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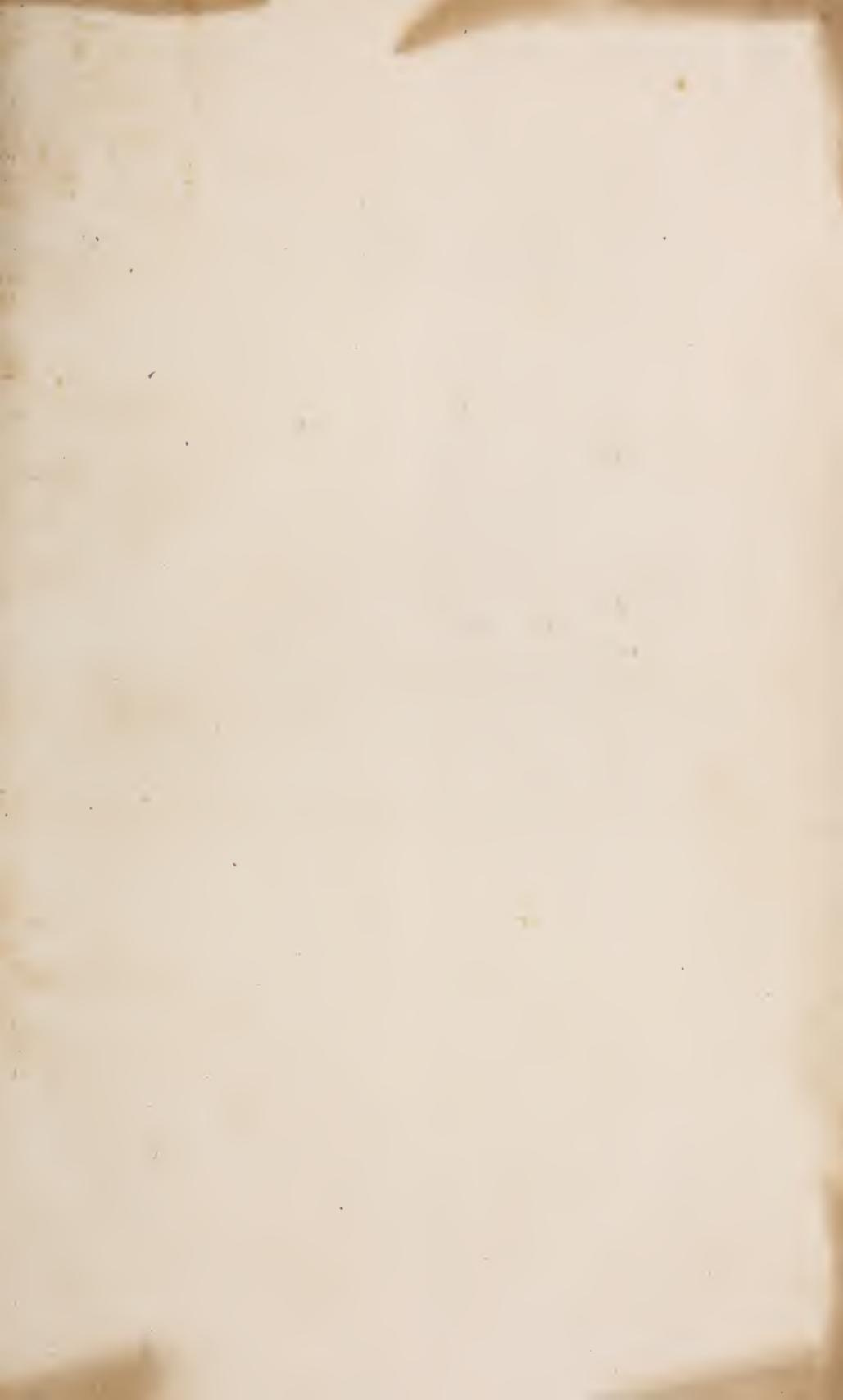
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The Spirit of Missions:

EDITED FOR THE

BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

Vol. XVI.

OCTOBER, 1851.

No. 10.

Jubilee Commemoration.

IN the Jubilee Commemoration of the Society for the Propagation of the Gospel in Foreign Parts, we may find much to reprove the slowness of Christian movements, and the feebleness of Christian efforts; and also much to encourage all true hearts, and to assure them that religious zeal, directed by faith in the Redeemer, and prompting to labours undertaken in reliance upon the Holy Spirit, will not fail of a good measure of success; the evidences of which, though not always visible at once, or in the individual case, are clearly so in the continuous history and the general result. A long period elapsed before our Reformed Church engaged in the Missionary work, or looked beyond its Island home. Had its earnest spirit been engaged in this blessed work a century sooner, who can tell how much of internal trouble would have been prevented, and how much of unity and strength secured, and how far more abundant would have been the fruits ready for this year of jubilee. How different would be the spiritual condition of America, had the Church ploughed the spiritual field, and sowed good seed abundantly from the beginning! We may question whether the Church at home would have met with the disasters of the commonwealth period, had the restless energy of the nation's religious mind found more ample space, and been guided into better channels. Then the aggressive temper might have found errors and superstitions far more worthy of attack and demolition, than the primitive traditions and sober usages of the Church; and the morbid temper might have become healthful, had it brooded less over controversies and supposed imperfections, and taken free and out-door exercise in the manly and expansive labours of Christian charity. And here, in our United States, should we not have claimed as our own, many of the millions

now numbered among the religious denominations of the land, whose forefathers forsook the Church merely because its standard was not raised, and its champions were away? So far, the present success may suggest regrets.

But when we look at the fifty years just gone, and compare results of this last year with the first, we have, on the contrary, great cause of thankfulness, that so much has been accomplished; and of high hope that, when the same period has again elapsed, the results shall surpass our most sanguine expectations. In that time, the offerings have increased more than thirty-fold in this institution alone, without taking into view what is given to other associations in the Church; and in all other respects, the results have been fairly correspondent. What may we not hope for, when we consider the momentum now existing, and calculate the result on the fiftieth year from now? Christians! take courage, be of great heart, and do your work faithfully and manfully. Many talents are entrusted to the men of our time; let no one allow his own to be buried in the earth, or to produce a poor, low interest. Let each one ask of himself, "Cannot I with my mind, body or estate, accomplish something for my Redeemer and His cause, something acceptable in His sight, and happy in its influence upon my fellow immortals?" Oh! that each one in his sphere could be made to believe, and to feel, and to determine, through God's grace,—I can and I will.

The celebration of the Jubilee of the Society will be arranged, as to its details, by the District Secretaries, in conjunction with Local Committees, according to the plan resolved upon at the Annual Meeting of Incorporated Members, held on Friday, 21st February, 1851, and set forth by the Archbishop of Canterbury. It may be of service, therefore, to submit a short explanation of (I.) the reasons of the Society's Jubilee Commemoration; (II.) its nature; (III.) mode of observance, and (IV.) the objects which it is proposed to attain.

I. The Society having received its Charter of Incorporation on the sixteenth of June, 1701, will have completed the third cycle of fifty years on the sixteenth of June, 1851; and the year commencing on that day will therefore be the Jubilee Year of the Society.

INTENTIONS OF THE SOCIETY.

The Rulers of the Society, its Officers, its Missionaries, and its Members at large intend, with God's permission, to celebrate the season by a commemoration of past mercies; to consecrate it by the use of those means which may draw down a special outpouring of Divine grace upon their Missionary work; and to devote it to a new and extraordinary effort of Christian charity. They seek the prayers of the whole Church. They desire the assistance of her ministers everywhere, in appropriate preparations for the solemnity; and they earnestly long to engage all hearts in sympathy with them on this great occasion.

II. Derived from that divine ordinance of the Jewish Church which *closed* each epoch of fifty years with a Jubilee feast, it has become an appropriate Christian custom to mark the *opening* year of the succeeding period by suitable religious observances.

The Jubilee is a year of retrospect, in which to acknowledge past mercies, to repent of past neglects, to make amends for past shortcomings.

It is a year of prayer, in which to seek that grace which the Missionary work so specially needs, and the removal of that hardness of heart which delays the more perfect fulfilment of the Saviour's great designs.

It is a year of hope, in which to go forth anew in the Spirit of the Lord, "to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the ACCEPTABLE YEAR of the Lord." (Luke iv. 18, 19.)

III. First, then, on some appointed day during the year of Jubilee, the Society earnestly desires to engage in its behalf the prayers, intercessions, and thanksgivings of the faithful people of God, and trusts that on the same occasion it may obtain from every pulpit in the land a hearing for the history of its past labours, and the exposition of its future designs.

PUBLIC PROCEEDINGS.

Next, the Society would entreat its secretaries, agents and friends,—by Public Assemblies,—through the medium of the press,—in visits from house to house, and in the use of all those means of influence which God may have placed at their disposal, to make known the great occasion; to seek out every heart which may be prepared to sympathise, and not to let any district, congregation, or household, be left out of view, in which one such heart might peradventure have been found, if sought for.

JUBILEE ROLL.

And further, under a strong impression of the importance of due organization in such great movements as the present, the Society would request from every quarter the names and addresses of those who would desire to enrol themselves as promoters of a due and worthy commemoration of this Missionary Jubilee.

IV. The contributions of those who subscribe to the Jubilee Roll, will be appropriated (at the subscriber's option) to one or more of the following objects:—

- a.* Extension of the Episcopate abroad.
- b.* Education of Missionary Candidates.
- c.* Emigrants' Spiritual Aid Fund.
- d.* General Purposes of the Society.

a. That part of the commission of the Society by which it is authorized to propagate the word wheresoever the sceptre of Great Britain extends its sway, has risen to a stupendous magnitude since one-seventh of the habitable world became subject to English government, and since the number of Colonial Bishoprics has increased from two in 1801, to twenty-four in 1851; while the general expenditure of the Society has grown during the same interval from 2,800*l.* to 65,000*l.* per annum, besides its appropriation of funds contributed for special purpose to the average annual amount of 20,000*l.* Its Reverend Missionaries, to the number of 389, extend their operations from the frozen to the torrid zone, and surround the world by a line of stations upon which the sun never sets. Their ceaseless labours ask the equally untiring support of the true servants of God; while those who go forth with qualifications fitting them to become the chiefs and leaders of their devoted band ought, for the Church's sake, no less than for their own, to be invested with episcopal authority and episcopal resources in every portion of the field. In India, our advancing arms have opened a wide sphere for the operations of many Christian Bishops. In Africa, the progress of the Gospel indicates that the time is ripe for the establishment of more than one additional Bishopric. In Australia, the inconceivable

rapidity with which the population extends over the soil, and the fact that it doubles itself every ten years, remind us that the staff which ten years ago might have been considered sufficient for the work, must soon be doubled likewise. Nor, finally, will our work be done, until each sequestered island of the ocean which owns our sway and accepts the Missions of our Society, has its now broken and imperfect communion with our Church perfected by the ministry of a resident Missionary Bishop.

b. And to augment the inadequate number of laborers in every rank of the ministry, no less than to cherish and preserve the missionary spirit now shed abroad in the Church of Christ, those Missionary Colleges should be maintained which have been already established both at home and abroad, their sphere of action enlarged, and new ones added to their number. They are as follows :—

St. Augustine's College.....	Canterbury.
Bishop's.....	Calcutta.
Christ's.....	Tasmania.
Cobourg.....	Toronto.
Codrington.....	Barbados.
St. James'.....	Sydney (in abeyance for want of funds).
St. John's.....	Newfoundland.
St. John's.....	New Zealand.
King's.....	Fredericton.
King's.....	Nova Scotia.
Lennoxville.....	Quebec.
St. Paul's.....	Victoria.
St. Peter's.....	Adelaide.
St. Thomas.....	Colombo.
Trinity.....	Toronto.
Woodlands.....	Capetown.
Sawyerpooram.....	Tinnevelly.
Vediarpooram.....	Tanjore.

c. The importance of imparting a religious character to the constantly increasing emigration from this country, has been already recognised by the Society in the establishment of the "Emigrants' Spiritual Aid Fund," to which a special place has been given among the objects for which Jubilee contributions are solicited. Lofty, indeed, are the aspirations which might be realized ere another Jubilee comes round, did this portion of the work succeed aright—did we turn the great tide of emigration into one vast Mission of itself, by casting into its bitter waters that purifying salt (2 Kings ii. 19—22) which we have received from above.

d. But the general purposes of the Society must still predominate in interest over all special undertakings, however important. Those purposes are recorded in the original charter, to which the present commemoration more particularly recalls our attention. And there we find them to be the *maintenance of a learned and orthodox Ministry, and of the public worship of God among our fellow-countrymen beyond the sea ; and the Propagation of the Gospel in those parts.*

79 Pall Mall, May, 9, 1851.

Missionary Work.

