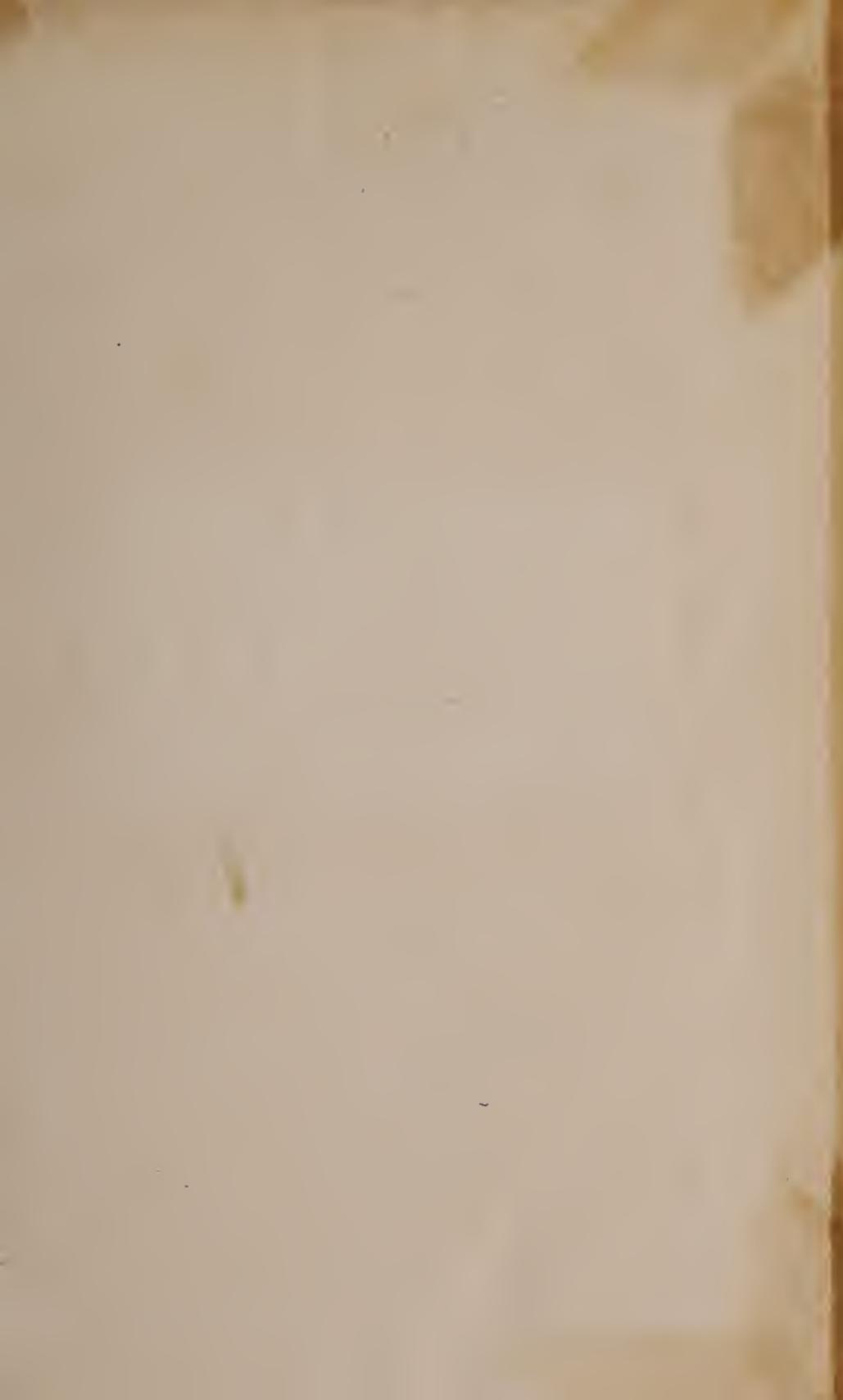


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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

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

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VI.

FEBRUARY, 1841.

No. 2.

CORRESPONDENCE.

DOMESTIC.

ILLINOIS.

FROM THE REV. TIMOTHY MINOR, DISTRICT MISSIONARY IN THE
NORTHERN PART OF ILLINOIS.

St. Charles, Kane Co., Jan. 1, 1841.

I arrived at Chicago on the 4th of November last, and prepared to enter immediately upon my duties as a travelling missionary. I remained in that city and officiated for the Rev. Mr. Hallam the Sunday following. The general interests of the Church there seem to call urgently for the erection of another church edifice on the south side of the river, in a flourishing and central part of the town. On Monday I rode to the Des Plaines river, which passes through a rich farming country. I spent several days in visiting the people; among whom are a number of Episcopal families. While I was there, the people evinced their desire for the services of the Church by calling a meeting to devise means for the erection of a convenient house for worship. The timber is already preparing and it will soon be finished.

Fifteen miles to the north of this in Lake county, I found many Church people. The use of the court-house is offered for our services. Could an efficient clergyman take the charge of this interesting field of labor, dividing his time between the places here alluded to, he would soon secure within the pale of the Church at least three-fourths of this population. They are intelligent and affectionate, and with them a pious clergyman would be happy to live and to die. On Sunday the 15th, I officiated twice at the latter place for a people made joyful by being permitted to join once more in the services of the Church. The following week I travelled westward to the Fox river and down it as far as Aurora; thence crossing the Du Page I came to Juliet, visiting on my way several intermediate villages. On Sunday

the 22d I officiated twice for the Rev. Mr. Cornish. This is a flourishing village, in which the Church is progressing.

From Juliet I went to Ottawa where I spent several days. The village, is large and rapidly growing. I found only three families who seemed to favor the Church. Circumstances at the time rendering it difficult to procure a room convenient for worship, no public services were held. This is an important post; and if we had abundant means at our disposal a good congregation could be soon secured, who would be willing to build a church and sustain our services.

From Ottawa I went to Dixon on the Rock River, where I found one communicant and a few families favorable to the Church. On Sunday the 29th, I officiated twice in a school house. The congregation was respectable in number and most of them joined audibly in the service.

I devoted the ensuing week chiefly to visiting several settlements on my way to Rockford, which is about 40 miles above Dixon. Rockford contains about 60 families and is built on both sides of the Rock River. The houses, half of which were built within the last year, are many of them elegant. The location is healthy and possesses great natural advantages; and the inhabitants, who are of the most enterprising and intelligent class, will soon build up an extensive city on this favorable spot. It is especially recommended to the notice of the Committee as one of the first importance. If the Committee can supply them with a learned and pious clergyman early on the opening of navigation, a house already erected, which is convenient for worship, may be purchased, or one may be built the ensuing year, and a great part of the people may be brought home to the Church. If the Committee will pay one half of a clergyman's salary for two years, it is believed that the people will then provide for his entire support. But it will cost the Church five years' labor to redeem the loss she will sustain by one year's delay. I officiated here twice on Sunday the 6th of December.

From Rockford I went to Savannah, a commercial village of considerable importance, situated on the bank of the Mississippi River. Now is a most favorable time for planting the Church in that place. There is no minister of any sect nor any house of worship, and the principal landholder offers to give a church lot, a village lot for a parsonage, and two hundred dollars towards building a church. It is believed that with this a sufficient amount may be obtained to build a church the ensuing year. A convenient house with a spacious garden is held in reserve for the use of the clergyman, and may be obtained for that object at one half its usual rent. On Sunday the 13th, I officiated here for an attentive congregation.

From Savannah I went to Sugar Grove, near Rock River, where I found a favorable opportunity for building up the Church. A similar state of things I found also at Palestine Grove, thirteen miles distant, where, on Sunday the 20th, I offi-

ciated twice for an interesting congregation. From that place I went to Geneva, and performed divine service on Christmas day. Sunday the 27th I officiated in the morning in the village of St. Charles for a numerous and intelligent congregation, and in the afternoon for a similar congregation in Geneva. These two villages and that of Batavia, all situated on the Fox River within the space of five miles, constitute a most important missionary station. The water power for a great distance on this river is immense. The country is beautiful and its soil in the highest degree productive. Here will soon be a dense population, and now is the time for the Church to erect her standard and sway her sceptre of moral power, rising up with the people and guiding them in the right course to heaven. Already we have large congregations.

In the small portion of the state over which I have travelled, it is believed that six churches may be built within two years, and three within one year, if congregations can be supplied with clergymen and aided in their support at first to the amount of one half of the expenses of living. But the only way is for the clergyman to go to the people, and not wait for the people to build up the church and invite him to enjoy it. Can this field be occupied? Or must the Church be given up to heresy, schism and irreligion? Will not the wealthy and liberal members of the Church extend their hands to meet the wants of the far west. I will, by God's assistance, use my feeble efforts to supply these several places as far as possible with the services of the Church until more laborers can be obtained. If only two more could be sent into this particular part of the missionary ground, the present interest of the Church may be secured, and by the good Providence of God, increased. Even by the humble efforts of one the drooping head of the Church is raised up, and her countenance brightened with hope that the set time to visit Zion will soon come. Already I see many rallying round her standard, while others are honestly inquiring their way to her with their faces thitherward. I have diligently occupied my time in travelling, performing public service and visiting from house to house, and have been in all cases received kindly and respectfully, and asked to repeat my services. I have gone where I saw the prospect of doing the Church the greatest service. My object has been to look up her members and to ascertain where her stakes can best be set. I am now going over the ground again, more particularly to administer the ordinances and to keep up, as far as possible, the spirit of the Church and her unity.

FROM THE REV. JOHN SELLWOOD, DISTRICT MISSIONARY IN THE
WESTERN PART OF ILLINOIS.

Mendon, Adams Co., Jan. 1, 1841.

During the past quarter, the Lord enabling me, I have been regularly engaged in itinerating through my district; and I have

officiated in several places, in three counties, on the Lord's day and on other days.

