of Books.*

Feb. 26.—During the night we arrived at Edfou. Before we breakfasted, a Copt, who had been watching the river, as he said, for the last two days, came to our boat. He had been apprised of our intended visit by the English clergymen with whom we had been in company. Having learned from him that the Christians here—about fifteen families—have now a church and school, I accompanied him to visit the priest, who freely an-

answered my inquiries respecting his church. During our conversation, several Christians assembled; and when I expressed my wish to see the school, the whole party accompanied me thither. I found 14 scholars: the only book in the school was a half-torn manuscript Arabic Psalter, tied together with a bit of twine; and from this the master instructed the boys. I put several questions to them; but they were unable to answer. I then

spoke to them on the love of Christ, and exhorted them to *love Him who first loved us*. I left with them a good supply of school-books and tracts, much to the satisfaction of both the priest and the boys.

On returning to the boat, the priest and almost all the Copts in the place accompanied me. I gave to each a book and some tracts; and it was pleasing to see them seated on the deck eagerly perusing the contents of their valued gift.

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### Intelligence.

**CONSECRATION OF MISSIONARY BISHOPS.**—The last hours of the late Triennial Convention were occupied in one of the most important acts in which our Church in this country has ever been engaged,—the election of Foreign Missionary Bishops.

The journal of the Board of Missions, published in the preceding pages, will show the action of that body on this important subject. The recommendation therein adopted was followed by the nomination from the House of Bishops, and by the election of the House of Clerical and Lay Deputies, of the Rev. ALEXANDER GLENNIE, Rector of All Saints', Waccamaw, South Carolina, to be a Foreign Missionary Bishop, to exercise Episcopal functions in the Missionary Stations of this Church on the Western Coast of Africa; of the Rev. WILLIAM J. BOONE, M. D., to be a Missionary Bishop, to exercise Episcopal functions in Amoy, and other parts of the Chinese Empire, as the Board of Missions may hereafter designate; of the Rev. HORATIO SOUTHGATE, as 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.

On Saturday, the 26th October, the action of the Church in two of these cases was consummated by the consecration of the Rev. Dr. Boone for China, and the Rev. Mr. Southgate for Constantinople, the decision of the Rev. Mr. Glennie, owing to the distance of his place of residence, not having been yet received. A Missionary Bishop for the Domestic field of Arkansas was consecrated at the same time.

We extract from the pages of a Philadelphia journal the following account of this most interesting service:

“The impressive Consecration Service of the Protestant Episcopal Church was repeated on Saturday morning, on the occasion of investing three of the Bishops elected on Tuesday last with the holy Episcopal office. At the time appointed, the Bishops entered the church from the vestry-room, in their Episcopal robes, and passed along the centre aisle to the chancel at the east end, in the following order:—Right Rev. P. Chase, D.D., of Illinois, Presiding Bishop; Right

Rev. Wm. Meade, D.D., of Virginia; Right Rev. G. W. Doane, D.D., of New-Jersey; Right Rev. J. H. Otey, D.D., of Tennessee; Right Rev. J. Kemper, D.D., of Indiana; Right Rev. L. Polk, D.D., of Louisiana; Right Rev. W. R. Whittingham, D.D., of Maryland; Right Rev. S. Elliott, D.D., of Georgia; Right Rev. A. Lee, D.D., of Delaware; Right Rev. J. Johns, D.D., Assistant Bishop of Virginia; and the Right Rev. J. P. K. Henshaw, D.D., of Rhode Island.

The Bishops elect followed in their rochets, with Presbyters carrying their Episcopal robes; and a long line of the clergy succeeded, among whom were the Rev. Dr. Wainwright, Secretary; and the Rev. Wm. H. Odenheimer, Assistant Secretary of the House of Bishops. The Bishops took their seat within the chancel, and the Bishops elect, the Secretaries, and the Presbyters, were seated without the chancel.

Morning Prayers were then read by the Rev. Dr. Dorr, of Christ Church, assisted by the Rev. Dr. Clay, of Gloria Dei Church. During the service, the *Laudate Dominum*, the *Jubilate Deo*, and the *Te Deum Laudamus*, were brilliantly executed by the choir. Four verses of the 122d Psalm, and the beautiful hymn of Bishop Heber, "From Greenland's Icy Mountains," were also sung in the same superior style. The Ante-Communion Service was read by Bishop Kemper, the Collect by Bishop Chase, the Epistle by Bishop Lee, the Gospel and the Litany by Bishop Henshaw.

The sermon was a beautiful and most appropriate one, delivered by the Right Rev. Stephen Elliott, D.D., of Georgia, from the following text:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes,

"For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."—*Isaiah*, liv., 2, 3.

The Bishops elect were then brought forward. The Rev. Dr. Boone, Bishop to Amoy, and other parts of China, was presented by Bishops Mead and Elliott; the Rev. Dr. Freeman, Bishop to Arkansas, the Indian Territory and Texas, was presented by Bishops Otey and Polk; the Rev. Horatio Southgate, Bishop to the dominions of the Sultan of Turkey, was presented by Bishops Doane and Whittingham.

The proceedings of the House of Bishops, relative to the nomination of the Bishops elect, were then read by the Rev. Dr. Wainwright, and the certificates of election of the House of Clerical and Lay Delegates, by the Rev. Wm. H. Odenheimer.

The solemn form of queries, preparatory to the consecration, was then put by the Presiding Bishop, after which the Bishops elect were clothed in the Episcopal robes, and the consecration or laying on of hands concluded that portion of the service.

Bishop Henshaw read a letter of fatherly advice and counsel, addressed to the Bishop to China, signed by all the Bishops present at the consecration. The Holy Communion was then administered, first to the Bishops, then to the Clergy.

and the congregation, by Bishop Chase, assisted by the other Bishops present. After this, the Benediction was pronounced by the presiding Bishop, and then the assembly dispersed."

*Extracts from the Address of the House of Bishops to the Right Reverend the Missionary Bishop to China, delivered after his consecration, on 20th October.*

Philadelphia, U. S. A., October, 1844.

Rt. Rev. W. J. BOONE—Dear Brother,

The heathen land which is to be the seat of your Episcopate, comprises one-third or more of the population of the globe. Its inhabitants, though to some good degree enlightened and civilized, are nevertheless, ignorant of the true God, and of the only way of salvation which He has provided and revealed for fallen man. Among those benighted and idolatrous millions, perishing in ignorance and sin, you and your fellow missionaries must *shine as lights in a dark place*. You are the representatives and ambassadors of Christ, epistles of recommendation to the Ho'y religion which you profess and preach. They will form their opinion of the Gospel from its practical influence upon your characters and lives. Earnestly, then, would we exhort you to live near to God. Cultivate assiduously all the graces and virtues of the Gospel; abound in acts of devotion and benevolence; and so let your light shine before the Heathen, that they, seeing your good works, may glorify your Father who is in heaven.

In the performance of your Episcopal and ministerial duties, you will, of course, keep in mind the solemn promise and oath which you made at your consecration: and administer the *word, and sacraments, and discipline, as Christ hath commanded and this Church hath received the same*. You can have no better guide in the prosecution of your important work, than the example of the Apostles in their early efforts to establish the Church among the Gentiles. They went forth, and the Lord went with them, accompanying their words with signs following. They carried the Gospel from city to city—from province to province—till the banner of the Cross waved in triumph upon the proud palaces of the Cæsars. Your first duty will be to imbibe the spirit, and walk in the footsteps of the blessed Apostles—even as you bear the same commission. And though you may not hope for a success equal to that which crowned their efforts in an age of miracles, yet, by the blessing of God's grace, souls may be saved and churches planted through your instrumentality.

One important means of extending the influence of the Gospel in a Heathen land, is the *establishment of schools*, in which its hallowed principles may be sowed in infant minds, and generations be trained up in the knowledge of its saving doctrines and hallowed precepts. To this important work we are glad to find your attention has been turned; and we trust that the funds which benevolent Christians have pledged for the purpose, will enable you to establish Christian seminaries which will prove radiating points of spiritual illumination in that dark land, and afford many blessed illustrations of that inspired proverb, "train up a child in the way he should go, and when he is old he will not depart from

it." Thus may many of the offspring of Heathen parents be brought to Him, who said "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

But let the words of the original commission be ever impressed upon your mind, as of paramount importance: "Go ye into all the world, and *preach the Gospel* to every creature; baptizing them in the name of the Father, the Son, and of the Holy Ghost." The preaching of the word is God's great ordinance for the conversion of men. When they receive the word in the love of it, then are they prepared for union, through the sacraments, with the Church of Christ, with which the covenant is made, and to whose faithful members all its promises are assured.

As a Bishop of this Church, all its missionaries who will accompany you to China, and others who may be hereafter sent into that wide field of evangelical labor, will be *subject to your spiritual jurisdiction and control*. We trust that you will exercise affectionate watchfulness, and fatherly government over them. That you will aid and encourage them in their arduous and necessarily protracted efforts to surmount the obstacles connected with acquiring a knowledge of the most difficult language upon earth. Incite them by instruction and example, to high attainments in personal holiness, and to zealous energy and unwearied perseverance in their Master's work.

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We may be assured that it is not the purpose of Him who "so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish but have everlasting life," to exclude one third of the human race from the proffered blessings of redemption. For them the Saviour died. To them he has commanded that the glad tidings of salvation shall be proclaimed. Their hearts, like those of other men, are in the hands of Him who can turn them unto Himself, as the rivers of water are turned. Guilty, idolatrous, polluted as they are, yet, like other heathen, they may be "washed and justified and sanctified in the name of the Lord Jesus, and by the Spirit of our God."

Go then, beloved brother, and, with your faithful band of associates, claim the perishing millions of China, as a part of the purchased inheritance of the Son of God! Go,—proclaim in their ears the joyful tidings of redeeming love! Exhort them to turn from dumb idols to the service of the living God! Directing their attention to the bleeding victim of the Cross, say, "Behold the Lamb of God which taketh away the sin of the world!" Shrink not from the self-denial and sacrifices connected with your work; but be cheered by the constraining love of him who submitted to "agony and bloody sweat—to the cross and passion," for your sake. Be not discouraged by the power of long established idolatry and the obstinate wickedness of the heathen. For, "greater is He that is in us, than they that are in the world." Go with holy confidence in him who hath said, "My grace shall be sufficient for thee;" and "Lo! I am with you always, even unto the end of the world." Providence hath wonderfully opened that dark land for the reception of the light and the means of grace. It speaks to us in a language not to be misunderstood,—saying, "Go in and possess the land, and subdue its inhabitants to the obedience of faith!" We hope, in your annual reports

to the Board of Missions, and in your triennial reports to the General Convention, to receive cheering tidings that you labor with encouragement and success. Thus a reaction will be produced, quickening the faith and increasing the liberality of the Church at home. Our love and our prayers will attend you. Thousands of Christian hearts in this land will remember you and your fellow laborers in their petitions to the Throne of Grace. May the Lord preserve you in your passage over the mighty waters! May He open to you a wide field of usefulness in the dark land whither you go! May He accompany your labors by the blessing of the Holy Ghost! May He make you an instrument of planting and gathering a Church in which He will delight to dwell; where many will be brought to the laver of regeneration, the laying on of hands, and the supper of the Lord! And, in the great day, when all must give an account of their stewardship, may you approach the throne, surrounded by multitudes saved through your instrumentality, and say, "Here am I, Lord, and the children whom thou hast given me."

And now, brother beloved in Christ, we bid you and the youthful ministers of Christ who accompany you in your mission to the heathen, an affectionate farewell! We charge you before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, preach the word—be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine: and, when the chief Shepherd shall appear, may you receive a crown of glory which fadeth not away.

Your faithful brethren in Christ Jesus.

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TO THE CLERGY AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH  
IN THE UNITED STATES.

The FOREIGN COMMITTEE of the Board of Missions are under the necessity of inviting the attention of the Church to the wants of this department of our Missions.

A large Mission is about to sail for CHINA; an addition to the Mission in AFRICA is also ready to embark; and a very considerable increase to the expenses of the Mission at CONSTANTINOPLE has also been directed by the Board at its late triennial meeting; while the appointment of three Foreign Missionary Bishops will also call for larger appropriations.

The Committee have now but \$2900 in the treasury; and need \$10,000 to meet the claims which will be made upon it in the course of the next sixty days.

They therefore most respectfully, but earnestly, ask of the members of the Church to come promptly to their aid, lest, at the very moment when the most solemn pledge to the Missionary work has been given to the Christian world by the Church in General Convention assembled, she should be subjected to the painful mortification of a failure in meeting her engagements.

The Foreign Committee, heretofore, have had only to make their wants known to receive the support of the Church; and the increase of their funds during the last three years, (the receipts exceeding by more than \$20,000 the contributions

of the previous three years,) encourages them in the belief that their hands will be strengthened, and their wants supplied in this present emergency.

The Church has now solemnly pledged herself to the work of Foreign Missions. May the God of grace animate her members to a zealous, liberal, and persevering support of that which is so auspiciously begun!

By order of the Foreign Committee,

PIERRE P. IRVING, Sec'y.

New-York, Oct. 29, 1844.

*Extract from the Minutes of the Foreign Committee.*

“MISSIONARY ROOMS,  
NEW-YORK, OCT'R 30, 1844.

Present—The Rt. Rev. the Bishop of New-Jersey in the chair; the Rt. Rev. the Bishops of the North-Western diocese, Maryland, Delaware; the Missionary Bishop to China; the Missionary Bishop to Constantinople; the Rev. Dr. Milnor, the Rev. Dr. Turner, the Rev. Mr. Bedell, Mr. De Peyster, Mr. Minturn, Mr. Winston, the Treasurer, and the Secretary.

On motion, it was unanimously

*Resolved*, That in view of the present emergency, the BISHOPS OF THE CHURCH be earnestly requested to bring before the clergy of their respective dioceses the necessities of the Foreign Committee, and the importance of immediate efforts to replenish their exhausted treasury.”

A true extract from the Minutes.

PIERRE P. IRVING, Secretary.

✍ Editors of Church Periodicals will confer a favor by giving the above circular and resolution an early insertion.

**Acknowledgments.**

DOMESTIC MISSIONS.			
The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th Sept. to the 15th of Oct., 1844:			
NEW HAMPSHIRE.			
Manchester—St. Michael's.....	\$13 35		
Portsmouth—St. John's.....	43 00	56 63	
VERMONT.			
Brandon—St. Thomas.....	4 00	4 00	
MASSACHUSETTS			
Samuel L. Bush, Esq., Treasurer			
Diocesan Board.....	51 71	51 71	
RHODE ISLAND.			
Rockville—½.....	5 15		
Wakefield—Ch. of the Ascension S. S.	6 00	11 15	
CONNECTICUT.			
Gaithford—Christ Ch.....	6 00		
New Haven—Trinity, a member....	5 00		
Stamford—St. John's.....	17 00		
Wolcott—All Saints'.....	1 00	29 00	
NEW-YORK.			
Albany—St. Peter's.....	100 00		
Buffalo—½.....		10 00	
Fairfield—Trinity.....		5 00	
Fishkill—Trinity.....		30 00	
Hartam—St. Andrew's.....		9 21	
Hobart—St. Peter's.....		3 84	
Hyde Park—St. James'.....		12 00	
Lansingburgh—Trinity.....		17 00	
Louisville—Zion Ch. ½.....		10 00	
New-York—St. Stephen's Mo. Col.		15 50	
St. George's.....		50 00	
Ch. of the Ascension, a member		2 00	
Norway—Grace Ch.....		1 50	
Palterson—Christ Ch.....		7 50	
Peshkill—St. Peter's.....		5 00	
Pottsdam—Trinity.....		10 50	
Poughkeepsie—St. Paul's.....		2 75	815 59
Whitehall—St. Paul's.....			
NEW JERSEY.			
Newark—Trinity.....		25 40	26 40
PENNSYLVANIA.			
Easton—Trinity.....		10 00	
Leviston—St. Mark's La. Sew'g Soc.		5 00	
Philadelphia—Gloria Dei Sun. Sch..		20 00	
Northern Liberties, St. John's..		50 00	86 00



<b>DELAWARE.</b>		
<i>Dagsboro</i> .....	3 17	
<i>Leona</i> .....	5 93	
St. George's Chapel.....	1 69	10 82
<b>MARYLAND.</b>		
<i>Cumberland—Emmanuel</i> .....	10 53	10 53
<b>VIRGINIA.</b>		
<i>Green Spring Pt</i> .....	8 07	
<i>Halifax Co—Roanoke</i> .....	20 00	
<i>King George's Co—St. Paul's</i> .....	17 50	
<i>Northampton Co—Hungary Pa.</i> .....	17 00	62 50
<b>SOUTH CAROLINA.</b>		
<i>Charleston—St. Michael's</i> .....	33 62	
St. Peter's.....	20 14	
Mo. Miss. Lee.....	7 15	112 85
<b>KENTUCKY.</b>		
<i>Henderson—St. Paul's</i> .....	10 00	
Mrs. E. Rankin.....	10 00	
Rev. E. Jackson.....	2 50	
<i>Jeffersonville—St. Luke's</i> .....	2 75	25 25
<b>OHIO.</b>		
<i>Ashland—St. Peter's, Rev. J. Hall</i> .....	2 00	
<i>Grafton—St. Stephen's</i> .....	2 06	
<i>Musillon—St. Timothy</i> .....	15 00	
<i>Springfield—Christ Ch.</i> .....	3 60	22 06
<b>MICHIGAN.</b>		
<i>Detroit—St. Paul's</i> .....	30 00	
<i>Grand Rapids—St. Mark's and La-</i> <i>thes' Sew's</i> .....	9 50	39 50
<b>INDIANA.</b>		
<i>Lafayette—St. John's</i> .....	9 30	
<i>Terre Haute—St. Stephen's</i> .....	2 00	11 30
<b>MISSOURI.</b>		
R. P. Williams.....	5 00	5 00
<b>WISCONSIN.</b>		
<i>Nashotuk Mission</i> .....	13 16	13 16
<b>ARKANSAS.</b>		
<i>Little Rock</i> .....	15 82	15 82
<b>MISCELLANEOUS.</b>		
E. R.....	107 00	
H. S. H.....	3 00	
Home Missions from E. D.....	2 00	105 00
<b>TOTAL,</b>	<b>\$1,492 50</b>	

(Total since 15th June, 1811, \$5,327 20.)

**FOREIGN MISSIONS.**

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th Sept. to the 15th of Oct., 1814:

<b>NEW HAMPSHIRE.</b>		
<i>Portsmouth—St. John's Ch. Fem.</i> Miss. Soc.....	20 00	20 00
<b>VERMONT.</b>		
<i>Brandon—St. Thomas' Ch.</i> .....	2 20	2 20
<b>RHODE ISLAND.</b>		
<i>Providence—St. Paul's Ch. for ed of</i> Elizabeth, Africa.....	20 00	
<i>Rockville—Johnson Sunday School.</i>	5 15	25 15
<b>CONNECTICUT.</b>		
<i>Hartford—St. John's Ch. for Africa</i> .....	20 00	
<i>Newton—Trinity Parish 20 00, S. S.</i> for ed. Dan'l Barba, Af.....	20 00	40 00
<b>NEW YORK.</b>		
<i>Albany—St. Peter's Ch. for Rev. B.</i> Raton 20 01, general.....	70 00	
<i>Brook'ya—Christ Ch. for ed of child</i> in China 25 00, Yg Men's Miss. Assn for Af, 59 Bl.....	84 81	
<i>Flushing—St. George's Ch. for ed of</i> George Burcker, China.....	25 00	
<i>Herkimer Co.—Fairfield Trinity Ch.</i>	6 00	
<i>Hudson—Christ Ch. for China</i> .....	20 00	

<i>Hyde Park—St. James' Ch.</i> .....	8 00	
<i>New York—St. George's Ch. for ed.</i> of Chinese 60 00, for China 15 00, general 435 00.....	500 00	
St. Andrew's Ch.....	6 21	
Miss. J. Brewer.....	1 00	
<i>Norway—Grace Ch.</i> .....	2 00	
<i>Orange Co—Louisville Zion Ch.</i> .....	10 00	
<i>Palerson—Christ Ch.</i> .....	1 00	
<i>Putnam—Trinity Ch.</i> .....	5 10	
<i>Williamsburgh—St. Mark's Ch.</i> .....	3 41	
<i>Whitehall—St. Paul's Ch.</i> .....	2 25	752 78
<b>PENNSYLVANIA.</b>		
<i>Lewistown—St. Mark's Ladies' Sew.</i> Soc. 5 00, S. S. for China 1 45.....	6 45	
<i>Philadelphia—St. Thomas' Ch. for Af.</i> Various persons for do.....	10 00	
S. B. N. for Greece.....	6 00	27 48
<b>MARYLAND.</b>		
<i>Ann Arundel Co—St. James' Ch. for</i> China.....	15 00	
<i>Annapolis—Juv. Miss. Soc. ed. of</i> Hector Humphries, Af.....	20 00	
<i>Cumberland—Emmanuel Ch.</i> .....	10 82	45 82
<b>VIRGINIA.</b>		
<i>Bellemead—Children of, for China</i> .....	2 00	
<i>Halifax Co—Roanoke parish</i> .....	20 00	
<i>Lancaster Co—Spring Grove, ed. of</i> Margaret Haven, Af. 20 00; a Ladv. for China, 10 00.....	30 00	
<i>Northampton Co—Hungary pa.</i> 17 00 do for China 1 00.....	18 00	
<i>Richmond—Rev. O. Woodbridge for</i> Palestine.....	1 00	
<i>King George Co.—St. Paul's, Sundry</i> persons.....	17 50	85 50
<b>SOUTH CAROLINA.</b>		
<i>Charleston—Mrs. H. C. G. 25 00, Mr.</i> Belin 25 00, Mrs. E. H. Hol- brook 50 00, a member of St. Michael's Ch 2 00, Miss Pring- le 2 00, Mrs. Stoddard 5 00, Mrs. S. Brock's children 10 00, Mr. Glen 5 00, Miss Izard and Miss Puckney 10 00, a mem- ber of St. Michael's 6 00, Mrs. Ramey for sup. of a child in China 25 00, Cash 20 00.....	237 00	
St. Peter's Ch.....	202 00	
G. A. Trenholm, ed. of a child in China.....	25 00	
St. Michael's Ch. outfit for China 96 12, do. for Constantinople 3 00, general 26 02.....	125 14	
St. Stephen's Ch. monthly Mis- sion, &.....	8 83	
<i>Raddiffboro—St. Paul's 7 00, Mrs.</i> Grimke, ed. of child in China, 25 00, Dr. Theodora Grimke, do 25 00.....	57 00	
<i>Walterboro—St. Bartholomew's Ch.</i> for China 50 57, Miss Monefield, ed. of a child in China 12 50, S. S. of do. for do. 6 01.....	69 07	784 00
<b>GEORGIA.</b>		
<i>Savannah—Miss G. Habersham, for</i> sup. of a child in China.....	12 00	12 00
<b>OHIO.</b>		
<i>Gambier—Earnings of 3 little girls by</i> needle-work, for Africa.....	3 10	
A lady.....	2 50	
<i>Grafton—St. Stephen's Ch.</i> .....	1 64	
<i>Gravelle—Mrs. Johnson</i> .....	6 00	
<i>Springfield—Christ Ch.</i> .....	6 04	19 32
<b>MISSOURI.</b>		
<i>St. Louis—Christ Ch. for China</i> .....	5 00	5 00
<b>TOTAL,</b>	<b>\$1,822 01</b>	

(Total since 15th June, 1814, \$6,074 92.)

# 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. IX.]

DECEMBER, 1844.

[No. 12.

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## SERMON

Preached in St. Peter's Church, Philadelphia, on Saturday, Oct. 26th, 1844, on occasion of the Consecration of WILLIAM J. BOONE, M. D., Missionary Bishop to China; GEORGE W. FREEMAN, D. D., Missionary Bishop of Arkansas, having provisional charge of Texas; and HORATIO SOUTHWATE, A. M., Missionary Bishop in the Dependencies of the Sultan of Turkey. By the Right Rev. STEPHEN ELLIOTT, JR., D. D., Bishop of the Diocese of Georgia.

ISAIAH, chapter liv., verses 2, 3.

“Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes;

“For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.”

THERE are periods in the history of the Church of Christ, when its members are permitted to enjoy an antepast of the rest which remaineth for the people of God, and to cherish within the privacy of their own bosoms the truths and comforts of Christianity. During such seasons, the duties of Christians are few and plain, involving no more responsibility than is circumscribed within a very narrow sphere—demanding no more special effort than is wanting to maintain the worship of God in its heaven-descended purity.—Again are there periods when there seems to be no rest for the Christian—no rest in the sense of a mere quiet, sluggish enjoyment of his religion—when every thing is in agitation, and the heavens, and the earth, and the sea, and the dry land appear to be shaken—

when the blasts of the trumpet of the Lord are heard above the tumult, summoning the hosts of his elect to mighty effort and entire devotedness. Amid such holy excitement, Christians cannot be, without sin, the mere passive recipients of grace ; they must awake out of sleep ; they must cast off the works of darkness, and put upon them the armor of light ; they must string their energies to do and to suffer for the Lord's sake—to do, to the utmost limit of the gifts wherewith the Lord has endowed them—to suffer, if needs be, even unto blood.

Upon such a period of agitation have we, my beloved hearers, been cast. At no time in the history of our Church, have more gracious opportunities been afforded her of fulfilling her divine appointment, while the natural means by which the Providence of God has produced those opportunities—the activity of reason—the progress of science—the restlessness of society, have encompassed her with temptations and with dangers. Both these conditions of things involve her ministers and her people in great responsibilities, and sin will lie at the door, unless they are met in the spirit in which Christ's people should meet both duties and dangers. Let us consider such of these as belong to the special occasion upon which we are assembled, and may the Holy Ghost preside over this solemn scene, and seal with his baptism of fire our obedience to the parting commandment of Christ, "Go ye into all the world, and preach the Gospel to every creature."

In whatever direction we turn the eye of faith, there spreads away an ample and an open field, wherein it is our duty and our privilege to scatter seeds of truth and blessedness. It is not easy to decide whether the call is louder, or the prospect fairer, for the Church in her Foreign or Domestic scenes of labor. If, *in the one*, the ancient Churches of Greece and the lesser Asia seem ripe for the infusion of a purer spirit into their corrupted state, and for the abscission of superstitions that have crept over, and are crumbling their foundation of rock ; *in the other*, the modern heresies which have sprung up in such luxuriance in our New World—rivalling in their rankness and rapidity of growth the vegetation which surrounds them—demand instant opposition, exposure, and destruction. If, *in the one*, the gates of a mighty empire, which have been locked and double-locked for ages, have been thrown wide open for the reception of the truth as it is in Jesus, and hundreds of millions

of Heathen are awaiting the feet of those who bring glad tidings of great joy; in *the other*, multitudes of *red men*—the *αυροχθονες* of the land which we have wrested to our own use—the remnants of the nations that once roamed, free and unlicensed as their native air, over our national domain, are stretching forth their hands, if haply they may find the Lord, and receive with him the arts of peace, the comforts of life, and the hopes of immortality. If, in *the one*, Africa, weeping over her wrongs, and mourning her doom of darkness and of desolation, supplicates that light may be poured in upon her barbarism and idolatry; in *the other*, her own children, those that have reaped down our fields, are crying for priests whose lips keep knowledge, at whose mouth they may seek the law, and their cries are entered into the ears of the Lord God of Sabaoth. We are in a strait betwixt two, and how shall we decide our duty? By not deciding between them, but by determining, each for himself, that so far as God will hear his prayer and help his efforts, his voice of cheering to the Church shall be, “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.”