In reading the appeals, or the narratives of our Bishops, their public charges or private communications, we find that all have great openings for good, beyond their ability to improve—and that they are calling for more help in men and means. This must continue to be the case in our great and growing country. No one should complain of it, but rejoice that there is such demand for Christian exertion. Let each one see if he cannot do something effectual to meet the necessity of the case. Let the wealthy communicant support a Missionary Station, and thus found a Temple for God—or aid to endow a Bishop's fund, and secure to the Diocese the increased labours of its highest and most efficient Missionary—or help a devout young man, into whose heart God has put the desire to labour in the ministry, to accomplish his sacred wish. There is no lack of such posts, or such funds in which nothing is yet funded—or of such young men. Let *all* be forward with their help, for it is the contribution of the many that makes the large amount, as at the Crystal Palace, the mighty sum came from the payment of small fees exacted of each single person of the millions of visitants. All can give their sympathies, all their prayers. And as labourers are wanted in the Lord's vineyard, are there not some who can give *themselves* to the work?

The following extracts will show that there is abundant scope for usefulness in either of the modes we have enumerated :

ADDRESS OF THE BISHOP OF NEW-HAMPSHIRE.

"*January 19. Sunday.* In St. Paul's Church, Concord, I preached twice to large and very attentive congregations—the Rev. Mr. Marble reading prayers. Under the well-ordered ministry of Mr. Marble, this parish, by the blessing of our gracious Lord, still prospers and promises well. It so happened that none were ready to offer themselves for the rite of Confirmation—a fact that at first view would seem to forbid the last remark. It is true, nevertheless, and a good work is unquestionably doing there. It having become necessary to paint and repair the Church, means were promptly provided—the roof covered with slate, and both the exterior and interior put into a state of thorough repair, at an expense of \$500. The old debt, to which I have adverted on former occasions, is nearly extinguished,—a fact which I was rejoiced to learn. The congregation increases. In it, at each succeeding visitation, I observe the presence of new faces and new families. With the Sunday-school, as before, I was well pleased. The children being called around the chancel and catechised by the Rector, gave good evidence of proficiency,—after which I addressed to them a few words of advice and encouragement. On the whole I have the most cheering hopes for St. Paul's, that it will continue to increase in numbers and strength.

"*January 21.* At Manchester, in St. Michael's Church, I preached afternoon and evening, and confirmed six persons, prayers being read by the Rev. Mr. Kelly. This parish seems to suffer no considerable depression, though the business of the place is far short of what it was three or four years ago. After the close of divine service at the church, I had an interview with the Wardens and Vestry, which gave me great satisfaction, and imparted new life to my hopes touching this parish. I was particularly pleased at the cheerful promptitude with which they entered into measures

for a needed increase of the salary of the Rector. This interview was also interesting to me as exhibiting evidence of happy relations, and a good understanding between the pastor and the flock. It is to be hoped that the faithful labours of the former will be duly valued and heeded by the latter.

“It will be remembered, that in some of my annual addresses I have expressed my high conception of the importance of there being a Church of our communion near Dartmouth College, in Hanover. It has been known to me for a considerable length of time, and probably to some who hear me, that many of the numerous graduates of that institution, who receive and follow the doctrines, discipline, and worship of the Protestant Episcopal Church, have taken a warm interest in the matter, and, with promises of liberal encouragement, have been urgent in their counsels for immediate action. Nor has the interest felt been confined to this class of Episcopalians; it has been general among our brethren in the neighbouring Dioceses—of which I have most gratifying evidence in the liberal contributions of several of the Churches in New-York. There seems now to be a prospect that our desires and prayers, and the kind promptings of the friends of the Diocese, are about to be answered, and that we shall, before much lapse of time, have an organized parish established near that centre of a wide-spreading moral and religious influence. I have visited the place, and am clearly of the opinion that our word should be ‘onward.’ The Rev. Edward Bourns, President of Norwich University, began to officiate there early in December last; occupying, for the sacred purposes of worship, the Methodist Chapel, which was with much kindness and courtesy offered for his use. With most encouraging acceptance and success, he has continued his ministrations regularly to the present time,—and I have thought it my duty to give him assurance, that labours undertaken so entirely in the spirit of love and self-denial, (for when he began there was not the slightest reason to expect reward in this world,) and prosecuted with such ability and effect, should not be forgotten in the distribution of our small means. I beg to give earnest expression to a hope, that the formation at this place of a congregation that shall receive instruction, and offer devout prayers, and engage in the worship of the Father, Son, and Holy Ghost, according to the Liturgy, Articles and Homilies of the Protestant Episcopal Church, will be universally regarded with favour in this Diocese,—and that this good object will be remembered in both the prayers and oblations of the friends of Zion. I mention with gratitude and pleasure, that while in New-York I received most unquestionable proofs of the interest taken in this object by our brethren in that city. From St. George’s Church, through the Rev. Dr. Tyng, I received the sum of two hundred dollars; from the Church of the Ascension, through the Rev. Mr. Bedell, the sum of eighty-five dollars; from All Saints’ Church, through the Rev. Mr. Eigenbrodt, eighty dollars; from Mrs. Com. Perry, Brooklyn, ten dollars; also, through Dr. F. E. Oliver, Boston, Mass., thirty-five dollars. These sums are contributed with more particular reference to the securing of Church accommodations, either by purchase or by building. And I have reason to expect generous additions. Brethren of the Clergy and Laity, shall I have your sympathy and hearty co-operation in an undertaking fraught with such important consequences to the Church in this Diocese? I barely mention now what must soon engage our earnest attention, and wake to action our best energies. *The Church of which I have been speaking must be endowed.* There must, in order to secure the accomplishment of its blessed purpose, be an indepen-

dent income nearly sufficient for the support of its Rector—of such a Rector as the responsible post would demand. God grant the subject may commend itself to liberal souls and beneficent hands. Among ourselves we cannot do much; or, more properly, the little we do will be much for us, because it is with great difficulty we sustain our present Churches. May the Lord give us favor in the eyes of our brethren everywhere, whom his bounty has endowed with the means of making themselves ‘rich in good works.’”

ADDRESS OF THE BISHOP OF LOUISIANA.

“Gratifying evidence of a desire to free themselves from debt has been manifested by several of our City Churches. It is to be hoped they will not cease their exertions until they have wholly accomplished this most desirable object. While it is true that a considerable sum is raised annually for the spread of the Gospel beyond their precincts by the City Churches, it is manifest that if they were freed from their indebtedness, they would feel themselves at liberty to enlarge very greatly their benefactions both in the city and in the diocese at large, and especially to aid in increasing the fund for Missions in our more feeble and less favored parishes. No truer standard of the state of religious feeling in a community can be presented, than that which is found in the measure of their contribution to the cause of Missions; and it is exceedingly to be regretted, that any circumstances should exist opposing a seemingly reasonable obstacle to the exercise in this of the best affections of the heart.

“The cause of Missions is pre-eminently the cause of Christ, as it is the impersonation of the work he came to do; the work of widening the area of Divine Knowledge, of exciting Faith, and stimulating Hope, and increasing Charity; and we should feel that, entrusted as we are with the care of this portion of the Lord’s vineyard, we have performed our work but imperfectly, so long as there is any part of our diocese unblessed with ample provision for the instruction and edification of the people.”

ADDRESS OF THE BISHOP OF KENTUCKY.

“Few sentiments are expressed in the Word of God in more various and emphatic ways, than that which is perhaps most strikingly expressed in the sentence: “A thousand years in the eyes of the Lord are as one day, and one day as a thousand years.” What a forcible announcement of the great law, that whatsoever is valuable or permanent is of slow growth! What a rebuke of the unreasonable impatience of mortals to arrive at grand results, by a summary process!

“Since the advent of our Blessed Redeemer, the progress of humanity and the prosperity of the Church have been identical. They have been, by cycles, slowly proceeding, but curiously interwoven with each other. If by cycles, of generations or, even of years, how small a part has the clergy of any one Diocese or of any one age to perform in so great a work! How unreasonable the expectations that Churches are to be built, congregations gathered, parishes organized, and institutions of learning reared by the same hands, and in the same lifetime, where the germs of things not only did not exist twenty years ago, but where all elements were at that time most adverse to the interests of the Church. Still it is difficult to repress a feeling of extreme discouragement, when, as on the present occasion, the

report of the indications of progress during a single year is more meagre than usual.

“Peculiar circumstances of encouragement have attended the consecration of two new Churches this year: Christ Church, Elizabethtown, on Wednesday, the 2d of April, 1851, from the fact, that though small, it has been erected entirely by lay efficiency, unaided by a resident Minister. For its size, it is remarkably neat and church-like.

“But Grace Church, Paducah, consecrated upon Lord’s Day, April 27th, 1851, is perhaps the most striking example of a cheap frame Church, erected strictly within the limits of the estimates, and wholly without debt, which has fallen under my notice. It reflects the greatest credit upon all concerned, and is well worthy of inspection on the part of those who are contemplating the erection of a Church costing only \$1,800 or \$2,000.”

ADDRESS OF THE BISHOP OF MICHIGAN.

“On the 17th of July, I laid the corner stone of a new Church edifice for the congregation of Grace Church, Port Huron. There were present, the Rector, the Rev. Mr. Ward, of St. Clair, and the Rev. Mr. Salter, of Canada. In the evening of the same day I preached and confirmed eight persons. I was glad to find that the Rector had made great efforts to establish a parish school, and was likely to be successful. We need such schools in every parish, to save the children of the Church from the ruinous influences of schools in which no religion is professedly taught. If we do not guard the lambs of the flock from this species of infidelity, we will soon find that many who have been regenerated in baptism, and made the children of God, will be lost to the Church, and, I fear, may lose their souls.

“August 20th, I laid the corner stone of a new Church edifice for the congregation of St. Paul’s, Jackson. This congregation has steadily increased under the active and diligent labours of its Rector, who, in addition to his parochial labour, officiates once on each Lord’s day, in the State Prison. The Church edifice, when completed, will be one of the most beautiful buildings in the Diocese. On this occasion I was kindly assisted by the Rev. Dr. Haight, of New-York, who also preached for me in the evening, after which I confirmed two persons.

“August 25th, I preached at St. Clair, and confirmed seventeen persons. As there was no Church edifice, I officiated in the Court House. It was indeed a pleasant visit. The building was densely crowded by attentive hearers; the music was appropriate and excellent, and the number to be confirmed in this newly organized parish, several of whom had nearly reached threescore, at once gave proof that their excellent Rector had not laboured in vain. The next morning I laid the corner stone of a brick Church edifice, which is soon to be completed.

“August 27th, I reached my home, but was called to Jonesville to commit all that was mortal to the grave, of the Rev. Rich. S. Elder. This was done the next day, in the presence of several of the clergy, and a large number of those who mourned his loss.