In Adams county, I have officiated in the following places: In Mendon, one Sunday, I preached twice and officiated at the funeral of one of the communicants of the Church here. Lay reading is regularly performed in the Church twice each Lord's day. The church was also opened for worship on Christmas day. The state of affairs here, appears to be about the same as at the time of my last report. Two Sundays I spent in Quincy, and officiated six times. The morning congregations were quite large, the others were much smaller. In consequence of having no pastor for a long season, they have been accustomed to assemble only once on each Lord's day for divine worship. At Fall Creek I have officiated five times on week evenings and once on a Sunday evening. Two communicants of our Church reside there. At Payson I preached twice one Lord's day, and at night at Fall Creek. Some Episcopalians came to Payson to attend divine worship from eight miles distance, rejoicing that they had the opportunity once more of attending the services of our Church. They had resided in this state four years, and this was the first time of their being able to do so. How many have I seen under similar circumstances, since I have been engaged in my missionary course! At Columbus I have officiated on two Sundays, and once on a week day. In the whole, seven times. No material change in our prospects there since my last report.

In Hancock county I have officiated in the following places: In Warsaw, on three Sundays. In consequence of all denominations having to use the same public building for divine worship, I was unable to procure it, so as to have as many services, on each Lord's day as I wished. I officiated there in the whole four times. There does not appear to be much difference in the prospects of our Church there, from what they were twelve months ago. One Sunday after having officiated at Warsaw in the afternoon, I officiated at night at Brunswick Place, about 4 miles from Warsaw. There two Episcopal families reside. I had intended ere this, to have visited Carthage, the county seat, about twenty-five miles distant, and had once proceeded about half way for that purpose, when I was prevented from proceeding any further at that time. Since then I have not had an opportunity.

In Pike county I have officiated in the following places: In Salem Precinct I have preached seven times on week days. Two Episcopal families reside there. In Pittsfield I have officiated fourteen times on Sundays and on week days. Christmas day also, I spent there, and our people assembled for divine worship twice. Members of other denominations also, united with us, in returning thanks to God, for the gift of his only begotten Son. There is a Sunday school in the place in a tolerably flourishing state, which in a very great degree is sustained by Episcopalians. Our prospects there are encouraging.

For the purpose of preaching the Gospel, I have travelled during the past quarter nearly eight hundred miles. I have had to travel through severe cold, and snow, and rain, but the Lord enabled me to fulfil all my appointments; and I hope to have the pleasure of informing you in my next report, that in addition to the above places, I have been enabled to visit other destitute portions of our Church. I have received information of Episcopalians residing in places I have not yet visited. The work in which I am engaged is in some respects a laborious one, and has its peculiar trials; but I feel persuaded I am in the path of duty, and can look up to God for his blessing on my labors. Three days ago I returned from a tour in the southern part of my district, having been absent from home nearly two weeks. While absent I had the opportunity, with two exceptions, of officiating every day, at least once. To-morrow, the Lord willing, I start for the northern part of my district. As you are aware, I am the only clergyman of our Church in this part of the state, and if I do not visit our people, scattered about as they are, they will be entirely destitute of the ministrations of our Church.

At the close of next quarter I expect to be better able to inform you of the number of communicants, families, &c., in my district. Contributions to Domestic Missions, two dollars from Pittsfield, being the amount of a collection made on Christmas day. Public services performed in nine places, forty-nine.

FROM THE REV. CHARLES DRESSER, MISSIONARY AT SPRINGFIELD.

Springfield, Jan. 1, 1841.

Families in town and country, about twenty-five. Baptisms of infants, three—of adults, two. Communicants added, by removal, one—new, two—lost by removal, one—total 22. Contributions for Domestic Missions, fifteen dollars. Public services performed, in whole or part by myself, twenty-seven. In these services I was assisted on two occasions by travelling brethren, the Rev. Messrs. Giddinge and Eaton—and one Sunday I had no congregation on account of the inclemency of the weather.

In November I made a visit to Bishop Chase, and on my return officiated by request at Delavan—a farming settlement, forty-two miles north of this place. I found a few persons there who had been educated in the Church, and both by them and others was requested to repeat my visit whenever I could. I have been urged also to visit Mount Auburn, a very inviting settlement twenty-two miles east of this place, where I understand it is purposed to build an Episcopal Church the ensuing summer. In Rochester I have continued to preach once a month, on Sunday afternoon, and part of the baptisms reported, were performed there. I have been invited also to officiate one Sunday in a month at Waverly, where it is thought our services would at this time be unusually acceptable. Surrounded by so many places where our ministrations are desired, and where by timely attention, the Church might in a few years be permanent-

ly established, and yet in a station where it is desirable that our services should never be intermitted for a single Sunday, I know not well what to do. There is perhaps no place in the state where it is so important that our Church should be sustained and duly exhibited as at this. As the seat of government, much resorted to from all parts of the state at every season of the year, but particularly in the winter, it is, and ever must be a great centre of influence. At present we very much need a better church; the one we have being small, not well located, and on ground not belonging to the parish. A gentleman who spent the summer here, and who has no pecuniary interest in the state, has, since leaving, offered five hundred dollars towards the erection of a church whenever we choose to build; and at one time I hoped the effort might be made the ensuing season, but it has been thought unadvisable to attempt it so soon. The following year I think the work will be attempted, as several persons stand ready to contribute largely, according to their means. This object accomplished, the parish will no longer need the aid of the Missionary funds.

FROM THE REV. S. CHASE MISSIONARY AT ROBIN'S NEST.

Robin's Nest, Dec. 28, 1840.

I continued to officiate in the chapel of Jubilee College until the return of Bishop Chase; since which time I have either assisted him in the services of the chapel or officiated in the vicinity. I have once visited and celebrated the services at Farmington, distant about eighteen miles; the congregation was large and attentive, though but few seemed acquainted with the use of the Prayer-book; there are however, some who are much attached to the Church, and who I doubt not will be a nucleus around which ultimately a parish may be gathered. I shall continue to pay them occasional visits as circumstances permit. I would mention that some six or eight of them almost invariably attend here on the first Sunday in each month, and other times when the Holy Communion is administered. I have also officiated several times at Jones' Prairie, where there is an organized parish, distant about ten miles. The congregation is generally limited, say from thirty to forty, but much attached to the Church. On Christmas I officiated there and administered the communion to sixteen, all of whom are members of the Church and of English descent. I have made arrangements to officiate there one half of the time.

I have received an invitation to officiate in Peoria, distant about sixteen miles. Here, from present information, I suppose arrangements will be made to secure services one third of the time, perhaps one half. Peoria is an important point, for our Church, and the present seems providentially a propitious time to renovate the Church in that place. I say renovate, since some years since a parish was organized, of which scarce a vestige now remains.

FROM THE REV. A. H. CORNISH, MISSIONARY AT JULIET.

Juliet, Dec. 28, 1840.

A new parish has just been organized at Lockport, (a pleasant little village, five miles distant, where I have officiated somewhat more than a quarter of the time during my residence here,) by the name of "St. John's Church, Lockport," and a vestry consisting of two wardens (communicants,) and seven vestrymen, duly elected. This new Church now embraces twelve communicants, and as many families; and should the village continue to increase in population as fast as it has done the past year, we have good hope that some kind of a building will ere long be erected, as a place for public worship.

During the month of October I was absent from my parish, with my family, three Sundays; one of these I passed at Round Prairie, Walworth Co., Wisconsin, and officiated twice in a small log-house (no new thing by the way.) There are several families in that vicinity attached to the Church. The other two Sundays I spent at and near Crystalville, a small place five miles west of the Fox River, and sixty north-west from here, where I found a few Church people, attended a funeral, baptised an infant, and preached three times. The Rev. Mr. Minor was with us a few days last month; and truly his presence, and Christian intercourse with him, did my heart good like a medicine. It is really gratifying to know that the Church has one itinerating clergyman in this part of the state. Would to God there were more. One can do but a small part of what ought to be done, and that, too, speedily. You have not now to learn that the northern part especially of this state is rapidly settling with an enterprising and intelligent class of people, among whom the Church, if seasonable efforts be made, may be established with as little difficulty, perhaps, as in any other part of the United States. In most cases, however, the places or villages at which stated services had better be held, are far apart, and the clergyman of the Church, to be most useful to the greatest number, must be content to travel a good share of his time.

During the last quarter I have performed public service 28 times; baptized 7 infants; communicants, 5 added, (3 by removal) 31. A collection for Missions will be made on Sunday next, and hereafter as often as once each quarter. My people are ready and willing to give; but the amount will not probably be great, at present. They desire to acknowledge the generous aid rendered them for two years past by the Domestic Committee;

And "O may they repay this debt
To regions solitary yet"
Throughout this desert land.

WISCONSIN.

FROM THE REV. SOLOMON DAVIS, MISSIONARY AT DUCK CREEK.

Duck Creek, Dec. 23, 1840.

It may with safety be said that things are more encouraging here now than they have been for the last two years; but per-

haps this is not saying much in our favor. Some considerable time will be necessary to recover from the effects of the payments that have been made to this tribe by the United States and by the State of New-York in 1838-9; but when once recovered, we shall be in better health than before. The Indians being no longer in receipt of funds, will be in a great measure free from the influence of traders, and must necessarily be more industrious in their habits. Families, 80; number of souls, 500; baptisms, infants, 4; communicants, added, 2, died, 1, 92; public services, 38; school, teachers, 2, scholars, 20.

FROM THE REV. WILLIAM ALLANSON, MISSIONARY AT SOUTHPORT AND RACINE.

Racine, Dec. 28, 1840.

