

earthly support: on the contrary he was told that there was no ability to afford any: add to this, the consciousness of his declining years, incapacitating him for that great activity necessary in travelling through trackless regions, and for the endurance of that personal fatigue, privation and suffering, which had been required of him while Ohio was settling, and which Illinois now, still more new and pathless might again require. On the other hand, and to counteract these discouraging circumstances, there was imprinted on his remembrance the obligation of his consecration vows, 'to seek for Christ's sheep that are dispersed abroad' in the wilderness, and to 'feed and provide for his children, who are bought with his death, and for whom he shed his blood.' Earnestly did he pray for grace to follow, though at great distance, in the steps of God's servants in primitive days, who, through faith in the promises, found strength in the day of trial, and the means to perform the divine will where it was evidently required to be done.

On the 4th of May last Bishop Chase set off from Gilead, as he had called the place of his residence in Michigan; having in company the Rev. Samuel Chase and his wife—the daughter of the Bishop's niece, and a worthy lay-reader and Sunday school teacher. Their course was through Indiana, to Chicago, on the shores of Lake Michigan—thence to Juliet, on the Deplain River—thence to Peoria, on the Illinois River—thence to Lewiston, and Rushville, and Beardston, and Springfield,—thence to Jacksonville,—and thence back again to Springfield, nearly in the middle of his Diocese; having travelled thus far about 600 miles, and having preached and performed divine service in all these places, and in others on the road where it could be done.

In this recollection of the course of sacred duty performed in this his first and rapid tour through a large portion of his future scene of labors, Bishop Chase finds so many things claiming attention, as to create great hesitancy as to what he should issue forth in this most respectful Address."

PROTESTANT EPISCOPAL MISSION TO CHINA.—It may be known to some of our readers, that in the month of June last, two Clergymen of the Protestant Episcopal Church in the United States, the Rev. Mr. Lockwood and the Rev. Mr. Hanson, sailed from New-York, as Missionaries to China; where, it would appear from the reports of the late lamented Dr. Morrison, (not without reason called the 'Apostle of China') as well as from those of Mr. Gutzlaff, that there is a door opened for the evangelical labourer. We are happy to perceive from the following letter, that these missionaries from our sister church had nearly reached the place of their destination, where we earnestly pray, that the blessing of the Lord may attend their endeavours to make known His saving health to the millions that are strangers to Him, and to the Gospel of Salvation.

Ship Morrison, off Java Head, Sept. 7th, 1835.

Rev. and dear Sir,
We have just been gratified with the first sight of land since leaving New-York. This, you may well suppose, is no small gratification after an unbroken prospect of sky and water during ninety-seven days, and performing a journey of not less than 14,000 miles, even though it be a land of strangers. Angier, the place at which ships usually touch for fresh supplies, and leave letters for home, is at the western point of Java, about eighty miles from Batavia.—There are a few Dutch residents, but the place is unimportant except for the reason above mentioned. The view of the country around is delightful, varying into high and broken hills covered with beautiful verdure, among which the tall cocoa-palm is easily distinguished.

In addition to his attentions to us personally, Captain Ingersoll has given us his hearty co-operation in all our efforts for the spiritual benefit of the seamen. Though a member of the Baptist communion, he seems to entertain very little prejudice against the Prayer-book, in the use of which he and most of the crew have joined with us every Sunday morning. What may be the results of the little we have been enabled to do it is impossible to tell; still I cannot but hope our labors will not be found to have been entirely in vain. From the limited observation of a single

voyage, I should infer that seamen are an equally, if not more promising class of persons, in reference to ministerial labor, than people of the same rank on shore. That they have been sadly neglected previous to the laudable efforts of the Seamen's Friend Society, is sufficiently obvious; nor are they altogether insensible to that neglect. The beneficial effects of temperance principles must appear to every one acquainted with them, to be very great. No ardent spirits, except what the medicine chest contained, were allowed to be brought on board the Morrison. The crew has been orderly, diligent, and respectful; no serious accident has occurred except the falling of one man from aloft, and they have been, the Captain says, unusually attentive to religious services. Scarcely a profane word has been heard on board. The change that a few gallons of liquor might have produced, may be easily imagined.

We hope, by the continued favor and protection of God, to be, at the end of two weeks more, on the field of our future labors; whether the attention and interests of so many of our beloved Church have been directed. That their prayers and desires toward the object of our mission may not be disappointed, and that they, with all the excellent and now more beloved friends, whose personal kindness has been experienced, may enjoy the fulness of God's blessings, is the sincere prayer of,

Dear Sir, your unworthy brother in CHRIST,
HENRY LOCKWOOD.

SERMONS INTENDED FOR THE PROPAGATION OF THE GOSPEL.—By Edwin Jacob, D. D. Vice-President of the Rev. Mr. Southgate, of the Protestant Episcopal King's College, Fredericton; formerly Fellow of Corpus Christi College, Oxford. Fredericton, N. B. 1835.

We have been favoured with a small volume of twelve sermons, bearing the above title. The preface informs us that they 'are selected out of many, which the author has found occasion, in a Missionary capacity, to address to several Congregations, divided by vast tracts of unoccupied forest, in the Province of New Brunswick. They are committed to the Press, to serve for memorials of certain views of religion, which he regards of primary importance, as well to those who may have heard them preached, as to others to whom they could not be orally delivered.'

Speaking of the rising prosperity, and increasing population of New-Brunswick, the author with high satisfaction refers 'to the endeavours of his Majesty's Government, and the Provincial Legislature and Authorities, to extend to all ranks and collections of the inhabitants the benefits of a liberal education; provision having been made for a sufficient number of Schools in every Parish, a superior Academy in each County, and an University on the English model at the Provincial Capital.