“December 23d, I preached in the Court House in Mount Clemens, and ordained the Rev. Edward Magee to the Priesthood. The service was read by the Rev. Mr. Hills, and the candidate presented by the Rev. Charles Aldis. I also confirmed, at the same time, six persons. This is an important Missionary station, and a large congregation has been collected by the Missionary. Many prejudices against the Church have been overcome,

and if he can succeed in erecting a Church edifice, the Church will be permanently established in this place.

“ February 3d, I preached in St. Luke’s Church, Ypsilanti, and confirmed one person, an old man, aged 72. This parish has suffered greatly by the removal of several of its most active members; but it has continued to increase under the most diligent labours of its Rector. The Church edifice is filled, and more room is needed. I have never found a parish in better condition in every respect. Much care and expense have been bestowed in ornamenting the grounds around the Church, which have been enclosed by a neat and substantial fence. It is refreshing to witness such efforts in protecting and beautifying the Courts of the Lord. I trust such examples will not be rare in our Diocese.

“ February 4th, I preached in St. Andrew’s Church, Ann Arbor, and confirmed one person. This parish has been without a Rector since the resignation and removal of its former excellent pastor, the Rev. Mr. Taylor. Services, however, have been held regularly on each Lord’s day, by the Rev. Prof. Williams, of the University. This is one of the most important points in the Diocese, as so many young men are here assembled and connected with the University. If a new Church could be erected, and ample accommodations made to secure their attendance, many of them, we doubt not, would be gathered into the Church. An effort is to be made during the coming year, to accomplish so desirable a result.

“ Thursday 6th, I preached in Albion, in the building belonging to the Presbyterian denomination, kindly offered to me for that purpose, and confirmed five persons, baptized three adults and five children. This parish has been without a Rector for nearly two years. An elegant Church edifice is nearly completed, and with the munificent gift of the Rev. Dr. McVickar, of New-York, who is rich in good works, will soon be ready for consecration, free from all debt. I spent the day in visiting from house to house, and have never witnessed more zeal manifested for the success of the Church of Christ. When I preached in the evening it was with difficulty I could gain access to the building in which the services were to be held. This is also one of the most important points in the Diocese, as a large and flourishing Methodist College is here established; an able and diligent pastor could accomplish great good.

“ On Saturday, the 31st of May, I laid the corner stone of a Church edifice for the newly organized parish of Christ Church, at Plainfield, in the Grand River Valley. This congregation has been collected through the exertions of the Rev. Messrs. Cuming and Taylor, and Mr. Van Antwerp, a candidate for Orders. In addition to the services held by the former gentleman, in St. Mark’s, Grand Rapids, they had ridden twenty miles on every Lord’s day, and performed services at Plainfield. Such has been their success, that now no services but those of the Church are held in that village. A sufficient sum of money has been collected for the completion of their Church, although the parish has not yet been six months in existence, and not yet admitted into union with this convention. But one family in this village had been connected with the Church, and now the whole town is devoted to the promotion of her interests. I have never known so successful an effort, and one so signally marked with the favor of God. If we could follow the example of our blessed Lord, and send out our Missionaries, ‘by two and two,’ instead of single handed and alone, such happy results would be more frequent. In our new settlements, the Missionary needs

counsel and advice, and above all, the supporting and sustaining influence of a kindred spirit. With this, labour becomes easy, and despondency a stranger to his bosom.

“On Sunday, the 1st of June, I preached in St. Mark’s Church, Grand Rapids, and ordained Mr. Van Antwerp, as a Deacon. The service was read by the Rector, the Rev. Mr. Cuming, and the candidate presented by the Rev. Charles C. Taylor, the President of St. Mark’s College. In the afternoon of the same day, I preached in the same Church, and confirmed twenty-one persons. Several other persons were providentially prevented from receiving that rite. This parish was never in a more sound and healthy condition. The untiring exertions of its Rector, in connection with the aid given by the Rev. Mr. Taylor, have increased the parish to such an extent, as to demand further Church accommodations. In no part of this Diocese has the Church stronger hold on the affections of the community. And this is a subject for devout thankfulness to God, as it is one of the most important sections of our state. The preparatory schools of St. Mark’s College are in a most prosperous condition. During the winter, one hundred and ninety scholars were in attendance. If these schools only receive the fostering care of the members of our Church in this Diocese, we can, without much difficulty, and free from all pecuniary embarrassment, establish such an institution as the wants of the Church now imperatively demand. The most energetic efforts have been made by the President, and the three Professors connected with him. The system of instruction is as high and thorough as any school or college in the land, and Churchmen can now have their sons and daughters educated at home, not only intellectually, but also in the sound and evangelical principles of the Church. Without this connection, no system of education is complete or valuable, for if the heart be not cultivated as well as the mind, injury is more often done than any good accomplished. I can, therefore, safely recommend this institution to the members of our Church, and ask for it their most hearty co-operation. We need, now, such aid as will place it on a permanent basis, for it has reached such a point that failure would be greatly detrimental to the interests of the Church in that region. My visit to this parish was my last appointment prior to the meeting of this Convention. Owing to the injury I sustained from my late accident, I have been prevented from visiting many parts and parishes in the Diocese.”

ADDRESS OF THE BISHOP OF INDIANA.

“Having returned to Indiana, I visited, on the 12th of July, the parish of St. Paul’s Church, Richmond, Wayne county, in which place I remained several days, and performed the following services there and in the vicinity. On the evening of the 13th, I preached in St. Paul’s Church; also in the morning and evening of Sunday, July 14, and confirmed *four* persons. In the afternoon of the same day, the children of the Sunday-school of the parish, 200 in number, were assembled in the Church, whom I examined in the Catechism and in Scriptural history, and was highly gratified with the intelligence displayed on the subjects presented to them, and with the readiness and accuracy of their answers. It was a beautiful, interesting and impressive spectacle, which will not easily fade from my remembrance. The superintendent and teachers deserve great credit for their manifest zeal and fidelity in the discharge of their duties, and the pu-

pils also, for their improvement of the instruction so carefully and efficiently imparted. The school is under the immediate supervision of the indefatigable and devoted pastor, with whom this addition to his duties seems to be truly a labour of love, so zealously, and with such admirable tact and efficiency, does he 'bring up' these little ones 'in the nurture and admonition of the Lord,' and fulfil the command of the great and good Shepherd, '*Feed my Lambs.*' It is, indeed, a nursery for the Church in this parish, full of bright promise and animating hope, and calculated to exert a most salutary influence on both parents and children. * * *

"On the 9th of September I visited the Parish of St. Mary's Church, Delphi, read prayers and preached in the evening, and the next morning accompanied the Rector on a visit to several sick parishioners. In the afternoon I set off for Wabash town, where I arrived early in the morning of the 12th of September. Here I found a few persons belonging to our communion, but was disappointed in my expectation of officiating, by the pre-occupation, that day, of the only building in which a congregation could assemble. The same afternoon therefore, I retraced my steps to Peru, 15 miles distant, and in the evening of the ensuing day, September 12, officiated for the small congregation of St. James's Church in that place, in a room fitted up for public worship.

"The next day I returned to Lafayette; and on Sunday, September 22, I administered the rite of confirmation to *twelve* persons, in my own Parish Church. * * *

"On the 6th of February I set off on a visitation of the Parishes of the Wabash river, by land, the water in the river being too low for steamboat navigation, and reached Terre Haute on the evening of the 7th. Here I remained a few days, and officiated several times. On Sunday, February 9, in St. Stephen's Church, in the morning I preached and administered the Sacrament of the Lord's Supper; and in the afternoon preached and confirmed *fourteen* persons. Monday evening I preached and confirmed *four* persons more, who had been prevented from attending the preceding day, by a severe storm. On the evenings of the 11th and 12th I preached again. The number of persons confirmed in this parish, was in the aggregate *eighteen*; a gratifying proof, in addition to other evidences, of the assiduous and acceptable labours of the Pastor, the Rev. Charles P. Clarke, who assumed the pastoral charge in August last. The congregation continues to increase, and there are several persons more, I learn, ready and desirous to be confirmed. * * *

"On Saturday, the 16th, I left Terre Haute, in the first steamboat that offered, for Vincennes, where I had appointed to begin a visitation on the ensuing day; but in consequence of unforeseen delays, did not reach the place of my destination in time to officiate. The parish being vacant, the whole duty of conducting public worship devolved on myself; and during my stay I devoted a portion of my time to visiting the parishioners at their respective residences. On Monday evening, February 17, I officiated by reading prayers and preaching, in St. James's Church. In the morning of the 19th, I visited and administered the Holy Communion to a sick man; and in the evening officiated again in the Church. The next day I rode to the house of Mr. Langton, 7 miles on the Louisville road, in the vicinity of which there are a few families, parishioners of St. James's Church, and officiated in the evening. On the 21st I returned to Vincennes, and in the evening officiated, and administered baptism to *one* adult and *one* infant.

On the 22d I baptized an infant in private, the mother being sick. On Sunday the 23d, I officiated in the morning and administered the sacrament of the Lord's Supper; and again in the evening baptized an infant, and confirmed *five* persons.

"This Parish, I regret to say, is still vacant, and that too at a time when the services of a judicious, faithful and efficient pastor are urgently required, and an encouraging prospect of improvement and increase is presented. It gives me pleasure to state, that a balance of debt, to a considerable amount, incurred for the erection of the Church edifice, has been liquidated, and the valuable property prevented from falling into adverse hands, as was seriously apprehended a few months since. * * *

"On Sunday, April 6, I visited the Parish of St. Mary's Church, Delhi, preached in the morning, afternoon, and evening, baptized two infants, one the daughter of the Rector, and confirmed *six* persons. The same night I proceeded by canal packet to Logansport, where on the evening of the 8th I officiated in the basement of the unfinished Church edifice, Trinity Church. The Vestry of this Parish are now making an effort, which I trust will be successful, to finish the building during the coming summer. This is one of the Missionary stations of the Rev. Mr. Harriman, who officiates here, in connection with Crawfordsville, where he now resides; having with my full, though reluctant, consent, in consideration of the importance of affording stated ministrations in that parish, and the gratifying success of his occasional labours there during the past year, relinquished his engagement as my assistant at Lafayette.

"On the 21st of April, I proceeded on a visitation of the Parishes in the northern portion of the Diocese, and on the evening of the 23d, preached in Trinity Church, Michigan city. On the 24th I administered the rite of confirmation in private, to a sick man, and preached in the evening; also on St. Mark's day, morning and evening, and after the latter service confirmed *nine* persons.

"On the 26th of April, accompanied by the Rev. Mr. Brown, I rode to La Porte, and in the evening preached in St. Paul's Church. The following day, First Sunday after Easter, I preached in the morning, and administered the sacrament of the Lord's Supper; and in the afternoon baptized *four* adults, preached and confirmed *three* persons. The Rev. Mr. Brown, on each occasion, celebrated divine service.

"This parish was vacated in August last by the resignation of the Rev. Mr. Manney, since which time it has been destitute of a pastor, and has had only occasional services. The Rev. Mr. Brown has officiated several times, and the Rev. Mr. Harriman visited the parish at my request, and spent a few days during the Christmas holidays. In my repeated efforts to obtain a suitable pastor, I regret to say, I have as yet been unsuccessful. It presents a very encouraging field of labour, and a clergyman would find a cordial welcome and a comfortable support.

"On Thursday, May 8, I consecrated St. John's Church, Bristol. The request to consecrate was read by the Rector of the parish, the Rev. Homer Wheeler, and the sentence of consecration by the Rev. Benjamin Halsted. Morning prayer was read by the Rev. Joseph S. Large, of Fort Wayne, assisted by the Rev. Mr. Roberts, Deacon of the Diocese of Michigan. The sermon was preached by myself; and I also administered the rite of confirmation to *two* persons, and the sacrament of the Lord's Supper to the clergy, and a goodly number of communicants.