My labors on Sundays have been equally divided between Southport and Racine. Besides this I have officiated at Southport every Friday evening, and have occasionally held services in the adjacent school houses, where respectable congregations have usually attended. In reference to the state of the Church at Southport, I have only to add, that the congregation continues to be large and attentive; that a Sewing Society is in active operation which promises to be productive of good, and that measures are now taken by the vestry towards the erection of a small edifice for public worship.

It affords me great pleasure to say, that a parish has lately been organized at Racine under favorable circumstances. The congregation, I am assured, is the largest in the place, and the vestry is to meet this evening to devise ways and means for the erection of a chapel on a lot previously given by Mr. ———, of Buffalo, New-York. I am much pleased with my station, and my prospects for usefulness continue to increase. My health is unusually good, and I meet every where with a cordial reception.

Families at Southport, 18; baptisms, infants, 5; communicants, 26; Sunday school, teachers, 3; scholars, 12; contributions for Domestic Missions, \$4; public services, 30. At Racine, families, 15; baptism, 1 infant; communicants, 9; public services, 14.

FROM THE REV. WASHINGTON PHILO, MISSIONARY AT MADISON.

Madison, Dec. 26, 1840.

Since my last report we have been visited by our beloved Bishop, the Rt. Rev. Jackson Kemper, D. D. In consequence of a severe storm, which prevented the assemblage of the congregation, on the evening of his arrival, we had no services; although he had exposed himself to its inclemency, during the whole day, in order to meet his appointments. The next day I accompanied the Bishop to Aztalan, another part of my station; and the next day, Sunday, October 4th, the Bishop preached three times to an attentive congregation, and one as large as so new a place "in the far west," could supply. He confirmed two individuals, and administered the Holy Communion. From

Aztalan, I accompanied the Bishop down the Rock River to Janesville, and thence to Beloit, at each of which places, he preached; and your missionary assisted in the services.

On Sunday following, we returned to this place. The Bishop preached, baptized an infant, and administered the Holy Communion in a private dwelling, to a sick person, several others partaking. Divine service was also held on Monday evening, when the Rev. Mr. Humphrey, the missionary at Beloit, preached.

I have since twice visited Aztalan. At my first visit, on Thursday, Oct. 26th, being the day appointed by his Excellency Governor Dodge, as a day of thanksgiving to Almighty God, I held divine service in the evening: and on the following Sunday, I officiated twice. At my next visit I preached twice. The cause of the Church is evidently gaining ground, in this place and vicinity. I find new friends to her, in almost every visit; and at the last, a number of individuals of other denominations, came to me before the service, desiring to be taught how to read her Liturgy. Although thus encouraged to persevere in preaching at this place, I fear I shall be unable to visit it during the winter.

Frequently, since coming to this station, I have received pressing invitations to visit Prairie-du-Sauk. The place is situated 27 miles from Madison, on the western bank of the Wisconsin River, which, at that place, is nearly half a mile wide; and is one of the most beautiful prairies in the Territory. It is rapidly filling up, with an intelligent and industrious population, and is the shire town of Sauk county. I found, in a log dwelling, a very convenient place for divine service; and two or three able to respond in the service. During my visit, I found two families who had been brought up in the Church, and a very intelligent gentleman from Vermont, who was anxious to be furnished with prayer books and sermons for lay reading. I regret that I am unable to supply him with the latter. The day on which I rode to that place, being cold and stormy, I suffered severely, during my ride, and still more after reaching the river. It was late at night, and there was no house on this side the river, within 15 miles of me; before I got across, and into a house, I came near freezing. I have not fully recovered from the cold I then took.

I have been prevented by ill health from holding regular services twice this quarter. We propose to continue our Sunday school during the winter, although, from a variety of circumstances, not as many children attend as during the summer.

Since my last report I have received a letter from a gentleman at the Blue Mounds, informing me that several persons are residing at that place who are Churchmen, and they wished me to hold service among them as frequently as convenient. Indeed, the fields of Wisconsin "are already white for the harvest." There is abundance of labor. Where are the workmen? To perform faithfully and efficiently the duties of a missionary in this Territory, I will not say, a constitution of iron,

and freedom from all pecuniary and other embarrassments are needed, but I will say, the devout prayers of the Church, and the aid of the Holy One of Israel are necessary. O Lord, remember Zion; let her waste places become like a garden of pleasant plants, and her wilderness a fruitful field; so thy name shall be magnified in our midst and praise shall wait for thee in all our tabernacles.

FROM THE REV. L. B. HULL, MISSIONARY AT MILWAUKIE.

Milwaukie, Dec. 29, 1840.

I have officiated in this place twice on each Sunday, except one when on account of the inclemency of the weather there was but one service. I also officiated on Thanksgiving day, and upon Christmas eve and Christmas day to very large congregations. On the eve there were more than could get into the court room. This was unexpected as, last year, few except our own congregation attended. I have also officiated, three times at Lisbon, three times at Prairieville and twice at Ocoonemawoc, making thirty-six times during the quarter. I have administered the Holy Communion four times, one of which was on Christmas day. I have baptized seventeen infants—eight in this place, eight in Lisbon and one at Prairieville. The collection for Domestic Missions was made upon the first Sunday of this month and amounted to five dollars.

Our congregation in this place has been larger for a few weeks past than usual, and I cannot but hope it is making a permanent improvement. Four of the children baptized belong to German families, and it is difficult to make them understand our English service. A prayer book or two in the German language would be a convenience to me. I have taken Ocoonemawoc into my monthly circuit. It is about thirty or thirty-five miles west of this place and fifteen from Lisbon. There is one family there that, last year, belonged to my parish here. My audience amounted to about twenty-five or thirty. At Prairieville we hope to get a room in the spring, when the people will need a clergyman, and will be able to contribute to his support. My services on the west side of the river, have been suspended for want of a room; that formerly used by us has been converted into a dwelling. We shall probably be able to procure another soon, when I shall revive them. The same cause has interrupted the services at Oak Creek, but as soon as another room can be obtained I shall be ready to occupy it. A great difficulty to be encountered in this new country is the want of suitable places to hold divine service. Churches are very few indeed—school houses are far between and the dwelling houses are very small—so that in many neighborhoods there is actually no place that will accommodate the people to hold public service. But we look for improvement in these things—hoping that it will bring with it an improvement in spiritual things.

FROM THE REV. AARON HUMPHREY, MISSIONARY AT BELOIT.

Beloit, Dec. 30, 1840.

I have officiated one evening in Madison, in this Territory— one Sunday in Rockford, Winnebago county, and one Sunday in Belvidere, in Boone county, Illinois. I have also officiated in Janesville. In Beloit I have officiated on Sunday once in two weeks and on several evenings on week days. On the evening before Christmas we had a large congregation. On Christmas day I officiated again and baptized a child. We can make but slow progress in the Church here until we can obtain a house for worship, which I hope will be in a few months. I believe our people have come to the determination to build a small house, such as the means they can procure will afford without involving themselves in debt. If this can be accomplished, it will, through the Divine blessing, be the means of giving the Church a permanent establishment in this place. But it will require faith, zeal, patience, and perseverance to establish the Church in this western country.

MISSOURI.

FROM THE REV. T. E. PAINE, MISSIONARY AT PALMYRA.

Palmyra, Dec. 21, 1840.

I arrived at this place on the first of November, and have found the prospects of usefulness and of the growth of the Church full as promising as I anticipated. An anxious wish for the renewed services of our Church seemed to exist, and we have been very cordially welcomed. Several Episcopal families have settled in the town and vicinity since the parish has been vacant. Of the number of families, or of communicants, I am not correctly informed as yet. In the village there are fifteen communicants, and probably eight or ten in the vicinity, who would consider themselves as connected with this parish, making in all between twenty and thirty. Although there are generally three or four other services in the town, our little church is very well filled, and there are several families, heretofore unattached, who will probably enrol themselves with us. In a neighborhood, six or eight miles distant, I find a number of Episcopalians, rather remote to attend here regularly, but who feel deeply interested, and there I propose to keep up a regular appointment. I went also with the Bishop to visit a gentleman, formerly in the army, some twenty miles north of this, who with his wife was a devoted Episcopalian, and he had maintained the service of the Church, at his house, during his whole residence of some years, every Sunday. I hear of another similar case in another direction. Altogether, from the size of the town, containing some fifteen hundred inhabitants, from the fact that there is much intercourse between it and the surrounding country, and from the more than usual number of persons in and around it educated in the Church, I am satisfied that it is an important point. I have officiated twice here on each Sunday except two, on one of which I was absent at St. Louis, at our Primary Con-

vention, and the other was spent at Jefferson city, at the special request of the Bishop. On the occasion of the Bishop's visitation, our Church was consecrated, and five persons confirmed. Some others would have been presented, but from my recent arrival, I was unable to find them out.

FROM THE REV. ISAAC SMITH, MISSIONARY AT ST. CHARLES.

St. Charles, Dec. 28, 1840.

On nine of the fourteen Sundays since my last report I have conducted the services, and preached twice, with one or two exceptions, when I officiated but once. On two Sundays I have been confined to my room by illness; on one I was prevented by inclement weather from going to the church, yet I conducted the morning services in a private house. One Sunday I spent in St. Louis previous to the organization of the Primary Convention; on another I was favored with a visit from the Rev. Wm. Hommann, who officiated twice for me, and assisted me in administering the Lord's Supper; and on another, Bishop Kemper preached twice, confirmed four persons, and administered the Holy Communion, four being then added to the list of communicants.

Since my last report I have officiated once at the German church, about three miles from town, after having conducted the morning services and preached at St. Charles. I have also conducted the services and preached, in a school house, about four miles from St. Charles, at 3 P. M., after having officiated in the morning at St. Charles, and doing so again at night. The Sunday after, besides officiating at St. Charles in the morning and at night, I conducted the services and preached at another school house, about five miles from town, at 3 P. M.