This is the only language that will suit the emergency; for God has manifestly spread forth all this work before the Church, that she may declare his glory to the nations. No part of it must be neglected; and thanks be to God, the Church has just determined, in solemn assembly, that no part of it shall be neglected. This day's work is the exhibition of the measure of her faith—the solemn assumption of the position which, by the help of her covenant God, she intends to maintain before men and angels. And how sublime that position! But yesterday cast forth, a callow, unfledged thing, from her parent nest, to-day she spreads the wings of faith and hope over four continents. But yesterday, and she herself was struggling for life in a world that frowned upon her, and cast out her name as evil, and to-day, in the very spirit of her divine Master, is she covering with the mantle of her charity the desolate and the perishing of the earth, and imparting to them the warmth and the vitality of her own life blood. But yesterday that she received the fulness of her divine commission from the compassionate kindness of her Mother Church, and to-day she more than recompenses all that love by

taking her station side by side with that venerable mother, to battle for the faith once delivered to the saints. But yesterday, and none so poor to do her reverence, now—a generation has scarce passed away—thousands of noble hearts will turn to her from isles and continents, and bow before her for having dared, first and foremost in these degenerate times, to send the light and life of Christianity, in the fulness of its power, and in the integrity of its order, to the Heathen nations of the world.

Since our existence as a Church, we have been permitted to witness no such exhibition of faith as that which now engages our attention. And if faith be the principle of the Church's growth, and the measure of the Church's strength, then will this day ever constitute an epoch in the Church's history! What England in the fulness of her power, in the immensity of her resources, in the depth of her piety, has just begun to do for her own children, we are bold to imitate, not for our own children, but for the children of our Heavenly Father, of whatever blood and whatever lineage! Catching from her the noble spirit that has marked her recent efforts, or rather, I should say, drinking with her at the same fountain of divine inspiration, we have hastened to obey the injunction of our Lord and the practice of the apostles, and send forth men, full, as we trust, of faith and of the Holy Ghost, confiding to them all the powers which our Lord has confided to us, that they may lack no thing which we can confer upon them of authority, or grace, or blessing. We *lay our hands* upon them and separate them for the work whereunto the Holy Ghost has called them, in full confidence that Christ will sustain *us* in our efforts, and bless *them* in their labors—that he will furnish his Church with an abundance of treasure out of the self-denial of his faithful people, and fulfil to the ministry of his word his gracious promise of being with them *always* to the end of the world! Had reason, with her cold calculating spirit, been permitted to shape our counsels—reason, which narrows every thing to the sphere of sense and sight—we might have hesitated about the mighty labors to which we have pledged the Church; but *faith* was our instrument of vision—faith, which keeps before her eye one single object, the command of her divine Lord, and in obeying that, embraces things not seen, and realizes the visions of hope. Under her guidance, we commission these our brethren to take possession of the kingdoms of this world, assured that they will one

day become the kingdoms of Christ. We send them forth armed only with the Cross of Christ and the foolishness of preaching, satisfied that they will vanquish the philosophy, and subdue the feelings of man. We look not at the human strength which is behind us; we reckon not the hosts, nor the might, nor the associations that are before us. Our power depends not on the one, nor is our courage daunted by the other. Our trust is in the arm of the Lord, and we see as the prophet's servant did when his eyes were opened—not chariots and horses of fire—but what is mightier than all chariots and all horses, the fire of the Holy Ghost, ready to go forth with the ministers of the Lord, and with the truth of his Christ.

Nor can I think that we have entered rashly into a position which might have been more advantageously occupied by another branch of the Church of Christ. It seems as if God, in his wise providence, has cast upon England and these United States the conversion of the world. None other of the civilized nations of the earth are in a condition to take any larger part in this glorious enterprise. Some are hindered by position, having but little maritime connection with the rest of the world, and lacking the missionary zeal which would lead them to seek it. Others are disabled by the withering blight of rationalism, from doing more than preserving alive upon their own altars the light of Gospel truth. Others, again, are overlaid by superstition and idolatry, and, in their Missionary ardor, are disseminating falsehood instead of truth,—are dealing out death instead of imparting life. With the English and American Churches alone are found those gifts of nature and of grace, which make them proper, through the grace of God, to enter with hope and confidence upon the evangelizing of the world. Embodying in their Liturgies and formularies, plainly and fully, the truths of the Gospel—preserving almost every thing of primitive practice which was worth preserving, and retaining very little, if any, of its corruptions—organized upon the closest model of the apostolic times—hindered, especially among us, by very few restraints upon religious action, we have been evidently set apart for the Missionary work. And the enterprise of these nations and their commercial connections, and the roving spirit of their people, and the rapid growth of both governments, all indicate that God is preserving *them*, and building *us* up for this very end of spreading his Gospel among the nations of the earth. And, besides all this, a common line-

age, and a common language, and a common faith, and a common commission, point us to the division of this work without any rivalry, save the generous one of spreading the truth—without any jealousy, save a holy jealousy for Zion and for Jerusalem. Wherever our Missionaries meet, it will be as brother meeting brother—souls, united by the one Lord, one faith, one baptism, one God and Father of all, will go out to each other in sweet communion; and the Church will find that there is in her a stronger bond than that of interest or nature—the bond of a holy faith and a divine charity.

And just as clearly as God has marked out these two nations for the conversion of the world, does he seem to have overruled their policy in such a manner as to give the fullest scope to that particular form of ecclesiastical organization which has grown up in each. An establishment, connected so strictly with its government as is the English Church, could not move, in its integrity as a Church, upon the great Mahometan or Heathen empires, without at once exciting political jealousy. Her bishops and ecclesiastics would be looked upon with a more suspicious eye even than those of Rome, inasmuch as her power is infinitely greater, and the claims of Rome are spiritual rather than temporal. Wonderfully, therefore, has it been arranged of God, that the English Government should have steadily pursued for ages a commercial system which has led her to plant and cherish colonies in many islands and on every continent. Empires have grown up around her emigrants in almost every quarter of the globe, and hundreds of millions of heathen—nearly one-third of the world's population—are linked directly with her, as subjects or dependents. Upon these and over these can her establishment have full dominion, and to feed these growing empires with the bread of life, to pour in light upon the barbarism which surrounds her and belongs to her, will call for all her energies and absorb all her resources. She cannot, for centuries to come, do more—if she can do that, it will be a mighty work—than satisfy the cries of her own children and the necessities of her actual dependents. The Heathen world, so far as it lies disconnected from her gigantic embrace, and the great empires of Western Asia, are cast upon us for the knowledge of the Lord. We must answer their demand for the Gospel, or it will be answered from papal Rome, and Christianity will mourn and perish in the house of its friends. While England has opened China, she cannot fill it—nay, for the reason

given just now, she cannot touch it in her ecclesiastical integrity. Besides, her India empire, her African colonies, her island continents, her red and black subjects of British America, would feel that every pound and every missionary that was turned towards the Heathen, was so much taken from them. What are three bishops, with perhaps as many hundred clergymen, among the many, many millions of Hindostan? What is a single bishop for such a world as Australia? or such an island as New Zealand? And see what a boundless field spreads a way north of the Canadas to the Frozen Ocean, covered with her Indian subjects. No, we cannot and we must not hope that England can do and will do every thing. She will do the part which God has allotted to her, evangelize her empire colonies, and rejoice that we are in a condition, from our unshackled ecclesiastical arrangements, from the anti-colonial and peaceful policy of the government under which we live, to make up what is lacking of her ability. She will rejoice that our bishops can go, simply as heralds of the Cross, representing nothing but the body of Christ, seeking no foothold upon the soil, asking for no privileges save those of scattering the seeds of truth, and preaching the unsearchable riches of Christ.

Having determined this point, it is very striking, and more I think than accidental, that the Church, in this her first full development of her Missionary work, should have given pledge, as it were, that she intends, God helping her, to *plant the truth*, to *revive the truth*, and to *preserve the truth*. In this relation do the countries to which our brethren are now devoting themselves for life, stand to the truth, and it is difficult to estimate which is the most interesting, which is the most important. While the mystery which has hung for ages over China; while the immensity of her domain and the vastness of her population; while the high civilization she has attained, and the ethical institutions under which she has outlived the rise and fall of many empires and many religions, invest her with a greatness which overpowers the mind, and staggers the conception, the feelings of the Christian turn with a deeper yearning to the land hallowed by the presence of his Saviour, and the Churches planted by the zeal and watered with the blood of the Apostles. If faith animates him to lift up Christ as an ensign for the millions of China, and look forward to the time when souls shall have been attracted by its mysterious influence, and nations shall



have been born in a day, love turns his heart to the remnants of apostolic glory which still linger with the Churches of the East; and he burns to light once more upon their corrupted altars the fire of apostolic truth, and in its blaze see Islamism crumble to its ruin! With both is the charm of antiquity—both have been the cradles of the world; but while the one has ever cradled error, the other has cradled all the truth which God has sent upon the earth. How glorious, to grapple at the same moment in the faith of Christ, with aged, hoary, deep-rooted error, and tear it from its vast foundations, and build up equally aged truth out of the ruins and corruptions of the present! With the destruction of the one, shall innumerable souls be rescued from the condemnation of the wicked; with the purification of the other, shall come the latter-day glory, the glory of an universal Church, having one Lord, one faith, one baptism, one God and Father of all.

In strong contrast with these fields of foreign labor, yet equally interesting and equally important stands out the scene of labor of our Domestic Missionary bishop. But neither its interest nor its importance belong to the present, nor yet have they any connection with the past; it is in the future that they lie,—it is through a vista of years that they must be viewed and calculated! Could the Churchmen of a generation back, rise from their graves and look upon the country which they scorned and neglected, how bitter would be their sorrow, how deep their repentance! It would be hard for them to recognize in the teeming valley of the Mississippi, with its powerful States, and its swelling population, and its abounding wealth, the far off land which they deemed it visionary to contemplate, and fanaticism to evangelize. It would amaze them to behold *eight bishops* clustering around that missionary whom they then deemed an enthusiast, for turning his thoughts, and his prayers, and his footsteps westward,—looking up to him as their presiding father, as their pioneer and their guide to the dioceses over which they rule,—dioceses whose very names would strike upon their ears as novel and unnatural! Could they speak to us, how anxiously would they exhort us, how earnestly would they pray us, as we loved our Church,—as we loved our country,—as we loved our homes and firesides,—as we loved the name of Christ,—not to be to that rising world the cruel stepmother which the Church of their day had proved herself. They would tell us to measure the future by

the past, and in that virgin valley to behold the mistress of this western world. They would bid us watch the rolling tide of population bearing on its bosom the bold and the enterprising and the reckless of every nation, and commingling them into one mass of vigorous thought and irresistible energy, and calculate its power for good or evil to all futurity. They would warn us to ponder upon the reflex influence which must flow back from this seat of political dominion upon the institutions of the East, strengthening their moral power and preserving their religious character, or else corrupting, debasing, and overthrowing them. They would bid us meditate upon the relation this ever-swelling mass of thinking, reasoning, moving creatures must have upon the Church of Christ and the condition of his kingdom, and awake to duty, to zeal, to self-denial, to self-devotedness.

Let not, my beloved hearers, these words of warning fall dead upon your ears because they are imaginary,—because our venerable fathers rise not from their graves and speak them in your ears. They are the words of soberness and truth. Imagination cannot conceive, nor can language describe the war of intellect, the conflict of opinion, the struggle of mind with mind, and of soul with soul, which is to be waged upon the battle-field of the West. Already are sown broadcast the seeds of infidelity and mischief, and nothing can control them but the Gospel in its power and in its unity. The strange and ominous cloud of Mormonism, with its religious and political elements, all foreboding mischief, not only to our creeds, but to our liberties—an imposture strangely enough foretold by Southey as most likely to arise just where it has done, and to find fuel for its flame among the roaming and churchless emigrants of the West—is a dark foreshadowing of what we may anticipate, when these elements of Atheism, and unbelief, and vice, and superstition shall have been permitted—if they are permitted, which God forefend—to ferment and corrupt; and they cannot be met with any success, save by the Church, for that is the only faithful body which goes forth in unbroken phalanx, itself freed from the evils of disruption and separation. Strain every nerve then, Churchmen, to multiply bishops, clergy, colleges, seminaries, churches in the West, for upon your present action may depend the future fate of country, church, religion, in this land.

How wonderful is the adaptation of the Gospel to every condi-

tion of human nature! How mysterious that the same remedy may be applied to every evil of man's heart, to ignorance, to corruption, to infidelity! And yet so it is! It is the blood of Christ seen by faith through the operation of the Holy Ghost, which is to be powerful to the destruction of the kingdom of Satan, under whatever phase it may appear. This is foolishness to the natural man, but it is the power of God and the wisdom of God unto salvation. It was with this weapon that the apostles of our Lord fought and conquered every form of sin; and Pharisaism and philosophy, wisdom and barbarism, felt alike its subduing influence, and melted into obedience and holiness. It was with this lever that their successors overturned the opposing and persecuting systems of Paganism, and gained the triumph for Jesus over all the external enemies of his dominion. This it is which must ever give its power to the Church of Christ, and her danger is, especially in periods of intellectual movement, lest she be swerved from the simplicity of the truth and the purity of the faith. When all is agitation around her, when the intellect of man is working out new trains of thought, and devising new systems of philosophy, when the sphere of sense is itself expanding, and nature seems to be developing her hidden mysteries,—it is hard for the Church, and still harder for the Christian, to be satisfied with the ancient truth of God, and to rest upon revelation as given once and forever in its completeness! The temptation is toward developement,—developement of doctrine, or developement of practice,—the one running into rationalism, the other into superstition. In either case is it the worldly spirit creeping into the Church, and manifesting itself, according to the genius of the country, or the age, or the individual, in bold speculation, or ascetic devotion. Whichever may be the shape it takes, it is alike injurious to the power of the Church, alike fatal to her impression upon the world. Infected with either tendency, she cannot do her errand of mercy; or if she does, mingles so much error with her work of truth, that it soon corrupts and perishes. While, therefore, brethren beloved, we are seizing the opportunities which God, in his providence, is affording us, let us be careful so to maintain the Church which has been entrusted to our keeping, that when we shall send her forth, we may be sure that she will teach the simple truth of God, and impart to the nations whereto she is sent, not merely herself and her forms, but the spirit of Him who is her head and very

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life! An awful responsibility rests upon us, the chief shepherds of the flock of Christ, when we contemplate such fields as those in which we are now preparing, through the instrumentality of these our brethren, to make an impression for eternity. It is fearful to calculate the mischief which may be inflicted even for this world—still more fearful to weigh the misery which may ensue in the regions of everlasting woe—by the promulgation of error in the stead of truth,—by the corruption, in however slight a degree, of the Gospel of God's grace, at a moment of such intense interest, under circumstances of such solemn grandeur. As the Lord opens the world before us, and we become more prominently the stewards and dispensers of his mysteries of grace, let us strive and pray that we may be permitted to guard with jealousy his *Holy Ark*, and present her ever to the world under one unchangeable aspect,—CATHOLIC, for every truth of God,—PROTESTANT, against every error of man!

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## Diocesan Annals.

### Church in South Carolina.

#### I. ORIGIN.

(Continued from page 341.)

In 1749, the Rev. Mr. Garden resigned the office of Commissary, which he had held for twenty-three years with great reputation and usefulness. The visitations of the clergy, which had been held since 1731, consequently ceased, and their Convocations were henceforth called *Annual Meetings of the Clergy*. The first of these was attended by ten clergymen. In 1750, eleven were present, and three absent. At that meeting, a rule was established in relation to marriages, that no minister should officiate at any wedding, unless the female party was a resident of his parish, cases of vacancy only excepted. This rule still continues to be acted on, though it has never been sanctioned by the Convention. It is considered indelicate and obtrusive for any clergyman to interfere in any way in the parochial affairs of another. Instances, however, have occurred of marriages being, under peculiar circumstances, celebrated within the parochial cure of another clergyman, but in such case the fee is paid to the rector, or minister of the parish, and is not considered as belonging to the officiating minister. In cases of emergency, private baptism is administered by the first clergyman of the Church who can be procured.

Charles-Town, being the emporium of an extensive and flourishing Province,

and drawing into its port a considerable part of the commerce of the adjoining Provinces, was rapidly increasing in size and population. The General Assembly found it necessary for the civil, as well as religious accommodation of its inhabitants, to divide the town into two parishes, and to build a new church. An act for this purpose was passed in 1751. That part of the town south of the middle of Broad street was erected into a parish, and called St. Michael's. The parish church, the present St. Michael's, was directed to be built "on or near the place where the old church of St. Philip formerly stood."

In 1753, Mr. Garden resigned the charge of St. Philip's parish. The Vestry, in their letter to the Bishop of London, requesting him to send out a rector, and an assistant minister in place of the Rev. Mr. Keith, who had also resigned, paid the following merited tribute to the character of Mr. Garden: "We should be greatly wanting in duty should we omit to say, that Mr. Garden, during his residence of thirty years and more among us, has behaved with becoming piety, zeal, and candor, in his sacred character and function, which he hath exercised with unwearied labor and diligence, to the glory of God and the edification of souls; and we can with truth aver, he hath been a good shepherd of Christ's flock." They also presented him with a piece of plate in token of their high estimation of his character, and affection for his person, and with an approbatory letter, signed by the Vestry and the principal parishioners. He was succeeded by the Rev. Richard Clarke.

The slow increase in the number of clergy is shown by the records of their annual meetings. In 1755, there were eight present, and eight absent, making sixteen in all, and showing an increase of only two in several years.

The clergy, who were not missionaries of the Society for the Propagation of the Gospel, depended solely upon the salaries allowed by the Province; while the missionaries, receiving a salary from the Society, as well as from the Province, were generally better rewarded for their labors. The General Assembly, therefore, felt themselves called upon to provide a more uniform support for the clergy. They considered, also, that as the Provincial means for the maintenance of the clergy increased, the Society would most probably withdraw their support, and bestow it on less favored portions of the country. With these views, as well as to provide for the religious instruction of those parts of the Province where churches had not yet been built, they passed an act in 1756, for allowing an additional salary of £30 sterling per annum to the rectors of country parishes, who "do not, or shall not, receive a salary or Mission money from the Society." In the same year, they increased the salary of the established clergy to £100 per annum.

The Hon. Charles Pinckney, (father of General Charles Cotesworth Pinckney, and General Thomas Pinckney, afterwards so highly distinguished in the history of this State,) died in 1756. Desirous of promoting the religious instruction of his fellow-mortals, and of being instrumental, under God, of inducing others to extend the influence of religion, according to their means, this excellent and pious man founded a semi-annual lecture at St. Philip's church, which is known by the name of the *Pinckneys Lecture*. For the support of this, he charged his mansion-house with the sum of five guineas annually, forever. This lecture was not actually established till 1810, but has been regularly delivered from that time to this.

St. Michael's church was first opened for divine worship in 1761. We must reluctantly omit a description of this well-known building, as our papers are already becoming too voluminous for their purpose. It is an imposing and venerable structure, and particularly noted for the height and symmetry of the steeple, which is the most prominent object in entering the harbor.

"The year 1762," says Dalcho, in an unwonted burst of enthusiasm, "is memorable in the annals of the clergy in South Carolina. A brighter day dawned upon their families, and cheered them with the hope, that when the husband and the father should be called to give an account of their stewardship, the widow and her little ones would not be left to perish by an unfeeling world. The loss, which they yearly sustained by some of their number, and the distresses to which the families of many were exposed, called forth their active sympathies. Though the scanty reward of their labors scarcely allowed them more than an immediate support for their own families; yet, with a generosity deserving of a better fortune, they shared their mite with the widow and orphan of their brother. Under the influence of these amiable and pious feelings, the clergy of the Province formed themselves into a Society for the Relief of the Widows and Orphans of Clergymen." Eleven clergymen formed at first the whole Society. Of course, the income, though enlarged by occasional donations, was very small. But in 1771, an application was received from three laymen of high standing in the community, to be admitted as members. Their request was granted, and from this period, the Society continued to receive applications for admission every year, from the most respectable laymen of the different parishes. It now numbers among its members, most persons distinguished for talent, station, or wealth, in the city and low country generally. This was the first Society founded in America for the relief of the widows and orphans of the clergy of the Church; and though serious objections have lately been urged to its constitution, as not bringing it directly into connexion with and responsibility to the Church, yet there can be but one opinion, that it has been the means of doing immense good, not only by relieving immediate want, but by removing anxiety as to the future, and by retaining among us many valuable men, who would else have sought for other spheres of labor. Not that any clergyman would be justified in making a provision for his family in case of his decease, his prime motive in deciding on his field of labor; but where the openings for usefulness in the cause of his Lord and Master seemed equal in two or more different situations, it might surely be allowable for him to choose that which should relieve him from anxiety as to the physical wants of his family, when he himself should rest from his labors. The funds of this Society amounted in 1763, to \$166 73; in 1788, to \$2,105; in 1600, to \$11,882; in 1810, to \$29,557; in 1818, to \$45,461; and in 1838, to \$80,000. Since that time, through the failure of the United States' Bank, its funds have been materially diminished. Heavy drafts have also been made upon its income by the death of several clergymen, leaving large families. But the Society is large; its members, clerical and lay, pay annually ten dollars each, and the income is still sufficient to enable the Society to distribute its benevolence with a liberal hand. It is believed, that in no other of our dioceses is there an equally sufficient provision for the widows and orphans of those who, devoting themselves to spiritual duties,

must almost necessarily neglect their temporal affairs, and lay aside little or nothing for future want. In several of the dioceses, nothing whatever has yet been done for this purpose.

In 1766, the Society for the Propagation of the Gospel in Foreign Parts, being informed of the provision made by the Assembly for the settled clergy, discontinued their salaries to the missionaries. The Missions in this Province ceased therefore in this year. The exertions of this Society deserve the warmest gratitude of every Churchman in America. The sums expended by them in supporting missionaries, catechists, and school-masters in the Colonies, were much greater than is commonly supposed. Their labors were continued through a period of sixty-four years in South Carolina, and seventy-four years in the other Provinces, down to the War. We have the expenditures of thirty years only of that time. During this time the amount was £103,084 sterling, of which £5960 were expended in South Carolina. If we take these years as a ratio of the whole, then their whole expenditure, reduced to Federal money, was \$1,128,981; and in South Carolina, \$56,453. In the year 1771, they had in the American Colonies, ninety-six missionaries, catechists, and school-masters.

Besides, they had annually expended a considerable sum in distributing religious books, and in founding Parish libraries. This is a subject deserving also the serious consideration of our Board of Missions, and the Domestic and Foreign Committees. The salaries of the missionaries do not allow them to expend large sums either in furnishing their own libraries, or in distributing books among their flocks. Yet, insulated as they usually are, deprived of all resort to public libraries, they must often be seriously embarrassed by the want of books of reference, treatises on theology, Church history, and the controverted topics of the day. Again: without being able to circulate, among the more intelligent of their congregations, larger works than mere tracts, one great means of usefulness is cut off from them. Many things, which it may not be prudent or desirable to touch upon in the pulpit, may be satisfactorily explained in the books which are now being issued from a prolific press. Could the missionary be furnished with a liberal supply of these, his hands would be greatly strengthened. Will not the liberal-minded among us take suitable measures for effecting this object?

In 1775, commenced the struggle which ended in the separation of the Colonies from the Mother Country. We shall not detain our readers with a detail of the dissensions which arose between clergymen and their congregations, when the former happened to espouse the cause of his king. This contest, in several instances, ended in the disruption of the pastoral connexion, and the return of the clergyman to England as a loyalist. But this was not generally the case. Many of the clergy espoused the cause of the Colonies, and united themselves to their fortunes for good or evil. Five only, out of twenty, adhered to Great Britain, and left the country. The late Bishop Smith was banished by the British during their sway in the South, to Philadelphia, and the Rev. Mr. Lewis to St. Augustine. Others of the clergy became chaplains in the American army, or refused promotion in England, or otherwise manifested their earnest adherence to the cause of the country.

With the cessation of the Royal Government ceased the support of the clergy

derived therefrom. No longer nursed by the hand of Government, the Church sought among the worshippers that support which, before, it had derived from the public funds. The expenses of the churches in the city have since been defrayed by the rents and assessments of pews, the rent of glebe lands, the interest on stock, burial fees, &c. In the country, annual subscriptions are generally resorted to, with the exception of those parishes which possess funds, and also of some churches in the smaller towns, where the pews are annually rented. It is, however, most earnestly to be hoped, that the system of exclusive pews will hereafter seldom be resorted to, in the establishment of any new Church. No one cause has tended more to hinder the progress of the Church, and to keep up the most hurtful prejudices against her—none more to foster pride and exclusiveness among her members. The church should surely be a common ground, on which all, of every rank and condition, may meet for the worship of their common Father. Better, far better, that any inconvenience should be suffered by clergy or laity, than that a single humble worshipper should be turned from the door. **LET EVERY SEAT BE FREE**, should be the motto adopted by every Vestry, when building or repairing a church.

## II. INTRODUCTION OF THE EPISCOPATE.

The Church in Carolina remained without Episcopal supervision till a very late period. When the Episcopate was obtained by some of the other dioceses, the jealousy which prevailed among the laity here, prevented any action for the same object.

At length, in 1795, the Rev. Robert Smith, D. D., was elected Bishop, and consecrated in Philadelphia on the 13th of September. Mr. Smith was born in England, and educated at the ancient University of Cambridge. His scholarship must have been highly respectable, as he was elected to a fellowship at the age of twenty-three. He was ordained in 1756, and engaged as assistant minister of St. Philip's Church, Charleston. On the resignation of the Rev. Mr. Clarke in 1759, he was elected to the rectorship of the Church. He had previously married Miss Elizabeth Paget, of St. Thomas's parish, and, through her, had come into possession of a handsome fortune. He was thus enabled to be the active and efficient friend of his brethren, placed in less favored circumstances. That he was one of the most charitable of men is acknowledged by all. The commencement of the misunderstanding between the parent country and the Colonies, found him a loyal and faithful subject both in Church and State. In its progress, however, like many others, he became affected with indignation at the conduct of the Ministry, and zealously exerted all his influence on the side of the Colonies. At the siege of Charles-Town by the troops under Sir Henry Clinton, he animated the inhabitants to resistance by his preaching, and set them an example by going to the lines, armed as a common soldier. On the surrender of the place, he was, as we have before mentioned, banished to Philadelphia. He remained in the middle States till the peace, and took the temporary charge of St. Paul's parish, Queen Anne's county, on the Eastern shore of Maryland. In 1783, he was again welcomed to Charleston. The derangement of the finances of the Church, at this



period, as well as of his own estate, made it necessary for him to add to his other labors the arduous toil of managing a large school. In this capacity, by excellent management, he became a public benefactor, and did much to raise the standard of classical education to that height which it has ever since sustained in Charleston. His school became afterwards incorporated, as the Charleston College, and he was appointed the principal. He held this office till 1798, when he resigned it. His sound judgment and active zeal were exerted in many ways in behalf of the Church. It was especially through his means that this diocese was brought into union with the General Convention. In 1789, he received the degree of Doctor in Divinity, from the University of Pennsylvania, and in 1795 was elected Bishop of South Carolina. If his engagements as a teacher and a planter did in any degree interfere with the claims of his high office, we ought to consider the circumstances of the times. Let us rather thank God, that it is our privilege to live when the country is in peace and prosperity, and see that we ourselves do not fall into the besetting sins of our day.