“This chaste and beautiful village Church, which is entirely paid for, without which, according to a rule which I have deemed it necessary to adopt and rigidly adhere to, it could not have been consecrated, has been erected by funds provided in a great measure by a zealous and devoted lady of the parish, obtained by personal application to the members of our common household of faith at the East; and is a monument of her courage and perseverance in a work, deemed to be an imperative demand of duty, from which many of the sterner sex would have shrunk in dismay. The congregation also, with commendable liberality, have contributed to the full extent of their ability. It will, doubtless, be gratifying to the kind donors abroad, to be informed, that their gifts have been so well bestowed, and that through their liberality, a feeble congregation, in a feeble Diocese of the West, has been furnished with a neat and commodious sanctuary, in which ‘to worship the Lord in the beauty of holiness.’

“On Saturday, May 10, accompanied by the Rev. Mr. Large, I rode to Fort Wayne, 53 miles, and preached in Trinity Church, in the evening. The following day, third Sunday after Easter, I preached in the morning, afternoon, and evening, and baptized an infant; and also, in the afternoon of the next day, at the funeral of a young lady, and again in the evening, and confirmed *two* persons, a severe storm preventing the attendance of some other candidates for the apostolical rite. This congregation is in a promising condition, and although subjected to the usual vicissitudes of western parishes, in frequent removals of families and persons, is, nevertheless, gradually and surely increasing.

“From Fort Wayne, I proceeded by the canal to Peru, where, on the evening of the 14th, I officiated for the small congregation of St. James’s parish. There is a favorable prospect in this village for gathering a respectable congregation. During the past year, the Rev. Mr. Harriman has officiated at this place several times, and once, as before recorded, I visited the parish and officiated. I trust the means may be provided to enable me to supply this destitute congregation with the stated services of a Missionary, and also to assist them in building a small Church edifice, which is greatly needed, and would materially contribute to the increase and permanence of the parish.

“On the 16th I returned to Lafayette, and resumed my immediate parochial duties; intending during the week to visit Terre Haute and return, but was prevented by indisposition.

“On the 28th of May I visited the parish of St. John’s Church, Crawfordsville, and preached in the evening; and again the next day, the Festival of the Ascension, morning and evening, and on the latter occasion confirmed *three* persons; other candidates for the apostolic rite, residing in the country, having been prevented from attending by a severe storm. This parish, among the first organized in the Diocese, has, with the Divine blessing upon the faithful and efficient labours of its present pastor, been raised from a depressed condition of many years’ continuance, almost bordering on extinction, to very promising life and vigour. The congregation is increasing, and a spirit prevails among the parishioners, which is full of encouragement for the future. The Church edifice, which for nearly thirteen years has been in an unfinished state, is now in the process of completion, and is expected to be ready for consecration in the course of the next three months.”

ADDRESS OF THE BISHOP OF MISSOURI.

“There are now in the Diocese, including your Bishop, 15 Clergymen canonically resident, and there are twelve organized parishes. Of these Clergymen, twelve are actively engaged in the Diocese. How small is this band of labourers, compared with the extent of the field to which we are called! The Diocese includes an area of 62,000 square miles. Small as the band is, however, and large as the field may appear, we take comfort in contrasting our present position with what it was a few years since. Then the services of the Church were scarcely known out of the city of St. Louis, while now our ministry is at work high on the Mississippi, and far up on the Missouri rivers. Then the services of the Church, *where* held, were not unfrequently regarded with indifference, if not with dislike—being thus, as it were, forced upon the people. Now the cry is coming from the people themselves, that we would send them the ministrations of the Church. I have had great comfort during the past year in receiving letter after letter, from many towns in the interior, making an earnest demand; and, as an earnest of the sincerity of purpose connected with the demand, pledging in almost every instance a partial support—all they could bestow—for the maintenance of a Minister of the Church. From St. Joseph, Weston, Platte City, Independence, Brunswick, Columbia, and Hannibal, the cry comes. We have no longer to create the demand in these spots, as is usually the case when Missionary labour begins: the demand is there already. At no time have the prospects of the Church in Missouri been so fair and promising as at this very moment. But as every joy, to be profitable, must, it would seem, be tempered with its alloy of sorrow, it grieves me to know that we are at present in no condition to meet these demands. The promises of support for the Ministry are not adequate, though liberal, from these destitute towns. What, then, shall we do? I answer, my beloved, men and means must be found.

“As to men, until our own training school at home begins to furnish them, they must be procured from other more favored regions, and means must be provided to bring them to and sustain them in the field.

“How are the means to be found? The Domestic Board allows to Missouri only \$500 per annum, and this sum is now equally appropriated at Boonville and Lexington; both which places will, I trust, soon become self-supporting. Nothing, then, can be expected from this source. What means of supply have we among ourselves? There are many, to some of which I have called your attention before; but I deem it my duty to speak of them again.

“1st The weekly offertory should be, and is, I trust, received on every Lord’s day in every parish in the Diocese. These offerings may be made for all good purposes, and some of them would reach the Missionary cause. This is a mode at once scriptural and simple. Hear the injunction of the inspired Apostle: ‘On the first day of the week, let each one lay by in store as God hath prospered him, that there be no gatherings when I come.’ Let pastor and people see that this injunction is faithfully remembered. In obedience, they will find comfort for themselves and others.

“2d. We have a Diocesan Missionary Society of our own: this Society demands of us our prayers and sympathies, and a charge of not one penny a day—the annual subscription to the Society being only \$3. Can we not all take part in this? The number of communicants in this Diocese is near 700. If all would do their part, six new Missionaries might soon be

placed in the field. But in addition to this, to enable our Society to call in the aid of all who would help in this good cause, I would recommend to the Convention that on some four Sundays in every year, the contributions of every parish should be received in behalf of Missions: two of these contributions for our own Diocesan Society, one for the Domestic, and one for the Foreign Board of the General Missionary Society. In this way we might hope to awaken an interest in behalf of Missions which would make us far more effective in the great work.

“3d. Then, too, we have some men of large and ample means in some parts of our Diocese. One, whose name I am not at liberty to mention, has already placed, unsolicited, in your Bishop’s hands, \$250, as an annual contribution for the support of one Missionary in Missouri. Are there none like-minded who will do the same? I cannot but hope that this silent example of good will be followed by others.

“4th. May I not trust, also, that if *living men* will not think of the cause of Christ, *dying ones* will remember it. When we depart this life, we can carry nothing of its wealth away with us; and surely the struggling cause of the Crucified Lord might then at least be borne in mind. Beloved, I have seen multitudes die; and, especially in that frightful storm of pestilence that swept over us in 1849, it was my portion and privilege to stand by the dying, and to bury the dead. The rich and the poor were all taken alike away, yet was an offering for Christ’s sake forgotten by all. It is a frightful remembrance that, in all that harvest of death, the rich departed like the poor, without an offering to the Church of God. Living, they would not bestow of their abundance—dying, they might not carry it away; and yet ‘they forget God who made them, and the Most High God who redeemed them.’ It had been a comfort to me then, as now, to have pointed to the legacies of dying men as a memorial of their faith; to have known that their prayers and their alms were even at the last moment coming up as a memorial before God.”

APPOINTMENTS.—The Rev. Edward Bourns, LL. D., to Hanover, N. H., from October 1st, 1851; Post-office address, Norwich, Vt. The Rev. Meyer Lewin, to Jackson, Miss., from July 20th, 1851; the Rev. S. McHugh, to Camden and El Dorado, Ark., from October 1st, 1851; the Rev. William Passmore, to Brownsville, Texas, from September 1st, 1851. The Rev. Messrs. Marble and Kelly, of New-Hampshire; the Rev. Messrs. Wheeler, Harriman, Foster, Large, Barton, Halsted and Clarke, of Indiana; the Rev. Messrs. Smith, Gibson and Johnson, of Georgia; the Rev. Messrs. Lee, Ellis, Ticknor, Stickney and Cook, of Alabama; the Rev. Messrs. Ingraham, Cleveland and Savage, of Mississippi; the Rev. Messrs. Wheelock, Steel and Sandels, of Tennessee; the Rev. Messrs. Stout, Townsend and Freeman, of Arkansas, and the Rev. Messrs. Rucker, Pierce and Flower, of Texas, have been re-appointed from the 1st October, 1851, to the same stations as before.

RESIGNATIONS.—Rev. S. Durborow, Itinerant, Maine, to take effect August 1, 1851; the Rev. J. S. Greene, Marianna, Fa., to take effect April 1, 1851; the Rev. W. P. C. Johnson, Jackson, Miss.; the Rev. W. H. Good, of Greenville, Tenn., to take effect June 1, 1851; the Rev. M. S. Royce, of Nashville, Tenn., to take effect August 1st, 1851; the Rev. S. McHugh, of Delavan, Wis., to take effect October 1st, 1851; and the Rev. D. E. Brown, of Joliet, Illinois, and the Rev. Richard Radley, of Kickapoo, Illinois, both to take effect April 1st, 1851, which were omitted in the May number of the Spirit of Missions.

The appropriation to the Diocese of Louisiana having been withdrawn, Alexandria will cease to be a station after the 1st Oct., 1851.

A c k n o w l e d g m e n t s .

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th August, to the 15th September.

RHODE ISLAND.

Providence—Grace Ch.....	35 76	
For the Jews.....	2 25	
St. John's, a member.....	25 00	63 01

CONNECTICUT.

Fairhaven.—St. James's.....	5 00	
Newtown—Ladies' Miss. So., for Ill.....	25 00	30 00

NEW-YORK.

Pleasant Valley—St. Paul's, for Bp. Kemper's Mission..	25 00	
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PENNSYLVANIA.

Easton—Trinity.....	5 00	
Pottstown—"A. & M.".....	20 00	25 00

MARYLAND.

Baltimore Co.—St. John's, for the Jews.....	1 00	
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Washington, D. C.—An Episcopalian..... 5 00 6 00

VIRGINIA.

Portsmouth—Trinity Ch., thank
off, female mem., for Or. 5 00

SOUTH CAROLINA.

Charles'on—St. Paul's.....	44 94	
For the Indians.....	6 25	
A Lady, from sale of jewelry, (for Key West)....	13 25	
Mo. Miss. Lec.....	6 11	
Waccamaw—All Saints' for S. W.....	15 00	85 55

KENTUCKY.

Louisville—Christ Ch.....	35 10	
Newport—St. Paul's.....	2 50	37 60

OHIO.

Zanesville—A thank off'g.... 3 00

MISCELLANEOUS.

"H. L.".....	50 00	
Total.....	\$307 66	

(Total since June 15, 1850, \$5,440 42.)

FOREIGN.

MISSIONARY CORRESPONDENCE.

Athens.

LETTER FROM THE REV. J. H. HILL.

Athens, April 21, 1851.

MOUNT ATHOS AND ITS ANCIENT MONASTERIES.

THE peninsula has been exposed to many varieties of fortune. Its earliest establishments are said to have been overthrown by Julian the Apostate. In succeeding ages it was much harassed, and some of its monasteries ruined by pirates, who are sometimes described as Arabs or Saracens, sometimes as Crusaders. Towards the end of the thirteenth century much damage was done by the expedition of Michael Palæologus, who tried to compel its monks, by force of arms, to receive the union which he had made with the Pope, in the council of Lyons. On the Turkish conquest of the empire, a large proportion of the lands and revenues which Greek sovereigns had given, were lost. And lastly, within the present century, a most serious blow was inflicted on its fortunes, by the military occupation of Athos, during the Greek revolutionary war. No less than three thousand Turkish soldiers, it is said, were quartered here for nine years, and the monks were compelled to maintain them. They do not seem to have done much damage to the buildings or Church ornaments; but their perpetual demand for money not only compelled the sale of such things as would produce it, but loaded the monasteries with an amount of debt from which some of them have scarcely yet recovered. Stories are told of books sold, under the pressure, by weight, at fifteen paras the oke—which is something less than two cents for two pounds and a half!