Again on the Sunday after Christmas, having preached and conducted the morning service in St. Charles, and rode about four miles on the other side of the river, I officiated at 3 P. M. On Christmas day, I officiated twice for a small but attentive audience, and administered the Holy Communion. I have reason to think that the blessing of God has, in some degree, attended my humble efforts to do good, and I hope it will still continue.

FROM THE REV. P. R. MINARD, MISSIONARY IN THE UPPER PART OF ST. LOUIS.

St. Louis, Jan. 4, 1841.

My labors have been interrupted two Sundays in consequence of severe domestic affliction. But upon each occasion the church was kept open, through the kindness of the President and one of the professors of Kemper College. Although personally suffering chastisement from the hands of my heavenly Father, I have cause for gratitude that the mission has not suffered—that my unfaithfulness has not been visited on this portion of the flock of Christ.

Our progress has been slow, but clearly perceptible. I have baptized five adults, and sixteen were confirmed at the visitation of our excellent Bishop. The present number of communicants is about 60.

Agreeably to the wishes of the Committee, I presented their claims to my little flock, yesterday, and they were acknowledged by a contribution of \$40 81. I made no extra appeal at this time, inasmuch as we have been building this year, and still owe about \$600 for the church—a debt which we intend to pay as soon as possible. We have also just raised \$550 towards our church lot. Yesterday, a collection was made in Christ church, in behalf of Domestic Missions, amounting to \$137 81.

FOREIGN.

CRETE.

Having been long without letters from Crete, the following from a letter of Mrs. Benton, lately received, will show the continued prosperity of the schools. There is need of prayer that God may continue to bless this mission, now reverting to the government of the Sultan.

With the slight assistance of the two Greek girls who reside with us as monitors, Miss Watson, my sister and myself have conducted the female school alone. There has been but little increase: in the girl's department the registered number is as high as 175, but the actual attendance, 60 in the large and 40 in the infant school. Their improvement in the different branches of knowledge is gradual but encouraging; their docility in receiving religious instruction, and their attachment to their teachers are pleasing and grateful to us, but alas! we seek for other fruit but as yet find none; none of those with whom we have been striving, day after day, to impart the word of life, seem to be as yet affected with its truths. It cannot be, however, that it will return void. More than 400 Gospels have been distributed since we have been here, besides other books for religious instruction, and we can but pray that our labor may not be in vain in the Lord. We have had an examination of the girl's school, which was attended by a great many of the parents of the children, and would have been crowded to excess, but we gave no invitations, as our rooms are but small, the school being still in our own house. The sight was very gratifying to all. We commenced with reading two chapters from Isaiah, (52d and 53d,) after which the whole school repeated answers in the Scripture Catechism. They then sang a hymn, and I must here remark, that since the arrival of Miss Watson they begin to sing very prettily. The first class, consisting of nine girls, were then brought forward and examined in geography, astronomy and ancient Greek, and each repeated the 13th chapter of 1st Corinthians. The second and third classes were in like manner examined, repeating in their turn the 5th chapter of St. Matthew's Gospel. They again sang, and then the infant

school lisped out their little store of knowledge, much to the wonder and amusement of the hearers. It is really astonishing, the number of hymns they can repeat. They again sang one of their little melodies, when I dismissed them with a little present to all, until the first of September, and I have had a visit from almost all of them since, wishing to know the exact day that the school will open, that they may not be absent, and begging me to give them lessons to study in the vacation.

Although I regret very much our want of a competent female Greek teacher, yet in one thing it is beneficial; it brings us more into contact with the children, and gives a knowledge of their dispositions and habits, by which our influence is much increased. I had forgotten to mention that a table covered with needle work of all kinds was displayed, and really did much credit to the school. We have at present four Greek girls with us, the two of whom I before spoke, and two little ones of 7 and 8 years old, under Miss Watson's care; the oldest of these, (Hariclea,) assists in the upper school; she is about 15 years old, and is a tractable, good girl. The second, Theophania, is about 13 years old, and to her benefit we have applied the \$60 given by Mr. Perry. She begins to improve very much, and assists, a part of the day, in the infant school. We have been urged repeatedly to take another, a very intelligent-looking girl, into our school and family. She is the niece of a priest, who was at first so active in anathematizing our school, and afterwards said, he prayed for us in his heart all the time. He comes frequently to see us, and never leaves us but he urges me to take his poor girl. She is 14 years old, and has studied nothing with her old uncle but the ancient Greek grammar. She knows nothing of arithmetic, geography, or sewing, and this was all the education that was thought necessary before our school was opened. I have promised to take her for a time, though I feel that our means are limited. I wish she might be assisted for a year and a half or two years, and I am confident she will make a good teacher. A gentleman at Trieste has very kindly subscribed \$70 for the support of a boy. Some ladies also support one of the little ones taken by Miss Watson. These things have very much cheered our hearts during the past season; and with the blessing of continued good health, we have daily occasion to raise our voices in praise and thanksgiving.

CONSTANTINOPLE.

The proposed appointment of an English Bishop for Malta, and the ultimate establishment there, of a seminary for the education of young men sent from the Eastern Churches, are known to have excited much interest in the English Church. The Rev. Mr. Tomlinson, Secretary of the Society for P. of Christian Knowledge, is now on a visit to the Levant, in connection with other efforts in behalf of the eastern Christians with an introduction to the patriarch of Constantinople. Evidence of increased attention to these churches is also found in the fact that several interesting publications have appeared in England in relation to their condition, and the revival of pure religion among them. Mr. Southgate, after speaking of his interview in London

with Mr. Tomlinson, and afterwards conferring with him in Constantinople, writes to the Committee as follows :

“ The matter, however, is one of the deepest interest, and I doubt not you will unite with us in watching its issue with the most lively solicitude and the most fervent prayer. My greatest consolation is, that the Lord reigns, and my sure confidence is, that if we are instant in prayer, he will bring out of these movements the highest results for the Redeemer’s glory. Do bear these poor Christians frequently upon your hearts. I feel more and more inclined to regard them with the greatest compassion, especially when I remember that, so far as they are in error, it is because there have been none to teach them a better way. If they had originated their own corruptions, I should feel less kindly towards them ; but what they have, they have received from their fathers ; and they have no knowledge that the Gospel contains for them a richer portion than they now inherit. While at home I used sometimes to be grieved at witnessing an apparent feeling of indignation against them on account of their corruptions. And yet if we had been born in the same circumstances, doubtless we should have no higher an idea of religion than they.

“ The sin of departure from primitive truth and purity does not attach to the present generation of eastern Christians, but to those who have long since passed away. Those who are now upon the stage sin, only so far as they knowingly retain what is contrary to sound doctrine ; and of this the mass of them are ignorant. In admitting, however, that they are corrupt, I ought to add that our own opinions with regard to the extent of those corruptions are, I believe, exaggerated, or rather we do not sufficiently simplify the evil. So far as my own knowledge yet goes, I can perceive nothing in the eastern churches to which I could make exception, if their whole form of worship and rites were imbued with a spiritual life. The want of this, and not false doctrines, (as purgatory and transubstantiation, nor practices in themselves unchristian, as worshipping the host, in the Romish Church,) is the grand and sole corruption, so far as I now see. I may have occasion to change my opinion, and if I do I shall be free to say so. I give it as it is at present, and I sometimes ask myself, can we look with forbearance and pity upon men in our own land who go obstinately onward in the ways of sin while the truth is constantly set before their eyes, and shall we feel less compassion, or exercise less patience towards our Christian brethren of the east, who, if they do not exhibit the outward evidences of a divine life within, are less guilty than sinners among ourselves, since they have never been taught concerning that life, nor have the word of God in languages which they can read, nor even hear it preached ? Oh, that our hearts might melt with love for the souls of men, and that we might be so deeply humbled for our own misimprovement of the blessings which we enjoy, as to learn to compassionate and forbear towards those who are less

advanced than ourselves, and because they do not possess our privileges."

THE JOURNAL OF MR. SOUTHGATE, from the date of his arrival at Constantinople, is commenced in the present number, with the design of continuing it from time to time, as opportunity may offer.

JOURNAL.

Aug. 5, 1840. Reached, to-day, the field of my labors, and in a few minutes was quietly seated in the room where I used formerly to pursue my work. Hardly any thing was changed. It seemed as if I had only left it yesterday, and I might quite have forgotten the long interval which has elapsed since I last saw it, if the new circumstances under which I now enter it, had not recalled the lapse of time to my mind. Then the thoughts and studies and prayers were chiefly turned to the deluded followers of Mohammed, now they are directed to the professed followers of Christ; then my path was lonely, I had no human companion to assist my labors, to relieve my doubts, to strengthen my heart; now I meet here, at my first entrance, one from whose long experience and Christian fellowship I hope much. My work, too, is now delightful, for it is in behalf of those to whom I feel bound by many ties as bearing the name of Christ. I have no longer to expose myself to Mussulman contempt and bigotry, which made my former work one of incessant suffering. I am entering, too, for the first time, upon the active duties of a missionary life, and though I see before me labors more abundant, they are such as I long to spend and be spent in. All this makes me feel that, though the same faces and scenes are around me, I am not altogether as I was in years past, and that I am entering with greater alacrity and joy and hope upon my present work than when I landed here a stranger and alone, four years ago.