Bishop Smith died in 1801, at the advanced age of 70. His clerical brethren had ever found in him a friend, and they mourned in him a father. The public charities of the community lost in him an active and energetic promoter.

The diocese remained without a bishop for several years. In 1804, the Rev. Dr. Jenkins was elected, but declined on account of advanced age. The Rev. Theodore Dehon, D.D., was elected Bishop in 1813, and was consecrated October 15, of that year. Of this learned, eloquent, pious, and exemplary prelate, we have not here time or space to furnish a satisfactory sketch. We purpose (*Deo volente*) to lay before our readers at some future time some account of his life and labors. Suffice it now to say, that the good effected during the short period of his Episcopate was immense, and the recollection of his powerful preaching and holy example has left ineffaceable traces on the present generation.\* He died in 1817, of the yellow fever.

(To be continued.)

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### Missionaries (GENERALLY) in the West.

The vol. ending with the year, it is our purpose, as at the close of previous vols., in addition to the intelligence from the Missionary stations, to glance at the progress of Church extension in all the Dioceses. The Journals of Convention are the sources of information. As to intelligence from the stations of the Board, it must be obvious that we can give no more than we receive—the Missionaries report their *statistics* to this office, other matters to their Bishops, who transmit for publication what they see fit. The Bishop of Delaware and the Missionary Bishop in the N. W. have communicated with the office.

The April reports usually appear in June, the October in December.

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\* See an Essay on his Life, in an octavo volume.

**Maine.**

The Convention was held in Christ Church, Gardiner, July 10th and 11th.

It was "Resolved, that this Convention approve the general plan of forming an Indian Diocese, without, however, committing itself in any way in regard to the details of said plan."

Bishop HENSHAW says that the Church has been established at Brunswick, and efforts made to establish it at Bath;—that St. Mark's Church, Augusta, under the faithful services of Rev. Alex'r Burgess, has recovered from its temporary depression. He further remarks in his address to the Convention,

"Few States in the Union present a more needy or inviting field, for the missionary labors of our Apostolic church, than Maine. And while a hope is entertained that the increase of our general missionary fund will enable the Committee of Domestic Missions to enlarge their annual allowance to this Diocese, we trust there will be a proportional increase of offerings from the friends of the Church within the Diocese. A reliance upon fitful and occasional contributions is too deceptive and precarious to meet the steady purposes of Christian charity. And I would earnestly recommend to the parishes here represented, the adoption of the plan of Sunday offerings, set forth in my Pastoral Letter of November last, to our churches in Rhode Island; and which, I am happy to say, has worked admirably wherever it has been tried, and has received the unanimous sanction of the convention in that Diocese.

"The introduction of this plan of systematic offerings, would not only provide the means for the extension of our missionary work, but also enable us to keep up within the limits of the Diocese, a supply of Sunday School Books, of Prayer Books, and Tracts, illustrative of the doctrines of the Church; a work of the greatest importance and necessity, whether we look to the increased prosperity of our congregations, or the

diffusion of our principles among those who are without."

*Augusta*—Rev. ALEX. BURGESS.

"I am happy in being able to report that the Parish of St. Mark's, Augusta, is in as flourishing a condition as can be expected. It is now entirely free from debt, a balance of about \$1400 having been paid during the past winter. The interest in the services of the Church is increasing, and the great prejudice that has existed against her, is certainly, though slowly, wearing off. Should the population of the town soon become greater, this Church might hope quickly to assist in bearing the burden of missionary expense. Until then, she trusts that she shall receive a little aid, looking forward to the time when she will be able, with the blessing of God, to repay ten-fold.

"As a missionary of the Church, indeed as a minister of Christ, I have not failed to exhort my people to prayers and gifts in behalf of Missions. A monthly collection has been taken, the amount of which will be, at some future time, stated."

*Bangor*—Rev. JOHN WEST.

"The results of our present grounds of encouragement cannot be embodied in this report. We have had no visit from our Bishop, and, consequently, have had no confirmation; but a large class are awaiting his coming. And, in respect to the pecuniary affairs of the Church, I find it neither prudent nor advantageous to us, to speak much, until every thing shall be happily closed by the payment of what remains due us from foreign sources. For past experience has taught us, that, so soon as it is rumored that a Missionary parish has made great and generous exertions to relieve itself, it is in danger of being counted rich and independent, and so be left to a relapse, by being abandoned to itself, and deprived of all foreign aid."

*Brunswick*—Rev. T. F. FALES.

"In January last, a parish was organized, under the name of St. Paul's, which has now been admitted into union with the Church in this Diocese. We at present worship in a school-room,

which is extremely inconvenient; and as little could be effected without more suitable accommodations, an effort has been made, since April last, to obtain the means for erecting a small church. The few who compose our parish, being unable to accomplish this without aid from abroad, I have spent some time, in accordance with the earnest recommendation of the Board of Missions, in soliciting contributions from Episcopalians of other Dioceses. Through the blessing of God, I have not applied in vain. Nearly enough has been obtained to put up a neat little church, and we intend, God willing, to commence building immediately.

"In making this report, I feel constrained to record my grateful acknowledgments to many friends of the Church, for their kindness and sympathy, and for the generosity with which they have responded to my appeal."

#### *New Hampshire.*

Convention held in Manchester, June 26. In October '43, the Rev. CARLTON CHASE, D.D., was elected Bishop, and consecrated in Christ Church, Philadelphia, Oct. 20th, 1844.

The circular on Indian Missions having been called up, after some debate, was on motion laid on the table.

Rev. CHAS. BURROUGHS, D.D., then in charge, says,

"I have thought it best to transmit to you the letter, as well as the returns of the Missionary at Manchester. Since the Rev. Mr. GREENLEAF left Drewsville, the parish of St. Peter's Church, in that place, has chosen the Rev. NATHANIEL SPRAGUE as their Rector. He is an estimable, faithful, and pious man, and I would cordially recommend that he should be acknowledged as a missionary under the direction of your Board, otherwise I see not how he can be continued as the Rector of the Drewsville Church."

*Manchester*—Rev. W. H. MOORE.

"I have not much to remark on the state of this Station. Our parish has not greatly increased, although our pop-

ulation is increasing fast. But it will be seen that some additions have been made, and unless our hopes much mislead us, we expect at the next report, to show a still greater increase. We long for the time when we can resign the aid of the Board, and repay what we have received. But this is impossible yet, and I am satisfied that until our members have recovered from their great exertion to build the church, and obtain an organ, the experiment would be disastrous to our prospects."

#### *Massachusetts.*

The Convention was held in Boston, June 12-14.

The Bishop in his address, observes,

"At the last Convention, I expressed my sense of the great importance of some organized Board of Trustees, who might receive and apply monies contributed in aid of the erection of Churches. To the views briefly set forth at that time in my Address, I beg to refer you; at the same time expressing my regret, that no definite action on the subject was then taken. I once more commend the matter most earnestly to your attention. The want of Churches is one of the greatest under which we labor; and there is little probability of many new sanctuaries being built in this Diocese, without aid. It becomes, therefore, a most important object, to set on foot the most effectual means for obtaining this aid. The Board of Missions, to whom this subject was referred, have, for reasons which their Report explains,\* matured no plan for your consideration."

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"I must, in duty, urge upon the con-

\* "At the last Convention the subject of Church-Building, and the devising of measures to promote the erection of churches within the Diocese, was referred to this Board to consider the same, and report to the Convention now in session. The Board accordingly appointed a Committee to give the subject mature examination, and the result of their deliberations, approved by the Board, is, that it is not expedient, at the present time, to act at all upon the subject. The principal ground of the decision is, that the number of churches already erected, which are in an embarrassed state, and others now in progress, require aid to such an extent as renders it hopeless to attempt to raise funds for prospective efforts."

sciences of the lay-members of our Church the necessity of solemn self-examination, in reference to their interest in the Missionary Cause. The domestic missions of our Church throughout the United States,—her foreign missions,—the operations of our own Board of Missions in this Diocese,—all are cramped and retarded; and only for the want of a sufficient degree of that spirit, which prompts men to do unto others even as Christ has done to them.

“While I must again urge upon the Clergy the formation, in their parishes, of plans for systematic contribution, let me affectionately press upon the Laity the remembrance of their responsibilities. Accustom yourselves to think often upon the pressing need which exists, of daily beneficence on the part of Christians. I must be permitted to bear my unequivocal testimony, at this time, to the zeal, judgment, and impartiality, with which our Missionary Board have discharged their responsible duties. They have well done that which they have done. But they cannot, it is obvious, meet the calls for aid which are made upon them, unless furnished with adequate resources. I commend this subject to your deliberate reflection; and may the Holy Spirit incline your hearts ‘to think and do always such things as are right!’”

The Diocesan Board of Missions appears to be in the vigorous prosecution of its duties:

“The Missionary exertions of the Diocese have received a fresh impulse during the year, and its contributions in the various departments of Missions have exceeded those of any former year. All of these will not appear in the report of the Treasurer, not having been in some cases passed through the treasury of the Board.

“The amount received by the Treasurer for all departments of Missions, has been \$9903 80; of which \$3513 58 was for Foreign Missions; \$2190 86 for Domestic Missions, out of this State; and \$2901 56 for Missions within the Diocese.”

In reference to the Indian Mission, it

was “Resolved, that this Convention highly approve of the plan of the General Board of Missions, as contemplated in the communication made to this Convention.”

#### Rhode Island.

The Convention was held in Zion Church, Newport, June 12, 1844.

On the subject of a Diocesan School, the Bishop remarks,

“As there can be but one opinion among Christian people about the importance of having intellectual education conducted upon Christian principles—so there can be but one opinion among Churchmen as to the desirability of having their children trained under influences which will be likely to confirm them in an intelligent and unalterable attachment to the doctrines and institutions of our Holy Communion. While a well regulated Diocesan School would afford the members of the Church the means of having their children thoroughly trained in academical studies, without endangering their religious principles or moral habits, it would give us the great additional advantage of having our beneficiary students, who are looking forward to the ministry, disciplined under our own eye during the most dangerous period of their preparatory course: and we might also hope, that, by God’s blessing upon the means of grace employed in such an institution, many, who would otherwise be lost to the Church, might be called by the Holy Spirit to serve at her altars. I know that some fearful instances of the pecuniary embarrassment and total failure of such projects may be held up as warnings against an enterprise like this. But I know also, that in other instances, as in the Dioceses of Virginia and Maryland, where prudence and economy have been wisely permitted to control the incipient measures, the effort has been crowned with such success as to invite us to an imitation of the example.”

One Rector holds the following language:

"A few moments' reflection has brought to mind more than twenty of the best charities of the day, which are systematically and freely aided by this church. I find a ready response of Christian sympathy to every discovery of moral want, whether at home or abroad. As an evidence of this, it may be proper to say, that one of the two females who have just sailed for Africa, to join the Mission there, has gone at the expense of St. John's Church, and both of them belong to our communion; and I may add, that there is not only an entire willingness, but a settled purpose among the gentlemen, to sustain some suitable man as a Missionary in China, so soon as he can be found. We bless God for this missionary spirit, and cannot but view it as a pledge of coming mercies."

The Diocesan Board of Missions is thus urgent on a subject which cannot be too often mentioned:

"The system of weekly offerings which has been proposed by our Diocesan, and recommended to the adoption of the Churches under his care, is fully adequate, if faithfully reduced to practice, to meet all our exigencies. It bears the stamp of Apostolic sanction, and is evidently the dictate of more than human wisdom. No other conceivable method could be devised, which would so effectually replenish the treasury of the Lord, and yet bear so lightly upon the individual. It has the further recommendation of giving each disciple of the Saviour the privilege of doing something, according to the measure of his ability, for the promotion of the cause for which the Redeemer died. When the feasibility of this plan, and the vastness and the sacredness of the results at which we aim, are considered, it is hoped that the remarks which are hereby submitted will have a tendency to promote decided, united, and energetic action. Experience teaches us to be aggressive, or lose ground, zeal, faith, love, and the light of our Lord's countenance."

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#### Connecticut.

The Convention met at New Haven

June 11-12. The Committee on the Indian Mission reported,

"The Committee on the circular concerning the Indian Mission, Report, That in their opinion, it requires no action on the part of this Convention, but that the scheme be left to the deputies to the General Convention from this Diocese, without any instructions concerning the same."

"On motion, Resolved, That the Delegates to the General Convention be requested to enquire into the practical operation of the General Missionary System of the Church, with the view of recommending such alterations as will diminish the incidental expenses, and prevent injudicious or excessive appropriations of whatever nature."

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#### New-York.

The Convention met at New-York in September.—Journal not yet published.

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#### Western New-York.

Convention met at Geneva, August 21-22.

The Bishop states: "The collections for the month of January have been, as usual for the last three years, applied to the Domestic and Foreign Missionary Board. The amount, together with some miscellaneous contributions, was about \$1500."

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#### New Jersey.

Convention met at Newark, May 29-30.

The Bishop says:

"On the feast of the Epiphany, in consequence of an appeal for aid from the Domestic and Foreign Committees of the Board of Missions, I addressed a Pastoral Letter to the Clergy and Laity of the Diocese of New Jersey, in behalf of the Missions of the Church; in which I affectionately requested from every Church a contribution for their benefit, on the ensuing Quinquagesima Sunday. This request was generously

met by the people of my own parochial charge, and, I believe, by most of the parishes. I need not here express my desire for the restoration, to the Church, of the weekly offertory; nor my conviction, that, when this shall be effected, special solicitation will no longer be required. Until it shall be so, occasional appeals must be resorted to. It is a great mistake to suppose their benefit justly computed by the sums they bring into the treasury. Missionary information, missionary interest, a sense of missionary obligation, what is well called 'the missionary spirit,' are among their rich results. Who can tell what purposes are then first formed? Who can tell what gifts of living, what bequests of dying, saints, are then suggested? Who can tell what hearts are won for God, what lives are consecrated to His Church? 'But ye, brethren, be not weary in well doing: for in due time ye shall reap if ye faint not.'"

#### Pennsylvania.

Convention met in Philadelphia, May 21-24.

#### Delaware.

Convention met at Lewes, May 29-30.

In the address of the Bishop the following language is used:

"On the 21st June I attended the meeting of the Board of Missions in the City of Boston. My sense of the indispensableness of the missionary work to the growth and prosperity of the Church at home, and of its importance as the means of extending the kingdom of Christ and thus blessing the souls of men of other kindreds, has made me feel it a duty, at some sacrifice of convenience, regularly to attend the sessions of this body. That there should have been want of interest in its operations or diminution in its receipts at any time, should be cause of shame and regret to those who value the Gospel and the Church. Our own Diocese has been generously assisted during the year past. Three of our clergymen, having the charge of nine congregations, are now

missionaries of the Board. The debt of gratitude thus incurred ought not to be forgotten. May the seed thus sown yield a rich harvest in the gathering in of souls into the fold of Christ, as well as in the return made on our part to the treasury of the Board. I take this occasion to record my belief in the prudence, economy, and sound judgment with which our Missions, both Domestic and Foreign, are conducted. Our executive committees and officers are fully entitled to the confidence of the Church, and I cannot but think, if the real good accomplished by our Missionary agency were fully appreciated, there would be a ready and adequate response to the calls which it of necessity makes for aid."

In transmitting the semi-annual reports of the Missionaries, the Bishop observes:

"The Parishes in this Diocese, aided by the Missionary Board, are, under the divine blessing, it is hoped, gradually advancing, and becoming more established in the Gospel of Christ. The missionaries have been pursuing their work with great fidelity and devotedness during the time embraced in the present report. By the present report, it appears that there are now 149 communicants in the parishes reported. I do not suppose that when the aid of the Missionary Board was extended two years ago, more than one half that number could have been found in connection with them."

*Dagsboro', &c.*—REV. WALTER E. FRANKLIN.

*Milford, Cedar Creek, &c.*—REV. J. L. McKIM.

Prospect at Milford not encouraging; at Cedar Creek, very much so; at Georgetown, a handsome brick church in the progress of erection,—consecrated in November.

*Seaford, &c.*—REV. JNO. LONG.  
Speaking of St. John's, *Little Hill*, he says:

"This Church, which for a number of years remained in an unfinished state, last fall was completed and consecrated,

to the joy and delight of the lovers of Zion. God has done much for us, for which we are thankful. The attendance is large; the congregation grows in its attachment to the Church of Christ. This Congregation reminds one of the Jews of old, though affected in a different manner. The latter shed tears of sorrow at the building of the second temple; the former tears of joy at the completion of their church. This tear is often seen coursing its way down the cheek furrowed by care and age. Those who have been confirmed, I think are growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. God is with us; to his name be the praise."

Of St. Luke's, *Seaford*, he remarks:

"The prospects of this infant Church are brightening, and becoming day by day more encouraging. The congregation, though not large, is one of great interest. The materials are of a desirable kind to form an interesting and flourishing congregation; though patience and diligence are essential. I am much encouraged here for the Church. The debt which has proved such a great obstacle to the advancement of this congregation, I trust will soon be removed. Our friends in Baltimore have promised us aid: for the remainder, we look to our brethren in Delaware. The Church here will prosper; and her influence be a happy and saving one. In closing my report I would express my gratitude to God for what he has done for us, and the cheering prospects now open to the Churches in this station."

#### Maryland.

Convention met in Baltimore, May 29—June 1.

After speaking of missionary efforts in the Diocese, the Bishop continues:

"To the kindred duty of contribution to the funds for the support of the domestic and foreign missions conducted under the sanction and superintendence of the General Board of Missions of the Church, I called the attention of the Diocese in February last, by a Pastoral Letter, issued in compliance with a sug-

gestion by the Committees of the General Board, and conformably with the same suggestion, recommended a collection in all the churches, on Palm Sunday. The result, although in some instances, particularly in the District of Columbia, it surpasses my expectations, on the whole, I fear, fell short of what might have been hoped for and ought to have been afforded. I am not, indeed, surprised that the repetition of the experiment which, on Quinquagesima in 1843, was so successful, should have proved either throughout the Church, or in any particular diocese, a failure. Such efforts, which have been well termed 'spasmodic,' tend, in their own nature, to gradual, and generally speedy diminution. The practical illustration of that tendency which this year's experience has afforded us, is but another lesson on the duty of steady, general provision for the discharge of this branch of duty. Again, brethren, let me urge on you the consideration that our action, to be thoroughly effective, must be unremitting and universal. I rejoice that our deficiencies in this respect are continually lessening. We are yet far, very far, from even an easily attainable degree of perfectness; but I trust that at least the disposition to regard it as not unattainable is gaining ground. In the few instances wherein the apostolic rule, so thoroughly carried out by the early Church, of setting apart a fixed portion of our goods and gains for alms-giving and the discharge of duty, has been fairly propounded and steadily followed, the results have been all that was hoped for, and much more. Can the Convention have a worthier object of deliberation and action than to provide for the universal adoption and practice of that rule?"

In the enumeration of his acts for the year, we are informed:

"On Wednesday, June 21st, I attended in my place at the annual meeting of the Board of Missions, in St. Paul's Church, Boston. The meeting continued through that and the two following days, elicited much interest, and resulted in the confirmation of our most important mission to the Eastern Churches, in the hands of its present

very able and invaluable occupant; and in an improved settlement of the domestic missions which are producing such extensive and excellent results on our western frontier. The initiatory steps toward the formation of an Indian Diocese were also taken, with promise of ultimate success. All present and participant in the deliberations appeared to be cheered and encouraged, and strengthened in their convictions, that these missionary operations, both foreign and domestic, are the salt of the Church, which if it suffer to perish, its savor before man and God must perish with it."

The Committee on the scheme of Indian Missions reported the following resolutions,—adopted :

1. That this Convention recognizes the especial claims of the Indian Mission upon the charities of the Church.
2. That this Convention approves the scheme presented in said circular, and cordially recommends it to the support of the Diocese of Maryland.

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• *Virginia.*

Convention met at Lynchburg, May 15th.

The Assistant Bishop, in the course of his report, states :

"*May 10th.*—Preached at Columbia, and confirmed five persons; at night met with the servants of Mr. William Galt, in a commodious room appropriated to this purpose, and after listening with much interest to the examination of a catechetical class conducted by Mrs. Galt, I addressed the adults. A similar arrangement exists on the estate of Mr. James Galt, which, to my regret, I was prevented from witnessing.

"I cannot refrain from expressing the great gratification which I experienced in attending the services in the several chapels to which I have alluded. When masters make such provision for the instruction of the people of color, and ministers regard and look after them as pertaining to their congregation, it can

no longer be said 'no man hath cared for their souls.' And sooner or later, both masters and ministers must be amply compensated by the blessed results of such spiritual supervision. My heart's desire and prayer is, that these commendable examples may be followed by all who have it in their power, until there shall be no section of our Diocese without suitable provision for the religious teaching of this portion of our population."

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*North Carolina.*

Convention met at Washington, May 22-27.

Among the marks of encouragement noted by the Bishop, in his address, we select the following :

"Another note of encouragement is manifest in a growing disposition, on the part of the poor and ignorant in our Diocese, to receive the blessings of the Church. This is especially true within the range of our Mountain Missions. Here the destitute begin to perceive and appreciate the eminent appropriateness of our Liturgy to their condition. In many instances, they have confessed to me with tears of gratitude, that its use among them has opened to their minds sources of knowledge inconceivably greater than any thing which they had before enjoyed. Persons unable to read, have given as a reason for becoming Episcopalians, that so much of the Bible is read to them in our services.

"Our Chants, too, have found special favor with them. Through the whole extent of my last visitation in the Mountain district, I was accompanied by three of my younger Clergy, who were sufficiently skilled in chanting to enable us to chant the portions of our service usually performed in this way. The effect was in the highest degree favorable, and the desire of the people to be instructed in this kind of music importunate. So that I feel certain, a little pains on the part of our Missionaries and the more intelligent members of our Communion, would render *Chanting* an important means, both of producing among the ignorant a sounder and deeper religious feeling, and of



greatly increasing and fixing in their minds Scriptural truth.

"Another mark of encouragement, is our continued success in communicating the Gospel orally to our colored population. It is true, for want of Missionaries and catechists, we have not been able to extend our labors in this department beyond a very limited field. Still our success in this field is undiminished. Just in proportion as Scripture knowledge is thoroughly communicated to this people, accessions are made to the Communion, and Christian principle seems to control the life. The main thing, indeed, with this impulsive race, is to fix in their minds, by Catechetical training, the cardinal truths of Holy Writ. In the case of adults, it must be acknowledged, there is great difficulty in effecting this. But not in the case of children. They are quite as apt in committing to memory, and I think in comprehending the meaning of what they learn, as white children. And on large plantations, where they are kept from bad influences, they are much more likely than white children to receive deep religious impressions. I was greatly encouraged, on my last visitation to Lake Scuppernon, to find among the class for Confirmation, a number of those for whose instruction I prepared, three years ago, my Oral Catechism. So much encouraged was I with this result, as to determine, by God's permission, to employ my first leisure in carrying out my purpose, for some time cherished, of preparing a *Scripture*, Catechism on the same plan."

On the other hand, the small number of candidates for holy orders is discouraging. He remarks:

"In connection with this fact of the fewness of our Candidates for Holy Orders, let me appeal to the pious young men in the Diocese engaged in secular occupations, to consider the alarming deficiency in the numbers of our Clergy to meet the Saviour's requirement 'to preach the Gospel to the poor;' and to set apart seasons of humble and prayerful and earnest inquiry with themselves, whether, in the present necessities of the Church, their vows of self-consecration

to her divine Head can be fulfilled in any way so entirely as by their devotion to the holy Ministry. And further, let me call upon my Brethren of the Clergy, to make it a special duty to direct the minds of baptised children, under the influence of the Holy Spirit, to this sacred office. And finally, let us all, as a branch of the Church Catholic, earnestly and with increased importunity, 'pray the Lord of the harvest to send forth laborers into his harvest.'"

*Valley of the Wataga.*—"The last Mission to which I ask your special attention—and I put it last because I think it the very farthest from being last—is that of Ashe County, under the direction of our well-tryed—may I not say *severely* tryed?—brother, the Rev. Mr. Prout. That Mission is deeply interesting in itself, as I remarked to you somewhat at large in my last Conventional Address. The section of country where it is situated is beautiful and striking, far beyond my powers of description; while the inhabitants cannot be overmatched in spiritual destitution by the inhabitants of any other known land. A portion of them had not, before the arrival of our brother, heard for *seven years*, even an *uncertain* sound of the Gospel. And they are now willing to be taught—many of them eager to be taught—the way of salvation by Christ! Besides, the Valley of the Wataga, where our Missionary has planted the standard of the Cross, is a kind of connecting link between the different portions of that whole needy region. Avenues open on every side to large districts equally destitute and neglected with itself. Indeed, six Missionaries at least might at this moment be profitably employed at that point. Two, with an efficient School-master, is the smallest number we can think of attempting to proceed with. The plan, which, after full inquiry and mature consideration, I regard as the only feasible one for a sure and adequate, though gradual supply of spiritual privileges to this needy people, is the following: Land in that neighborhood is good and cheap. For two hundred dollars at the most, a farm could be procured with sufficient 'clearing' to support a Missionary establishment equal

in extent to the demands of the surrounding country. Add to this two hundred more, and the farm could be properly 'stocked' and supplied with the buildings needful for immediate use. For the inconsiderable sum, then, of \$400, a Missionary establishment might be placed upon a permanent footing, which would secure a comfortable home, and in a short time maintenance to a number of Missionaries adequate to the supply of spiritual food to the now famishing, yea perishing, thousands which cluster around the mountains of Ashe, Yancey, and a part of Burke Counties. And let us consider the advantages of having our Missionary operations in that quarter concentrated in such an establishment. 1. For cheapness, it would certainly have the advantage of all other methods.—2. And also for securing permanent ministerial services—as the Missionaries would enjoy the comforts of a home, of society, and of mutual counsel and fellowship. Besides, it would furnish the most effectual means of ensuring and fixing the attachment of this people to the Church. It would give to our operations an aspect of force, and stability, and earnestness, which is incalculably important in an appeal to the uninstructed mind. And moreover, such a plan would silence, in a good degree, opposition, and prevent interference from the jealousy of the surrounding sects. On every account, therefore, a plan such as I suggest commends itself to your favor and active co-operation. And now, in conclusion, I appeal to you as Stewards—as having in trust the power of the holy Church in this Diocese—as destined soon to stand with the needy before the judgment-seat of Christ; and I ask you in the name of God, in Christ's behalf I ask you, will you suffer so fair, so inviting an opportunity for saving souls, to pass unimproved for the want of so small a sum?"