It is difficult to say when monks appeared first in Mount Athos. The Church of its village metropolis, *Carye*, and also two of the monasteries, claim Constantine the Great for their founder. Two others claim the Empress Pulcheria; but the majority date from the tenth, eleventh, and twelfth centuries. The most modern of all is said to have been established in the middle of the sixteenth century. The original founders were generally Greek emperors: in one or two cases, Princes of Servia. But there is hardly a single monastery which has not been indebted for its restoration to a Hospodar of Moldavia, or Wallachia; and in these provinces almost all the landed property which they at present retain, is situated. Indeed, the monks themselves will tell you, that but for Moldavia and Wallachia, the communities of Athos would have ceased to exist.

As it will be impossible to go through all the monasteries in detail, we will enumerate them here in a chronological order, adding their dates, founder, names, ascertained amount of revenue, and actual number of monks. Those societies, which are still regular *Cænobia*, will be distinguished by an asterisk.

1. *Vatopedhi*, (*Βατοπαίδι*), founded by Constantine the Great—destroyed by Julian the Apostate; restored by Theodosius the Great; destroyed again by Arabs, (A. D. 862.) Restored a third time, after a century of desolation, by three nobles of Adrianople, named Athanasius, Nicetas, and Antony, between 980 and 997, A. D. It reckons among its benefactors the Empress Placidia, and the Emperors Manuel Comnenus, Adronicus Second, Paleologus, and John Cantaczenze, the last of whom ended his days in it as a monk, under the name of Joasaph.

Its actual revenue is reckoned at four thousand eight hundred and twelve pounds sterling, derived from lands in Moldavia and Wallachia. It has about two hundred monks.

2. **Castamonitou*, commenced by Constantine the Great, and finished by his son Constans, (whence, by corruption, it derives its name, quasi, *Κώνσταντος Μονή*); it was destroyed by Julian; restored soon after, and again destroyed by the Latins. Restored a third time by a Servian princess. Revenue unknown—has thirty monks.

3. **Esphigménou*: founded by the Empress Pulcheria, A. D. 414; ruined afterwards by a fall of rock, and apparently not restored till about A. D., 1000. Revenue, six hundred and forty-two pounds sterling, from lands in Moldavia: eighty monks.

4. *Xeropotamo*: founded by the Empress Pulcheria; ruined by Arabs: restored under Romanus I, (A. D. 919—944.) Again abandoned by its monks on account of the attack of pirates, and desolate many years. Restored, at last, by a Hospodar of Wallachia. Revenue, six hundred and forty pounds sterling, from lands in Wallachia. Has about 80 monks.

5. *Lavra*: (*ἡ ἀγία λαύρα*), founded by St. Athanasius, of Mount Athos, A. D., 933—969; enriched by the Emperor John Zimisces; restored by a Hospodar of Moldo-Wallachia. Revenue, three hundred and seventy-eight pounds sterling: one hundred and forty monks.

6. *Docheiaron*: founded in the reign of Nicephorus Phocas, in the tenth century, by a monk named Euthymius, the friend and pupil of St. Athanasius. Ruined at one time by pirates: restored about A. D. 1578, by a Wallachian Hospodar. Revenues unknown. Has fifty monks.

7. *The Monastery of the Iberians*: founded under the charter of Basil II., (A. D., 976—1025,) by three Georgians, or Iberians, one of whom had been a general in the Greek Emperor's service. Its revenue amounts to two thousand four hundred and six pounds sterling, arising from two monasteries which belong to it, in Moldavia and Wallachia, besides other lands in Georgia. It has one hundred and forty monks.

8. *Philótheus*: founded late in the tenth century, by three persons, whose names only are retained; one of whom was Philotheos. Restored, A. D. 1412. Revenue, forty-eight pounds two shillings and six pence sterling. Has forty monks.

9. *Caracalla*: established in the year 1067, by a certain Antonius, said to be the son of a Roman Prince, named Caracalla. Restored in later times by Peter, Hospodar of Moldavia, who became a monk here. Revenue, thirty-two pounds sterling. Has thirty-five monks.

10. **Xenophus*: founded by a saint of that name, about A. D., 1071. Restored frequently by Voivodes (princes) of Moldavia and Wallachia. Revenue, one thousand four hundred and forty-three pounds fifteen shillings sterling, from lands in Wallachia. Has seventy monks.

11. **Russicon*, (or the Monastery of the Russians.) Originally, the Monastery of St. Panteleémon, of Thessalonica. In the year 1169, it was

given by the elders of Athos to Russian monks, who had been living many years in another monastery, on the opposite side of Athos. It was inhabited, during the Tartar invasion of Russia, by Servians; and after the fall of the Servian kingdom, by Greeks. It was rebuilt so late as 1812, by Greek monks, with the aid of the Hospodar of Moldavia, and resorted to again by a little colony of Russian monks, in the year 1836. Revenue unknown. Has now one hundred and fifty monks.

12. *Chilandari*: refounded on the site of an old ruined monastery, by Stephen, king of Servia, his father, Symeon, and his brother, St. Sabba, between 1195 and 1203, A. D., under the charters of Alexius III., father-in-law of king Stephen. Foreign revenues lost. It owns, however, some of the most profitable corn and wine land in Athos. One hundred and fifty monks.

13. *Simopetra*: founded 1261, by an ascetic, named Simon, at the cost of Ivan Onglesh, king of Servia. Among its benefactors was a Voivode (Hospodar) of Wallachia. Its revenue is three thousand eight hundred and fifty pounds sterling, from a monastery at Bucharest, which has been its property since A. D., 1594. Seventy monks.

14. *Zographos*: said to have been founded by three nobles of Okotsk, the time of Leo the Philosopher, A. D., 886—911; but more probably between 1263—1273, out of a small dependency of the Central Church at Caryæ. It was burned by pirates, and restored (A. D., 1502,) by Stephen, Hospodar of Moldo-Wallachia. Revenue, three thousand eight hundred and fifty pounds sterling, from possessions in Moldavia and Bessarabia. Has one hundred and forty monks.

15. *Pantocrator*: founded, A. D. 1263, by Alexius, the general of Michael Palæologus, who recovered Constantinople from the Franks. Restored by Barbanlas, the Logothetis, and Gabriel, Hospodar of Wallachia. Its revenue is four hundred and seventy-one pounds fifteen shillings sterling, from lands near Bucharest. Has thirty monks.

16. *Kutlumush*, founded during the reign of Andronicus the elder, A. D. 1283—1323, by Constantine, son of Aseddin, of the Turkish family of Kutlumush. His mother, Anna, was a Christian, and after her death Constantine embraced Christianity, and became a monk and the founder of this monastery. Its revenue amounts to £320, from lands in Wallachia; has forty-five monks.

17.* *St. Dionysius*, founded in 1375, A. D., by Alexius the third, Emperor of Trebizond. Reckons among its restorers and benefactors many of the Hospodars of Hongro-Wallachia. Revenue, £236 sterling. Has one hundred and forty monks.

18.* *St. Gregory*, founded by a holy monk of that name in the reign of the Emperor John Cantacuzene, A. D. 1342—1355. Revenue, £471 15 shillings sterling. Has thirty-five monks.

19.* *St. Paul*, said to derive its name from an ascetic who was the son of the Emperor Maurice, (A. D. 532—620,) and who built a little Church here, which, up to A. D., 1404, was a dependency upon another monastery. In that year it became an independent monastery. This monastery is tenanted now almost wholly by Ionians, chiefly from Cephalonia, who claim the protection of the British Consul at Salonica. Its revenues are £2,807 sterling, from lands in Wallachia and Moldavia. Has forty-five monks.

20. *Stravoniketes*, founded about 1540, A. D., by Jeremias, the Patriarch of Constantinople. Revenues, £755 sterling. Has thirty monks.

The above is a correct list of the twenty independent monasteries of

Athos, to whom alone the property of its land belongs. But *dependent* upon them, (besides innumerable *Hermitages*,) are *Ten Scetes*, as follows : (It will be sufficient to give the names of these religious houses, not to be tedious.)

1. *St. Anne*, A. D. 1097, depending upon Lavra Monastery, one hundred and twenty brethren.

2. *Capsocalybe*, A. D. 1745, depending upon Lavra Monastery, eighty brethren.

3. *Demetrius of Salonica*, founded A. D. 1725, has thirty-five brethren, (Vatopedhi.)

4. *St. Elias*, founded in 1759, A. D. (a Russian Cœnobium) twenty-four monks.

5. *New Scete*, founded in 1760, eighty brethren, (St. Paul's Monastery.)

6. *St. John Baptist*, (belongs to the Iberians,) thirty brethren.

7. *The Virgin Mary*, (belongs to Russian Monastery,) eleven brethren.

8. *St. Demetrius*, thirty brethren.

9. *St. Pantaleemon*, forty brethren.

10. *Annunciation*, fifty brethren.

From the above account it will be seen that there are 1,700 monks in the twenty monasteries, and five hundred in the ten scetes. To these, six hundred may be added for those who live in the scattered cells which depend immediately upon the monasteries. We have thus two thousand eight hundred as the total number of the monks now in Athos. The gross sum of the revenues noted above, together with £4,492 sterling from possessions in Jassy and in Wallachia, which belong to the twenty monasteries *in common*, amounts to no less than £27,958 4s. 2d. sterling, (about \$134,000.) But it must be remembered, that these are only the revenues arising from landed possessions *beyond* the limits of the mountain. Revenues from lands in and near the Holy Mountain, as well as in the islands of the Ægean, are here omitted. In Macedonia and Thrace alone, the different monasteries possess no less than *fifty-five farms*.

It may well be asked, what is the employment of these three thousand monks with this princely revenue, and how their life is distinguished from that of other men. The traveller's answer to this question must, of course, be superficial; but some answer may be attempted.

The simplest idea of monasticism was, retirement from the world for the purpose of devotion and mortification. This idea is, upon the whole, still realized on Athos, but, in general, without the accessories of intellectual or imaginative exercises, which are more or less associated in our minds with the cloisters of the West. The monks are completely withdrawn from the world, their devotions are long and regular, and they practise a discipline of no slight oppressiveness to the bodily inclinations. Their services last six or seven hours *every day*, sometimes twice, and even now and then thrice as long. Their sleep does not exceed four or five hours; their food is always meagre in quality, often too in quantity. They *never* taste *meat*. On one hundred and fifty-nine days of the year they have but one meal; and at this single meal, eggs, cheese and fish, wine and oil, are forbidden them. On the other side, it must be admitted that, if you turn away your eyes from their mere routine observances, you see no remarkable appearances of spiritual character or religious life. There are no times set apart for religious study or for any study; none for meditation. They are not idle, indeed, but almost all the time when not occupied in their routine services, they are employed in *secular work*; the inferiors, in labouring

with their hands ; the superiors, in conducting the affairs of the community. The consequence is, that in a traveller's eyes the *common monks* have the air of *simple peasants, with unusual opportunities of going to Church* ; while the *superiors*, except for the *marked* and *extensive* differences of dress and manners, seem like officials in a college or hospital. Only here and there, an old man, especially among the superiors, will strike him as representing more nearly his conceptions of monastic sanctity.