Aug. 6. Removed to the house of Dr. Robertson, where we are now quietly settled for a few days, until the plan of our work is formed. The moment seems peculiarly favorable for the commencement of our new enterprise. The Christians have just been relieved from the incumbrances and disabilities under which they have groaned for ages. The *Khatti Sherif*, or Magna Charta, which has recently been granted to the people, has given them a greater security of rights than they have ever before enjoyed, and I am informed that a new penal code is just published, by which they are placed, in point of judicial privileges, on an equal footing with the Mussulmans. This new state of things must animate many of them to a higher desire for improvement, while it promises higher results to efforts for this end. Under a system of comparative equality and justice, I know not what should prevent the Greeks from calling into exercise those capacities for advancement with which they are so eminently endowed, and once more emulating the renown of

their fathers. And what is still more to be desired, I see not why Christianity, freed from that civil oppression which, perhaps more than any thing else, has brought it into its present enfeebled condition, may not speedily rise to its former purity and vigor. Surely, when we contemplate the probable moral influence of these secular changes, we may almost address the Church in the language of prophecy, and say, *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.* Much time may be required for the great and glorious consummation, but for us it is enough that we see the day spring from on high beginning to appear, and we can ask no more, than that we may be permitted to aid in its elevation and extension, until it shines brighter and brighter to the perfect day.

Aug. 7. The festivities of the marriage of the sister of the Sultan with Ahmed Fetvi Pasha, begin to-day, and are to continue about a week, when the bride will be conducted to the house of her husband, amidst the richest display of oriental pomp and magnificence. Two of the daughters of the late Sultan have already been married to Pashas, one of whom has lately been disgraced for maladministration in his office. This is an instance of the operation of the new system, and it seems to betoken well for its beneficial results, that it is thus strictly enforced against one who has long stood near the throne, and has wielded a power hardly equalled by any beneath the Sultan. The rejoicings, in the present instance, so far as I can judge from the exhibition of to-day, are not on a very magnificent scale. They amount, externally, to hardly any thing more than a partial illumination of the harbor and Bosphorus, the playing of rope-dancers and the display of fire-works, in which last the Turks greatly excel. The best part of the fleet is still in the hands of the Pasha of Egypt, and the town is not shaken, as it is in the religious festivals, by the roar of cannon at the hour of prayers. Altogether, it seems quite a tame rejoicing, but it may increase as the nuptial day draws near.

Aug. 8. Spent the greater part of the day among the Greeks—visited especially the village of Arnaout Keni, on the Bosphorus, which is inhabited chiefly by them—and judged, from passing through it, that it might contain a population of 10,000. Visited the principal church, where I noticed, particularly, many rude paintings, and a lamp burning before a picture of the Virgin. In the church-yard was a school. To-day, being the feast of some saint, it was empty. I entered it, however, and found it arranged on the Lancasterian plan. The system of instruction comprises reading and writing, modern Greek, and the use of numbers as far as the simple rules of Arithmetic. There is another school in the village, where ancient Greek is taught, and I am told that there are no schools in the city which present advantages superior to these. The amount of instruction, therefore, which is within the reach of the Greek youth of Constantinople, is reading and writing their own language, and perform-

ing the arithmetrical operations of simple addition, subtraction, multiplication and division. I observed, in the court of the church, a fountain or pool covered with a small building. The water of the fountain is supposed to possess the power of miraculous cures, and I know of several others in and around the city, which have the same reputation.

Aug. 11.—Heard to-day of the defection of one of the Armenian Bishops, who has seceded to the Church of Rome. His conversion seems to have arisen from a difference between himself and his Patriarch. Amidst the many stories which are afloat, it is difficult to discover the truth. One informant tells me that this Bishop has formerly been banished from Erzurum, that he accuses the Patriarch of having been accessory to his banishment, and that on this account, or, as another Armenian assures me, on account of a real debt due him from the Patriarch, he demanded money. It was refused, and in a storm of passion the Bishop hastened to the Jesuit's College, in Galata, and throwing off his Armenian *kalpak*, declared himself a Papist. He was received with great delight, and now, I am told, wears the hat used by the Jesuits and is visited by all the dignitaries of the Romish Church in the city. His example has been followed by many others, who, hearing of his change and the good effects of it to himself, have come and professed the same allegiance. I have heard their number stated as high as 300, but I have no means of ascertaining the exact truth at present. A list of them in circulation among the Armenians several days ago, contained the names of 18 men, heads of families, and 45 others, and at that time these were all that were known. In every case, the motive is unquestionably selfish and mercenary. It is reported that all the converts are amply rewarded, but, whether this be true or not, it is certain that they are allured by the hope of reward. There are some difficult questions connected with the whole matter. Several years ago the late Sultan issued an edict that no Christian should leave his Church for another, that the Armenian should not become an Armenian Catholic nor the reverse, but that all should remain where they were. This edict was ostensibly based upon the ground that such changes introduced inextricable confusion into the records of government, in which all the different christian subjects are registered. But it was undoubtedly procured by the money and influence of the Armenians. It had for a time its effect, but whether it is the death of the Sultan, or the new freedom conferred by the famous *Khatti Sherif* lately issued, which declares all Mussulmans and Christians equal in the eye of the law, I know not, something has emboldened these new changes and no one can tell where they will end. All the seceders, by changing their Church, become Franks, and come under European protection. But how the subjects of the Sultan can so easily remove themselves from under his authority, or by what right a European power can take them away without his consent, I am at a loss to say. Much

is said of the influence of the French ambassador in the present instance, and it is well known that all the most important steps which the Papal Church has taken of late years in these lands, have been taken only with his aid. The connexion of the French Government with the Romish Church is becoming more and more a matter of notoriety, and it now bids fair to become one of the most remarkable features in the movements of the age. Undoubtedly it is sustained chiefly for political purposes, but the evil consequence is just the same as if the government aimed at nothing beyond the advancement of the papal interests. The whole evil, however, might be prevented and the interests of Catholic truth and unity proportionably advanced if there were only the same zeal in those who represent here the Government of England.

As yet it does not seem that they have ever dreamed of promoting the political interests of England, by maintaining the unity of the Eastern Churches in opposition to the schismatical influence of the ambassadors of France. And yet their reward, even in this way, would be greater than the latter can expect, for these have only the respect and gratitude of the few schismatics who may enjoy their protection, while the others would receive the thanks and the attachment of the multitudes who compose the original and orthodox Church.

P. S. It now appears that the seceders from the Armenian Church do not change their civil relations, but remain subjects of the Sultan as formerly, and continue to pay the *kharatch*, a tax for the free enjoyment of their religion. They are only delivered from the fear of oppression, and are sure to have the influence of the French ambassador in their behalf. They are, in a word, *protégés* of France. The only motive which seems to have led to their conversion is the new civil advantages which they enjoy under such protection, and one hardly knows at which to be most amazed—the thoughtless impiety of the men who, for so worldly and selfish a motive, break away from the communion of their Church, or the desperate spirit of proselytism in those who are willing to receive such converts to their fellowship. It argues, however, no superior popularity of the Church of Rome among the Eastern Christians, for no one can doubt that, if the Church of England were, in like manner, to open her arms to these refugees, the number that would flock to her embrace would be immense.* But the weapons of our warfare are not carnal. We desire no increase to ourselves, which would not bring additional honor to our Lord Jesus Christ. Our simple and single object is the advancement of his kingdom. We aim not at dissolving the unity of these Churches, but, on the contrary, we desire and labor for its preservation. Our work, in the ordinary course of things, demands more time, more patience, and more faith, for it is always easier

* This can be proved by substantial facts.

to tear down than to build up. Destruction is effected by taking away, piece by piece, while perservation requires that a constant influence should be exerted over the whole mass. But if the last is according to the mind of Christ, (and who that reads his parting instructions to his disciples can doubt it ?) we are not to neglect it because it requires a higher exercise of fortitude and patience. Our simple duty is to learn and perform his will. The work to be accomplished in the Churches of the East is the restoration of primitive piety and the preservation of Catholic Unity, and we neglect a large portion of our duty if we attempt the one while we overlook the other.

MISCELLANEOUS.

NESTORIANS. "But attractive as are their native traits of character, it is as nominal Christians that the Nestorians are invested with yet deeper interest. The organization of the Nestorian Church is strictly Episcopal. Its ecclesiastical head is a Patriarch, with the title of Mar Shimon, *i. e.* Lord Simeon. The residence of this Patriarch is at Diss, about twenty miles from Julamerk, in the Hakkary district, one of the most inaccessible parts of the Koordish mountains. He formerly resided at Kochanes, still nearer to the town of Julamerk. He is clothed properly with only spiritual power, though his influence is in fact far more general. Among the mountaineers, his word is usually law, in both temporal and spiritual matters. Among the Nestorians of Ooroomiah, his control is much more limited. He never ventures down among them, probably from the apprehension that he might suffer embarrassment from their Persian rulers. And being thus beyond the reach of the full exercise of his authority, the people of this province have become rather lax in their regard even for his spiritual prerogatives. Still they look up to him with respect and veneration, and requite the visits of his brothers, which are usually annual, with liberal pecuniary contributions. Under the Patriarch, are eighteen bishops, four of whom reside in the province of Ooroomiah.

The canons of the Nestorian Church require celibacy in its Patriarch and bishops. They also require, that from childhood they abstain entirely from the use of animal food, save fish, eggs, and the productions of the dairy. Indeed, they go a step farther back in the latter requisition. The mother of the candidate for the episcopal office must also have observed the same abstinence during the period of gestation. This requisition of abstinence from animal food is, however, like many other of their ceremonials, in some cases softened down. One of the bishops of Ooroomiah was never a candidate for episcopacy, until he was forty years old, having eaten animal as well as vegetable food until that period. He was then made a bishop, as a token of the Patriarch's favor, for important services rendered when a

deacon, in opposing the influence of papal emissaries. Since becoming a bishop, he has practised the required abstinence. I have sometimes questioned the Nestorian bishops in relation to the reasons for their practising celibacy and restriction to vegetable diet. They never attempt to found the requirements of their Church on the precepts of Scripture; but reply, that in consideration of the sacredness of the episcopal office, these observances are enjoined as matter of propriety, on those intrusted with it,—they being set apart to their high and holy work as a *consecrated class of Nazarites*. Neither celibacy nor abstinence from animal food are required of the inferior clergy; nor do convents exist among them.