The circular touching the Indian Mission was read and ordered to be spread upon the journal.

Rockingham Co.—REV. JNO. LEE.

An experimental mission to the slaves—just commenced.

### South Carolina.

Convention met at Charleston, Feb. 17—22.

"The Committee to whom the resolutions relative to Indian Missions were referred, respectfully report that they have considered the same, and also a communication from the Secretary of the Domestic Board in relation to the subject, and beg leave respectfully to report, that they recommend the adoption of the first resolution as it stands, and the second resolution amended as follows, viz:—

"1. Resolved, That the Indian Tribes of the United States having been removed by the policy of our Government from the immediate neighborhood of Christian communities, to the remote regions of the West, the duty devolves upon the Christian Church to adopt the most efficient measures for supplying them with the Gospel of salvation.

"2. Resolved, That to this end it is expedient to send out a Missionary Bishop for the special purpose of organizing and extending the Church among the Indians; and deeply impressed with the importance of this object, this Convention doth request her Delegates to the General Convention to bring the subject before that body, whenever in their opinion it is deemed most expedient to act upon the subject."

In the course of his address the Bishop remarks:

"On eleven occasions various services were held for the class of servants on plantations: at North Santee; Waccamaw; Lower St. John's, Berkley; St. Thomas'; Upper St. John's, Berkley; Wateree; and at Aiken. Of the whole number confirmed, 151 were of that class. In addition to what was suggested in former addresses, in relation to their religious benefit; their generally noticed liking of Church music induces me to suggest the expediency of their being taught to chant. It is believed that this mode of singing is more easily acquired, in its least complicated form, and will be more generally approved by them than any other."

**Georgia.**

*Athens and Lexington.*—Now self-supporting. The Rev. Dr. STEPHENS, in advising the Committee of his resignation, assures them that it has been to him a matter of peculiar joy to see our beloved Church planted and taking vigorous root in the seat of the State University, fostered in part by their kind offices.

*Clarksville.*—Taken from the list.

*Marietta.*—Rev. THOS. F. SCOTT.

*Rome and St. Mary's.*—Vacant.

**Florida.**

Convention met at Tallahassee, in January, 1844.

*Jacksonville.*—Rev. D. BROWN.

Parish remains much the same as during the previous year; it is now vacant, the Rev. Missionary having gone to a station in Alabama.

*Key West.*—Rev. J. H. HANSON.

A fine stone building has been erected for the use of the congregation—and now paid for. The congregation increases in numbers, and there is a large and flourishing Sunday School connected with the Church. The heat of summer compelled the rector to remit his duties, but they have been resumed.

*Marianne and Monticello.*—Vacant.

*Quincy.*—Rev. JOSIAH PERRY is collecting the members, whom a nearly three years' deprivation of church privileges had scattered. Much liberality has been shown on the spot, and measures have been taken to render the church edifice commodious.

*St. Augustine.*—Rev. F. H. RUTLEDGE.

Has preached occasionally for the soldiers at the Barracks, and also for the people of color.

**Alabama.**

Rev. N. H. COBBS, D.D., was elevated to the Episcopate of this Diocese on the 20th October. We have no journal of the Convention.

*Carlouville.*—Rev. F. B. LEE.

Labors on in hope, though with but little encouragement. The state of his charge remains pretty much as when last reported.

*Huntsville.*—Rev. F. H. L. LAIRD.  
Church edifice not yet commenced.

*Livingston.*—Rev. J. J. SCOTT.

Station steadily advancing, and the missionary trusts it will soon be able to sustain itself without the aid of the Missionary Society.

*Selma and Cahawba.*—Rev. L. B. WRIGHT.

*Tuscumbia and Florence.*—Rev. D. BROWN.

Recently appointed. The friends of the Church in Northern Alabama, he says, are much scattered, but the prospect of permanency is good, if services can be kept up.

**Mississippi.**

*Grand Gulf, &c.*—Rev. B. B. KILLIKELLY, D. D.

The Missionary at this station suffered from extreme illness for the greater part of the half year, but has now, we rejoice to see, convalesced.

*Jackson.*—Rev. N. W. CAMP.

"I see no cause whatever to be discouraged in this mission, but on the contrary, much to encourage, not only the missionary, but the friends of the Church, for which God be thanked. Emigrants are coming to this place gradually, and among them we are sure to find some Episcopalians.

"The consideration that this city is always unusually healthy, especially in the summer season, is beginning to operate very favourably upon its growth

and consequent prosperity. My family never enjoyed better health in New England than they have here, since last December, and I have only lost two Sabbaths, by indisposition induced by fatigue in travelling.

"We expect to commence building a church this fall, part of the necessary funds are already raised. I hope in my next report to be able to say that it is finished. Owing to my laboring mostly in the city, I have not yet been able to visit as much as I could wish among the Planters in the country. I have however become acquainted with several, and all without a single exception are favorable to the Protestant Episcopal Church.

"I have preached in Clinton, twelve miles distant by rail-road to Vicksburg, where I am happy in being able to say there is a reasonable prospect of reanimating old St. Matthew's parish once more. In Canton, (in Madison Co.), about twenty-five miles north of this place, I have preached, and I think that before long a good and really vigorous parish can be gathered there. With some assistance, I think Clinton and Canton and Raymond, or perhaps either two of those three places, would support a clergyman."

*Macon, &c.*—Rev. JOHN HENSHAW. Recently appointed.

*McCaleb.*—Rev. J. S. GREENE.

*Port Gibson.*—Rev. A. P. MERRILL.

This is an experimental mission to the slaves in this vicinity. The missionary remarks :

"I think the prospects for usefulness among the blacks are indeed very promising. The circumstances of the slaves here are very peculiar. They are in a Christian country and nominally Christian, though in reality almost Heathen. They are the most thankful creatures for gospel privileges I ever saw. I intend hereafter to give you a particular account of my labors among them."

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#### Louisiana.

Convention met at New-Orleans, June 14th and 15th.

The Bishop says :

"In reviewing the operations of the year, and the general condition of the diocese, we have great reason to be grateful to Almighty God for his blessing. Instances of his favor towards us as a church, have been constantly multiplying, and it cannot be doubted that yet greater blessings are in store for us, if we be faithful to the trust committed to our care. Our chief want is an increase of laborers; the people are not only willing, but desirous to receive them; and the difficulty of securing such as are willing to cast in their lot among us from abroad, suggests to me the duty of again pressing on the clergy the importance of seeking out suitable young persons from among ourselves, who may be trained up for the church."

*Natchitoches.*—Rev. E. GUION has recently succeeded the Rev. JOHN BURKE, who, after a successful ministry of several years there, has been called to the Presidency of Franklin College, at Opelousas. The church edifice has been completed and paid for without an application beyond the diocese—a promising Sunday School established. It is refreshing to know that our most remote South-western Missionary carries the "same spirit of missions to the prairies of Opelousas that animated him in the woods of Natchitoches."

*New-Orleans.*—Rev. N. O. PRESTON. A station just commenced.

*West Baton Rouge.*—Rev. A. H. LAMON feels much encouraged by the prospect before him—congregation gradually increasing—services held for the colored people every Sabbath afternoon at two different places, at each of which 100 or upwards attend, and seem much interested.

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#### Tennessee.

Convention held in Clarksville, May 22-25.

*Bolivar.*—Rev. D. STEPHENS, D.D. Church edifice not yet completed.

*Franklin.*—Vacant, the late Missionary, the Rev. W. P. SAUNDERS, having been transferred to Indiana.

*Jackson and Brownville.*—Rev. LOUIS JANSEN. Prospects very encouraging.

*Knorrville, St. Andrews, and Williamsport.*—Vacant.

#### Kentucky.

Convention met at Louisville, May 9-11. The Bishop, in his address, remarks:

"Within the past two years, I have been made far more sensible than ever before, of the vast debt of gratitude which the Church in this Diocese owes to the fostering care of our General Missionary Society. To its large and liberal donations, we chiefly owe it, that at length we have been able to establish a cordon of posts—I would I could say from Maysville to the Mississippi river—but certainly from Paris to Mills Point. Within that period, four new points have been partially occupied, besides Shelbyville, viz. Elizabethtown, Bowling-green, Covington, and Newport. If unable ourselves to sustain these stations, we are bound to feel nothing but unmingled gratitude to the Great Head of the Church for foreign aid. But I must, for one, confess, that no small share of pain and mortification is mingled with my grateful joy, when I reflect, that by means of less effort and less self-denial than were put forth by our distant benefactors in bestowing this bounty, we ourselves should be able more than to supply our own needs. Greater exertion and self-denial in the feebler parishes would sensibly diminish the occasion for Missionary aid. And an effective system of church offerings in all our parishes would far more than raise the balance at home, without reliance on distant aid.

"Much has been said of late on the subject of Missionary organization. It appears to me, if the Missionary spirit were up, and the Missionary funds were actually contributed, there would

be little room for such diversity of opinion. What material odds could it make, if we actually raised our \$2000 a year for Diocesan Missions, whether it were disbursed by a Diocesan organ, or by our Domestic Committee? All my urgency on this occasion shall be directed to an earnest calling upon the clergy, promptly to establish, and vigorously to carry out, a wise system of church offerings, every Lord's Day, for sacred purposes. And may the bountiful God and compassionate Saviour bless the effort."

*Bowling Green.*—Rev. C. C. TOWNSEND.

"From the day on which my appointment as Missionary was made known to me, my aim has been permanent effort. On the basis of a salary I have endeavored to plant the Church here, and by God's blessing, with some success. Unwilling that our people, few indeed, should deem it more blessed to receive than to give, I opened a subscription for a church 25 by 35, with a basement for Sunday School and Female Seminary, and raised upon it about \$500 from a few Episcopalians and friends of other denominations. I contracted for an acre of ground, adjacent to this beautiful town; the same elevated spot on which the lamented Rev. B. O. Peers had it in his heart to erect a college. I have five years to pay in,—for the acre. On this lot, by the aid of three hired servants, I erected a log house, which now serves as a school-room, and lodging-room; to this I am now adding another room for my family. I thus escape high rents, but contract some debt, without interest, to be paid at Christmas, on reception of my salary. On the same lot a neat brick church is nearly erected, dimensions as before stated, which will cost when complete about \$1000. It is to be enclosed from the weather, and the basement fitted for use for about \$700.

"For a portion of this, we must appeal to our friends abroad. I have a small school, barely sufficient for current expenses, and no other source of income but my salary as Missionary, and a willing heart, and hands accustomed to labor. I preach to three white

congregations in the town and country, and one colored congregation in town. In these departments of my labors, we have an increasing number of warm friends, but all that I can expect them to do is to pay their subscriptions for the church, and contribute a regular mite for the Domestic Committee. The negroes are becoming very fond of our Prayer Book and doctrines, and have subscribed \$9 in small sums toward the church.

"We have a delightful climate, and a beautiful populous country, and our beloved Zion will prosper here, if she can be made to 'arise and shine' at the outset. For this, under God, we look to the Domestic Committee, and I know of no field which presents a fairer prospect of eventually returning a harvest into their garner, to make glad some other waste places in Zion. Testaments, Prayer Books, and Tracts are regularly distributed and readily received, and our worship is becoming better appreciated and responded to, in consequence of the distribution of the means."

*Covington and Newport.*—Rev. G. G. MOORE.

"This is a new parish, recently organized, under encouraging circumstances. Our friends here have purchased a very convenient brick edifice, formerly used by the Methodist Church, and it is expected that an organ will be put up this week, which will add interest to that important part of divine worship—*sacred music*.

"We are much indebted to the warm Christian sympathies and kind-hearted labors of the Rev. Dr. Cobbs, of Cincinnati, for the establishment of this parish. A very promising Sunday School has just been established here, numbering about 30 pupils, under the direction of a very efficient superintendent."

*Danville.*—Rev. M. F. MAURY.

"Our church edifice is now entirely finished and paid for, and the ladies, to whom we are indebted for our vestry room and bell, are enclosing the front of the church with a neat iron railing, which will add much to its appearance.

The general condition of the parish is encouraging, although the experience of each successive year confirms the opinion expressed long ago, that 'patience must have its perfect work,' before the Church can be placed on equal footing with the denominations around us. May the good Lord prosper our efforts, and make them redound to his honor, and to the happiness of his people, through Jesus Christ our Lord."

*Elizabethtown.*—Rev. WILLARD PRESBURY.

"I came to this place about the middle of December last, in the capacity of a teacher; intending, however, to embrace every convenient opportunity for preaching the Gospel. Since here, I have preached seven times, officiated at one marriage, one baptism, and two funerals. I have also recently organized a parish, having six communicants. A good impression seems to have been made with regard to the Church, and I cannot but think that present circumstances encourage the hope of an increasing and permanent parish."

*Frankfort.*—Rev. M. H. HUNTER.

*Hopkinsville.*—Rev. GEO. BECKETT.

"Our prospects at Hopkinsville are more encouraging. We hope by the assistance of our brethren in the diocese, and at other places, soon to have a suitable edifice for divine worship. At Princeton, our church edifice is expected to be finished next spring, and in other respects our enterprise here is decidedly prosperous."

*Mills Point, &c.*—Rev. N. N. COWGILL.

"The condition and prospects of the Church within the field of labor assigned to him, are encouraging. Through the blessing of God upon the efforts made to extend the Redeemer's kingdom, his name has been glorified, and his glorious Gospel made the power of God to the salvation of souls.

"The preached Word is well received, and many are inquiring to know what they shall do to be saved. The Church seems to be gaining the love and confidence of many who heretofore have been strangers to her. Prejudices

are giving way, and God is raising us up good friends and true.

"At Mills Point, we expect to erect a church during the present season."

*Paris.*—Rev. J. AVERY SHEPHERD.

"The present condition of this church is such apparently as to furnish substantial grounds for encouragement. There is evidently an increasing seriousness and earnestness amongst the members of the church and congregation, and not the least favorable symptom amongst us is, that the responsibility which attaches itself to the sponsor's office seems to be in a good degree realized by those who are called upon to fill that station. Public catechizing has been introduced with much acceptance. Since Christmas, a weekly meeting has been established for the servants of those families which attend the church. The course pursued with them has been to teach them orally the catechism and the responsive parts of the church service, and to explain these to them by a familiar lecture. The servants have become very attentive and much interested, and are exceedingly grateful for this attention to them. The average attendance at church is also gradually increasing. On the whole we have had many difficulties to contend with, yet but few discouragements."

*Smithland.*—Rev. ROBERT ASH.

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*Boardman and Canfield.*—Rev. J. T. EATON.

*Centreville.*—Rev. AB. EDWARDS.

*Huron.*—Rev. SAML. MARKS.

*Marietta.*—Rev. ED. WINTHROP.

*Springfield.*—Rev. A. T. M'MURPHY.

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**INDIANA.**

This Diocese, says Bishop KEMPER, is young and feeble, yet to the eye of faith it is full of promise. All the parishes are small; and as efforts have been made, or are now making, to erect houses of worship, it is impossible for any one of them

to support a clergyman. Let the generous aid which has been afforded be continued a few years longer, and the Church in Indiana will rank among the most flourishing in the West. The sacrifices, the patient endurance of poverty, neglect, and toil, and the faithfulness of the Missionaries, are beyond all praise. In the great work of their calling, in devoted attachment to the body of Christ—to say nothing of their uniform kindness and respectful attentions to myself—the clergy of this Diocese form a little band of whom any Bishop might be proud.

*Fort Wayne.*—The Rev. B. HALSTED went to this place in the spring. It has 3000 inhabitants. He has baptized 8 infants; 4 persons have been confirmed; and there are now 21 communicants, 5 Sunday School teachers, and 25 scholars. No measures have yet been taken for collection of funds for building. The vestry are now negotiating for a lot.

"The prospects of my mission I regard as quite encouraging, not only in town, but also at the several places where I now regularly officiate, at distances of six, twelve, and fifteen miles. I have a strong hope that a parish may, at no very distant period, be organized in the western part of this county, twelve or fifteen miles from town. There are now a few Church people there, and a highly respectable and wealthy Episcopal family is daily expected from the Hudson river. We have lately received a most generous grant from the N. Y. Bible and Common Prayer Book Society, of 12 Bibles, 50 Testaments, and 100 Prayer Books; also from the N. Y. P. E. Tract Society, a valuable and timely donation of 8000 pages of Tracts. We shall try to make good use of these weapons, and trust that much good may be done by their means. I am happy to assure you of the very good effects of your late visit to our parish. I have heard it spoken of with great satisfaction by several. • •

"Our growth, as every where else, will not be rapid, but *certainly*. Meantime our faith and patience must be unflinching, and our prayers and labors abundant, and in due time, with the

blessing of the adorable Head of the Church, we shall reap a glorious harvest, much more than rewarding all our toil."

*Indianapolis.*—This station, after a long vacancy, is at last happily supplied by the Rev. SAMUEL LEE JOHNSON, whose excellent lady is conducting with great ability and encouraging success a seminary for young ladies. The place has 4000 inhabitants. "There is much reason to be encouraged to labor here. The congregation I believe is rather on the increase, although we have lately lost some prominent members with their families. With God's blessing, Christ Church will grow, though now many of its seats are vacant. Our school is brightening in its prospects. We have yet to meet and overcome many obstacles, much strong prejudice, but the light of truth will in time banish these. I sometimes think the labor great, and the sacrifice costly, yet I know the cause is good, and am therefore ready to endure the labor, or forego any gratification for the sake of its advancement. God still continues to bless us all with health and strength. I most earnestly pray that he may give grace also to spend it in his service."

*Michigan City and La Porte.*—The Rev. SOLON W. MANNEY reports 31 communicants at each station, and the baptism of 8 infants at La Porte. The intended church at this place has not yet commenced, "but they are about getting the timber together. I sincerely hope there will be no failure there."

*Leavenworth.*—The Rev. JOHN H. DRUMMOND reports 3 infants baptized, 4 communicants, 12 Sunday School teachers, and 65 scholars. He has preached 44 times; administered the Holy Communion twice; catechized openly in the church 20 times; and travelled 500 miles in the performance of duty.

"You are already well acquainted with the circumstances of my Mission. You know, appreciate, and can sympathise with my difficulties.

"My five candidates for confirmation were prevented by sickness and other unavoidable Providences from receiving that holy rite. It is hoped that they

and others will be prepared against your next visitation.

"I have undertaken the building of a church in Leavenworth—quite a novelty among this people. \$300 have been subscribed here; \$12 in other parts of the diocese; and \$200 more are wanted for the consummation of this necessary work. Cannot our Eastern friends, devoted as they are to Christ and his Church, assist us?

"I am in great need of books, Bibles, Testaments, Prayer Books, Tracts, &c., for distribution. Those which you have kindly ordered for me have not yet arrived. The want of a horse, to which I formerly referred, has occasioned me much sickness, and limited the exercise of my clerical office.

"Mr. Thom, of Fredericksburgh, Va., offers two lots and a glebe to the church, if I will settle in Fredonia. I trust that the land may be secured; for it is thus only that the church can be sustained in this section of the country. I commend the liberality of Mr. Thom to the approbation and imitation of those Churchmen who possess lands in the needy West."

*Madison.*—The Rev. J. L. HARRISON reports as follows:

"The report which I have to make of my official acts and duties as a Missionary in the employ of the General Missionary Society for the last two months, must of necessity be brief, and may not be in the precise form required by the Board, but this defect shall be removed in the semi-annual report in April next (*Deo volente*). On the 25th July I reached Madison, after a passage of three days down the river from Wellsburgh, Brooke Co., Va., and immediately called on the members of the church, who unanimously desired to have a Missionary stationed among them, and most of them considered the present as a favorable time to rally the scattered members of the flock around the banner of the Church. On the 28th July I preached twice in the school-house at Madison, and on the 29th left there on a visit to Jeffersonville and New Albany, and preached in the church in the latter place on the 31st instant, in the evening, to a good num-



ber of persons. I left there on the 31st, on my return to Madison. The people at Madison again renewing their desire to have a Missionary of the Church, I made a promise to return, and take the charge as soon as circumstances would permit. On the first Sunday in August I preached in St. Paul's Church, Cincinnati, at the request of a member of the vestry, and left there the next day on my return to my family. I was prevented by the low state of the river during the latter part of the month of August from leaving my former location as soon as I intended, and more particularly by a mistake made by a captain of a steambot, a friend of mine, with whom I had made an engagement to remove my family and furniture to Madison.

"Since my removal to this place, the services of the Church have been regularly celebrated, and the prospect of revivng the parish is somewhat encouraging. The congregation assembles in the school-house formerly occupied by the Rev. Mr. Twining; the responses are well made, and the people are very attentive."

*Mishawaka and Bristol.*—The Rev. R. S. ADAMS, the Missionary, states that he has baptized five infants at Mishawaka; and that there are 18 communicants, five Sunday School teachers, and 20 scholars. This place has 1200 inhabitants. At Bristol the population is 250. Here there are 16 communicants, and one infant has been baptized. Mr. A. has preached 66 times, administered the Holy Communion ten times, and travelled 660 miles. Writing from Mishawaka, he says:

"Since my last report, I have officiated regularly at this place and at Bristol, have visited Lima, where I preached three times, and administered the Lord's Supper, and have had services at Elkhart, Goshen, York, and Harris' Prairie. The prospects of the Church in this region continue as bright as heretofore. We have lost some families by removal; others have come into the village."

The important stations at *Evansville* and *Logansport* continue vacant, and *Crawfordsville* likewise. Missionaries are much desired at *Delphi*, *Peru*, and

*Lima*, and much good would result if there could be settled pastors at *Vincennes* and *New Harmony*. The Rev. Wm. P. SAUNDERS has lately taken charge of the church at *New Albany*, and I have every reason to believe that a clergyman is about removing to *Lawrenceburgh*. The little congregation at *Jeffersonville* is, I trust, supplied by one or more excellent brethren who reside at Louisville in Kentucky.

In this report I can make no mention of the labors of the Rev. S. R. JOHNSON and the Rev. Dr. A. WYLLIE; both of whom, sound in principle and wise in council, are doing much good in their respective spheres—the one as the devoted and much loved rector of St. John's Church, Lafayette, and the other as the able President of the State University at Bloomington.

In this diocese, eight churches have been consecrated; and there are five other places, belonging to congregations, in which divine service is celebrated. 22 parishes have been organized; and several more might be, had we an increase of Missionaries. An Episcopal fund has been commenced, and a female seminary has been incorporated. Although the state contains more than 800,000 inhabitants, and many of the villages are flourishing, yet they are numerous and small. Nine years ago, scarcely an Episcopalian was to be found, and but few have emigrated to this western portion of our country. Hence the necessity,—I would say, the absolute necessity,—of cherishing this feeble diocese a few years longer.

*Bloomfield and Martinsville.*—After a short residence at these stations, the Rev. HENRY PAYNE has returned to Ohio. He had collected together 12 communicants.

"As in duty bound, I proceed to report to you my Missionary labors during the past four months.

"A church was organized this spring (by the name of Calvary Church) in the town of Bloomfield, which I hope will soon receive the fostering care of some good minister of Christ. The district of country on White river is very destitute of sober, intelligent preaching; if a successor could soon take my place

at Bloomfield, I think the Episcopal Church would in a short time take the precedence of other religious societies in that neighborhood. When I was about to leave, I found there was very much regret manifested at my leaving, and I prevailed upon the vestry to consent to hold regular service, and I also prevailed upon a very intelligent person to act as lay reader. This gentleman has held a Sunday School in the town for two or three years; he is a truly good man, and much respected. I hope you may soon be able to supply them with a minister, as I found on my leaving they were much concerned to obtain a minister, and will furnish him with all his provisions and firewood, and a dwelling-house. Yet when I look at your vast field, and the scores of missionaries you need to supply the wants of your diocese, I almost despair of your being able to send one to Bloomfield. I sympathise with my dear Bishop, and can imagine what the feeling of your yearning soul must be to hear the constant demand from parishes, and places needing ministers, crying, 'Give, give,' while the supply is so inadequate to the demand.

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"Oh, may the great Lord of the harvest raise up and send out many more laborers into his vineyard, and give you in your department to see the wilderness flourish as the garden of the Lord. May health and peace, and a soul filled with divine love, be your portion."

*Richmond.*—The Missionary, the Rev. Mr. FISKE, reports 36 communicants, 10 teachers, and 130 scholars in the Sunday School—two persons confirmed, and the baptism of one adult. Efforts are now making, with every prospect of success, to liquidate the Church debts.

*Terre Haute* has a population of 2000 inhabitants. The Rev. R. B. CROES, the Missionary, has baptized four infants, one boy, and two adults. The present number of communicants is 12; and there are 12 catechumens. Some money has been collected for a church lot. Mr. Croes has travelled extensively, (with my approbation, as required by the rules of the Board,) perhaps 120 0

miles, on business concerning my Mission or his station, and has preached 67 times.

The Rev. WILLIAM VAUX, the itinerant Missionary, has, at *Vincennes*, baptized two infants and two adults; at *New Harmony*, three infants and one adult; and at *Trinity parish*, Vanderburg County, four infants. Two persons have been confirmed at Vincennes, one at New Harmony, and five in Trinity parish. At the first named station, there are 33 communicants, 8 Sunday School teachers and 35 scholars; at the second named, there are 11 communicants, 7 teachers and 40 scholars; and at the third, there are 19 communicants. In the performance of duty, he has travelled 1895 miles, and has preached at five other stations, besides those above mentioned. He reports as follows:

"Your recent visit among us has left an impression not soon to be effaced. The inquiry has already been repeated. 'When will the Bishop be here again?' The happy influence of spiritual benediction and grace is being shed abroad in the hearts of my people, and leading them on to seek that holiness, without which no man shall see the Lord. Instructed in the pure principles of Christianity, as developed in the teaching of the Church, the system is regarded as embracing the unity of the spirit, which is the bond of peace. The propriety of praying with the spirit and with the understanding also, is fast acquiring a due reverence for the solemn services of the sanctuary, which becomes manifest in the audible responses made by the congregation. They are thus personally interested; there is a union of body and soul, breathing out holy aspirations; they feel that *they* are worshipping at the altar of Jehovah; that *their* prayers and *their* praises are sanctified to the service of the Most High. Thus having a part and lot in the matter, the manner is regulated by that propriety: 'Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.'

"The wisdom of itinerating among a sparse population, must be found in its necessity; and in that view it com-

mends itself to notice: otherwise, my impression of its permanent benefit is made very questionable. The Church is the *mother* of her children; and they look for her maternal hand in all their sorrows and sadness. They feel that she alone can dispense the food convenient for them; that she alone has to give of that bread which came down from heaven; and they want her to take up her *abode* with them. They know her not as a *wanton*, gadding hither and thither, but as the *matron* of their household—the centre of their affections. The wandering Missionary may go forth as a herald of the Cross, but the Bride, the Lamb's Wife, should succeed his proclamation of 'peace on earth, good will towards men.'

"Oh, when will the Church awake to her duty? When shall all know the Lord? When shall the branches of the True Vine hang in rich clusters over the fair portion of the 'Far West?'"