Nor can we suppose that the motives which bring men to embrace the monastic profession, are always of the most spiritual kind. The *tranquillity* for which Greeks resort to Mount Athos in the present day, is not merely, as in old times, rest for the soul, or rest from the excitements and perplexities of secular life ; but as much, or even more, rest from the oppression of the Turks, from unprofitable labour, from infinite exactions and extortions. This description will suggest, no doubt, to those who have dwelt with admiration on the first fervors of Citeaux and Clairvaux, the idea of deadness and corruption ; nor can it be denied, that much of vital warmth has been really lost. Yet is this corruption difficult to estimate ; the outward system still remains and is religiously observed, though it seems, on the whole, to be carried out in a spirit of formalism, rather than of ascetic piety. The austerity remains, but the fervour appears to be wanting. Be their feelings ever so cold, their practice ever so formalistic, their motives for seeking retirement ever so secular, these Greek monks unquestionably do submit to a life of privation, which would seem, to our luxurious habits, a most exorbitant price for so inglorious a liberty as they enjoy. It must not be forgotten, that the above remarks apply exclusively to the ordinary run of monks. There are still, and always have been, hermits on the peninsula whose reputed austerities recal the memory of early ascetism. The existence of these solitaries, and the reverence with which their less aspiring brethren regard them, is an indication that the original idea of the *recluse life* has not been entirely lost. While on this subject, we may say a word about the frequency of communion among the monks. From them as from the laity, the Church *requires* only *four communions* in the year ; what is done beyond this depends on the disposition of individuals and the permission of their spiritual advisers. Those in the monasteries who communicate the oftener, do not do so twice within fifteen days, except perhaps in Lent. To communicate *once a week*, or oftener, is the practice only of hermits who live on bread and water, and shun all society.

(To be continued.)

Africa.

Examination of Schools—Visits to the Colony—Encouragements—Observance of the Lord's Day—Christmas Services—Closing of the year 1850.

EXTRACTS FROM JOURNAL OF REV. J. PAYNE, 1850.

June 25th.—Went this morning to visit a Missionary, Rev. Mr. Walker, from Gaboon, just arrived at Cape Palmas, and on his way to the United States. He brings the sad intelligence of the death of two female Missionaries. One, Mrs. Bushnell, had resided eight or ten years in Africa, and died of consumption. The other, connected with the Presbyterian Board, had but recently come out. Other causes combined with the acclimating fever to produce the fatal issue.

Wednesday, June 26th.—To-day the examination of the schools at Mount Vaughan was held. Twenty-one boys, and forty-five girls, were examined. On the whole, the examination was satisfactory. The penmanship of the boys was especially creditable to teacher and scholars. One of the members of the High School delivered an original address, the matter and manner of which were good.

Friday, June 28th.—This morning early, a messenger arrived from a village in the Babo tribe, twelve miles distant, to inform us of the death of Jane Barry, a member of the female school at this place, and a communicant. Two weeks ago she became seriously indisposed, and without my knowledge went to one of the Cavalla villages. Thence she was taken again, unknown to us, to her native place, where she died last night.

Some time after Jane's baptism, she fell into sin, and was suspended from communion; but on manifesting repentance, and corresponding works, she was subsequently restored, and died in fellowship with the Church. Although her last moments were passed away from Christian friends, we will hope in her death. Indeed, the testimony of her most intimate female friend, in regard to her habitual walk recently, affords the most comforting grounds of confidence that she rests in peace.

This being the regular season, the quarterly examination of the schools at this station was held, under the care of their efficient teacher; the girls are already manifesting the most marked improvement.

Sunday, June 30th.—Our congregation this morning was very full and attentive. The attendance of a distinguished stranger from the Kabo tribe, sixty miles interior, tended, no doubt, to increase the attendance.

Sunday, July 7th.—This has been a day of tumult in town. The *tibawa*—head of the Sedibo—was fined several bullocks for some misdemeanor, and deposed from his office. As usual, all must needs be present, to decide upon the amount of the fine, and then to catch and eat the bullocks. They were engaged in this latter work—slaughtering and eating, while we were in Church. Still, with our family, and a number of people from the interior, we had a good congregation. In the afternoon the Lord's Supper was administered to thirty-three communicants.

Thursday, July 11th.—To-day, the remains of the infant child of Mr. and Mrs. Hening were brought to this place for interment. This is the third child which these afflicted servants of God have buried in Africa. May He who comforteth, comfort them!

Sunday, August 11th.—I spent this day in the Colony, Rev. Mr. Rambo having kindly offered to supply my place at Cavalla.

In the morning I preached and administered the Lord's Supper, in the stone school-house, East Harper. About twenty-five communicants were present. In the afternoon I visited the Sabbath-school there, and instructed an interesting adult Bible class. The number of scholars here, thirty-five. At night again officiated in the stone school-house.

Sunday, September 1st.—This afternoon, amongst the twenty-nine communicants who surrounded the Lord's table, was George Carroway. He was formerly a member of the boarding-school, and at that time received into the Church; but for misconduct he was dismissed from the school, and suspended from communion, and has since been living in the native town. Lately his religious sensibility has returned, and he has desired to be restored to the fellowship of the Church.

Sunday, September 15th.—Our congregation this morning was very full and attentive, there being all of 250 or 260 present. In the Sabbath-school,

there were about fifty children from the villages. Now that the rice harvest is over, it is hoped that there will continue to be a good attendance here.

Sunday, September 22d.—In the Sabbath-school, all of sixty children were in attendance from the villages, making, with our boarding scholars and family, about one hundred and forty.

The attendance of such a number of children from the villages, is most encouraging under present circumstances. Formerly evening schools were maintained in the village, and with the view of securing punctuality, a small premium was given to each child at the expiration of three months. This premium *might* be the motive to their coming to Sabbath-school too. For some time past, partly owing to the farming season, but more to the want of the means of providing the premiums, the evening schools have been suspended. There is, consequently, no other motive now for attending the Sabbath-school, but the desire of receiving instruction.

Monday, September 23d.—The third quarterly examination of the schools at Mount Vaughan was held. There were present Rev. Messrs. Rambo and Hening; also Rev. Mr. Burns of the Methodist Mission. Forty girls and twenty-two boys were examined. The irregularity in the attendance of nearly all, except the members of the High School, must ever prevent any great proficiency. The indifference of parents to education, and the real necessity for laboring which exists in many cases, render it necessary that all plans for elevating the standard of education in the Colony, shall provide for the maintenance of scholars while pursuing their studies. *A Female Orphan Asylum* would be one of the greatest blessings which could be conferred on the Colony at Cape Palmas. Not only does the number of poor orphan girls call for such an institution, but if, as is universally admitted, the well-being of any community depends on the character of its females, the best interests of the Colony are inseparably connected with its establishment. *If it please the Lord, may He put it into the hearts of some of those who love Africa, so to think upon this matter, as to be led to TAKE MEASURES to accomplish so beneficent a work.*

Friday, September 27th.—The third quarterly examination of the schools at this station, was held. Twenty-five boys, and twenty-one girls, were examined, several of the former being temporarily absent.

The improvement which the girls have made within six months, under the present very excellent teacher, is most remarkable. One is so much struck with this, that he cannot but express the hope, if a suitable male teacher cannot be found in the United States for the boys, a lady may see it to be her duty to come out. Natives make *tolerable assistants, but nothing more.* For some time to come, the schools, to be really efficient, must have superintendents from abroad.

Sunday, September 29th.—In the Sabbath-school to-day, there was again a good attendance of children from the villages—at least fifty. Their conduct has much improved since they commenced attending. They use Grebo books, and for the obvious reason, that their own language, from the necessity of the case, is the only medium through which instruction can be imparted to them. It is only by means of boarding-schools, or where the foreign exceeds the native population, that the language of the former can so far supersede that of the latter, as to make it the means of popular education; and as neither of these conditions exists, or is likely to exist in this region, the creation of a Grebo literature—at least so far as to contain principles of the gospel and civilization—cannot but be regarded as of great importance.

Sunday, October 6th.—The Missionary learns to watch for, and rejoice on every sign of gospel influence. One such we have to-day, in the determination of this people not to go for thatch to cover their houses, because it is the Sabbath. And yet, strange enough, they will do little things about the town, though unwilling to go for thatch. Perhaps this may be owing to rather a striking providence. Last season, a young Krooman of influence, living immediately in the neighborhood of the chapel, and having been well instructed in his duty, had his house thatched on the Sabbath. It was a glaring case of contempt for God's holy day. The young man told me *it made him afraid. He did not live to see the house completed, although apparently in most rigorous health when it was commenced.* I mentioned this publicly at the beginning of the season, and hence, perhaps, the fear of *building houses on the Sabbath.*

Sunday, October 20th.—Congregation very full and attentive. The people here have lately sent to the famous oracle on the Cavalla (Bwede Nyima) to get a gree-gree, to insure a prosperous fishing season. I preached very pointedly on this subject to-day. God grant that it may be *seen* I have preached the truth!

Tuesday, October 22d.—The poor people here, and in the neighborhood, are sorely perplexed. It is the season when large numbers of fish are usually taken. And the Babo oracle has been lately consulted, to insure what was reasonably to be expected. But behold, since the gree-gree was brought, the sea has been tempestuous—*not a fish has been taken.* Of course many reasons have been assigned for this, most all connected with witchcraft. The Grahwayans, however, think they have found out the true one. It is curious enough. A *log*, perhaps washed down the Cavalla river, was some time ago thrown on shore in front of Grahway. The people have just found out (from the seyâbo, no doubt) that this log is *we*—witchcraft—and has had the wonderful effect of making the sea boisterous in all this region! As I passed the place this afternoon, I saw large numbers of men and boys engaged in cutting the great log in sections, dragging them with great toil through the surf, and depositing them on a plain below the town.

Wednesday, October 23d.—The colony has just been delivered from serious difficulties with their heathen neighbors. Ten days ago, at an early hour in the morning, a colonist youth and his sister were passing through the native town on the Cape. The latter was accused by a little native girl of having beaten her on some former occasion. The mother of the native child came up, and demanded of the colonist why she had done so; whereupon a scuffle ensued. The colonist youth, naturally enough, defended his sister; but unfortunately, in the affray, knocked down senseless the native woman with a piece of wood. It was at once reported that she had been killed. Her friends, thereupon, sallied from their houses to revenge themselves on the youth. The colonists came to the rescue, but they were so few in number that they were likely to be overpowered by the natives, and therefore fled to their houses for arms, determined to defend at all hazards their fellow-citizen. The natives, on seeing this, left the youth, returned to town, and, in turn, armed themselves. They now came in great numbers, and notwithstanding the Governor—who was disabled from leaving his house—warned them to go back, they advanced to the house in which the large guns are kept, as if they would capture them, and threatening every moment to fire on the few colonists—not above half a dozen—who were on the Cape. Here they were met by Mrs. Russwurm, (the Governor's lady,) who had gone to call her brother (Dr. McGill) to consult with

the Governor. Most heroically she opposed herself to the heathen mob, until, being wisely told by some native who speaks English, that her efforts were vain—*that war had been resolved upon*—she fainted. Very soon, however, the colonists drew out their large guns, and the natives retired. Still the greatest excitement continued to prevail for several days, both parties continuing under arms, and the danger of war appearing imminent. Thanks to an overruling Providence, and the prudence of those in colonial authority, the affair was peaceably terminated on last Friday.

Sunday, October 27th.—Congregation this morning full. The subject of the discourse was Elijah, and the prophets of Baal. Much attention and interest were manifested. In the afternoon a young man came to me, to express his interest in Christianity, and more particularly in the discourse of the morning. Most of this he repeated, and gave many reasons besides those enumerated by me—derived from his own experience and observation, to prove the vanity of idols. He expressed the opinion, almost universal, I find with those of his class, that although the old men may not give up the native system, the young certainly will.

December 19th and 20th.—The last quarterly examination of the schools at this station was held. It exhibited the same gratifying proof of improvement in the female department that has been mentioned on two former occasions, and also the same need of an efficient teacher in the boys' school.

Tuesday, December 24th.—Attended to-day the examination of the schools at Mount Vaughan.

About sixty boys and girls were examined on the usual branches of study.

CHRISTMAS DAY.

This being the anniversary of the Mission, Rev. J. Rambo preached the annual sermon. A good congregation attended, chiefly of the young. The Lord's Supper was administered as usual. The day was observed with much decorum throughout the colony.

Saturday, December 28th.—Returned from Rocktown, whither I went on the 26th to visit our friends, Mr. and Mrs. Hening, at their new station. I was most thankful to find them well; and in a most beautiful location, comfortable house, and apparently kind feeling on the part of the natives, may be received as earnest, they have before them the prospect of a useful and happy Missionary career.