The Nestorian clergy, like the laity, are usually poor; and with the exception of the Patriarch and the bishops, they are obliged to labor with their hands, or teach a few scholars to obtain a subsistence. The priests realize a small pittance in the form of a trifling annual contribution from their flocks, and a scanty fee for marriages, and some other occasional services. The bishops receive an annual tax of about two and a quarter cents on an individual, each from his respective diocese; and this, in their simple style of living and with no families to support, suffices for their subsistence. The Patriarch receives an annual contribution, collected for him by the bishops, which usually amounts to two hundred and fifty or three hundred dollars.

The Nestorians are very charitable towards other sects of nominal Christians, liberal in their feelings, and strongly desirous of improvement. The Patriarch has repeatedly written to us, expressing his joy and satisfaction at our being among his people, his gratitude for our efforts for their benefit, and his earnest prayers for our prosperity; and such has been the language, and apparently the feelings of all classes of his people. The four bishops of Ooroomiah and several of the most intelligent priests are in our employ as assistants in our missionary labors. They engage in the instruction and superintendence of schools and Sabbath schools, preach the Gospel, aid in translation, and render other efficient assistance. And the Patriarch and his brothers pledge to us the same co-operation, whenever we shall be enabled to extend our labors into the mountains.

The religious belief and practices of the Nestorians are much more simple and scriptural than those of other Oriental Christians. They have the greatest abhorrence of all image worship, auricular confession, the doctrine of purgatory, and many other of the corrupt dogmas of the Papal, Greek, and Armenian Churches, while they cherish the highest reverence for the Holy Scriptures, and, in theory at least, exalt them far above all human traditions. Indeed, the Nestorians may not improperly be called the *Protestants of Asia*.

Such being their religious character, it should cease to be a matter of wonder that they have welcomed us so cordially to

our missionary labors, and that we have hitherto experienced not a breath of that violent opposition, which has so often and effectually hedged up the way of our missionary brethren, who have been sent to other Eastern Churches. We arrogate to ourselves no superior wisdom, prudence or fidelity. The difference is owing to the character of the people among whom we labor. With the Nestorians, we have a broad field of common ground, in the acknowledged supreme authority of the Holy Scriptures and other peculiarities to which I have alluded, that exists among no other Oriental Christians. Upon this ground the clergy rejoice to take their stand, and lend us their hearty and efficient co-operation. The most influential part of them being thus brought under our immediate influence—ten or twelve of them are connected with our families—they advance in intelligence and evangelical views, and keep pace with our missionary operations. And with their ecclesiastics, the people will of course move forward, and treat us as brethren engaged in a common cause, regarding our object to be what in truth it is, not to pull them down, but to build them up. And difficult indeed, would it be for us not to reciprocate the fraternal estimation in which we are held.

Too much, however, should not be inferred from these statements. The Nestorians are still, to a painful extent, under the influence of many childish traditions. They attach great importance to their periodical fasts, which are about as numerous as in the other Eastern Countries, often to the neglect of purity of heart, and even of external morality. The vice of lying is almost universal among both ecclesiastics and people. Intemperance is quite prevalent. The Sabbath is, to a great extent, regarded as a holiday, and profaneness and some other vices are very common. Indeed the mass of this people seem literally to have "a name to live," while they are "dead."

We ought, however, in the spirit of charity, to make exceptions to this dark picture. There are ecclesiastics in our employ, and probably many other individuals both among the clergy and the laity, who are correct in their external conduct, and serious in their deportment, who sigh and pray over the degradation of their people, and seem "waiting for the consolation of Israel." Such, if not really Christians,* are, we believe, "not far from the kingdom of God." And as "the word of the Lord," in the progress of our labors, shall "have free course and be glorified" among the people, the number of these Simeons and Annas will, we trust, be rapidly increased, until the whole Church shall be enlightened, elevated and resuscitated by the spirit and life of the Gospel.

Such is the venerable remnant of the Nestorian Christians—situated in the midst of the followers of the False Prophet—in

* There is much reason to hope that there are pious individuals in this Church, and that there may have been such during the whole period of its existence.

vaded on all sides by artful Romish emissaries, and stretching forth their hands to Protestant Christendom with the imploring cry, "Come over and help us!" Their position in relation to the enemies of Christianity, is alike trying and interesting. Over the broad chasm that divides their faith from Mohammedanism, they would doubtless continue, as a mass, extremely reluctant to leap, under almost any temptation or coercion. To the honor of the Persians, too, they are not, for Mohammedans, very overbearing in their efforts to proselyte their Christian subjects. Some hardened culprits are found ready, for the sake of evading merited punishment, to change their religion; and such the Mohammedans readily pardon.

But from the Papists, with the name and some of the forms of Christianity to conceal the deformities of their system, the Nestorians are in far greater danger. Had we not come to their rescue, we have reason to apprehend that the incessant working of the artful machinations of Jesuit emissaries—their endless intrigues—their promises of large sums of money, or favors procured through their instrumentality from government as rewards of conversion, their threats to bring the arm of Mussulman displeasure against such as refuse to yield—and their actual oppression, wherever they can bring power to their aid for this purpose, would gradually have obliterated the Nestorians as a people, and attached the last man of them to the Romish standard. We are here, it would seem, just in season to prevent this result. But every inch of the ground is still to be contested. Papists know the importance of this field, and are coming into it like a flood. Then, in almost every part of the world, the Protestant missionary must experience his greatest trials and difficulties from the agents of "the man of sin." No measure will be left untried for leading away the Nestorians from the religion of their fathers, and subjecting them to papal control. A few years ago, a Jesuit offered to the Nestorian Patriarch \$10,000 on condition that he would acknowledge allegiance to the Pope; to whom the Patriarch replied in the emphatic language of Peter to Simon Magus: "THY MONEY PERISH WITH THEE." And of late, emissaries from Rome have tendered to him the assurance, that if he will so far become a Catholic as to recognize the supremacy of their master, he shall not only continue to be Patriarch of the Nestorians, but *all the Christians of the East* shall be added to his jurisdiction! To this the Patriarch replied, "*Get thee hence, Satan.*" The "newest measure" that has been reported to us is a recent order, fresh from the Pope, to the Catholics of their regions, to CANONIZE NESTORIUS, whose memory every Papist has been required, for centuries, to *curse*; and to *anathematize* the *Lutherans*, *i. e.*, the Protestant missionaries, with whom they propose to class such of the Nestorians as shall not go over to the ranks of the Papists. The Nestorians fully understand that this surprising change is intended only to decoy them; and they very naturally spurn the honor thus

proffered. And as to being classed with the *Lutherans*, a brother of the Nestorian Patriarch, and his designated successor, who is now with us, told the Catholics, a few days ago, that he regarded it as an enviable exaltation.

As already remarked, Jesuit efforts have succeeded in accomplishing their object on the western side of the Koordish mountains—sometimes drawing individuals or families, and sometimes bishops, and in one or two instances a Patriarch, with parts of their flocks, over to the Papal standard. But in the province of Ooroomiah and among the Koordish mountains, Catholic influence has hitherto been very limited. The Nestorians of these regions have nobly resisted, and our prayer and hope is, that they may continue to resist. But, destitute of vital religion, and subjected to strong temptation, their condition is perilous. Our confidence is in the Lord to keep them. “If God be for us, who can be against us?”

Is not the almost miraculous preservation of the Nestorian Church from being crushed by the heavy arm of Mohammedan oppression on the one hand, and entangled and destroyed by the wiles of Jesuit emissaries on the other, an animating pledge that the Lord of the Church will continue to preserve this venerable remnant;—that he will even revive and build it up, for the glory of his name and the advancement of his kingdom? May he not have important purposes for it to accomplish—a conspicuous part for it to act, in ushering in the millennial glory of Zion? What position could be more important and advantageous, in its bearing on the conversion of the world, than that occupied by the Nestorians, situated as they are in the centre of Mohammedan dominion? And is it too much to believe, that this ancient Church, once so renowned for its *missionary* efforts, and still possessing such native capabilities, as well as such felicity of location for the renewal of like missionary labors, will again awake from the slumber of ages, and become bright as the sun, fair as the moon, and terrible as an army with banners!—that it will again diffuse such floods of light, as shall put forever to shame the corrupt abominations of Mohammedanism, roll back the tide of papal influence, which is now setting in so strongly and threatening to overwhelm it, and send forth faithful missionaries of the cross, in such numbers, and with such holy zeal, as shall bear the tidings of salvation to every corner of benighted Asia? We confidently look for such results, and that at no very distant period, from the humble efforts which the American churches are now putting forth, for the revival of religion among their Nestorian brethren. These efforts should be vigorously prosecuted; for a great preparatory work remains to be done, and a momentous crisis is near. The signs of the times, in this Eastern world, betoken the speedy approach of mighty political revolutions. The Mohammedan powers are crumbling to ruin. Christian nations are soon to rule over all the followers of the False Prophet. Mark the recent extension of British

sway over the vast regions of Affghanistan! Turkey and Persia are tottering, and would fall at once by their own weight, were they not upheld by rival European governments. The universal catastrophe of Mohammedan dominion cannot, in all human probability, be much longer postponed. And as the religion of Mohammed was propagated and is sustained by the *sword*, so its overthrow, there can be little doubt, must quickly ensue, when the sword shall be taken from its hands.

The Nestorians, therefore, and other Oriental Christians, should be quickly enlightened and prepared to take advantage of these approaching changes,—ready to plant the standard of the Cross wherever the trembling fabric of Islamism shall fall, and push the conquests of the Gospel still onward, as fast as so mighty a revolution in the circumstances and prospects of this continent shall open the way. This done and how soon will the kingdoms of this world become the kingdoms of our Lord and of his Christ.”—*Am. Bib. Repository*.