*Vincennes*.—The late statistical returns from this important station have not yet been given with sufficient exactness, probably owing to the vicissitudes through which it has passed. The parish may be regarded as, perhaps, the most interesting one in the diocese, being the hotbed of Romanism, in one extreme, and a very Babel of sectarian confusion, in the other. Yet, in the midst of such an unholy atmosphere, the devoted flock has been united, and joined in the communion of saints. Patient in tribulation, and joyful through hope, they have exhibited a consistency found only in that purity of purpose and ability of conscience, which yields to the impulse of truth in the way of salvation. Warm-hearted in the cause of Christ and his Church, they have a sympathetic claim upon their brethren of the household of faith, which I trust will be awarded to them, not in word only, but in deed and in truth. The Church debt is about \$500.

*New Harmony*.—The position of the Church in this place fully justifies reasonable expectation. Although, from some peculiarities, its advancement must be tardy, it may be regarded as deepening its foundation and erecting its front. Among an intelligent and scien-

tific people, with ample means to sustain and carry out measures calculated to advance the best interests of man, even though the kingdom of heaven be in its incipient stage, as a grain of mustard seed, we have the assurance that it will become the greatest among herbs, so that the fowls of the air shall come and lodge in its branches.

*Trinity Parish, Thurston's*.—This station I regard as my home. From the first blast of the Gospel trumpet, its ranks have been forming with a steady and increasing front. It is truly the "Church in the wilderness," but the rude log cabin of its pastor has lately been honored by giving shelter and repose to a legitimate successor of the blessed Apostles. God be praised for that the prospect of my usefulness is yielding me a joy that passeth not away. Were the hearts of our more favored brethren softened by a Saviour's love, they, too, would rejoice that here "the poor have the Gospel preached to them." They would never suffer the silent tear of want to stream down the cheek of the missionary while he is employed in the work of the Lord. They would never allow the "Spirit of Missions" to reach him with the soul-distressing news, that he and his family are likely to be disappointed in their daily bread. But we wait the Lord's leisure. If our hope were only of this world, we should be of all men the most miserable; but the peace of God passeth all understanding. Our wants are many; we have no Communion service, no Prayer Book for the desk, no parish library; yet, instead of complaint, let me rather express my gratitude for a box of Prayer Books, which I hear is on its way, procured for us by our good Bishop, from the Bishop White Prayer Book Society.

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#### Illinois.

*Albion*.—Rev. B. HUTCHINS.

*Batavia, Kane Co.*.—Rev. W. MITCHELL.

*Collinsville*.—Rev. J. L. DARROW, M.D.

*Elgin and Silver Lake*.—Vacant.

*Galena*—Rev. JAS. DE PUI.

"The congregation is constantly gaining strength and stability, as the Church and her principles are becoming known and understood. A parsonage will probably be erected in the course of the year."

*Jacksonville*—Declared vacant by the Bishop.

*Juliet*—Rev. W. W. BOSTWICK.

*Mendon and Chili*—Rev. J. SELLWOOD.

*Quincy*—Rev. G. P. GIDDINGE.

"The excessive rains have rendered it impossible to obtain brick to build this season. To obtain immediate room, the parish have resolved to enlarge the frame building, by the addition of 27 feet in length. This is nearly completed, and will be ready for use in about three weeks. We propose commencing a large church next year, on a most beautiful site."

*Robin's Nest*—Rev. SAM'L CHASE.

*Rockford, and Belvidere, and Rushville*—Vacant.

*Springfield*—Rev. CHAS. DRESSER.

*Tremont*—Rev. W. DOUGLASS.

*Warsaw*—Rev. THOS. S. BRITTON, recently appointed.

*Itinerant*—Rev. DUDLEY CHASE.

### Michigan.

Convention was held in Flint, May 30-31.

The Bishop, in presenting a statement of his acts, says,

"The condition of the Diocese is such as to cheer and comfort us. We have passed through several years of unparalleled pecuniary embarrassment, and have had to contend against a combined effort to destroy the Church. But God has blessed us, and our increase has been steady, the result of no temporary excitements, but only the effect of a faithful exhibition of the gospel of Christ, in connexion with the distinctive principles of his Church. Since my con-

nexion with the Diocese I have ordained eight Deacons and eight Priests. If we could have received a larger amount of Missionary aid, the number of the clergy might have been at least one third more than at present. Still I feel thankful for what has been done, and I trust we will endeavor to repay what we have received."

Of an interesting visit to the Indians at Griswold, he says,

"April 17 and 18, I spent at 'Griswold Mission,' and preached several times to the Indians. As usual I was met by them some distance from the Mission, and escorted to their neat and comfortable village. The number now at the Mission ground is about 120. No case of drunkenness has occurred during the past year, and the whole deportment of the Indians shows most clearly that an influence far more powerful than that exerted by man, has been at work, enlightening their minds, and enabling them to appreciate the love of God as manifested in the gift of his Son. Indeed, the whole appearance of the Indians clearly indicates a radical change in their manners and habits, and several afford the evidence by holy living, the only true test, that they have from the heart received the Gospel of Christ. I have been endeavoring for some time past to have the morning and evening service translated into their own language. Through the kindness of Mr. Johnston, of Travers Bay, I have succeeded so far as the morning service is concerned. He is every way competent for the task, and I feel confident that his translation is perfect. It will be printed as soon as possible. At the time of my visitation, I confirmed sixteen, recommended by the Missionary as proper persons to receive that rite.

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"I trust his application to the members of the Church, to endeavor to present him with a small organ, to assist in the devotions of his little band, will not be unavailing. The Indians are exceedingly fond of music, and the manner in which they now sing praises to God is indeed delightful." \* \*

The Committee to whom was re-

ferred the communication from the Board of Missions, on the subject of an "Indian Diocese," reported :

"That they believe the Diocese of Michigan is as deeply interested as any other for the welfare of our Indian Brethren;\* but inasmuch as in some of our Dioceses provision is already made for their moral and religious improvement;† and inasmuch as we already have Missionary Bishops whose jurisdiction extends over a vast extent of the Indian country;‡ and inasmuch as the amount of funds raised by the Church for many years past is very inadequate to the support of the Missionaries now in the employment of the Board, and to the supply of the great number of other places already white unto the harvest§:—

"Resolved, That this Convention deeply deplore the existence of the difficulty to the proposed scheme, arising as they conceive from pecuniary inability; and would very much rejoice to learn, that the liberality of our Christian brethren was commensurate with the wants not only of the members of our own household of faith, perishing for lack of spiritual food, at our very doors, but with the wants of the whole world."

*Adrian*—REV. DAN'L BURGER.

This station met with a severe loss in

\* This may be truly said without much hazard—Georgia alone has shown her interest by more than a mere profession of it.

† Such a provision as led the disciples to cry, "Lord what are these among so many." The Government supports the Mission at Griswold; the Church that at Duck Creek, Wisconsin;—of any other "provision" we are ignorant. Besides "provision" was asked for our Indian Brethren beyond any Diocese, and for whom none has been made, except,

‡ "Jurisdiction over a vast extent of the Indian country." If it were not a serious subject, it would be amusing to examine into the fruits of it—a bill of non-residence would be found against the Church—the pretensions of Rome are better sustained—she has sent missionaries.

§ We have heard the suggestion made, whether some compassion for the Indian and African within our borders might not bring from the Most High, a blessing upon our empty treasury. "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty." [Ed.]

the Bibles and Prayer Books sent to it. We have no doubt another donation will be made.

*Albion and Homer*—REV. E. C. HODGKIN.

*Battle Creek*—REV. R. G. COX.

*Dexter*—REV. DARIUS BARKER.

The prospects of the parish on the whole encouraging.

*Flint*—REV. D. E. BROWN.

"In forwarding to you my Report for the last year, I would record my humble, but fervent gratitude for the many blessings and mercies which have been our allotment, particularly for the degree of health with which myself and family have been blessed. There has been a falling off of the congregation to some extent, owing to some local causes beyond the reach of your Missionary, and which he hopes may be removed. A visitation from our Diocesan was made at the meeting of the Convention in May last, when the Apostolic rite of confirmation was administered to five individuals, and seven additions were received to our communion. Our progress, though slow, is still onward, and we hope when our church becomes known to be the pillar and foundation of the truth, as it is in Jesus, its increase will be more rapid."

*Grand Rapids*—REV. F. H. CUMING.

"Nothing to be added to last report, save the addition of ten families to the congregation; five persons to the communion; the enlargement of the church, twenty feet in length; an increased demand for bibles, prayer books, and Sunday School books; the determination of the Ladies' Society to do all they can to help the Domestic Committee. The members hope to make an appropriation, at least as often as once in six months, from the time of the acknowledgment of their contributions. The affairs of this parish have required the whole time of the missionary since his last report."

*Ionia*—REV. M. HOYT.

Station at this moment vacant.

Both the Missionary and his family

have suffered greatly from sickness during the past year, and he has resigned.

"While I thus resign, I cannot but express my ardent desire, that this section of country may soon have a young man, a missionary, to labor for the building up of the Church. It is new ground, and the population is sparse, yet to me it has been an interesting field of labor. We have suffered much by removals, but most of them have gone to places where the Church is established, and are thus saved to the Church. Those remaining are ardently attached to the Church, and by lay reading, will endeavor to keep alive the interest now felt. They are desirous of a young man, and would, with your aid, give him a comfortable support."

*Jonesville and Hillsdale*—Rev. LUMAN FOOTE.

*Kalamazoo*—Rev. HUGH KELLY.

The Missionary has suffered much bodily affliction during the year, yet officiated every Sunday save one.

*Livingston Co.*—Rev. A. S. HOLLISTER.

This Missionary itinerates within a circuit of 50 miles, and has labored abundantly in private conversation, in instructing and persuading from house to house, in preaching the Gospel in season and out of season, to families, to small gatherings in school houses, and to larger assemblies on Sundays.

*Marshall*—Rev. E. A. GREENLEAF.  
But recently entered upon duty here.

*Mt. Clemens and Romeo*—Rev. SABIN HOUGH.

This circuit affords a fine field for missionary labor and a prospect of permanent usefulness, only one needs an iron constitution and a self-sacrificing spirit to cultivate it successfully. The missionary has been much exposed, to the great detriment of his health.

*Pontiac and Waterford*—Rev. J. A. WILSON.

"Give these two parishes opportunity, and they will take care of themselves at the end of a reasonable time, and then help to take care of others. But I sometimes fear, when looking at the state of your funds, that the members of our Church, and the friends to our Church, would not give these and hundreds of other parishes, time to get an *independent* existence. Do they know of a more needy and destitute object in this sinful world, than the Church of Christ? God has left it to be supported by those for whose salvation it expends its labours and its prayers. Besides, they will not expect to be stinted on the Great Day, when among the heirs of glory, 'the unsearchable riches of Christ' are divided. Besides, this seems the hour of our discontent; this seems the day of the Church's warfare and struggle; now then, if ever, should they give 'unto them that are of the household of faith,' that the Church of the Living God may recruit her wasted strength. She wants aid now to muster all her might, and marshal her energies, 'that she may look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.' Besides, we Missionaries need to be thought of—to be sympathised with—to have, at least, the encouraging assurance, that while we are submitting to many privations, and bearing many trials, that we may distribute to the perishing the 'bread of life,' we shall not ourselves be *abruptly* deserted, and left to the mercies of a week or month. It cannot be thought that we have made the West our home for its comforts, its refinements, and the *good salaries of its wealthy parishes*; some too, who range these wilds to seek and to save the lost, are, perhaps, as fit to labour in the East, as in the West. No, we have spent there all that we had to qualify ourselves for our responsible office, from the advice we received in the *East*, no doubt given for the good of the Church, and the glory of God. There is one good and excellent Bishop now in the East, who told me, if he had twenty sons in the ministry, he would advise them

to go West. I doubt whether he would now, in the present state of our Missions."

*Springfield*—Rev. W. N. Lyster.

This Missionary itinerates.

"At Dicksborough we have an open field, and all encouragement to occupy it. Not any denomination has stated meetings in the village, and our services, I am told, are the *only* ones which can draw the people out. On the first evening of my preaching there, though their building (a large school-house,) was surprisingly well filled, yet there was, as you may readily imagine, much that would neutralize the solemn effects of our social and stirring worship; nought resembling desk or pulpit lent its aid to him who ministered, and half the light which struggled vainly to show the features of those assembled, was from a lamp held aloft by a Missionary to guide the single male respondent. Urgent requests led to my making a second appointment for officiating, and very different was the appearance of our apartment on the next evening; a high and convenient desk had been erected for my special benefit—light streamed from every corner upon a crowd of anxious countenances—books were opened, and responsive murmurs gradually became stronger and more regular, and when, at the close, I offered—as is frequently my custom on such occasions—to distribute a few tracts explanatory of our doctrines and mode of worship, there was a rush towards the desk—a pressing—I had almost said a *scrambling*—for those 'winged messengers,' which was really unlike any thing of the kind that I had ever witnessed before. Would that our Eastern Brethren could have been present with us that evening! I know enough of the spirit of many of them, to warrant me in asserting that the Church *then* had had no more need of spasmodic efforts toward rousing sympathy—that the wants of the hungry West had at length become *felt for*, and *understood*; that the rush of donors to *Zion's treasury* had been as impetuous and persevering as that of the suppliants for tracts to the reading-desk at Dicksborough. \* \* \* \* \*

"In conclusion I would express re-

gret that so little spiritual fruit should as yet have appeared from the above labors, and that to so much of the account I have given you of men's pressing to 'hear my words,' I must append, in the Prophet's language, the sad admission, 'they *do* them not.' A deadness towards the things of Heaven—or at least a holding back from open avowal of allegiance to the Saviour—seems mournfully prevalent almost every where. I am not, however, discouraged. When the seed of the Word has been sown in faith and watched over with prayer, I ever feel confident that the effort will not be finally in vain—that in some way and time, (perhaps those the most unlooked for,) good results will be made manifest—God's glory be promoted. Scripture warrants our observing analogies between things spiritual and natural, and I find that a second or third season will often elapse before the germ of our most delicious fruit tree bursts the shell that has imprisoned it, and mounts to the light of Heaven; yea, that unstirred by the genial influence of sunshine and vernal showers, it is freed at length through the instrumentality of those very frosts which are benumbing it; so may it yet be found in regard of many to whom we preach—and we look with especial hope to the *younger* portion of our hearers—there will be a bursting asunder of the shells of pride, indifference and unbelief—the very coldness and ingratitude around them, when all other means have failed, will rouse up some slumbering spirits to loyalty and love, and many an echo shall we yet hear to those manly words of Joshua, 'if it seem evil to you to serve the Lord, choose ye this day whom ye will serve—but as for me and my house, *we will serve the Lord.*'"

*Tecumseh.*—Rev. C. V. KELLY communicates the cheering intelligence that the spirit of the Lord has been with him, and not a few added to the Church.

*Truago.*—Rev. CHAS. FOX.

The parish is gradually increasing in peace and unity, and (the Missionary trusts) growing in grace.

### Wisconsin.

This noble field is as yet but partially supplied with missionaries. The important stations of *Mineral Point* and *Milwaukee*, as well as *Prairie du Chien*, *Madison*, *Potosi*, *White Water*, *Aztalan*, *Jefferson*, *Green Lake*, &c., all are vacant. Attention is constantly solicited to new places. Yet some gratifying progress has been made, as the following statements will show :

*Delavan, Elkhorn, and Geneva.*—Report of the Rev. STEPHEN McHUGH, dated Delavan, 12th September :

"I arrived here in July, and lost no time in making arrangements for entering on the immediate discharge of my duties in this village, in Elkhorn, and in Geneva. I officiated every alternate Sunday morning in Elkhorn ; in Delavan on the afternoon and evening of the same day. In Geneva the following Sunday, in the morning and afternoon. I then ride home to Delavan, (12 miles,) and have an evening service. In each of these places, I have much larger congregations than I at all anticipated in so short a time. In Delavan I have organized a parish, under the name of Christ Church ; and the vestry lost no time after their organization, in circulating a subscription list for the erection of a chapel ; and such, I am happy to state, has been their success, that they intend to commence building within a fortnight from this date, on a very eligible lot presented to us for that purpose, so that we hope to have a house of our own to worship in before winter.

"The people, since my arrival, have been so busy in harvesting and getting in seed for future crops, that I considered it would be of little use to hold week-day services at other points embraced within the bounds of my Mission. I intend, through divine aid, to do so in the winter, when there will be some certainty of obtaining congregations : but what I can do for the present, is to ride round and visit at their houses such as belong to the Church, or are favorably disposed towards it.

"For reasons already given, my statistical information must be very imperfect, and I have neither baptisms nor

burials to record. In Delavan and its vicinity there are 9 church families and 13 communicants. In Elkhorn, 7 families and 8 communicants. In Geneva, 7 families and 7 communicants.

"In the above it will be seen there are 23 families and 28 communicants.

"It may be proper to observe, that I have not included in the above some families that very recently commenced attending our services, and a large number of young persons who regularly attend, and among whom there are some who, I have no doubt, will become members at no distant date.

"In conclusion, I would state, that although a serious undertaking to come with my large family to so distant a field of missionary duty, yet now, that I am here, and with the prospect of usefulness which lies before me, I do not know, on the whole, that I regret coming. In the health of my family and myself, in the affection of those of our own communion, and in the kindness and courtesy which I experience in every part of the country to which I go, I have much, very much to thank God for, and to inspire me with confidence that my labors will be blest. Here it is not as at the East ; the Church Missionary is not called to glean where others have reaped ; he commences with equal advantages, in one respect, and far superior in another. I could hardly hope to be believed by some of my clerical friends, if I were to tell them that in no village church in the State of New-York, have I ever heard the responses given more audibly, more fervently, and more general, on the part of the entire congregation, than in every village in which I have thus far officiated in Wisconsin ; and my great anxiety is, that I cannot visit more of them on Sundays. Burlington I have been invited to, and also to White Water, but thus far I have been unable to meet their wishes. Alas, if our wealthy brethren of the laity would do their duty, (for the people here are poor in means yet,) and if our young brethren in the ministry would banish their fears, this fertile portion of God's vineyards would not, (as I fear a part of it will,) be left open for the introduction of tares."



*Green Bay.*—This station has been vacant since the 15th of June. The congregation is small; but an ardent solicitude has been exhibited by most of the members for a renewal of the solemn services of the sanctuary; and there is much reason to believe, from late accounts, that their desires will be gratified before the commencement of winter. The late Missionary, the Rev. BENJAMIN AKERLY, reported 2 adult baptisms and 3 candidates for confirmation. Concerning one of the candidates he writes, "Her eyes are opened, and she has found in the Church what her soul always longed for; the prayers she feels as the very language of a contrite soul.—so calm, so subdued, so devotional."

"This has not been the result of excitement, but of sincere and earnest prayer, that her heavenly Father would lead her in the way of truth and righteousness. At her earnest request to partake of the holy Eucharist before I left the Bay, I administered it to a number of friends and herself, in her sick room. I now present her to you, together with the two others above named, as candidates for the holy rite of confirmation. I trust you will excuse me for trespassing so much upon your time, but I had labored for nearly two years, knowing little rest night and day, and the Lord was not pleased before this, that I should see any fruit of my exertions. I confess to the guilt of despondency, but there came what I had long prayed for, and it came as an oasis in the desert, bringing joy and refreshment to my wearied spirit. My attachments at the Bay are very strong, and I pray they may not long be destitute of a Pastor."

*Janesville, Beloit, and Prairie du Lac.*—The Rev. THOMAS J. RUGER writes from Janesville, Aug. 30, as follows:

"I arrived in the Territory on Saturday, the 4th of August, and preached at Milwaukee the next day. I then procured a house for my family, and set off to explore the country, with the design of fixing on a place for my future missionary labors. On visiting Janesville and Beloit, I was so much pleased with

their delightful situation in such an unrivalled luxuriant country, and was so forcibly impressed with the importance of their being immediately supplied with the services of the Church, that I determined to stop at Janesville, and visit Beloit once in two weeks, if you should deem it best to appoint me missionary at those places. I have brought my family to Janesville. I thought it better that I should reside in this place, as the Rev. Mr. Humphrey resides at Beloit, and so both places might have a resident clergyman ready to attend to any occasional services."

*Return of Rev. Thomas J. Ruger, Missionary in Wisconsin Territory.*—Station—Janesville, and parts adjacent. Baptisms—infants, 1. Communicants—at Janesville, including those at Prairie du Lac, who attend the church here, 18; at Beloit, 15; total in the station, 33. Of these four have been added by removal, and five new since I arrived at the station. Clerical offices—Said prayers seventeen times, preached seventeen times—10 times at the station, 4 times at Milwaukee, 3 times at Racine; Holy Communion—administered, 1; marriages, 1; travelled in performance of duty, 108 miles. Population of the vicinity for which the station is provided, about 2500. Number of families attending the services of the Church, 30. Number of individuals not embraced in the report of families, 25. In these numbers are embraced the population and church families both at Janesville and Beloit, and those residing near enough to attend services at these places. At Beloit, the Church has purchased a building and fitted it up for a chapel, at the expense I think of \$700. Prayer books, Sunday school books, and tracts are much needed for Janesville. They have recently obtained a supply at Beloit.

"The Missionary has been in the discharge of missionary duties in the Territory two months. \* \* \*

"You inquire whether there is any clergyman at Mineral Point and Madison. I did not visit those places, and have not heard of any clergyman going there.

"When I arrived at Janesville, I

was so forcibly impressed with the importance to the Church of occupying it immediately, that I determined here to make a stand, and go no farther. And I am here too late, as we generally are in occupying the new fields of labor that are constantly presenting themselves to the Church in our growing country.

"Janesville is the county seat of Rock county, situated on Rock river, is rapidly growing, and is the most central place, as to mail routs and travel, in the Territory. We have here some very pious and intelligent Church people; and, by the blessing of God, we hope soon to see their numbers enlarged. I have organized a Church here, under the title of 'Trinity Church.' They are anxious to build a church edifice, but feel as yet too feeble to make the effort."

*Nashotah.*—"The following report is made for the past six months, ending the 23d day of Sept. 1844, by the Rev. JAMES LLOYD BRECK, then the only Missionary. Since that time the Rev. WILLIAM ADAMS has rejoined the station.

"It will be observed that this report is made out for the Missions proper, that is, 15 around Nashotah; heretofore, it has extended more than 30 miles South-east of us, but now this ground is occupied by the Rev. Stephen McHugh, and hence the number of communicants and families attending public worship is less in this report than the previous ones.

"Families attending public worship about 200; individuals do. 400 to 600; baptized, 16 infants, and 7 adults; communicants added, 5,—others are ready to become communicants so soon as they shall be confirmed. Do. added by removals, 6; do. lost by death, none—by removals, 4. Present number of communicants, 212.

"The children are mainly catechised by the candidates and students connected with the Mission; besides these, however, there are 6 communicants who assist.

"Number of children catechised, 108. Services performed by myself at 21 points, of which 12 were stations of this

Mission, 75; Sermons delivered, 70. Lay-services performed by candidates for Holy Orders at the twelve stations aforementioned, 151. (There is one Bible Class of twelve members aside from the S. S. Children.) Of the lay-services above reported, 10 were in the Swedish or Norwegian languages; the Holy Communion has been celebrated 32 times. Married 6 couple; churchied in the public services, 3 women; buried 5 children."

*Racine.*—The Rev. EBENEZER WILLIAMS arrived here the 19th August, and immediately commenced his duties as a Missionary. On the 16th September, he writes, "Were it possible that you could obtain a Sunday School Library for us, it would greatly enhance our *very little store*, and would stimulate teacher and pupil to more vigor. The field of labor is large and extensive. I cannot say when our Church may be built, I am afraid not soon. The people are well informed, and are very kind. I am much pleased with my position hitherto; my mind is made up to encounter all disappointments and toils that may befall my lot—I am bent, with God's grace and assistance, to do my duty in upholding my Church, and serving my God and Saviour. I am now living in a log-house, a little distance from Racine,—no house to be had at the immediate place."

In reference to this station, the Rev. Mr. HATCH writes in this manner:

"In my report of the state of my Mission, I have barely adverted to Racine; this defect I would supply. That field, so unpromising 18 months ago, has greatly changed, and fully justifies now the most sanguine hopes, of the rapid advancement of religion, and the permanent prosperity of the Church. Her foundations are being deeply laid in that interesting and beautiful village; for her increase, new influences are constantly accruing by emigration; by her beauteous and divine order, and by a preached Gospel. The Church edifice, which will be large and in good taste, is in progress, and when finished, will reflect honor on the piety and zeal of its founders, and be truly an ornament in the 'Far West.' Churches

being built in the three principal villages on the Lake shore, Milwaukee, Racine, and Southport, and these supplied with a faithful and efficient ministry, it readily occurs, how vast and salutary an influence will be exercised by them on the moral and spiritual interests of the interior. Looking westward, there are hundreds, not to say thousands, of families, intelligent, enterprising, Episcopalians by their first love, by early and late association, and by deep abiding conviction and principles; these, once in easier circumstances, but now in their thinly furnished cabins, and on their scantily cultivated farms, after a toilsome week, meet only a vacant and listless Sabbath. I suppose there is no help for them, unless God rain it down from Heaven; meanwhile the Papacy is among us full fledged, and as an unclean bird will be prepared to devour the carcass; yet I trust, that, even if the hearts of our Eastern Brethren should not be softened to our appeals, God will nerve the arms and warm the hearts of the three clustered bands on the margin of this grand Lake to come to the rescue, and dispute the prey, and that his Spirit, wafted over the 'dry bones,' will cause them to live again. But the true economy of means, humanly speaking, is in *saving* rather than in recovering when lost. May God so order for Christ's sake."

*Southport.*—The Rev. F. W. HATCH reports the baptism of 1 infant and 1 adult, 52 communicants, 7 Sunday School teachers and 30 scholars. He has preached 75 times, and travelled 340 miles in the performance of duty. The town contains 3000 inhabitants.

"The time has arrived, when it becomes again my duty to render to you an account of my Missionary charge in Southport. I can do this, I trust, with a good conscience, though the fruits of my labors have equalled neither my hopes nor expectations; yet I believe, the interests of religion and the Church have been daily improving, and I constantly look for more striking evidences of this fact in a large increase of our number of communicants. We have now no divisions, but perfect peace in all our borders, and now and then a

voice is heard arising out of this repose inquiring after the way of salvation. Since my relief from Racine, to whose spiritual interests I have continued to attend as usual until within a few weeks, I have felt an augmented responsibility for good to be effected here by the blessing of God. I continue to hold three services on each Sunday, which are well attended; and at our third service, it is not unusual for many to retire for want of seats. Our Sunday School is more flourishing than ever, and is well conducted; and a Female Seminary, under charge of Mrs. and Miss Hommann, ladies of great worth, has just gone into operation, with good promise of success. It promises to be one of the highest order of schools, and will contribute much to the good of the Church. The Rev. Mr. Hommann and myself have it in contemplation, at an early period, to occupy two new stations of Missionary labor, for which the incipient measures are already taken. I feel myself, Right Reverend and Dear Sir, doubly blessed in my present position, viz: relief from too wide a sphere of operation, and in the affiliated labors of this most faithful servant of Jesus Christ. One thing more we ardently desire, and which, may the great Head of the Church grant us: more easy and more frequent access to our Bishop, by his permanent settlement and residence among us."