Sunday, December 29th.—A pleasant day has passed. At 7 o'clock, A. M., I baptized a native youth, Packard Wilson. He was for many years connected with the Missions of the American Board at Cape Palmas, and the Gaboon River, in which he was a printer. Two or three years ago he returned to his native town, at Cape Palmas, where he remained until attacked by a disease resembling white-swellings. With the hope of deriving benefit from the change, some time during the present year he removed to the river Cavalla, where I have often met, conversed with, and preached to him. In his affliction he has been brought to serious reflection; and having, as he hopes, passed from death unto life, I had great pleasure this morning in administering to him "the outward and visible sign of the inward and spiritual grace."

The native congregation this morning was large and attentive. In the Sabbath-school, besides our boarding scholars, there were forty-five from the villages. These are taught to read Grebo, and receive catechetical instruction from J. Musu Minor, and afterwards the whole school from myself.

China.

LETTER FROM REV. E. W. SYLE.

Religious Services—State of the School—Translation of the Scriptures—Pursuit of a run-away—Importance of taking advantage of present opportunities.

Shanghai, 13th April, 1851.

Rev. and Dear Sir,—The same cause which prevented my finishing the last communication I sent you, through the Bishop, has well nigh disabled me from writing to you this month. Mr. McClatchie has been very kind in assisting me with the services at Christ Church, so that no Sunday has yet passed since its consecration without public service. The Bishop has also relieved me occasionally of the Sunday evening lecture at the school-house. He has himself commenced a very interesting series of lectures on Thursday evenings at his own house. Their character is such as to make them quite interesting and profitable to ourselves, as well as to the baptized scholars, for whom they are primarily designed. The Bishop's health has been not lower than the usual average, though how he is sustained at all in the ability to exert himself, is a wonder to me and to others.

I have again been called upon to give a portion of each day to the instruction of the head class of boys, in consequence of the Bishop's engagement in the revision of the Old Testament. Being now Chairman of the Shanghai Local Committee, and associated with those whose views coincide with his own, both as to the words to be used for "God" and "Spirit," and as to the *style* of translation to be adopted, he is imperatively called upon to give much of his time and thoughts to this work. This is incompatible with regular engagement in the routine of school instruction; and the consequence is unavoidable of drawing me off from my labours in the city. I should be an unfaithful chronicler of the state of the Mission, if I failed to reiterate the fact, that the efficiency of our operations is *greatly* impaired by this necessity of constantly drawing one and another away from his proper work. Our fruit cannot thus be brought to perfection.

At Christ Church, besides the regular Sunday services, the more private meetings on Tuesdays and Fridays for the instruction of the baptized and the learners have been continued, and prove very interesting. Three will, I trust, be ready for baptism at Easter; seven others are on the list as candidates, though about most of these I do not at present entertain much hope. As long, however, as they come regularly to receive instruction, it is my part to teach them; for who can tell what word of truth may drop into the heart, and be made to take root and live?

Almost numberless instances occur, tending to prove that the knowledge of our doctrines is spreading widely through this city and the region round about. One striking case came under my own observation a few days ago. I was passing by that much frequented shrine at the foot of the bridge near our Church, when I observed that a sort of concert was being performed for the little idol's amusement. It was near the close of the entertainment, and, as is usual at that time, two of the musicians were engaged in a sort of comic dialogue, consisting partly of extemporaneous sallies thrown in at the will of the performer. Something that was said attracted my attention, and I paused for a moment, just

in time to hear the words: "Jesus, True God, Shang-Te, all one!" You may be sure that I walked away, feeling that little thanks were due to those of the Missionary body, whose vacillations and phraseology have rendered turbid the "pure river" of scripture teaching, which ought to flow as "clear as crystal."

Another strange thing happened in the immediate neighbourhood of the Church. One of our second-class boys has absented himself from the school for many months. We had reason to suspect that Romish influence was at the bottom of his concealment, for all our efforts to bring him back or to discover his present dwelling had been for a long time unsuccessful. At last one of the blind converts told us he thought the boy was living in the neighbourhood of his (the blind man's) lodgings. He was discovered there, and his mother promised to bring him to us the next day. This, however, she did not do, but had the art to decoy off old *Soo-dong* to a house where, as it would seem, she knew the boy was not. She went to the inner apartments, and left him waiting at the door. A long time passed, and no one appeared; whereupon *Soo-dong* came to me, as I was sitting in my study at the Church, and related the circumstances. I went immediately with him to the house, and without ceremony passed in through several rooms till I came to a small reception hall. I saw a staircase close by, and was much disposed to ascend it, believing that the boy was concealed in the chambers; but knowing this would be quite an outrage upon propriety—especially here in the East—I desisted. "Where is the boy?" I inquired of two men I saw there. "We don't know," they replied, "but his mother is here." She came, with great trepidation, her cheeks flushed crimson. "Why do you deceive us in this way, and where is the boy?" I demanded again. She answered, "he has gone elsewhere." "Then," I said, "I shall wait here till he comes back." I told *Soo-dong* to go to the Church and bring me my cloak, and also a sheet of paper, that I might write to the United States Consul, who had interested himself for the recovery of the boy. The people seemed taken much aback at my determination to stay there; but yet replied civilly to my inquiry, whether I might take my seat in the reception room. While waiting for *Soo-dong's* return, I walked to and fro for a little time, and then observing some women sitting near the foot of the staircase, reeling silk, I thought I would talk to them, with the hope of making known to them the way of salvation. I began with asking some questions about the silk they were reeling, and we were getting into quite a pleasant, sociable conversation, when I heard a heavy footstep over head, and then a pair of clumsy Chinese shoes stumbling down the stairs, and then I saw a French priest in Chinese dress, very much agitated and quite pale with rage, descending from the upper room. Now the whole thing broke upon me, and I understood how the woman had succeeded, with more than Chinese skill, in baffling our pursuit. I cannot attempt to note down all that this very angry Padre gave utterance to. "This is a *Teen Choo Dong*; (Romish Chapel;) why do you come here to disturb us?" "How could any one know that?" said *Soo-dong*, "seeing it looks just like a common house?" (This was in fact a severe remark, for it is one of the common charges against the Romanists here that they carry on their operations in secret.) "How can you dare to come here without a warrant? There is no such custom as this, either in France or America, nor yet in this country." Happily, I was feeling quite feeble from the effects of recent sickness; so I was not tempted to reply to him angrily. I merely turned to the elder of the men present,

and inquired: "Are you in the habit of getting a warrant from the magistrate when you go to visit a friend?" Seeing that Taik would not answer, the priest said: "If there is any matter to be settled, why don't you go to the consuls of our nations, and let them arrange it?" I offered him a piece of paper, and said: "Will you give me your name, that I may wait upon Monsieur Montini? Here is *my* name." No; he would neither write nor speak it, neither in French nor Chinese. "Are you ashamed to give me your name?" I asked. "I will not write any thing," he replied. "Every one knows me. There is only one preacher of religion in this city, and that is myself. I will not tell you anything. Every one knows me."

After this, though he spoke much, I refused to listen to him, and turned to the owner of the house to explain to him the reason of my coming, &c. &c. I had not said more than a few words before the priest said to the man, in a violent and peremptory manner: "I forbid you to listen to him!" This, surely, thought I, is the true Romish "End of Controversy"—*Semper eadem*;—from the Index Expurgatorius in Europe to the intercepting of a conversation in China, the same principle of shutting out what they fear to encounter. I took my leave immediately, remembering that "the servant of the Lord must not strive;" and being convinced that nothing but altercation was to be expected, after the matter had come to that pass.

It was almost worth while for this thing to have happened, if only for the sake of opening the eyes of Soc-dong and Ching-Chan (who was with us) to the tyranny the Romish priests exercise over their followers: I say "followers," because the great majority of those who are counted Romanists here, are the grand-children and great-grand-children of the first converts, adherents from habit, and not converts from conviction; and their number is so great, that in the "Annales de la Propagation de la Foi," the complaint is made that there are not priests in China enough to attend even to the indispensable rites—such as confession, extreme unction, &c. Any one who knows the history of modern Missions, is aware how impossible it is to ignore the existence, or despise the aggressions of Romanism upon heathen ground. What is said on this subject on the first page of the January number of the Church Missionary Intelligencer, might be fully illustrated by what I have myself observed in Shanghai; and in forming our estimate of the work to be performed by a Chinese Missionary, the necessity for giving time and attention to the false teachings of Rome, must not be forgotten.

Our two little day-schools are going on; but I am sorry to say, I have had so little time to attend to them, that I have nothing interesting in connection with them to communicate.

There has been a good deal of excited feeling here among the foreign residents, and a guild of Fokien men, about the purchase of ground through which to make a road. At one time it was thought that great trouble would arise from it, but the mutual irritation seems to be allayed.

It would seem that the public peace here is constantly liable to be disturbed by the outbreaks of banded companies of men. I myself witnessed a fray in the open streets between some Fokien men and the crews of two Portuguese lonchas lying here. Guns, swords, shields, spears, &c., were to be seen hurrying to and from the landing-place, and the court of one of the temples; no blood, however, was shed, except from the throwing of a brickbat.

These things make me feel, "Now, while we have peace, let us endeavour that the Church may be edified. Alas, that during the past five years of quiet and free opportunity, so little comparatively has been accomplished!"

E. W. STYLE.

I n t e l l i g e n c e .

ATHENS.—Letters from the Rev. Mr. Hill are to 15th July. The Mission schools closed for the summer vacation, on the 9th of that month; and Mr. Hill, with his family, had gone out of town for a short season. They were all enjoying good health.

CHINA.—By the last mail letters were received, dated 30th May and 4th June. Bishop Boone wrote, on the former day, from a Buddhist monastery, on the summit of Chapro-Shan, to which he had made an excursion for health, the first in a period of six years. He was accompanied by Mrs. Boone and their children, and also by Miss Jones. All had been materially benefited by the journey. It was the purpose of the Bishop to visit some lakes in the interior, to proceed thence to Chusan, and thence to Poo-too, the head-quarters of Buddhism, and one of the curiosities of China. After that he would turn his face homeward.

Before leaving Shanghae he had completed the purchase of land for the Female School building, on the west of his own house. He will be gratified to find that his appeal in behalf of this object has met with so prompt and liberal a response from the Church at home. The whole amount received exceeds four thousand two hundred dollars, of which more than one-half has been contributed by the Diocese of VIRGINIA.

The Rev. Mr. Syle, on the 4th of June, writes :

“ In the Bishop’s absence it devolves, of course, upon me, to give that minute and hourly oversight to the school, which he extends to it when here. Only those who know what the entire charge of fifty boys means, can understand the anxiety and responsibility of this duty; and none but the head of such a school of *heathen* boys can tell how difficult is the task of dealing with the older scholars—the eleven who now compose our head class. Now that they are grown up to be eighteen, nineteen, and twenty years old, their relatives and friends are continually troubling them with solicitations to leave their studies and engage in some active business.

* * * * *

“ The school goes on prosperously; so also the two in the city. I baptized one aged man on Sunday, May 11th, in Christ Church. Chae is pursuing his studies regularly; and among the oldest scholars, I have hopes that two or three will become candidates for the ministry.”

AFRICA.—The following letter, from the REV. J. RAMBO, was written during a brief excursion which he had taken for the benefit of his health :—

Sierra Leone, May 8th, 1851.

“ I reached this on the 23d ult., and in two days hope to embark for Cape Palmas. I have been highly gratified with my visit here, and believe I

shall return to my own field of labour in better health, and perhaps with enlarged views of the Missionary work. For truly, what I have seen and heard here of the doings of the Missionaries of the English Church, is truly interesting and encouraging.

“Imagine a colony of 45,000 liberated Africans, the representatives of dozens of tribes from every part of Western and Interior Africa, all speaking different languages and dialects, and you have in your mind the state of the case here. However, all these re-captives learn to speak English; and not only do the children and youth attend schools, but many of the adults also attend Sunday-schools, which are kept for their special benefit, and thus are taught to read.