PROCEEDINGS.

DOMESTIC.

January 4, 1841.—Stated Meeting.—The Right Rev. Dr. Onderdonk took the chair.

On the report of the Committee on Northern Missions, the resignation of the Rev. J. H. Drummond as a missionary in Indiana was accepted.

On the report of the Committee on Southern Missions, the Rev. Andrew Matthews was appointed a missionary and recognized as the missionary at Hernando, Mississippi; the Rev. Wm. Scull was recognized as the missionary at Fayetteville, Arkansas; and the Rev. James Young as the missionary at Tusculumbia and Florence, Alabama.

Mr. Morgan was added to the Committee on Northern Missions. J. D. Wolfe, Esq., was elected a member of the Domestic Committee in place of Murray Hoffman, Esq., resigned.

January 18.—Stated Meeting.—The Rt. Rev. Dr. Onderdonk took the chair. The Rt. Rev. Dr. Kemper also favored the Committee with his attendance.

On the report of the Committee on Northern Missions, the resignation of the Rev. Moses Marcus, as Missionary at Nantucket, Massachusetts, was accepted; and the Rev. Timothy Minor was recognized as district missionary in several of the northern counties of Illinois.

FOREIGN.

Jan. 5, 1841.—Stated Meeting.—The Rt. Rev. Chairman, present. Arrangements were made authorizing the shipment of supplies and specie for the African Mission, amounting to about \$3500, this being the semi-annual period for furnishing the several stations at Cape Palmas with the necessaries of life.

Jan. 19.—Stated Meeting.—The Rev. Dr. Milnor in the chair. The Rt. Rev. S. A. M'Coskry, D. D. was appointed preacher, before the Board of Missions, at its annual meeting in June next, at Philadelphia; and the Rt. Rev. Dr. Elliott, Bishop of the diocese of Georgia, his substitute.

The Treasurer having reported that no funds remained in the treasury to meet the purchases ordered for Africa, he was authorized to use as a loan, a sum specially appropriated, the same to be returned on obtaining funds, for which a further and general appeal was ordered to be made.

INTELLIGENCE.

MISSIONARY NOTICES (DOMESTIC.)—The Rt. Rev. Dr. Kemper, after being engaged more than six months in a visitation of Indiana, Wisconsin, Iowa, and Missouri, is spending a short time with his family in Philadelphia. His address for the month of February is Philadelphia; afterwards, St. Louis, Missouri.

The Rev. J. H. Drummond has resigned his appointment as missionary at Connersville, &c., Indiana, and the Rev. Moses Marcus, as missionary at Nantucket, Massachusetts.

The Rev. Wm. Scull has been recognized as the missionary at Fayetteville, Arkansas, and the Rev. James Young as the missionary at Tusculumbia and Florence, Alabama.

The Rev. Andrew Mathews has been appointed the missionary at Hernando, Mississippi.

WANT OF MISSIONARIES.—Bishop Kemper points out upwards of twenty important places in his mission, which he is exceedingly anxious to fill with missionaries at an early day. If not twenty, are there not ten to be found who will devote themselves to this mission in the approaching spring?

FUNDS FOR DOMESTIC MISSIONS.—The Committee for Domestic Missions would express their very grateful acknowledgments to the rectors of such churches as have responded to the call for funds for Domestic Missions; by which they have been able to meet the dues of the first of January as far as these have been called for. They hope, however, that those, especially, who have yet done nothing will observe the great discrepancy which exists between the contributions and the payments, (*see p. 63,*) and will see the necessity of action, in order to prevent the recurrence of embarrassment in a very short time.

AFRICAN MISSION.—The shipment of the necessary supplies and specie for the support of the African Mission now calls for about

\$3500. This sum, it will be seen, (*see Proceedings,*) has been borrowed, until the amount can be obtained from the future income for this department. The urgency of this appeal will be appreciated by those who desire to see the missions of our Church, to this benighted land, liberally sustained. Are there not motives enough at the present encouraging period to animate the members of the Church at large, in so promising an effort for Africa? Life has been preserved—the first difficulties overcome—the labors of the missionaries have been signally blessed—new stations have opened for these labors, and the earnest plea of the brethren is that more missionaries may join them. Are they to be told that the Church will no longer support them in their work? The present number of this periodical of their Church goes to them, and it may be long, before they can hear the answer which shall be given to the appeals now making, not only for the wants of the mission so dear to their hearts, but for the support of all our missions abroad. May these brethren at least be assured, in the mean time, that many prayers are ascending from those who have little of silver or gold to give. They will see that Africa is remembered, in the missionary company of another denomination, which goes out at this time, consisting of two missionaries and their wives, who go to undertake the establishment of a new mission, about sixty miles to windward of Cape Palmas.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th Dec., 1840, to 15th of Jan., 1841.

DIOCESE OF VERMONT.	
Burlington, St. Paul's Ch., Christmas offering, - - -	\$90 00
Manchester, Zion Ch., collection on Christmas day, - - -	6 00
Poultney, St. John's Ch., collection, - - - - -	4 88
Royalton, St. Paul's Ch., collection on Christmas day, - - -	6 00
Rutland, Trinity Ch., Christmas offering, half, - - -	10 00— 116 88
DIOCESE OF MAINE.	
Gardiner, Christ Ch., monthly collections, - - - - -	50 00— 50 00
DIOCESE OF MASSACHUSETTS.	
Hanover, St. Andrew's Ch., weekly offerings, - - - - -	5 00
Roxbury, St. James' Ch., bequest of a late member, for Maine, - - -	15 00
Springfield, Christ Ch., contribution, - - - - -	5 00— 25 00
DIOCESE OF RHODE ISLAND.	
Providence, St. John's Ch., part of contributions, \$245 25; bequest of a pious member, given on her death-bed, \$50, - - -	295 25
Woonsocket, St. James' Ch., offerings, - - - - -	25 00— 320 25
DIOCESE OF CONNECTICUT.	
Cheshire, St. Peter's Ch., offerings, - - - - -	13 00
Essex, St. John's Ch., half, - - - - -	6 00
Huntington, St. Paul's Ch., Miss E. W. Shelton, - - - - -	15 00

Middletown, Christ Ch., Sunday school and individuals, -	15 00
New-Haven, Trinity Ch., offerings, - - - -	40 00
New-London, St. James' Ch., monthly offerings, half, -	26 17
Newtown, Trinity Ch., part of Christmas offering, \$15 50;	
from individuals, \$6, - - - -	21 50
Norwich, Christ Ch., coll., \$89 79; half of monthly off., \$25,	114 79
Plymouth, St. Peter's Ch., contribution, - - - -	33 30
Saybrook, Grace Ch., Christmas offering, - - - -	5 00
Stamford, St. John's Ch., Missionary Society, - - - -	25 00— 314 76
DIOCESE OF NEW-YORK.	
Brooklyn, Calvary Ch., monthly offerings, half, - - - -	1 00
Hampton, St. Simon's Chapel, collection, - - - -	3 43
Hempstead, St. George's Ch., collection on Thanksgiving day,	11 50
Little Falls, Emanuel Church, Missionary Society, - - - -	5 00
New-Rochelle, Trinity Church, (for Bp. Chase, \$26,) - - - -	81 00
New-York, Ascension Ch., collection on Thanksgiving day,	451 38
Family Mite Box, - - - -	2 00
Grace Ch., - - - -	412 00
St. Mark's Ch., collection on Christmas day, - - - -	285 00
St. Stephen's Ch., (for Bp. M'Coskry, \$20,) - - - -	
\$300 25; Wm. Little, Esq., \$5, - - - -	305 25
Poughkeepsie, Christ Ch., collection, - - - -	25 06
Sing Sing, St. Paul's Ch., contribution, \$23; Christmas of-	
fering from Sunday school Missionary Box, \$5 79, - - - -	28 79
St. Philip's Church in the Highlands, collection, - - - -	6 25
Individuals; from "Mary," \$3; Epiphany offering of an	
"Episcopalian," \$1; "D. H.," \$20; an unknown donor,	
\$500; Mrs. Skinner, \$5, - - - -	529 00—2146 66
DIOCESE OF WESTERN NEW-YORK.	
Auburn, St. Peter's Ch., - - - -	32 62
Bainbridge, St. Peter's Ch., - - - -	4 00
Binghamton, Christ Ch., collection, - - - -	11 00
Geneva, Trinity Ch., - - - -	50 00
Le Roy, St. Mark's Ch., - - - -	10 00
Lockport, Grace Ch., - - - -	5 00
Marcellus, St. John's Ch., - - - -	7 00
Medina, St. John's Ch., - - - -	8 00
Mount Morris, St. John's Ch., - - - -	5 54
New-Hartford, St. Stephen's Ch., - - - -	3 00
Richmond, Ontario Co., St. Paul's Ch., - - - -	1 69
Rochester, Grace Ch., - - - -	7 00
Sherburne, Christ Ch., collection, - - - -	2 00
Syracuse, St. Paul's Ch., - - - -	11 19
Utica, Trinity Ch., - - - -	28 94
From an Episcopalian, - - - -	5 00— 191 98
DIOCESE OF NEW-JERSEY.	
Belvidere, Zion Ch., thank offering on Christmas day, - - - -	11 00
Knowlton, St. James' Ch., thank offering on Christmas day,	1 20
Morristown, St. Peter's Ch., offerings, - - - -	14 11
Newark, Trinity Ch., Christmas offering, - - - -	37 00
New-Brunswick, Christ Ch., collection on Christmas day, - - - -	21 50
Orange, St. Mark's Ch., from a member, - - - -	2 00
Paterson, St. Paul's Ch., S. S., educating an Indian youth, - - - -	5 00
Princeton, Trinity Ch., for Bps. Polk and Kemper, - - - -	40 00— 131 81
DIOCESE OF PENNSYLVANIA.	
Brownsville, Christ Ch., from monthly offerings, \$38 50;	
from a little boy, the products of his own labor, 50 cents, - - - -	39 00
Erie, St. Paul's Ch., collection on Christmas day, - - - -	10 00
Gulf Mills, from "friends," - - - -	9 00
Holmesburgh, All Saint's Ch. and Emanuel Chapel, Mission-	
ary Society, a Christmas offering, - - - -	67 00
Leacock, Christ Ch., Sewing Soc., \$3; a few members, \$7 92,	10 92
Pequea, St. John's Ch., - - - -	8 03
Philadelphia, Gloria dei Church, - - - -	10 00
Grace Ch., quar. paym. of pledge of \$5000, half,	625 00
St. James' Church, collection, - - - -	104 21
Trinity Ch., Young Ladies' Bible Class, for Rev.	
Mr. Minard, St. Louis, - - - -	9 00