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#### Notes.

The following reports will, I trust in God, awaken the attention of the Church and carry conviction to the bosom of every member thereof, that the world does not and cannot present a field for benevolence and untiring action, so urgent, interesting, and promising, as the Far West.

*Davenport and Bloomington.*—The Rev. ZACHARIAH H. GOLDSMITH, Missionary.

"In making my semi-annual report, I regret that I have so little of an interesting character to communicate. In a frontier Missionary Station like this, the most that we can hope, is to sow in faith for the future prosperity of the

Church. Our congregations last spring were steadily increasing in numbers and in attention to the leading truths of the Gospel, but the division of my time between this place and Bloomington, has had the tendency to lessen the numbers and general interest, discovered at that time. We are all sensible of the importance of concentrated effort, to accomplish some grand worldly enterprise, and I believe it is equally so, in regard to the growth of the Church, and the advancement of Christ's spiritual kingdom. I trust, however, that what has been lost here, will be made up at Bloomington, where I found the Church under a dark cloud. I have given to the church at that place every alternate Sunday, from Whitsunday to the 21st of July, when I found it absolutely necessary to change the arrangement or sacrifice my health. From that date I have officiated one-third of my time at Bloomington, up to the 15th Sept., when I lost my horse, and being without funds was forced to give it up for the present. It was but a year since I paid \$80 for my horse, and the loss is a serious one these hard times. I believe it was owing to the excessive heat and the condition of the roads. It has been raining now for twelve months, and the heaviest fall that we have had was in the present month. I feel confident that for a year past, it has rained at least upon an average every third day, a fact I believe unparalleled in the history of this continent. Owing to this state of things my duties have necessarily been irregular, and the sacrament of the Lord's Supper but seldom administered here or at Bloomington. It has been the most laborious year that I ever experienced, having to plunge through the mud and mire, generally occupying four days to go and return from Bloomington, a distance of thirty miles. I have been invited to preach at Burlington, Iowa City, and at Dubuque, but had no time that I could command for such duties. In regard to the places indicated and the Territory generally, I will make a few remarks for the general information of the Church. Burlington now contains a population of 2300 inhabitants; Iowa City, the Territorial seat of Government, 1500; Du-

buque, 1000; Davenport, 1000; and I am the only Episcopal clergyman! Other places might be mentioned, though of less note, where there are many Episcopal families who have been raised in the Church,—such for instance as Fort Madison, Tipton, the county seat of Cedar, and Maryon, the county seat of Lynn. At these points flourishing congregations, by faith and labor, might be organized, had we the men who would be willing to sacrifice a little of Eastern ease and indulgence. And yet ours is a Missionary Church, and the world is the field, and we have but one Missionary to occupy the prominent points in this wonderful country! The tide of emigration to this Territory has been greater the present than at any previous year since the organization of the Government. They have come from all parts of Europe, and from every part of the United States. A convention is about to assemble to draw up and adopt a constitution, and Iowa is soon to be numbered among the States of the Confederacy. The contemplated boundary line is 600 miles on the Mississippi, and 150 in breadth, and running down to the Des Moines, the Southern extremity. I have travelled over a considerable part of this tract of country, and found the soil everywhere from 2 to 4 feet in depth, and of vast fertility, and capable of sustaining the most crowded population of any part of the known world. The Andover Theological Seminary have sent out 12 laborers to Iowa during the year, and they are now occupying the strong points. Men cannot live without Christianity; and if they cannot have that which is primitive and genuine, they will have that which is modern and spurious. We want more laborers, and must have them, or the Church can never flourish in this part of the Great Valley. We have many Church people scattered over the country and in the towns, hungering and thirsting, but there are none to preach unto them the living word and break the bread of eternal life."

*Burlington.*—The Rev. J. BATCHELDER, *Itinerant* :

" During the last six months, I have travelled, and preached, and visited from

house to house, as much as I have possibly been able to do. My services have been more particularly confined to Mount Pleasant and New London, and some neighboring settlements. The attention to the services of the Church in those places has in general been good, though of late, prospects in the first named place have become less flattering on account of the removal of several persons attached to the Church. In the latter place there are a few families attached to the Church, and the attention on the part of the people generally has been good and respectful. In almost every settlement I find some who have been trained in the Church, and who decidedly prefer its mode of worship, although it is much to be deplored, that there is often observable among this class of persons a great facility of disposition to coalesce with other religious denominations.

"I have also visited Fort Madison, and preached to large and attentive audiences. I have attended two funerals, solemnized two marriages, and baptised one infant.

"I had designed before this to take a more extensive journey into some of the more western counties, where I have often been invited to attend, and preach, which I hope to be able to accomplish yet this fall. Indeed, I am much induced to think, that my present plan of labor would be more efficient were my residence removed farther to the west, and situated more in the centre of the population.

"It should be observed, that my labors the past six months have been much impeded, and often hindered, by the casualties of the season. During the spring and the former part of the summer, the rain was often so excessive and long-continued as to render travelling impracticable. As a consequence, sickness has been very general, and still continues, from which I have suffered myself."

#### Missouri.

But little has been accomplished in this State beyond the bounds of the city and county of St. Louis. There, however, with the blessing of God, a

noble foundation has been laid. Christ Church in the city (for several years sustained by the Board,) will soon be able to do much in the sacred cause; while the college, only 5 miles from it, is already training up heralds of the Cross. The location of that institution is admirable,—perhaps the very best the whole West could afford; and when we take into consideration the difficulties which it has had to contend with, (and they were often quite appalling,) and the comparatively small amount contributed for its establishment, the declaration, I believe, may be most truly made, that there is no school of its age, in the Valley of the Mississippi, so full of promise, and which has already done more for literature, science, and religion.

*St. Paul's (Mission) Church, St. Louis.*—The Missionary, the Rev. P. R. MINARD, reports the baptism of 31 infants and 4 adults; 7 candidates have been confirmed. As 15 communicants have removed, there are now but 103. "The only change of any note in my parish since my last report, is the renting of seats. We were driven to this method of raising money, and we receive sufficient revenue to support the church from this and other sources, if we were only free from debt. As soon as we can devise ways and means to pay for our church and lot, we can free the Missionary Society from all burden on our account. Meanwhile, however, we must ask a little further aid."

*Boonville.*—This important station, where there are now 2500 inhabitants, is again supplied, after a long interval, with missionary services. The Rev. A. D. COMBEN reports the baptism of 8 infants and 1 adult; 7 persons have been confirmed. There are 22 communicants; and in the Sunday School there are five teachers and 25 scholars. Twelve hundred dollars have been subscribed towards the erection of a church.

The following extracts of a letter from the Rev. JAMES D. MEAD, will be read, I doubt not, with much interest by many friends of the cause. It is dated New-York, Oct. 15th, 1844.

"When in the Spring of 1840 I was appointed a missionary within your ec-

clesiastical jurisdiction, I set out with a cheerful heart and willing mind to devote myself to the work of extending the Gospel of the Redeemer in the region of the West. And to that end, when I had arrived at my appointed station, I faithfully endeavored to fulfil the duty I had been sent to perform. I remained at Boonville, in charge of that and the adjoining station of Fayette about eight months, when, from broken health, I was compelled to relinquish the work, and by the advice of medical friends, and with the approbation of my Bishop, was induced to make a journey to Santa Fé, with every confidence of a beneficial result.

"On my arrival at Santa Fé, though my health was much improved, I did not feel sufficiently restored to warrant my return to active missionary labor; and I therefore resolved to pursue my way over the mountains, to Upper California, which was represented as a very healthful climate. By God's merciful protection, we were preserved through all the dangers, difficulties, and privations of that long and toilsome journey, and at length arrived in peace and safety on the shores of the broad Pacific. I remained in California about six months; but, as I felt reluctant to return across the land, and an opportunity offering to go to the Sandwich Islands, I accordingly embarked from Monterey in April 1842. Our voyage being safely ended, I was received with all Christian kindness and hospitality by our countrymen residing at those beautiful isles of the sea, and especially by the Prot. Missionaries, whom I found earnestly and actively engaged in the great work of evangelizing the late imbruted Hawaiians. During my visit there, which was about six months, I explored the four principal islands of the group; and having returned to Oahu, took passage in the American ship Hopewell, bound to China. Thence I sailed, in the same ship, homeward bound; touched at St. Helena four days, and, after an absence of about two years, arrived at home the 11th June, 1843. I can give but a short account, within the limits of this communication, of the varied events,—the observations and reflections which occurred to

me in those long journeys and voyages, but hope to be able hereafter to furnish a more detailed narrative. And of public services performed, my report must necessarily be brief. In the Mexican settlements they do not tolerate Protestant clergymen in any of the functions of the ministry. And while travelling, the opportunity was very rarely afforded of having religious services, as, from the nature of those overland journeys, they are compelled to travel on Sundays, without intermission. When at sea, I was accustomed to celebrate divine service on every Lord's day, when the weather would permit. At the S. Islands, I was invited to supply the services at the Seamen's Chapel, Honolulu, which I did for the space of three months, to attentive and interested congregations of the resident Americans and English. Shortly before I embarked for China, the Rev. Mr. Daymon arrived, and is now usefully occupied as the Chaplain of the American Seamen's Friend Society, to whom the property, a neat frame chapel and parsonage, belong. While there, I also baptized two infants, the children of American parents. At Kolo, on the island of Kani, I administered the sacrament of the Lord's Supper to 7 faithful Christians, who were Presbyterians; and at the different stations, 8 of which I visited, I addressed the native congregations through an interpreter. During my stay at Canton, by the request of the Rev. P. Parker, Missionary Physician from the United States, I officiated on four different occasions, and which services were gratefully received and acknowledged.

"Thus, after an absence of two years in distant climes, I returned, a weary world-wanderer, to seek for rest and comfort in the bosom of my beloved family. I found the circle of relatives and friends unbroken, and all in the possession of prosperity and happiness. I had fondly cherished the hope to return fully restored in health of body and mind, and proposed to renew my labors in the ministry; but shortly after my arrival, I experienced an attack of my former malady, which again broke down my strength, and made it physically impossible to take upon me the public

service efficiently: and at this time, my health is not sufficient to warrant my engaging in active duty of any kind. But yet I do not altogether despair of recovering myself. A spark of hope still glows in the recesses of my soul, which revives and animates my drooping spirits under every discouragement. I doubt not, my dear Bishop, that I have your sympathy and prayers, and that you will still preserve the generous confidence you formerly reposed in me. Since I have been home, I have occasionally assisted in the public services, as far as my strength would permit, in administering the Holy Sacraments of the Lord's Supper and of Baptism, and officiating at Burials; and, by the assistance of God's grace, whenever it shall please him to restore me to soundness of health, it is my earnest desire and intention to resume the more active duties of the Ministry.

"I am greatly rejoiced to learn from your letter that Boonville is at length supplied with the services of the Church. I do sincerely hope and trust Mr. Corbin may be fully equal to the work, and that the Church will now progress without further obstruction or delay."

*Itinerants.*—During the past summer two extensive Itinerancies were established. The Rev. C. S. HEDGES was to visit *St. Charles, Pike County*, and at least two stations in *St. Louis County*; and the Rev. ST. M. FACKLER was to officiate at *Independence, Lexington*, and in *Saline County*.

All efforts were in vain to supply *Jefferson City, Hannibal, and Palmyra* with the regular services of our Church. Now, however, Missouri will have a Bishop exclusively her own. The rapid growth of the diocese may therefore be confidently expected under the administration of one so active, eloquent and pious as the Rt. Rev. C. S. HAWKS.

The above reports\* afford but an imperfect view of a portion of the great

\* The Bishop, it will appear, has sent reports for Indiana, Missouri, Wisconsin, Iowa, and the Indian Mission in Wisconsin.—[Ed.]

and inviting field which God in his good Providence has opened to the Church. We are earnestly and most affectionately solicited, not by strangers, but by brethren, members of the same household of faith, to come to their relief; to impart to them the spiritual blessings of which they are now deprived; and to save them from carelessness and indifference, and their children from the awful influences of infidelity, heresy, and schism. This harvest is nigh us, even at our doors. Does not the duty, the responsibility of reaping it, rest upon us—even upon us, the members of the Protestant Episcopal Church in the United States of America? And if the duty and the responsibility be ours, why shall not the glorious rewards of well-doing be ours likewise?

I implore the faithful in Christ Jesus to cherish and strengthen, for a few years longer, by their oblations, sacrifices, and prayers, the efforts for which we are solemnly pledged—until the Far West blossoms as the rose.

JACKSON KEMPER,  
Missionary Bishop.

15th Nov., 1844.

#### ARKANSAS:

The Rev. G. W. FREEMAN, D.D., was elevated to the Episcopate of this Missionary District, and of the Indian Territory south of 36½° N. Lat., on Saturday, 26th October. He has provisional charge, also, of Texas.

The address of the Bishop is at present Newcastle, Delaware. The advanced season, and the delay unavoidable on breaking up existing arrangements, decide the Bishop to make his first visitation early in the spring.

*Little Rock.*—Rev. JAMES YOUNG.

"The spiritual condition of my charge has been quite prosperous, and I trust will continue so. The number of new communicants has been increased, and a more regular attendance to this sacred duty and privilege brought about on the part of former members; and all the

divinely appointed means of grace and edification are growing in estimation. During the early part of the spring and summer, the applications for baptism were frequent, and the accession of members, both infants and adults, very gratifying and encouraging to the Church and myself, for which 'Blessed be the Lord God of Israel.'

"But of the spiritual destitution of this country, only a residence in it can make one duly sensible; and here, in the capital of the state, religion seems once to have been reduced to its simplest elements, if I may use the expression, and now it is but just emerging, as it were, into the form and character of Christianity. And hence the more favorable is it, for we can work from the foundation upwards, and rear the house of our Lord in all its simplicity and purity.

"Of the temporal condition of the parish, I regret to say that I cannot speak so favorably. The times are hard, the country steeped in poverty and misery by the inundation of last spring, which destroyed almost the entire cotton crop on the Arkansas and Mississippi rivers, as well as the corn crops, and cattle of all kinds, thus at once diminishing the means, and increasing the expense of living nearly fifty per cent."

*Van Buren.*—Rev. D. M. MANUS.

The health of the Missionary has been impaired during the past year. The ruin commenced by the overflow is almost completed by a four months' drought. All these things have had their effect upon the prospects of the Church in that quarter.

#### Indian Missions within the Dioceses.

The two following documents will, I am sure, afford much gratification to many friends of Missions; and the Missionary himself will, I trust, pardon me for publishing his views upon a subject which, although postponed for a time, the Church cannot permit to sleep.

The Rev. SOLOMON DAVIS, Mission-

ary to the Oneidas, in his report dated Duck Creek, Oct. 1, after having stated that 500 individuals attend public worship, among whom are 109 families, that 10 infants have been baptised, that there are 120 communicants, 40 pupils in the Parish School, and 20 in the Sunday School, writes,

"The following additional facts, which have been carefully gathered, may not be uninteresting to the friends of this Mission. The whole Tribe numbers 150 families; whole number of souls, 722. Frame houses 20, block houses 43, log houses 84; frame barns 85, log barns 38; wagons 30, sleighs 17, ploughs 69, harrows 51, fanning-mills 15, threshing machine 1, horses 104, oxen 200, cows 181, young cattle 110, hogs 561, domestic fowls 1298, sheep 5, clocks 17. The whole quantity of land under cultivation 2213 acres. The Tribe have increased in number during the last two years, 47. From this it is evident, that while the Indians generally are wasting away, the Oneidas are on the gain. May the good Lord continue to bless and prosper them both temporally and spiritually."

Early in September, Mr. Davis sent me a letter, from which I make the following extracts:

"I have suffered much since we had the pleasure of seeing you here; but God has, indeed, been merciful in not laying upon me more than I have been able to bear. Most of the time I have been permitted to prosecute my labors at this station, and all things seem to have moved on prosperously with us,—even in the midst of my weakness, strength has been gained. The Mission, I feel confident, has never been in as good condition as it now is. God be praised for his goodness. His unworthy servant feels that his labor has not been entirely in vain. But, alas! in taking a retrospect, I find nothing of which I can boast. How little has been done in proportion to what might have been done! May the good Lord forgive the past, and make me more faithful in future.

"I feel thankful for the kind expressions contained in your letters. It is not ranked among the least of my comforts in my distress that I am remembered



by my Bishop. It would afford me great pleasure to accompany you to the General Convention, but my arm, though it is evidently mending, is not in a situation to allow me to undertake the journey. I am now using Dr. Wolcott's prescription, and with evident good effect. If I do not recover, and it please God to spare my life, I will, by permission, spend a part of the next summer in a warmer climate, or in travelling, perhaps in the Indian country. I shall feel a lively interest in the action of the approaching General Convention with regard to Indian Missions. It is a work that lies nearest my heart. If the plan, originated by Dr. McVickar, and brought by the Domestic Committee before the Church, is carried out, the *red man* may indeed lift up his head, for the time of his redemption draweth nigh. The standard only needs to be lifted up,—the long neglected sons of the forest will flock to it as their only refuge. They may soon be made to understand the truth of the expression which is often heard from the lips of the Oneidas: 'We have no friends but Christian friends.' The moment they are convinced of this, they are gained. But who will you find to superintend the work? Who is sufficient for it? May the Spirit of the living God search out the man; guide him into the field; and guide him after he is in it. He must be in every sense of the word an *Indian Bishop*, or his labor is 'nothing worth.' He cannot take up his residence at *Indian Agencies* and *Military Posts*, and occasionally sally forth from among the implements of *war* to teach the Gospel of *peace*. He must be a man who counteth not his life dear unto himself—who is willing to travel from Tribe to Tribe; dwell in his own tent; mingle with the Indians; be as one of them; follow them, if need be, to their hunting grounds; and cheerfully submit to the same hardships. In no other way can their confidence be gained. He who fails here, will find that his net is cast on the wrong side of the ship, and that he toils for nothing. But I need not make suggestions to one wiser, and at least as much interested for the poor Indian as myself. May all things be done well.

"I have had a most delightful visit from brother Breck and his interesting family at Nashotah." "Their visit has done us much good. It has left a lasting impression upon the minds of the Indians. Indeed, go where you will, the savour of *Nashotah* is a sweet-smelling savour. It is as incense in the Church. The Indian boys belonging to the institution are very much improved, and brother Breck wants a third one, which I shall send him."

*Ottawa Mission, Griswold, Mich.—*

Rev. JAMES SELKIE.

Not connected with the Board. We extract from the Missionary's report to his Bishop, (McCOSKRY). It speaks for itself.

"There is enough in the character and condition of our American Indians, if duly considered, to call out the sympathies of those who love God and the salvation of souls. Our Church has done nobly in the cause of Missions. Our Missionaries have spread their wings for China, Africa, Greece, and Constantinople, but how little in comparison has been done for the red man, to whom God gave the soil on which we subsist. Let him have the Gospel in its awakening and comforting tones, and it will not prove an uncertain sound. But there must be no faint-heartedness in the work. I need to say, 'Who is sufficient for these things?' Almost numberless discouragements are thrown in our way, and it requires a martyr-like spirit to conquer the difficulties of bringing the Indian to a moderate degree of civilization and religion; yet God has wrought these things for us. Although I do not wish to tax your patience by a lengthy report, yet I consider a Missionary to the Indians has a stronger claim to your forbearance, than those who are sent to their own nation, especially as it has been so often repeated, that nothing can be done for this people to restore them to that state of society which is so desirable to promote the happiness of our fellow kind. Look at us in our commencement, alone in a desolate shanty, shivering with the ague over a hot fire in the month of June. Look at the people of our charge, a most degraded

company of savages, drunken even to madness and murder. Look at them now. Zealously engaged in prayer-meeting almost every evening in the week, regular in their attendance at church on Sunday, engaged in the devotions of God's children repeating the general confession, the Lord's prayer, the creed, and ten commandments, in their own language.

"Eighteen have been hopefully the subjects of converting grace, the last year, and have been baptized, and sixteen were confirmed at your last visita-

tion. Improving in industry, and strict to send their children to school. Temperance is now the order of the day. Can any thing be more delightful than such a change, and are we not greatly encouraged to continue our efforts among them? Be assured, Rt. Rev. Sir, that your Missionary will spare no toil, even bearing the heat and burden of the day, to promote the great and benevolent enterprise of bringing these natives of our beloved Republic to civilization, and to the foot of the Cross."

### Indians.

We are indebted to the pen of the Rev. Dr. S. FULLER, of the Diocese of Ohio, for the following notice and sketch of a most effective mission to the Indians in the British possessions northwest of us. It is encouraging to observe intelligent and influential clergymen of the Church interesting themselves for the Indians. The time may come, when men will take shame to themselves before God for apathy on this subject. We have before us the Journal of the Rev. Jno. WEST, the founder of the Mission, and are tempted to lay some extracts before our readers. But our present limits forbid. One reflection has struck us, in comparing intelligence from various quarters of the field, that no Mission can point to more decided manifestations of the DIVINE favor than those to the aborigines of North America—none to greater results.

BISHOP MOUNTAIN'S VISIT TO THE RED RIVER SETTLEMENT.—Red River, in British America, falls into Lake Winnipeg from the south. The Red River Settlement is some 800 miles N. W. of Lake Superior, and has a Protestant population of about 2000 souls. There are at the present time in the set-

tlement, *four* clergymen of the Church of England, and *four* Churches, one of which is purely Indian; the others are composed of whites and half-breeds with an intermixture of Indians. During the summer which has just ended, these churches were visited by the Rt. Rev. Dr. Mountain, Bishop of Montreal, who spent twelve weeks in the tour and visitation, nearly three of which were passed at Red River.—Accompanied by his chaplain and his servant, he crossed and recrossed Lake Superior in a birch bark canoe, and after traversing the queen of lakes from the eastern to the western extremity, journeyed 800 miles further through a rude wilderness inhabited mostly by savages and beasts of prey. During the three Sundays he was in the settlement he ordained one deacon and two priests, and confirmed *eight hundred and forty-six* individuals. The day and Sunday schools are flourishing, and have produced the happiest fruits. At his departure the Bishop was addressed in the most affectionate manner by the clergy of the district, the Protestant inhabitants and the Indian congregation, composed of the Cree and Ojibwa tribes. In his reply the Bishop remarks, "that the interest which had been excited in his breast by what he had witnessed in the territory of the fruit of the clergy's labors, and of the demand for extended operations on the part of the Church, was warmer and

more lively than he well knew how to express; that no feeble efforts of his own shall be wanting to draw the attention of the friends of the Church at home to this subject; that he hoped they would soon see better times, and fervently responded to their wish for the establishment of a resident Bishop; and that this hope was encouraged by the new day, which, through the goodness of God, upon whom they must depend in faith, has already opened upon the Church throughout the empire."

As an effort is now making to establish a Bishopric in our own Indian Territory, every thing connected with the churches at Red river is invested with peculiar interest, we will therefore append a brief sketch of the history and present state of the Missions of our English brethren in Prince Rupert's Land. The appointment of a Bishop for this extensive region has long been desired by the Missionaries, and that for several obvious reasons, but chiefly because in their opinion a native ministry, without which the ripening harvest can never be gathered in, would be an inevitable result of Episcopal superintendence, which was local and constant.

Red River settlement belongs to the Hudson Bay Company, and was commenced in 1812, on a spot about 50 miles south of the entrance of the river into the lake. The usual route from England to this lake is by the way of Hudson's Bay, the voyagers landing at York Fort on its south-western shore, whence they are carried in canoes to the Red River. The first attempt made for the spiritual improvement of the surrounding natives was the opening of a school in 1820, by the Rev. Mr. West, the Company's chaplain, who must be regarded as the founder of the Mission, as it was two years after adopted by the Church Missionary Society, and he was appointed its superintendent. The next year, 1823, he succeeded in procuring the erection of the first Protestant place of worship in that part of British America. From this time the Mission began to flourish. Mr. West returning to England, his station at Red River was supplied by the Rev. Mr. Jones, who finding the church and the school-house too small

for the accommodation of the settlers, erected a second. In 1825 he was joined by the Rev. Mr. Cockran, and soon after a third church was built, and in reference to the location of the sacred edifices the Missionaries gave to their churches the names of Upper, Middle, and Lower. In 1829, when the Mission had not been in existence ten years, the average congregations were 800; in the schools were more than 300 pupils, and there were nearly 150 communicants. Of the members of this flock of Christ in the wilderness, Mr. Cockran says, "I believe that our little visible Church approaches as near to primitive simplicity and sincerity as any other to be found in any part of the world. The most of them are Bible Christians: to the word of God they go for information on every subject that concerns their souls.—Christ and his Gospel are all in all, and to him they apply for strength, for instruction, for direction, for encouragement, that as men of God they may be well directed, instructed, and enabled to live in the performance of every good work."

Speaking of the Indian children in the Mission schools, Mr. Smith, their teacher, thus remarks, "I feel happy in being able to state that no children can be more regular and cleanly in their appearance than these poor children. They are learning very fast; they have adopted the fashion and custom of the Europeans, they have cropped their heads, and they otherwise comport themselves after the manners and customs of Europeans whom they see here."

In 1835, the Missionaries succeeded in inducing one or two of the natives to plough the ground and to raise wheat, barley and potatoes. This proved to be an era in the history of the Mission, for until the Indian engages in the cultivation of the soil, he will not abandon his wandering and savage habits, nor progress in civilization and in the knowledge and practice of the Christian faith. *The plough, the spade, the sickle and the mill, are auxiliaries which no Indian Missionary must neglect.* The Christian Indians at Red River were gathered into a village, houses were built, land was put under cultivation, and in 1836 a church for the ex-

clusive use of the natives was erected. They now seem to be animated with a new life, of which Mr. Cockran furnishes a graphic picture. "We have a school-house, in front of which you may see 60 children morning and evening leaping, running and wrestling, and amusing themselves with all the variety of games which their ingenuity can devise. To the right and left of this stand a number of little cottages, around them are patches of cultivated ground, and near to them stand stacks of wheat and barley. On the blowing of the wind, the Indian is out with his wheat to winnow, gets it into his bag, runs to the mill and stands in eager expectation for his turn. When once it is in the hopper, and the stones at work, he handles it as it falls into the box, to see if it be well ground. I thought it scarcely possible so to rouse his drowsy powers. When the subscription for the church was first opened, every person cast in his mite; such as they had they gave freely; many cast in much for their circumstances; they contributed wheat, barley, potatoes, labor, and dried meat, to the amount of 28 pounds sterling." When the church was finished, the attendance of the Indians on Divine service was most encouraging. Recording in 1837 the progress the good work was making, Mr. Cockran says, "It is pleasing to witness such a regular audience where a short time ago nothing but heathenism prevailed. I am often constrained to exclaim, 'This must be the work of the Lord!' or how could 200 savages of such erratic habits, of such carnal appetites, be drawn together to join in singing the praise of God, and to hear the offers of everlasting happiness through Jesus Christ every Lord's day? They might be drawn a time or two out of curiosity to hear some new thing, but the feeling would soon be gratified, and consequently they would drop off. But as we see all that are at home twice every week in church, and waiting with patience to hear the word of God, he must have purposes of mercy concerning them. Thanks be to him! the Lord's day is now as solemnly observed as ever I saw it by any parish in England."