“Schools are numerous, and all can obtain a common education. The re-captives are required to pay one penny a week for each child, and this they do willingly, and are thus made to value education more than they would otherwise do.

“The Gospel has done much for these Africans. It has made its impression in every town, village, and hamlet. The mountains and valleys are vocal every Lord’s day, with the praise of thousands of the true worshippers of Jehovah, who but recently were idolaters, sunken in the deepest ignorance and superstition.

“Every village and district has its places of worship, its day and Sunday-schools, and its pastors and teachers. I have been peculiarly struck with the neatness, order, and attention apparent on all hands on the holy Sabbath. Its ‘Church-going bell’ is heard, and its call obeyed, at every point. What a contrast such a sight presents, to that of some of the surrounding tribes of heathen, who are not under the influence of the Colony. My heart thrilled with gratitude as I have worshipped with nearly a thousand of these people, who seemed now to be clothed and in their right mind. I have been permitted to deliver one message of salvation to some of them. Indisposition prevented my meeting a second engagement to preach to them.

“Some of the village Churches number 900 worshippers, and from 300 to 400 communicants. The whole number of stations, 15; ordained European Missionaries, 14; ordained native Missionaries, 3; European catechists, 2; European female teachers, 2; native catechists, 7; native teachers, male and female, 49; communicants, 2,061; attendants on public worship, 6,950; seminaries, 2; students, 66; schools, 46; scholars, 6,184.

“The two seminaries mentioned, are the Grammar school, and Christian Institution. The latter is to train native youths for the ministry and others for Christian teachers. Two of its former pupils have been ordained in England within two or three years, and there are others who will be ready in a few months, when the newly-appointed Bishop for the English colonies on the coast is expected to arrive.

“The course of studies is as thorough as high schools generally. Not

only are some of the twenty students reading the Latin Classics, and the Greek Testament, but also the Hebrew Bible. And the course of Mathematics is a fair one. There are three professors.

"The Missionaries here seem to be a united, happy band of evangelical men, who are given up to do, to be, and to suffer all the will of their Master. They have several benevolent societies among them, by means of which they are accomplishing almost every possible good for themselves and the thousands under their care.

"I thank God for the refreshment and comfort I have derived from the society of his servants, among whom I have everywhere met with a hearty welcome. It is cause of devout gratitude also, that so much is being accomplished, and that the health of the Missionaries here is generally very good, and has been so, so that during the past ten years only three or four Missionaries have died."

AMERICAN BOARD. The annual meeting of this Missionary Society, was held at Portland, early in September. We have room at present but for the following:

STATISTICAL SUMMARY.

1. *The Missions.*

Number of Missions.....	25
" " Stations.....	110
" " Out Stations.....	33

2. *Laborers Employed.*

Number of ordained Missionaries (8 being Physicians).....	151
" " Licentiate.....	2
" " Physicians not ordained.....	7
" " Other Male Assistants.....	25
" " Female Assistants.....	201
Whole number of laborers sent from this country.....	386
Number of Native Pastors.....	11
" " Other Native Preachers.....	19
" " Other Native Helpers.....	112
Whole number of Native Assistants.....	142
" " " Laborers connected with the Mission.....	528

3. *The Press.*

Number of Printing Establishments.....	12
Pages printed last year.....	52,669,739
" " from the beginning.....	948,589,286

4. *The Churches.*

Number of Churches.....	92
" " Church Members.....	21,703
Added during the year.....	1,204

5. *Educational Department.*

Number of Seminaries.....	7
" " Other Boarding Schools.....	22
" " Free Schools, (437 supported by Hawaiian Government).....	734
" " Pupils in the Seminaries. (64 do.).....	331
" " " Boarding Schools.....	708
" " " Free Schools, (13,261 do.).....	22,334
" " " in all the Schools.....	23,373

BISHOP PAYNE proposes to visit as large a portion of the Churches as his short stay in the United States will permit. His long service and experience in the Missionary field, on the West Coast of Africa, cannot but give much weight to his statements of the condition, and wants, and plans of the Mission.

FUNDS.—The enlarged plans of the Foreign Committee will involve a very considerable addition to their annual expenditure. It is hoped that this will not be forgotten.

SPIRIT OF MISSIONS.—As the new postage law requires pre-payment of postage, it is found necessary to restrict this periodical to one uniform size of 32 pp. This, at present, prevents the insertion of much miscellaneous matter of an interesting character. It is hoped that the difficulty may be obviated, on the opening of another year.

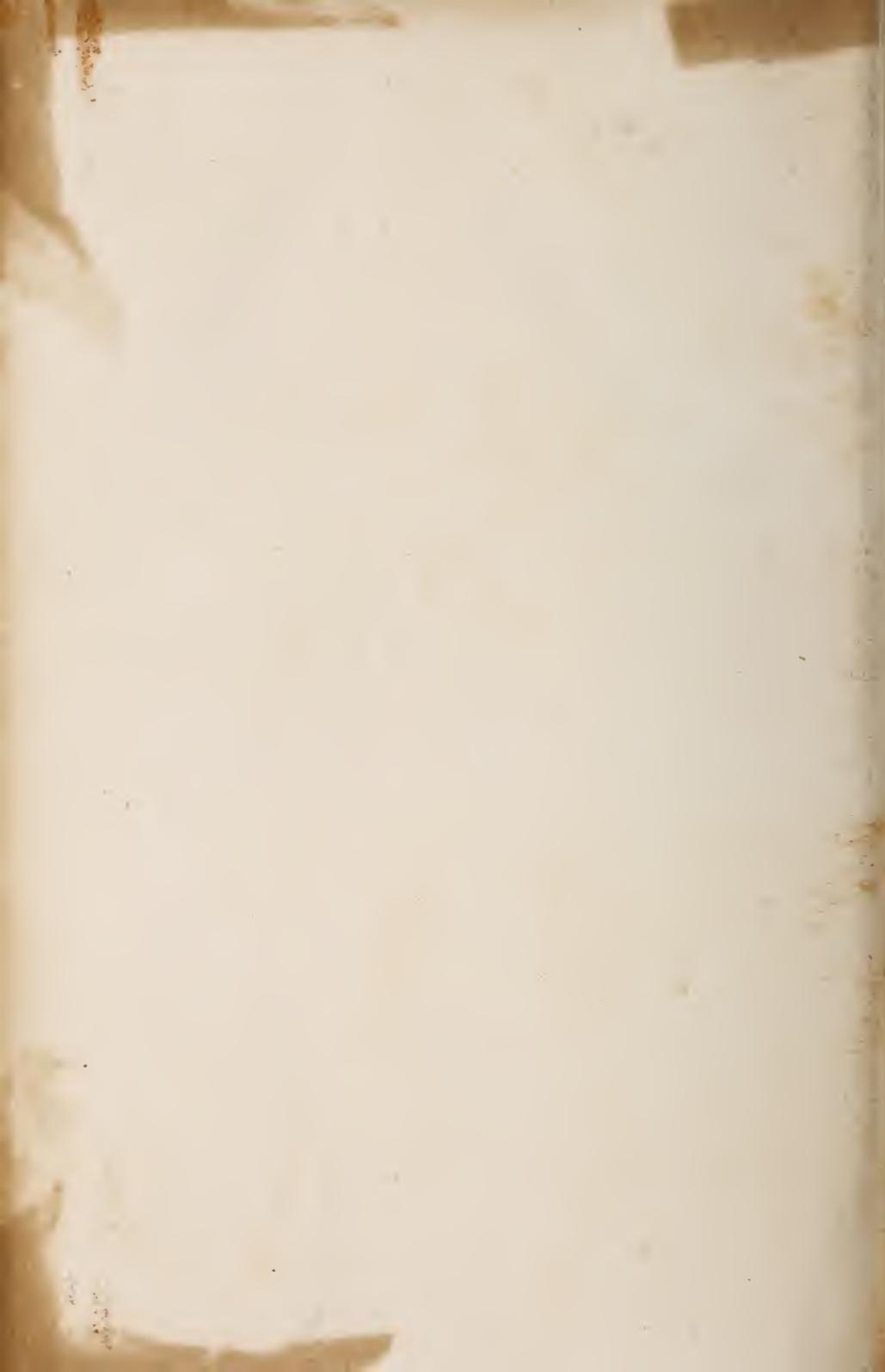
Acknowledgments.

FOREIGN MISSIONS.	SOUTH CAROLINA.
<p>The Treasurer of the Foreign Committee acknowledges the receipt of the following, from August 15, 1851, to Sept. 15, 1851.</p> <p style="text-align: center;">RHODE ISLAND.</p> <p><i>Providence</i>—Grace, Afri., \$2; Fem. S. B., China, \$5.. 7 00 St. John's, a member. 25 00 32 00</p> <p style="text-align: center;">NEW-YORK.</p> <p><i>Brooklyn</i>—Christ, S. S., Africa 25 00 <i>New-Brighton, S. I.</i>—Christ, a Sunday scholar. 2 00 <i>Ulster</i>—Trinity. 7 00 34 00</p> <p style="text-align: center;">NEW-JERSEY.</p> <p><i>Newark</i>—Trinity. 13 90</p> <p style="text-align: center;">OHIO.</p> <p><i>Delaware</i>—Trinity. 5 00</p>	<p><i>Charleston</i>—Monthly Mis. Lec. 3 25 St. Paul's, gen., \$28 75; Africa, \$10. 38 75 St. Philip's, Africa, \$17 50; col. members, do., \$3 50 21 00 63 00 <i>Columbia</i>—Trinity, (see note.)</p> <p style="text-align: center;">GEORGIA.</p> <p><i>Montpelier</i>—Fem. Institute, ed. Eliza Roberts, Af. 20 00</p> <p style="text-align: center;">MISCELLANEOUS.</p> <p>Misses Mary and Julia Mandeville, Mrs. Hill's school of Industry, Athens. 5 00 Total. \$172 90</p> <p>(Total since 15th June, 1851, \$6,017 67.)</p>

The following amounts have been received in Maryland and Virginia, in July and August, for *School Buildings at Cavalla*, by BISHOP PAYNE: John P. Ingle, \$20; a lady, navy-yard, \$5; Mrs. Rose, Va., \$2 50; collection at Oak Grove, \$13 50; do., at Warsaw, Richmond Co., \$21; Farnham Church, \$13 30; Miss Agnes Gray, Mrs. John Gray, and Mrs. Pollock, \$32; Robert Gray \$5; Mrs. C. Thornton, \$2; Miss Matilda Hamilton, \$2; Mrs. Nelson Page, \$2; a little girl, \$25; George Hamilton, \$5, John Scott, \$5; Hugh Scott, \$5; Francis Scott, \$5; Ann Berry, \$1; Mrs. Ann N. Maury, 2 50; Mrs. Julia D. Taylor, Dr. E. C. McGuire, \$5; Mrs. Maria Morson, \$1; Miss Mildred Berry, \$1; George Scott, \$1; Mrs. Charles Tayloe, \$5; Mr. Joseph Harvey, \$2; collection at Warrenton, \$23; do., at Leesburgh, \$1 50; Charlestown, \$3 50; Shepherdstown, \$1; Martinsburg, \$20; Winchester, \$36; Frederick City, Maryland, for St. Mark's Church, Cape Palmas, \$60. Total, \$451 55.

NOTE.—In the "table of Contributing Parishes," appended to the Annual Report, in the "July and August numbers," the amount credited to "TRINITY CHURCH, COLUMBIA, S. C., should have been "\$44 56," instead of \$26. A contribution of "\$18 56," acknowledged in the number for Oct., 1850, having been accidentally omitted in making up the summary.

The contribution of \$100. from St. George's, Astoria, N. Y., acknowledged in Sept. No., was from the Sunday-school of that Parish.





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