'That these wise and beneficial measures may be followed by an adequate religious establishment, properly adapted to the condition and circumstances of the people, and securing due pastoral care for this part of the flock of Christ; is the most patriotic prayer, which the Author's observations and reflection have taught him to offer for those among whom his lot is cast. Unfeignedly esteeming every upright Christian, and regarding with honour the voluntary efforts of individuals and societies to diffuse what they conceive to be divine truth, he must yet avow his decided conviction, that a well-constituted national religion is essential to national happiness. Without this—without THE STANDARD OF THE CROSS erected and maintained, the incomparable blessings of the British Constitution can be but imperfectly enjoyed or appreciated; education, with a free press, will be productive of interminable discord and contention; and, although the powerful arm of public justice may for a time repress external violence, the spiritual and moral state of the neglected district will too sadly illustrate the misery of that error, which, in leaving the unguided mind to invent or choose its own religion, disregards the admonitions of all history, and contradicts the principles of every divine institution.'

We have only room at present for the following extract from the concluding part of one of the Sermons, on the 'Still small Voice.'—1. Kings, xix—11, 12.

'In conclusion, let me request you to observe who are the persons that may expect to hear 'the still small voice.' They are not the vain and thoughtless children of the world, who fall in with the prevailing customs and fashions of their time, consult their present interests or pleasures, and serve mammon instead of God. They are not the people who, when arrested by any striking event become serious, abandon their idols, and adopt good principles for a day; but on the morrow return to their former course. They are not even those, who outwardly indeed adhere to the Lord their God, speaking and acting in his name; but indulge

ungodly tempers, anger, or envy, or revenge, or discontent. They are not those who still need to be alarmed or subdued by the displays of divine power and vengeance. But they are those servants of the Lord, who calmly watch and patiently wait for the manifestation of his will; who attend to him as he speaks by his providence, by his word and ministers, and by the whispers of his Spirit; and who are ready to go and to do, as he shall be pleased to direct them. These shall understand the way of the Lord, and find the knowledge of God; these shall know and enjoy his goodness to them he shall reveal himself more and more, until, having walked and led happy converse with God here below, they shall be admitted to his unclouded presence above, 'see him as he is, and know as they are known.'

'Let us then my Brethren, if we would be partakers of such blessed privileges, cultivate continually such a disposition. Let us, in the first place, resolutely forsake the sin and follies of the world, and say in our hearts, 'The Lord—he is the God; the Lord he is the God.' Let us, in the next place, restrain and suppress every turbulent and unruly passion, that we may pay a due attention to 'the still small voice' of the Lord. Let us, like Elijah, have our solemn seasons for 'wrapping the face in the mantle, and going out and standing in the entering of the cave'—excluding from our view all earthly objects, leaving our secular cares, and communing singly with our own hearts and with our God.'

EPISCOPAL MISSION TO PERSIA.—We perceive that Church of the United States, is about to proceed as a missionary to that interesting field.

'We regard,' says the Southern Churchman, 'with a very deep interest, this embryo mission. That here the light of christianity early dawned, and the church extensively flourished—that this country was probably the region from which they came who were first to do homage to the newborn Saviour—and in his person to the religion of which he was the author—that here christians were in the early age of the church exposed to those persecutions which contributed to preserve it pure for a time, and nobly won 'the martyr's crown'—that now upon the ruins of the christian church the Mahomedan imposture has a waning existence; and that in modern times it has been the scene of the labours of the devoted Martyn—give to it, as a field of missionary labor, a very deep and peculiar interest. Recent reports from that region present a most encouraging prospect for those who will enter upon the field. The Romish church exists in some parts of the country in a very corrupt and degraded state. The Nestorians here have their habitations, of whom we have heretofore given some account. That the Episcopal form of government is that shape in which the christian church is already known in Persia, and a liturgy the medium by which they are accustomed to perform their religious services, is a reason why Episcopalians should be most active in endeavoring to correct their errors and enlighten their ignorance.'

It will be perceived from the following extract from the Christian Mirror, a paper published in Portland, Maine, that the Rev. Mr. Southgate has been addressing the members of the church in that city, upon the subject of this mission.

'His expected destination suggested the topics of his address; and in illustrating them, he showed that he had employed all available means for learning the claims and prospects of Persia, as a missionary field. There was some encouragement to christian effort to be derived from the intellectual character and habits of the Persians. They are far more enlightened than most other nations professing Mahomedanism. In the estimation of one of their best historians, two-thirds of the male portion of the population are able to read. They have incomparably less bigotry than the Turks—indeed, they are, to a great extent, free-thinkers, and disbelieve many of the dogmas of their own religion. They are fond of religious discussions, and allow of an appeal to the Bible. Indeed, there is among them something of a predisposition to reverence the Scriptures, on account of their antiquity, and their agreement, on some points, with their own sacred book, the Koran.'

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'No christian can have read the adventures and labors in Persia of Henry Martyn, the most accomplished for his years of all modern missionaries, without deep regret that his efforts could not have been followed up by equally competent heralds of the Cross. We rejoice that our Episcopal brethren have turned their attention to that field, and resolved, in good earnest, to occupy it. We doubt not that the finger of God is in this determination—that he who adjusts the means to the ends to be accomplished, will herein make his own wisdom illustrious. We rejoice that one born and trained among ourselves, after doing what man can to count the cost, is ready to encounter the