With nearly 2000 people under their

care, and these scattered over an extent of 35 miles of country on each side of the river, with 4 churches to supply, in each of which Divine service was held every Sunday. Messrs. Jones and Cockran found their hands more than full, and their regular duties pressing very heavily upon them. But they labored on, resolved that a cause so promising should not suffer while they had strength to sustain it. Mr. Jones describing the state of the Indian settlement in 1838, bears the following testimony:—"I am surprised at their dexterity in the use of the axe and the hoe. They have cleared an immense number of oak stumps from their ground; and their little enclosures look respectable and are well fenced; they build their own houses of oak and pine, and many of them are well jointed. In a great many instances they make their own carts, and also of course what little furniture their houses contain. I never saw a more picturesque object than the little Indian church. The eye from the desk catches several glimpses of the river gliding past in glassy smoothness between the trunks of ancient and decaying trees. The people around me are all Indians, the feeble representatives of nations swept into oblivion by the hand of time, but Indians who now lift their voices in praises of redeeming love.

"Here, then, is a great principle fully, plainly and substantially established; namely, that the Indian MAY be civilized, HAS BEEN civilized, and is WILLING TO BE civilized. Let the Gospel then be made known, and let the cause be supported; other spots like this will then appear in the wilderness with fruits as pleasing and with aspects as cheering and refreshing."

In 1838 Mr. Jones returned to England and was succeeded at Red River by the Rev. Mr. Smithurst. From the commencement of the Mission to 1839, 2310 were baptized, and all conformed to the Christian religion,—“so far,” observes Mr. Cockran, “as I have ever seen imperfect mortals conform to it.” The Indians of the Indian Settlement have accumulated a large portion of valuable property. We have also 2 school rooms and dwelling houses for the school-masters. Our schools are as

regularly attended by children as the circumstances of the parents will permit. We have a church, and a regular congregation of upwards of two hundred persons. We have a wind-mill to grind the produce of their farms, so that the Indians enjoy the full benefits of their industry. To the Mission-house are attached 10 acres of cultivated land. During the year 12 Indians have been added to the communion.

Mr. Smithurst, in his journal written in the course of 1840, speaks of the high estimation in which the Prayer Book is held by the Indians. "When the Christian Indians are out on a hunting excursion they usually spend the Lord's day together and abstain entirely from the chase. One reads the Church Service to the others who assemble, and after singing, they all talk over what they remember of the word of God taught them either in church or in school. Since I commenced explaining the liturgy on Lord's-day evenings, the attendance at church has been very good. The Indians think that the men who made the liturgy must have been wonderfully good and wise, since they seem not to have forgotten a single thing. During the reading of the prayers I have often been affected even to tears at seeing the striking reverence manifested by the whole congregation, and on hearing the devout responses of such as understand English." Another picture from the pen of Mr. Smithurst, on Christmas day, 1841, is not less interesting. "I preached in the morning at the church in the Indian settlement, and afterwards administered the Lord's Supper to 53 persons, of whom 51 were Indians: Nothing can exceed the reverence of these simple-hearted Christians for the ordinances of religion, particularly for the sacraments. During the administration of the Lord's Supper, the whole congregation continued in church, and there was the most breathless silence. As on former occasions, I said the words on delivering the bread and wine, in Indian, to such as did not understand English. The morning service and Sacrament took up about 3 hours, but not the slightest mark of weariness or impatience could I observe in any one." It was during this year that the Mission

was strengthened by the arrival of Mr. Cowley, and that Mr. Smithurst put on record the following invaluable testimony to the mental capacity of the Indians. "The Indian children in our mission schools read the Bible fluently in a much shorter period than is generally the case in England. *We can do any thing with the Indian youths, when by proper training they are led into habits of industry and have shaken off that indolence which is the natural result of barbarism.*"

On his arrival Mr. Cowley commenced a new station near *Manitoba Lake*, 120 miles west of Red River, for the seed which was sown by the first Missionaries is now springing up in all the neighboring region. The natives have in some instances come the distance of 700 miles to enquire what they should do to be saved; and near *Cumberland House*, about 600 miles N. W. of the Red River Settlement, still another station has begun by Mr. Budd, a school-master in the employment of the Church Missionary Society, who has under his care 50 pupils, and as many attendants on public worship. Mr. Jones predicted in 1838, that "other spots would appear in the wilderness like that at Red River, with fruits as pleasing, and with aspects as cheering and refreshing," and so it has proved, and so it *will* prove to be the case more and more.

Mr. Roberts, a school-master, who accompanied Mr. Cowley, has given his first impressions of the Indian Settlement, and we shall see that they were most favorable. He writes during the autumn of 1841 and the spring and summer of the following year, "When approaching the Indian Settlement, I was highly gratified to see the neat Indian Church with its white spire overtopping the trees by which it is environed, the Indian cottages surrounded by cultivated fields, and the banks of the river covered with cattle belonging to the infant community, the members of which have been converted from barbarism to Christianity during the last 10 years. The Indians seem to be busy in clearing new ground and in building cottages. I must confess that the Spirit of the Lord has done a wonderful work in this little colony through the instru-

mentality of the Church Missionary Society's agents. What a proof of the value and power of the Gospel is the present condition of the Indian Settlement! On my arrival I was astonished at its civilized and Christian state, particularly when considering that a few years ago the inhabitants were wild heathens wandering in the woods. I went to the Indian Sunday School and found between 150 and 160 pure Indians there, including children. They repeated the Church Catechism and large portions of the Scriptures well; several were learning the Articles, Collects, Epistles and Gospels, of our Prayer Book. The desire for scriptural knowledge is daily increasing throughout the Red River Settlement. Applications for Bibles, Prayer Books, Hymn Books and Tracts, are constantly made."

Under date of May, 1842, Mr. Smithurst gives additional evidence of the continual advancement of the natives in civilization: "I have been engaged with a number of Indians who are erecting a new school-house.—All goes on with the same order and regularity as if I had so many English workmen. I am constantly with them to suggest, and they execute with ease and promptitude. What a wonderful difference Christianity makes! But a few years ago the men now laboring so steadily were savages, wandering about in the woods."

During this year, the missionaries established another station at *Fort Elllice*, where they have gathered a flourishing school and congregation. This fort is situated in the Great Plain north of the Missouri, and is a place visited every year by thousands of Indians.

The most recent intelligence we have seen from the missionaries at Red River

is under date of April, 1844, at which time there were in the Indian Mission at Red River, 77 communicants. The Liturgy has been translated into the native language, and was in constant use. On Sundays the church is thronged with attentive hearers. In temporal matters the converted Indians are making constant advances; but better than all, the great Head of the Church is causing the blessings of his grace to rest upon the missionaries and people, so that in the remote wilderness of the North-west his name is honored, and his praise is sung by hundreds whose recovery from the degrading vices of heathenism was once considered as impracticable. The Missionary stations, therefore, of our English brethren in Prince Rupert's Land, are full of interest, and full of instruction; for they furnish most undeniable proof, that the roving aborigines of this western continent can be successfully taught the arts of civilized life, and that they can be brought under the mild and sanctifying dominion of the Prince of Righteousness and Peace. The lesson these missions inculcate should be studied thoroughly and prayerfully by us of the American Church, who owe a debt to the Indians of our own country, which we have hitherto most sinfully neglected to pay. We hope, however, that the members of our Church will yet see their duty on this subject, and that in the strength of the Lord they will hereafter zealously and perseveringly perform it! The pressing words of a Christian Indian of our western wilds should be ever audible in our ears—should be ever engraven on our hearts: "*Tell the missionary men to make haste—time is short, and death is snatching away our friends and relatives very fast: tell them to make haste.*"

### Intelligence.

We have been much gratified in looking over the second and fifth numbers, (the only ones that have reached us) of the "*Cherokee Advocate*," a paper published weekly, at \$3 per annum, in the

English and Cherokee languages, by W. P. Ross. The steps by which Sequoyah (George Guess) was conducted to the discovery of the Cherokee alphabet, are full of interest. The edi-

tor's post office is Park Hill, Cherokee Nation. Among the agents for the paper are Saxton & Miles, New-York; Tappan & Dennet, Boston; J. R. Dille, Philadelphia, 85 Dock-street; Franck Taylor, Washington, D. C.

\$1500 per annum, the Domestic Committee paying two-thirds, the Foreign one-third. His travelling expenses and postage to be also paid.

#### Changes.

By a joint resolution of the two Committees, the salary of the Bishop of Arkansas and Texas has been fixed at

*Missouri.*—Rev. G. BENTON, Missionary at Jefferson City.

*New-Hampshire.*—Rev. N. H. SPRAGUE, Missionary.

## FOREIGN.

### Africa.

The Rev. J. SMITH and the Rev. S. HAZLEHURST, Missionaries to Western Africa, arrived on Sunday, the 10th November, from Cape Palmas: the former having been absent five and the latter two years from this country. The debilitating effects of so long a residence have rendered a respite from labor essential for Mr. Smith; and an attack of illness of the most serious and threatening character, to which Mr. Hazlehurst was subjected in July last, made it, in the eyes of all our Missionaries at the Station, a matter of imperative necessity that he also should, for a brief season, visit the United States.

The arrival of these gentlemen puts us in possession of interesting intelligence relating to the Mission: in addition to which we have letters from Mr. PAYNE up to 24th August last.

The Missionaries who sailed from this port in May last, viz: the Rev. Dr. SAVAGE, the Rev. Mr. HENING, Mrs. HENING, Mrs. PATCH, and Miss RUTHERFORD, arrived in safety at Cape

Palmas in August. Their voyage had been protracted and not very pleasant: yet they had, without exception, been in the enjoyment of excellent health, and were preparing with great cheerfulness to enter upon their duties.

The various Missionary Stations in Western Africa were entirely relieved from the difficulties and anxieties which beset them towards the close of the last year. The Rev. Mr. Payne had returned to the Station at Cavalla; and had resumed his ministerial labors there with every prospect of enjoying "rest and quietness" from the assaults of the natives; and with cheering evidences that the seed scattered upon the most unpromising soil which the world presents, was, through the mighty power of the Spirit, bearing fruit which should break down the strongholds of Satan in that region. We subjoin copious extracts from his journal just received, which cannot fail to excite interest. We trust that the continual proof of the blessed effects which

have followed the efforts of our Missionaries among the children of the Mission Schools, afforded by these letters will induce the Church at home to go on ministering their aid to this work of mercy.

The following letter from the Rev. Mr. Payne is dated at "Mount Vaughan, Cape Palmas, West Africa, August 22d, 1844 :

"The brig 'Frances Lord,' which arrived at this port on the 17th, brought to us in health and safety, our brother the Rev. Dr. Savage, with his associates. Though under any circumstances they would have been hailed with joy and gratitude, these feelings were greatly increased in the present instance, from the fact that the Rev. Mr. Smith had long felt that the state of his health required a change of climate, and the Rev. Mr. Hazlehurst had lately experienced two such severe attacks of fever, that we thought a speedy return to America was the only means left of preserving his life. I had thus before me the prospect of being left alone. Thank God for a brighter prospect again! By the brethren, I have the pleasure of receiving your favor addressed to me, as also your communications to the Mission. Be assured, my dear sir, that the kind feelings and sympathies towards me and mine, expressed in the former, are most highly appreciated. The resolution of the Committee requiring that regular journals shall be kept by its Missionaries, I highly approve of, and shall, to the best of my ability, conform to it. I shall take great pleasure, too, in giving answers to the questions sent out to the Mission, as soon as I can find time to do so. At present, I am so much occupied in assisting Dr. Savage in making arrangements for himself and the new missionaries during their acclimation, that I shall not be able to do so before the departure of the 'Frances Lord.' In the mean time, as ever, may the God of all grace enable his Missionary servants here in Africa, as well as those who direct them, to persevere in that work to which their Lord and Master has called them, 'in tumults, in labors, and in watchings.'

"With this letter you will receive my journal up to June 1st. It was intended to have been sent by an earlier opportunity, but reached Cape Palmas after the vessel which it was expected would take it, had sailed. Since that was written, there have been two or three additions to the Communion at Cavalla, from the school. The congregations on Sunday have averaged 100. Last Sunday there were 150-160 in attendance. The people continue to appear peaceable, and well-disposed. The other stations remain as they were, except Grahway, which has been abandoned, or rather (since I continue to preach there as before) the teacher has been withdrawn, because he could not keep together a sufficient number of scholars to justify his continuing there."

EXTRACTS FROM THE JOURNAL OF THE  
REV. MR. PAYNE, MISSIONARY IN  
WESTERN AFRICA.

*Return of Mr. Payne to his Station at Cavalla, after the difficulties of Dec. 1843.*

*Wednesday, Jan. 31st, 1844.*—Went to Cavalla "to set my palaver"\* with the people. Arriving, however, too late to meet them for this purpose, I determined to improve the time by preaching. I accordingly sent a young man who had formerly acted as a kind of sexton, to tell the king and people that I would preach in the evening; and at 7 o'clock I had the gratification of meeting quite a large congregation.

I reminded them of my having come amongst them four years ago, as a preacher of the Gospel of the Lord Jesus Christ. Unpleasant circumstances had for two months separated me from them. These having passed away, I had come again to take up my abode amongst them. I desired, however, to be received in no other character than that in which I had at first appeared before them. I then proclaimed to them the simple, yet ever rich and glorious story of salvation through Jesus Christ.

On the road from the chapel home,

\* To arrange our difficulty.



I encountered a scene little harmonizing with that just left. Not only those just from the house of worship, but apparently a large portion of the population of the town, were collected around two parties engaged in a most furious quarrel. It was truly a heathen spectacle. In the door of a house near by, sat a woman uttering the low and plaintive wailings which indicate that death has taken away some unhappy victim. I recognized her as the mother of a child who had been drowned before I left Cavalla. Of course, according to popular belief, it had been bewitched; and a number of persons had already drunk 'Gidu'\* on account of this alleged crime. But the enraged husband, who is a doctor, or greegree man, was not satisfied; and he it was who now seized upon a widow, who, since the death of her husband, had lived under his protection. 'Come on, you witch,' said he, with a manner befitting a demon, 'come, go to the house-top, (the usual place of confinement for persons under arrest,) you shall drink gidu.' 'Yes, yes,' replied the woman, 'I will drink it. I have done so before. I am no witch. I am not afraid of it. But you are a witch. You have never drank it. We will take it together.' 'Yes, you witch! you witch!' vociferated the woman's sister, thrusting her hands in the man's face, 'you want my sister to drink gidu; you shall drink it too.'

Such language, with much more, accompanied with all the vehemence of voice and manner peculiar to the heathen, and the tumultuous noise and cheerings of the multitude, whose sympathies were ardently with the woman, made it altogether a most heart-sickening scene. Recognizing the woman as the mother of one of our girls, I advanced towards her, and begged her to go to her house, and say nothing more to the irritated doctor. She immediately complied, calling out at the same time triumphantly to the man, 'A white man has asked me to desist. I am of more consequence than you. I desist.'

#### *Interview with the Chiefs of Cavalla—*

\* Poison.

#### *Return of Children to Cavalla—Visit to Taboo Station.*

*Thursday, Feb. 1st.*—After breakfast this morning I met the Head Men of Cavalla. I assured them how much I regretted the circumstances which had rendered it necessary for the Mission to demand the four bullocks which they had now given, calling them to witness, the evidence afforded by a four years' residence, that I 'sought not theirs, but them.' As they had now complied with the conditions upon which the Mission would allow me to return to them, I would again enter upon my duties as soon as Mr. Hazlehurst should return from Sierra Leone. And to convince them that it was not gain that we sought, I now gave them the usual Christmas present (about the value of \$8, in goods.) They professed to receive all this very kindly, and promised henceforth to exert themselves to prevent a recurrence of the late difficulties.

*Monday, Feb. 5th.*—This morning our boys left this place (Mt. Vaughan) with their teacher, for Cavalla, after near three months' absence, during which time they have given the most gratifying evidence of their attachment to us. The larger portion were prepared to follow us wherever we might go, even though it should be to America.

*Friday, March 8th.*—Returned today from Taboo river station, which, owing to our difficulties at Cavalla, I have not visited for four months. I found the buildings, grounds, and a small school, all in good order, under the care of the remarkable young native man to whom they had been entrusted since Mr. Minor's death. I had the privilege, also, of preaching the blessed Gospel in the two villages nearest to the Mission station.

#### *Renewal of Missionary labors at Cavalla—Sermons to the Natives—Baptism of Natives at Easter.*

*Cavalla Station, March 11, 1844.*—Returned this day from Mount Vaughan, to resume once more my former routine of Missionary labor amongst this people.

For the past 2 months I have been pleasantly occupied in supplying Mr. Hazlehurst's place at Mount Vaughan, preaching twice nearly every Sunday, besides attending to other duties connected with the station. I preached once every Sunday to a respectable congregation of Colonists in the Stone School-house in "East Harper," kindly offered by the Colonial authorities for this purpose. I engaged to remain at Mount Vaughan until Mr. H.'s return, but as he has already been absent far beyond the time anticipated, and Mr. Smith can supply my lack of service, I do not feel authorized to stay longer away from my station.

"*Sunday, March 17th.*—To-day preached to a small congregation, not numbering above 75 persons, including our family. The long intermission of religious services has had a manifest influence in producing indifference to them; still the farm-making season, no doubt, had much to do with preventing a larger assembly.

"In the Sunday school we had 70 scholars, including some children from the River Cavalla Station.

"During the past week I have preached in each of the divisions of Cavalla. In every case, I believe, all the men in town have assembled with some of the women; on an average, however, there were not above half a dozen of the former, so that the congregations were in every instance small. Still small as they were, they were made up of immortal souls, each worth more than ten thousand worlds, and for every one of them the Saviour died. What a privilege then to preach him even to such "little flocks!"

*Thursday, March 21st.*—How often in my short ministerial course, has my faith in the promise 'be not weary in well doing, for in due season ye shall reap if ye faint not,' been strengthened by what my eyes have seen, and my ears have heard!

At four o'clock this afternoon, I set off towards the smallest division of Cavalla. At this season, as has been before stated, perhaps *three-fourths* of the natives are living in temporary houses, on their farms; of the remaining quarter,

about one half spend part of their time on the farms; while the remaining small portion take turns in guarding the towns. The guard never exceeds ten, and is often as small as three; and it is of this handful of men, with the few women who could be induced to attend, that my afternoon congregations are composed.

On my way to Sebah—the village above alluded to—I met a youth from it, who assured me there were only two men in the village. I told him that he must return with us to hear the Gospel, which, after some persuasions, he did. For the first time we went to a doctor's (greegree man's) house to preach. After diligent search, my interpreter found four men, and as many women, whom he persuaded to assemble in the doctor's house to hear the Gospel. These I addressed as earnestly, and I trust as faithfully, as if they had been a thousand, from the words 'What think ye of Christ?'

I labored to bring them to some immediate decision in regard to the Saviour of the world. When I had closed, G.\* in a most animated and forcible manner, pressed the same point, placing especially before them the superior advantages of those now staying in town, in having the opportunity of hearing and obeying the Gospel. To him, K., one of those present, answered, 'G. your words are true: there is no reason why I may not do as you and P. urge; in this country there is no law against this: I have my own mind, my own house, my own mat on which I sleep; I can be honest, I can be chaste, I can refrain from lying and stealing, I can observe the Sabbath.

'Beware,' said I, 'K. of attempting this in your own strength. You must have God's spirit to assist you, which can only be obtained by constant prayer.'

'But how, (addressing himself to G.,) must I pray? like Payne?' (i. e. in my words.)

G. replied, 'God, who made all men, understands all the languages they speak. The Spaniard prays in Spanish, the Englishman in English,

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\* The native interpreter.

and the people of Cape Coast in their tongue. You may pray in Grebo. Nor is it any peculiar form of language that God regards, but the truth or sentiments embodied in it. If you will bow down before God and say, 'Oh God! thou art great, thou hast made all things. Thou hast placed me in this world, and thou hast given me a good law to keep; but I have broken it times without number. I am a great sinner. If thou shouldst send me to hell, it would be just. But Jesus has died for me. For his sake I beg you to have mercy upon me, forgive my sins, and put thy spirit in my heart, to enable me to love thee and keep thy laws.' If you will do this, God will hear you, take care of you and do you good. I say not that he will make you distinguished, or give you a large family, or make you live long in the world, for none of these may be good for you. But he will comfort you while you live, and take you beyond the reach of trouble when you die.

To all this K., and others present, gave the most undivided attention; while I could not but lift up my heart in thanksgiving to God, that he had given to one at least, so clear a view of the glorious gospel, as was exhibited in G.'s address.

*Easter Sunday, April 7th.*—This morning I admitted to the Church, by baptism, two native girls, members of our boarding school. One, 'Margaret Champlin,' has been in the school, with frequent interruptions, since February, 1841. She has for some time manifested a 'hungering and thirsting after righteousness,' and during the last two months felt a comfortable assurance of having 'passed from death unto life.' Her age is sixteen. 'Gray Gilliat,' the other, is much younger, being only 12 years old. But having been a candidate for baptism for a year, and led an exemplary life, I could not longer 'forbid the little child to come unto Christ.' Six other scholars presented themselves as candidates for baptism on Friday night.

At 10 o'clock, A. M., I administered the communion to 22 persons, 13 of whom were natives. At 11½ o'clock I preached to a congregation of about 80 souls. In the school this afternoon were 70 attendants.

*Visit to Kablah—Death of the Rev. J. Campbell.*

*Saturday, April 13th.*—To-day I made my weekly visit to Kablah. A school was re-opened here on Monday last, under the care of Woreh, *alias* William Nevins, a native youth trained in the Mission of the A. B. C. F. M., but transferred to us in consequence of the removal of that Mission to the Gaboon River. He has collected 10 pupils, who seem to be doing well.

*Saturday, April 20th.*—Returned from Mount Vaughan, whither I was called yesterday to attend the funeral services of Rev. John Campbell.

Mr. Campbell was a Missionary of the A. B. C. F. M., and with Mr. Bushnell, who accompanied him, was destined for the Gaboon river. As the vessel which brought them out was not to go to the Gaboon river, they were compelled to stop at Cape Palmas. They were most cordially invited to Mount Vaughan. During a residence of some five or six weeks there, their godly walk and conversation greatly endeared them to the Missionary at that station, as well as others connected with the Mission. Mr. Bushnell passed safely through the acclimating fever in five or six days. Mr. Campbell was ill but eight days, and without appearing to suffer much pain, was unexpectedly called to his reward. In a post mortem examination the doctor discovered a number of ulcers formed internally, the consequence he supposes of a violent hemorrhage, which he had some years ago in the United States. He was not therefore a very fit subject for the African climate.

*Favorable prospects at Cavalla—Visit to Taboo—Interesting Conversations with Natives.*

*Sunday, April 21st.*—We were cheered this morning by a larger congregation than we have had for some time. At least 100 were present, including some people from two interior tribes, one of them 60 miles distant. Our Sunday School too is improving, numbering this afternoon 80 attendants.

*Friday, May 17th.*—Returned from Taboo river station, which I visited on Wednesday in company with Mrs.

Payne. We not only found the Mission premises in good order, but the school increased to twelve, the full number of scholars allowed to the station; and the attentive and devout manner of the children afforded gratifying proof of their teacher's attention to their eternal interests.

Yesterday I preached in the two towns nearest to the Mission premises, to attentive congregations. In going to the second of these I was much surprised to see amongst the scholars who were accompanying us, the father of one of them—an elderly man, whose only object, as I heard him tell the king after reaching the town, was to listen again to the important truths which he had just before heard.

This man gave further proof this morning of his interest in the Gospel. Long before I got out of my sleeping room he was in the house, in order to explain to me why one of his children, formerly in school, had left it.

He said he had long been convinced of the truth of the Gospel. It could not be that Mr. Minor, and I, and other Missionaries, should leave our homes, live amongst them, and continue to urge upon them this one thing, if it were false. On this account he felt not only a desire, but a conviction of his duty, to have all his children enjoy the full benefit of our instruction, though owing to his advanced age he could not hope this for himself. Accustomed as I am to the hypocritical professions of the natives, I was so much struck with the appearance of sincerity of this man, that I asked Musu to give me some account of his past history. From his statements, it appears that he was a constant and attentive hearer of Mr. Minor's preaching, and often, during his short ministry to his people, expressed his conviction of the truth of Christianity. He had, however, a doctress or 'greegree' woman for a wife, who opposed all his wishes and views. Her death having occurred very soon after Mr. Minor's, W. called Musu to his house at night, and requested him to take away all his 'greegrees' and destroy them. After such encouraging information in regard to him, I exhorted him to give himself wholly to the Lord,

and took my leave of him, feeling more than ever encouraged by the promise: 'Be not weary in well doing, for in due season ye shall reap, if ye faint not.'

I had subsequently some interesting conversation with Musu, and Hueb, *alias* Johnson, the latter, though 25 years of age, having been a constant attendant on Mr. Minor during his residence at Taboo. Musu manifested a desire after knowledge, and a disposition to improve the little time we passed together to the uttermost. 'What is the meaning of Redeemer? If meat is brought on Sunday, which I have reason to think was killed on that day, ought I to receive it? Is it right to give food to the hungry on Sunday? Ought any presents to be received on that day?'—were some of the questions which he crowded upon me, with such haste and anxiety as plainly showed that they had previously been subjects of thought, and trial too.

Johnson asked many similar questions, one of which was 'Is it right to eat of things offered in sacrifice to idols?' He said that he suffered so much annoyance from solicitations of this kind, and other heathenish customs, that he wished as soon as a Missionary should come to Taboo, to take up his abode permanently with him.

On my way home, I preached the Gospel,—the first time it had ever been proclaimed,—in a small town in the Plabo tribe.

*Sunday, May 26th.*—Congregation to-day good, being much increased by the attendance of people from the interior. May they carry the precious seed of the word of God, to bear fruit unto eternal life, in thousands of their benighted country!"

MISSION SCHOOL AT CAPE PALMAS.—The Journal of the Rev. Mr. Payne, published in this number, makes mention of the baptism of two of the children of the school at Cavalla, Margaret Champlin and Gray Gilliat, and the application of several others for the reception of that holy sacrament. From the Rev. Mr. Hazlehurst we have re-

ceived an account of the schools at the primary station, which gives pleasing evidence that our Missionaries are not spending their strength for nought.

"The state of things at this station," remarks Mr. Hazlehurst, "may be considered highly prosperous in a religious point of view. Prior to my leaving for Sierra Leone, I received two of our eldest native girls as candidates for baptism. On my return, finding they had continued steadfast in their purpose to lead a new life, after a satisfactory examination, I admitted them to the Church by baptism, on Sunday, 31st March. On Sunday last I received them to the Lord's Supper.

But perhaps some little account of the conversion of these dear children may prove interesting to you.

It was in August 1843, that much interest and anxiety in regard to eternal things was manifested by 'Ann Minor,' the eldest child. She had been in the Mission almost from its commencement, and is now about 14 years of age. She was an affectionate child, but exceedingly wayward.