Philadelphia County, from a missionary box, - - -	10 00	
Rockdale, Calvary Ch., monthly offerings, - - -	30 00—	932 21
DIOCESE OF MARYLAND.		
Anne Arundel Co., Queen Caroline Par., coll. Christmas day,	10 00	
Balt. Co., Sherwood Par., \$50; members, \$11; Rector, \$9,	70 00	
Clear Spring, St. Andrew's Ch., (a diocesan mis. station,) -	5 00	
Fredericktown, All Saint's Ch., - - - - -	40 00	
Georgetown, D. C., Christ Ch., monthly missionary collec-		
tions, \$45 60; from a legacy of the late Mrs. Corcoran, \$10,	55 60	
Prince George's and Charles' Co's., St. John's P., Christ Ch.,	15 00	
Washington, D. C., Trinity Ch., collection on Christmas day,		
\$135 78; a few members, for Jubilee College, \$21 50; -	157 28—	352 88
DIOCESE OF VIRGINIA.		
Caroline Co., Port Royal, St. Peter's Ch., Mrs. Ann Catlett,	10 00	
Clarke Co., Millwood, Wm. Nelson, Esq., - - - - -	45 00	
Dinwiddie Co., Petersburg, Bristol Parish, St. Paul's Ch.,	72 93	
Fairfax, Alexandria, D. C., Miss. Soc. of the Ep. High sch.,	50 00	
King George Co., St. Paul's Ch., part of a new year offering,		
\$5; donation of Miss Jane Park, \$5, - - - - -	10 00	
Individual, "a Virginian," - - - - -	5 00—	192 93
DIOCESE OF NORTH CAROLINA.		
Edenton, St. Paul's Ch., "a friend," - - - - -	5 00	
Hillsboro', St. Matthew's Ch., collection, - - - - -	10 00	
Individual, from "North Carolina," - - - - -	10 00—	25 00
DIOCESE OF SOUTH CAROLINA.		
Charleston, St. Michael's Ch., offerings, \$217; annual con-		
tribution of a member, \$100; new year offering of a family,		
\$15; donation of a member, \$20; - - - - -	352 00	
Cheraw, St. David's Ch., offerings, half, - - - - -	50 00	
St. John's Island, St. John's Ch., contribution, - - - - -	92 50	
Waccamaw, All Saint's Ch., offerings, - - - - -	100 00—	594 50
DIOCESE OF GEORGIA.		
Augusta, St. Paul's Ch., collection, - - - - -	53 63	
Clarksville, Grace Ch., (a missionary station,) contribution,	5 00	
Savannah, Christ Ch., offerings, half, - - - - -	18 22	
St. Simon's Island, Christ Ch., collection, half, - - - - -	3 65—	80 55
DIOCESE OF OHIO.		
Ashtabula, Mrs. Martha Baldwin, - - - - -	2 00	
Boston, Bethel Ch., (a missionary station,) contr., - - -	3 81	
Cleveland, Trinity Ch., contribution, - - - - -	50 00	
Zanesville, St. James' Ch., thank offering of a friend, - -	4 00—	59 81
DIOCESE OF KENTUCKY.		
Danville, Christ Ch., (a missionary station,) contribution, -	16 37	
Paris, St. Peter's Ch., (a missionary station,) contribution, -	10 00—	26 37
DIOCESE OF ILLINOIS.		
Alton, St. Paul's Ch., (a missionary station,) contribution, -	19 25	
Springfield, St. Paul's Ch., (a missionary station,) contr.,	15 00—	34 25
DIOCESE OF INDIANA.		
Evansville, St. Paul's Ch., (a missionary station,) collection,	5 00	
Jeffersonville, St. Paul's Ch., (a missionary station,) contr.,	3 50	
Laporte, St. Paul's Ch., (a missionary station,) contribution,		
\$4 50; sale of a prayer book, \$1, - - - - -	5 50	
Lawrenceburgh, Christ Ch., (a missionary station,) collection,	5 18	
Vincennes, St. James' Ch., (a missionary station,) collection,		
\$9; Miss Maria R. Bonner, \$5, - - - - -	14 00—	32 68
DIOCESE OF MICHIGAN.		
Clinton, St. Patrick's Ch., (a missionary station,) contribution,	2 50	
Tecumseh, St. Peter's Ch., - - - - -	4 10	
Troy, St. John's Ch., (a missionary station,) contribution, -	3 00—	9 60
WISCONSIN.		
Milwaukie, St. Paul's Ch., (a missionary station,) contribution,	5 00	
Southport, St. Matthew's Ch., (a missionary station,) contr.,	4 00—	9 00
		<u>\$5,647 62</u>
Total contributions since June 15, \$13,255 11.		
Total payments since June 15, \$19,389 02.		

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from Dec. 15th, 1840, to Jan. 15th, 1841.

VERMONT.	
Rutland, Trinity Ch., Christmas offering, - - - -	\$10 00— 10 00
MASSACHUSETTS.	
Boston, from a Lady, - - - -	3 00
Newton, Lower Falls, St. Mary's Ch., miss. sub. for Africa, \$20; S. sch., \$4 81; Juv. Miss. Soc., for Africa, \$2 19, -	27 00
Roxbury, St. James' Ch., bequest from a deceased member, -	50 00— 80 00
RHODE ISLAND.	
Providence, St. John's Ch., \$33; for the Richmond Philan- thropic School at Athens, \$75; Africa, \$12; Persia, \$7; bequest of a deceased member, (half,) \$50, - - - -	177 00— 177 00
CONNECTICUT.	
Cheshire, St. Peter's Ch., offerings, - - - -	7 00
Essex, St. John's Ch., - - - -	6 00
New-Haven, Trinity Parish, a member, - - - -	5 00
New-London, St. James' Ch., offerings, (one half) - -	25 16
Newtown, Trinity Ch., Christmas offerings, in part, - -	2 50
Norwich, Christ Ch., monthly offerings, (half) - - -	25 00
Stratford, Christ Ch., Ladies' Miss. Soc., for Greece, - -	50 00— 121 65
NEW-YORK.	
Brooklyn, Calvary Ch., monthly offerings, - - - -	1 00
New-York, St. Michael's, Mrs. Clibborn, \$3; Mrs. Nicholson, \$2; Young Men's Aux Ed. and Miss. Soc., for Africa, -	125 00
Tompkinsville, Staten Island, St. Paul's Ch., collection, \$3 50; Sunday school, for Africa, \$4 69, - - - -	13 19— 144 19
WESTERN NEW-YORK.	
Binghampton, Christ Ch., - - - -	11 00— 11 00
NEW-JERSEY.	
Belvidere, Zion Ch., thank offering, - - - -	8 00
Knowlton, St. James' Ch., thank offering, - - - -	1 21
Morristown, St. Peter's Ch., off., 31 cts.; for Mrs. Southgate, \$1;	1 31— 10 52
PENNSYLVANIA.	
Brownsville, Christ Ch., from a little boy, for Africa, 50 cts. ; and from the mother, for China, 50 cts., - - - -	1 00
Holmesburg, All Saint's Ch., and Em. Chapel, for Af, a member, -	2 00
Philadelphia, St. James' Ch., collection, (one half) - -	104 20— 107 20
MARYLAND.	
Frederickstown, All Saint's Ch., for sch. at Athens, \$30; Africa, \$30, 60 00	
Georgetown, D. C., Christ Ch., \$45 60; Ladies' Missionary Society, for church at Matagorda, Texas, \$40; legacy of late Mrs. W. Corcoran, \$10, - - - -	95 60— 155 60
VIRGINIA.	
Cumberland Co., Lyttleton Parish, Ladies, for support of W. H. Kinkle, pupil at African mission, - - - -	20 00— 20 00
SOUTH CAROLINA.	
Cheraw, St. David's Ch., offerings, (one half) - - - -	50 00— 50 00
GEORGIA.	
Savannah, Christ Ch., offerings 26th June to 31st Dec. (one half,) -	18 23
St. Simon's Island, Christ Ch., collection, (one half,) - -	3 65— 21 83
LOUISIANA.	
New-Orleans, St. Paul's Ch., \$25; for Mesopotamia, \$50, -	75 00— 75 00
ILLINOIS.	
Mendon, E. A. Strong, for Africa, - - - -	6 00— 6 00
OHIO.	
Zanesville, St. James' Ch., a friend to missions, - - - -	4 00— 4 00

Total since 15th June, 1840, \$6313 49. \$994 05

N. B. There have been received, for the African mission, five boxes of books, cards, &c., for infant and other schools, from Mr. Ephraim Bacon, Louisville, Ky., valued by the donor at \$500.



EPISCOPAL MISSION, NEAR CAPE PALMAS, W. AFRICA.

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