My course for the religious instruction of the children here has been always very systematic. Our morning and evening worship generally brings together all the members of the Mission family at the station. Our services generally consist in the morning of singing a hymn, prayer, and reading the Psalms appointed for the day. In the evening, instead of the Psalms, a portion of Scripture is read, followed by a plain, and, as far as possible, a practical application. It was after one of these evening services that I found the following note on my table:

"My dear Pastor,—I sit down to write you a few lines. Think God hear my prayer, and give me a new heart. In morning when I get up, I find more happy. Dear Pastor, how I wish my country people may come to God, and get new heart. O that my poor mother and father will for come to Christ. Then I would be glad. I feel very happy this time. Good morning. Your child,  
ANN."

The following I received about the

same time from 'Caroline Clark.' She is perhaps about one year younger than Ann, and has not been in the Mission quite so long.

"Dear Sir,—I have got new heart, think God hear my prayers, and had done take my bad heart away. Love of Christ in me, that you told us at prayers; it did my soul good. Yours truly,  
CAROLINE."

The difficulty the children experience in expressing the feelings of their hearts in our language, or through my interpreter, has led me to encourage them to address me in writing. So far, the plan has succeeded well, and although their letters are generally in very broken English, still they have proved of great assistance to me in discovering the state of their minds, and the character of instruction they need. I therefore send you the letters in their own language.

The following ones were received by Mrs. Thomson about the same time I received the last:

"My dear Mrs. Thomson,

"Last night Mr. Hazlehurst told us how Jesus die for sinners. I be one great sinner, but it did my soul good. When I went to bed, I was thinking about it. Then I got up. Then I pray much to God, to give me new heart. Then I feel God have hear my prayer. Then I feel happy. Then I go sleep.  
CAROLINE."

"My dear Mother,

"I am going to tell you what I have thought. I see your beautiful letter which you sent me this morning, and it was very beautiful. Yes, I love to hear about Jesus. Yes, I love him more and more. I pray much for my poor mother and all my poor country people, and all the little and all the big girls, and all the boys at Mt. Vaughan. I feel that I give up the world, and that in place of it, O mother, I have Christ Jesus in my heart, God so very kind to me, and give me one teacher and preacher. O how good he is. He gave Jesus to die for me. He sent his Holy Spirit to change my heart. I think I have love of Christ in my heart. I love you and Mr. Hazlehurst and all.

"I pray God to keep me, and lead

me in the right way, so when I die I go to heaven, and live all time. God be with us. Wherever we go, God looks down into our hearts.

"Your daughter,

"ANN MINOR."

That I might obtain more clearly the views of these dear children, before admitting them to the Church, I prepared the following questions, the answers in reply to which I have subjoined :

"My dear Child,

"I want you to write me answers to the following questions. And while you write, O remember that God sees you, and knows whether you speak me true or not.

"Do you feel that you are a sinner, and deserve to be punished ?

"Yes, I feel I am a sinner, and deserve to be punished.

"Are you able to save yourself from hell ?

"No, I am not able to save myself, but Jesus can save my soul from hell.

"Is Jesus your only Saviour ?

"Yes, he is my only Saviour, and my God.

"Do you put your trust entirely in Jesus ?

"Yes, I know his name, his name is all my trust. I put all my trust in Jesus, because he died for me.

"How do you know that you love Jesus ?

"I feel I love my Saviour, he make my heart too glad.

"Have you determined, with the help of God, to sin no more ?

"I have given God my whole heart. Yes, I have determined, with the help of God, I will try to be good. I will try to sin no more.

"Do you love to pray to God ?

"Yes, I love to beg God, for he is my father, he is only one can take my sin away, and save my soul from hell.

"How can you best please God ?

"By doing what he tells me to do, and keep his commandments.

"Do you pray God for your people ?

"Yes, I pray for my people every time I pray.

"Why do you wish to be baptized ?

"Because our Saviour say, if we got new heart we must be baptized.

"Do you try to do good to those around you ?

"Yes, I try to do best I can to all around me.

"What will God do to those people in the next world, who do not speak him true here ?

"God say he will cast all liars into hell.

"How long will all good people live with God in the other world ?

"They will live with him all time.

"How long will all liars and other wicked people live for burn, in next world ?

"They will live for burn all time in hell, where there will be weeping, gnashing of teeth.

"Your truly affectionate child,

"CAROLINE."

You have here a brief and but imperfect account of the religious experience of these dear children. God, I trust, has blest the means used for their instruction ; and may we not pray and hope, that they will prove bright and shining lights to their benighted and perishing country people.

The interest in regard to eternal things has not been confined to these two. Others have also been, and are still awakened to a sense of their lost condition, and their need of such a Saviour as the Lord Jesus Christ. God's blessed Spirit, I trust, has been poured out upon us ; and it is little more than two weeks since, that I received two other of the eldest girls as candidates for baptism. About a month since, one wrote as follows :

"My dear Sir,

"I take my pen to write you a few lines, to let you know something.

"Please to pray for me. And O, I hope that God will hear me when I pray, and pardon my sin for Christ's sake. Sometimes after I done praying, something tells me in my heart, that God has heard my prayers, and has pardoned my sin, and given me a new heart, but I do not believe it ; I think that Satan deceive me ; so, sir, I never make it known. I hope I shall try to live better than I have before.

"Yours affectionately,

"MARY SELDEN."

A short time after, I received the following:

"My dear Sir,

"It gives me much pleasure to write to you this time, and let you know that I think I have got a new heart. I think I have found my Saviour at last. O pray for me, dear Sir, that the devil may not deceive me. This Sabbath has been a good day to my soul. I enjoy it very much.

"Yours most truly,

"MARY SELDEN.

The operation of the Mission among the natives, has, at every station during the last twelve months, been blest to a greater or less degree.

Enclosed I send you a letter from James Catiline, describing the death of a boy in his school. James has been a teacher in the Mission at Rock Town station about one year. He is a native from Cape Coast, and for faithfulness and devotion I consider him one of the best teachers in the Mission.

*Letter of a Native Teacher at Rocktown to the Rev. S. Hailehurst, Mount Vaughan, announcing the death of one of his pupils.\**

*Rocktown Station,*

*7th Evening of Dec., 1843.*

Rev. Sir.—With feelings of deepest sorrow I am constrained this evening to write to you. I think I have written to you in the afternoon that 'Alonzo Porter' shall die. Oh! I am sorry to say that he is no more, he died about little after 8 o'clock in the night. As I am certain that you would like to know the circumstances before his death, I will in a melancholy manner relate as follows:

He has been sick about two wks since with swelling, and was able to go about which I may say is almost well. And on Monday night he went to town, as I am told to-day, and all that night he vomited till day. Joe asked him what was the matter? he said when he went to town one man gave him wine to drink, but I did not hear what kind of

wine, being the country people call'd wine and rum all the same name I think is rum, because no palm wine in the town here.

And to-day I went to see him in the morning, and having been perceived that he shall die, I enquired him about his soul where she shall go hereafter? All his reply was "Hell!" declared that he had been a very wicked boy:—and then he put me off from conversing with him, and begun to crawl and roll himself in the house, and cried out water, water, water,—he continued till about 12 o'clock, and he begun to eat earth, chewed stones, sticks, biting his tongue, rolled himself here and there, stretching his eyes open, throw things at persons, and if he get hold of any thing, he thrown away, and water alone has been his cry all the day—said that something burns him.

In the afternoon about 5 o'clock I hired one man to wash him according to his request. After he was washed, it seems that he did not feel so much pain as before, I therefore entered into conversation with him again;—asked him, *Gipamu*, Since you are an old scholar and have been for many years in the Mission, and have heard about Heaven and Hell, let me know where you shall go after this? He replied, "Hell! Hell!" I asked why, what sin you have committed? that I may pray to God with you.—Replied that he has told great lie, that he has been a thief, stolen cloth, and tobacco.—I asked what lie was that, that was so great? He replied that he has told lies against me and Susan. Afterward from that moment gave me no chance at all to speak to him, but cried "water," "people." I asked him, where are they? he did not answer, and continued "hold me up, don't fear hold me up," till he died.—P. S. After he was wash'd he told the man, says he, "I am dying now, my eyes is dim, I can't see; you must go with me."—The above is the full account I can give you about him.—I wish you may send me a coffin, with one shirt of the boys if there is any, with one fathom white balt, two bars tobacco for the people who may perhaps I can try to get for to dig the grave.—I want to bury him

\* The original of this letter is now at the Foreign Mission Office, New-York.

behind the school house.—Oh, Rev. Sir, what was my prayer on this wonderful sight, Try me, O Lord, and search me, and if there be any of wickedness in me, and lead me in the

way everlasting. Susan unites with me in love to you.

I Remain, Sir,

Y<sup>r</sup> humble serv<sup>t</sup>

JAS. CATLINE.

### Athens.

Letters from the Rev. Mr. HILL, dated 31st August last, have been received at the Foreign Office: from which we select a few passages which are of general interest. They assure us of the continued prosperity and usefulness of the Mission, and of the renewed cheerfulness and zeal which had been imparted to the Missionaries by the action of the Board in June.

“Athens, 31st August, 1844.

“Since my last, of July, I have had the satisfaction of receiving your letters of 24th June and 10th July, and I assure you nothing could have been more gratifying.

“The decision of the Board in respect to this Mission is precisely what I felt assured would be the result of a wise and mature consideration of its claims. The mass of evidence in your hands was so strong, it appeared impossible that any deliberative body could fail to perceive the importance of sustaining an enterprize in favor of which there was so much disinterested testimony.

“You would be surprised were I to transcribe the letters of congratulation we are receiving from our kind-hearted English friends, and from others, who, having taken so deep an interest in our Mission, have just learned that it is once more placed upon a permanent foundation.

“We have indeed had to pass through trials during the greater part of the last three years; but we have seen the goodness of the Lord in them all, and His hand in every thing, and we have never for a moment had any doubts that He would bring us out of them in His own time. What did we not sustain in

the spring of 1842! At that period we were at the very acme of prosperity, and it was no doubt very necessary that we should be visited with the rod. • • Combined with this, we had to contend against fanaticism here, and coldness to our cause at home. Then came loss of health on the part of two of the principal members of our Mission, our consequent journeying and the temporary breaking up of our operations, which our indefatigable and unprincipled enemies here, did not fail to make known as a final measure, attributing it to the effect of their attacks. On our return we had to contend against this state of things, and to build again the whole fabric from its foundation, with the same elements of mischief still existing around us, and no signs of encouragement from home, where the statement of our difficulties had met with a comparatively cold reception. Immediately upon this followed the measures of the Committee of 1843.

“Against all this accumulation of depressing circumstances, relying upon the same Divine aid, we continued to struggle on, and with a success that greatly encouraged our efforts. We found the influence of our teaching and our example extending wider, and its fruits becoming more abundant and more satisfactory than in former years. We found our sphere of usefulness spreading beyond the bounds of our immediate charge, and all the several parts of our system working to the attainment of the great objects of all our efforts. These objects are not unworthy of the efforts of our Church, nor are those for whom they are made less worthy of the care and labor you bestow, than those who are properly denominated *heathen*. We are “debtors” to both, and although



the obligation in either case may differ in its nature, or may be enhanced by peculiar circumstances, it cannot be repudiated—it stands against us, registered in the Gospel of our Lord, and by it we are bound 'to make known the riches of His grace' both to the Jews and to the Greeks, both to the decayed ancient Churches of Christendom, as well as to those who are sitting in the 'region and shadow of death,' where the true light has never shone. To hold forth to view a better righteousness than that which prevails around us; to exalt "the Lord Jesus Christ as the end of the law for righteousness, to every one that believeth;" to present, as the prominent doctrine of the Gospel, that too much neglected one of justification by faith, and to decry that which is so universally relied upon, which is founded upon outward observances, or our own works; to endeavor to revive spiritual views of the Christian religion, which indeed all profess, and to insist upon greater attention to the precepts of the Gospel as the fruits of faith; in short, to diffuse a higher tone of religion, and a higher tone of morality, among this most intelligent and intellectual Christian people, and to show them how this may be done without departing from their own venerable standards of faith, and how perfectly consistent all this is with the doctrines of their own venerable Church; these, assuredly, are objects not unworthy of the efforts of our Church. They claim the deepest interest. They are legitimate *missionary labors*. These are what the "*School at Athens*" professes to do, while at the same time it does not deem it any disparagement to its missionary character to employ much time, and to expend not a little of the bounty of our Church, in diffusing the inestimable blessings of a wholesome Scriptural education among the rising generation, who, without Church missionary aid, would be utterly and entirely deprived of such education; for I do most solemnly declare, that from one end of Greece to the other, there exist no means of wholesome Scriptural instruction for the rising generation but in the School of the Church Missionary Society in Syra and in ours in Athens, and in those we have planted, and

which are conducted by female teachers educated by us for that purpose, in various parts of the country.

"About the middle of July last, we brought to a close the labors of the former part of the year, at which time not a ray of encouragement had reached us *from home*. Yet, at that time, independent of the promising character of other parts of our system, our schools alone contained seven hundred pupils of all ages and conditions, and the amount of Scriptural knowledge imparted, and of Scriptures and Tracts distributed, exceeded those of any former year. 'In the Lord put we our trust,' and on His help we relied. Under Him, we are indebted most of all for daily encouragement, amidst our abundant labors and mortifying trials, to the very great kindness of those whom He had raised up for that purpose—powerful, wise, serious-minded Christian friends, who had visited these countries, and become acquainted with the extent and diffusive nature of the benefits conferred by your agency. And I am happy to acknowledge, that although the far greater part of these were foreigners, natives of Great Britain, there were not a few also from our own country, to whom we are under the deepest obligations for their sympathy and their interference in our cause.

"We have now recommenced our active duties for the season, having passed the intervening six weeks' vacation, during the intense heats of that portion of the summer, in perfect health. Miss Baldwin, accompanied by one of our principal female teachers, paid a visit of two weeks to our dear Christian friends, Mr. and Mrs. Hildner, in *Syra*, and returned refreshed for new duties. Our schools are but just re-opened, but they already present a most lovely appearance, and in a few days we shall have every room in our large school-house completely filled."

† We have been kindly favored with extracts from letters of Mrs. Hill to a relative in this country, which will be read with pleasure by the many friends of that lady.

*Sept. 22.*—To day we assembled the

children for the first time, on Sunday, since the vacation. After arranging the different classes, and appointing each teacher to her charge, old Mari came and said that there was a Bishop waiting in the porch and wished to visit the school. I immediately went to receive him. He was a stranger to me, and was accompanied by a priest and deacon. He was conducted into the school room, where Pauline and Eryena were instructing their classes. Eryena had the children who could not read, on the gallery, and was asking the questions on the lesson they had learned by dictation. It was part of the 1st chapter of St. John. As the Bishop approached the gallery, the question was asked, "By whom was the law given?" to which the children answered "Moses;" and when it was asked "Whence have we grace and truth?" the answer was "By Jesus Christ." Eryena continued her questions "Hath any man seen God?" to which the answer was given in an emphatic "No." To the question "Who hath declared him unto us?" they answered "The only begotten Son, who dwelleth in the bosom of the Father." The Bishop bowed his head, and his countenance expressed his approbation. The other classes were then brought in. At least two hundred were present, all of whom repeated the creed, after which the school was dismissed, with prayer, and singing of their hymn to the Trinity.

Being desirous to know who this Bishop was, I told Aspasia to ask him. He announced himself as the late Bishop of Sparta, now of Achaia, and one of the members of the Synod. He said it was his intention to send for his niece

and place her with us. He then turned to me and said, "You are doing truly a Christian work; you are giving a spiritual education to these children, which their parents cannot give them. May they be indeed your spiritual children." To which sentiment, my heart responded a hearty Amen!

The scene, as I have described it, will be readily brought to your mind, as you have so often witnessed similar interesting occurrences in the same place. It is truly gratifying to receive such testimony of approbation from the highest dignitaries of this Church; and that, too, after listening to a course of lessons of exactly the same nature as would be given in one of our Sunday Schools at home. You will be gratified to hear that A— is once more under our roof. She has shown the greatest faithfulness to us, and promises to be a most efficient aid in carrying out our future plans, and we may reasonably hope that she will bring forth fruit an "hundred fold."

I could fill another letter with accounts of pleasant things from those who have gone out from us.

Katingo S.\* has at length paid us a visit. She has labored most assiduously for six years, amid the greatest discouragements, because she felt it was her duty. We should like to have the Guide to the Study of the Scriptures printed. Several copies have been made, which are lent out.

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\* Katingo Stallouni had an interesting school at Tenos, and established there a Sunday School, after leaving the Mission family in which she was educated to become a teacher. We have frequently received testimony (on one occasion from the governor of the island) to the salutary effect of her religious and moral influence.

## Intelligence.

**ORDINATION OF MISSIONARIES.**—On Wednesday, 15th Nov., at St. George's Church, New-York, by permission of the Bishop of the Diocese of New-York, the Rt. Rev. Bishop MEADE admitted to Priest's orders, the Rev. HENRY W. WOODS

and the Rev. RICHARDSON GRAHAM, Deacons, of the Diocese of Virginia, who have recently received appointments as Missionaries to China.

Morning Prayer was read by the Rev. Mr. IRVING, Secretary for Foreign Mis-

sions; and the Sermon was preached by the Rev. Dr. MILNOR, the Rector of St. George's Church. These Presbyters, together with the Rev. Mr. McCOR, of the Diocese of Massachusetts, and the Rev. Mr. PAGE, of the Diocese of New-York, united in the laying on of hands.

CHINA.—The Rev. Henry W. Woods, the Rev. Richardson Graham, and the Rev. Edward W. Syle, of the Diocese of Virginia, have received appointments to the China Mission.

Miss Gillet, of New-York, Miss Jones of Mobile, and Miss Morse of Boston, have also received appointments as Missionary Teachers in the same Mission.

The members of the China Mission, consisting of the Right Reverend Bishop Boone, the Rev. Messrs. Woods and Graham, Mrs. Boone, Mrs. Woods, Mrs. Graham, and Misses Gillet, Jones, and Morse, expect to sail in the *Horatio*, from New-York, on the 10th December.

The Rev. Mr. Syle will remain in this country until spring, when he expects to depart for China in company with other clergymen.

MISSIONARIES TO AFRICA.—Dr. George A. Perkins and Mr. M. Appleby, together with Mrs. Perkins and Mrs. Appleby,

are about to sail from Boston, for Cape Palmas, in the *barque California*.

Dr. Perkins is the Medical Missionary to the Stations of Western Africa.

CONSTANTINOPLE.—The Rt. Rev. Bishop Southgate proposes to defer his departure until the spring of 1845, and will (D. V.) occupy the intervening time in visiting portions of the Church in this country, with the view of presenting the objects and plans of his Mission, and making arrangements for its more adequate and permanent support.

The Foreign Committee, in consideration of the prior obligations to other Missions resting upon them, have not been able to carry out the resolution of the Board passed at its Triennial Meeting, appropriating \$5000 per annum to the Mission at Constantinople; nor will it be in their power to do so, unless the means shall be afforded them through funds specially contributed by the Church to this Mission.

TEXAS.—From the Rev. Mr. Ives, we have advices dated Matagorda, Oct. 7. Every thing was going on quietly and encouragingly at this station, which had been entirely exempt from the fever that had afflicted other portions of the country.

### Circular.

*To the Rev. the Clergy:*

BRETHREN—On previous anniversaries of the Festival of the Nativity, you have, at our joint request, kindly commended the general missions of our beloved Church to the special interest of your Sunday Schools. Collections made for the benefit of these missions, always acceptable in times past, are now especially needed, and will be applied in equal proportions to the Domestic and Foreign fields. The "Spirit of Missions" has recently contained so much information upon the condition and prospects of these interesting departments of the Church's care, that we deem nothing more necessary on this occasion than a reference to its pages. With best wishes for the nurseries of the Church and of her Missionaries, we remain yours, faithfully,

N. SAYRE HARRIS,  
P. P. IRVING.



\$27 52; Africa, \$18; Palestine, \$15; Support of 10 Children in Africa, \$103 41; Mesopotamia, \$10 79. a Lady, \$2 50	177 22
A Friend of the Ch. for China, 1500 (10)	
St. Matthew's Ch. ....	5 00
<i>Hanover</i> —A Lady	2 00
<i>Marblehead</i> —St. Michael's Ch. ....	6 96
<i>Newton Lower Falls</i> —For Af. \$10; Juv. Miss. Assn., Africa, \$4 32.	14 42 1705 50
RHODE ISLAND.	
<i>Newport</i> —Zion Ch. for ed. of Bethia Johnson, Af., \$20; G. Gilliat, for education of Gray Gilliat, Africa, \$20 00	40 00
<i>Providence</i> —Grace Ch. S. S. for Af. \$1 25; for China, \$1	6 25 46 25
CONNECTICUT.	
<i>Fairfield</i> —Trinity Ch. ....	15 25
<i>Guilford</i> —Christ Ch. §	6 00
<i>New Haven</i> —E. A. H. for China, 25 00	25 00
Trinity Ch. for Par. School, (Haveston, \$30; building Ch. at Houston, \$20; general, \$22 50; Af. \$1; China, \$1	74 60
<i>Northford</i> —St. Andrew's Ch. ....	50
<i>Salisbury</i> —St. John's Ch. §	7 50
<i>Watcott</i> —Ch. ....	1 00 129 75
NEW YORK.	
<i>Brooklyn</i> —St. Ann's Ch. Mrs. C. H. Richards, for sup. of Charles H. Richards, Af. ....	20 00
<i>New York</i> —Mission Ch. of the Epiphany	1 00
A Lady, §	4 00
Family Mite Box	3 75
Church of the Ascension, Cha. Ely, for the educa. of Child in China	25 00
Miss Turner, for Af. \$50; Elizabeth M. Turner, for Af. \$2 50.	52 50
St. Mark's Ch. for China, \$105; Af. \$10	115 00
St. Bartholomew's Ch for China	40 00
St. Thomas' Ch. a Member, for China	50 00
<i>Poughkeepsie</i> —Rev. S. Burham, for Constantinople	5 00 316 25
WESTERN NEW-YORK.	
<i>Buffalo</i> —E. R. L. §	10 00 10 00
NEW JERSEY.	
<i>Newark</i> —Trinity Ch. part	25 40 25 40
PENNSYLVANIA.	
<i>Bellefonte</i> —St. John's Ch. ....	3 50
<i>Philadelphia</i> —St. Andrew's Church, \$156 48; a Lady, for Church in China, \$25	191 48
Ch. of the Ascension, a Member, for Constantinople	50 00
St. Paul's Ch. for China	13 65
<i>Rochdale</i> —Rev. Mr. Huntington, \$5; Miss Huntington, \$1	6 00
<i>Wellsboro'</i> —St. Paul's Ch. §	2 82
<i>Westchester</i> —Church of the Holy Trinity, for China	15 50 272 95
DELAWARE.	
<i>Wilmington</i> —St. Andrew's Ch. §	26 87
Trinity Ch. ....	5 60 32 47
MARYLAND.	
<i>Baltimore</i> —J. Mason Campbell, for Constantinople	25 00
St. Peter's Ch. ed. of 3 Children in Africa	32 60
<i>Frederick</i> —All Saints' Ch. for Africa, \$10; for Greece, \$30; Miss Swearingen, for Africa, \$5; for Greece, \$5	40 00
<i>Georgetown, D. C.</i> —Ladies' Sew. Soc. for China	25 00
<i>Washington, D. C.</i> —St. John's Ch. for ed. of Child in China, \$24 81; S. S. 2d annual payment for sup. of L. Thomas, Af. \$10	34 81 157 31
VIRGINIA.	
<i>A'bcnmaria Co.</i> —St. Ann's Parish, Christ Ch. §	11 50
<i>Dale Parish</i> —for China	10 00
<i>Fauquier Co.</i> —Leeds Par. J. Marshall, Fredricksburg	10 00
St. George's Ch. Miss Agnes Gay, for Af. \$10; for China, \$10; Miss C. Hall, for China, \$5	25 00
<i>Green Spring Parish</i>	8 00
<i>Monongahela Co.</i> —Morgantown, G. C. Morgan	50 00
Rev. M. McFarland, §	23 00 134 60
GEORGIA.	
<i>Montpelier Springs</i> —St. Luke's Ch. 8 06	8 06
Tamar Hall, Miss. Asa, support of Child in China	20 00
<i>Savannah</i> —Christ Ch. for Africa	00 62 23 68
SOUTH CAROLINA.	
<i>Deanfort</i> —Mrs. S. Reed, Sen. for China	5 00
<i>Charleston</i> —St. Stephen's Monthly Miss. Lecture for Oct. §	7 27
St. Stephen's Chapel	9 59
St. Peter's Ch. Working Soc towards salary of Rev. Dr. Boone, China, \$100; offerings of St. Peter's, for China, \$63; Juv. Sewing Soc. for ed. of Chinese Children, \$50	213 00 234 86
LOUISIANA.	
<i>New Orleans</i> —St. Paul's Ch. Family Mite Box, for ed. of Boy in China	25 00
Offerings of Ch. §	37 41 62 41
OHIO.	
<i>Granville</i> —St. Luke's Ch. ....	1 00
<i>Steubenville</i> —Rev. J. Morae, for ed. of W. P. McIlwaine, China	25 00
<i>Zanesville</i> —M. H. for China	5 00 34 00
KENTUCKY.	
<i>Henderson</i> —St. Paul's Ch. §	10 00
Miss E. Rankin, §	10 00
Rev. J. E. Jackson, §	2 50 22 50
MISCELLANEOUS.	
T. W. W. 2 years' sub. to Constantinople	25 00
<i>Canada</i> —Mrs. Mortimer, for China	4 00 29 00
TOTAL, \$3,267 73	
(Total since 15th June, 1811, \$9,362 65.)	
CORRECTION.—\$213 from St. Peter's Ch. Charleston, S. C. should have been acknowledged in the Nov. number: it appears above. The amount received from Trinity Ch. Newtown, Ct. acknowledged in the Nov. number, should be extended \$40, instead of \$20.	

## ERRATA.

- Page 140, line 20 from the top, for "communion," read "commission."  
 Page 216, line 14 from the bottom, for "wiles," read "wills."  
 Page 233, line 3 from the bottom, for "on," read "or."  
 Page 305, in the note, for "Daleno," read "Dalcho."  
 Page 426, Diocese Indiana, station Vincennes, for "\$850," read "\$150."  
 Page 427, under the head of Changes, Diocese Wisconsin, for "Rev. Mr. Burger, Jonesville," read "Rev. Thos. J. Ruger, Janesville."



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1972-1973

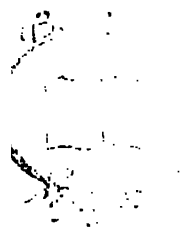
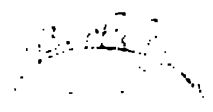
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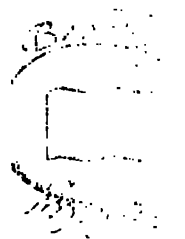
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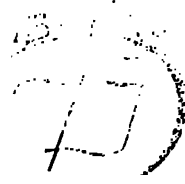
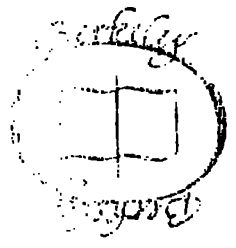
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