

Missionary Record.

EARLY INDIAN MISSIONS OF THE CHURCH OF ENGLAND IN NEW YORK.

From the Gospel Messenger.

THE following valuable and interesting extracts from the letter of a friend, (Mr. Clarke, of Manlius, Onondaga Co.) were permitted to publish. They show the early intentions of the VENERABLE SOCIETY and the Sovereign of Great Britain toward a portion of the State occupied by this Diocese:

"In London Documents of 1700, p. 139-40, you will find that sometime previous to this date King William ordered a Fort and Chapel to be built in the Onondaga county, and he also sent over 'Plato and Furniture' for the Chapel; but the design of building was abandoned upon the death of that monarch, (1703.) The Plato and Furniture I have been unable to trace. Upon the accession of Queen Anne, from motives of political expediency, the subject was renewed. The first report made to the Society Prop. Gos. For Paris, by the Rev. T. Moor, missionary, stated that there were 'great demands upon the Society for ministers, schools and libraries, for the Mohawks, for the Oneidas, one from the Onondagas, one for the Cayugas, one for the Sennekes.'

"1702 four Iroquois Chiefs, who visited England requested Her Majesty would take measures for the instruction of their people in the truths of Christianity. The matter was referred by the Archbishop of Canterbury to the Societ, P. G. F. Paris, who engaged to send out two missionaries. In 1710 a Chapel was erected at Fort Hunter, with a glebe of 300 acres of land. It was furnished with a bell, which is now used in the Academy at Johnstown. The Chapel was torn down in 1820 to make room for the Erie Canal. The parsonage still remains, or did a few years ago. Rev. Wm. Andrews came out as missionary in 1712, and after six years desired to be released, which was done. At the close of his report he says, 'There is no hope of making them better; heathen they are and heathen they still must be.'

"It appears that Queen Anne took no ordinary interest in the welfare of these people, and among the proofs of her beneficence she ordered a valuable Communion Service for each of the Five Nations, of 'pure and massive silver.' The set for the Mohawks was kept entire till 1786, when it was divided. There were, one chalice, one paten, and one flagon, with that portion of the nation, who under Tla,ondenega, settled at the Ottawa or Grand River, C. W., and two pieces, a flagon and paten, with that portion which settled at the Bay of Quinte under Capt. John Desmontyon.—There are many beautiful reminiscences, connected with this branch of the Mohawk Church.

"It seems that the good Queen Anne contemplated the erection of a Chapel at Onondaga, but I find no record or tradition of its accomplishment, or of any labours of any missionary of the Church of England, nor of the Episcopal Church, earlier than Bishop Hobart's, 1816.

Queen Anne died in 1714, and of course her care and patronage ceased; and George I. was not remarkable for his fostering care of the Indian Church in America."

RELIGION IN ALGIERS.

Rev. M. Monod, brother of the Messrs. Monod, of Paris, missionary at Algiers, makes the following interesting statements:

"The field of labor which God's grace has assigned me in Algeria, is equal to two-thirds of France, and contains a population of 3,000,000. Of these, 125,000 are Europeans, 40,000 Jews, and the rest Mahometans.

"The European population is composed of men from every country of Europe: but more particularly of French and Spaniards. There are 40,000 Spaniards in French Africa. It results from this, that a work of evangelization, undertaken in this country, might spread its beneficial influence over all Europe, and especially in France and Spain. Although the Gospel cannot penetrate into the kingdom of Spain direct, it may yet reach her through the medium of Algeria. The Gospel appears more likely to be disseminated among the Mahometans through the French-population than by any other means. I think Algeria contains about 6,000 Protestants. They are spread over all the cultivated parts of the country,—a circumstance which may be favorable to the Gospel; for wherever Protestants are to be found, we have by law a right to preach our faith, and in doing so a right to legal protection.

"The Jews, though not so numerous as the Mahometans in Algeria, fill an important position. A large

part of the commerce of the land is in their hands, and they have mercantile relations with the Jewish colonies spread in the oasis of the Desert of Sahara. One of our missionaries (Dr. Philip, sent to us by our Scotch brethren) heard a Jewish merchant say, that he had found a colony of sixteen Jewish families in the Desert, forty days' journey in the interior. They had formed several synagogues, and possess a hundred manuscripts of the Mosais law. Unfortunately, the majority of the native Jews in Algeria are deplorably ignorant.

"But, of all the inhabitants of Algeria, the Mahometans call for our deepest commiseration. They are too often represented as not capable of receiving the gospel. Doubtless, unenlightened nature with them, as with all of us, is incapable of believing the gospel until the Holy Spirit open our hearts to the love of prov-Christ, our only Saviour. But the Lord has already, by English missionaries in India and American missionaries in Turkey, that the Mahometans may become Christians.

"In 1839, the French Government officially established the Protestant form of worship in Algiers. Since then, a fine church has been built in that town; Protestant worship has been instituted in five other towns in Algeria; and Government has opened seven other doors for pastoral labors, some of which are unfortunately still vacant. The faithful pastor Durr, now my colleague at Algiers, has labored alone, for many years, in evangelizing the Protestants of Algeria, preaching from town to town, and distributing the Word of God and religious tracts (sent from France, Germany, and the United States) to Papists and Protestants alike. He has even sent to the Arabs the precious translation of the Scriptures, published by the British and Foreign Bible Society. For many years, the two provinces of Oran and Constantine have not had a single preacher of that truth which alone can save souls. We sigh over the neglect of those opportunities for introducing the Gospel.

MISSION TO THE SYRIANS.—Among the Syrians, a church has been formed the past year at Hasbeiya on Mount Hermon, and another in Mosul on the river Tigris. Another has probably been formed ere this time at Aleppo in northern Syria, and perhaps another at Abeih on Lebanon. In several villages at Lebanon and the region of Hermon, in towns occupying the sites of ancient Sidon and Tyre, and in Jezirah on the Tigris, there is an encouraging spirit of religious inquiry. Our attention is called, also, to the strong hold of the Jacobite Syrians in the range of mountains heading the great plain of Mesopotamia. These were in part explored last autumn by Mr. Marsh, of the Assyrian mission, who is now here on a short visit, and is ready to report what he has seen. The new version of the Scriptures by Dr. Smith, into the Arabic, one of the most important languages in the world, has advanced through the Pentateuch, and the New Testament is now to be commenced.

Youth's Department.

"I WANT TO BE AN ANGEL."—A child sat in the door of a cottage at the close of a summer Sabbath. The twilight was fading, and as the shades of evening darkened, one after another of the stars shone in the sky, and looked down on the child in his thoughtful mood. He was looking up at the stars and counting them as they came, till they were too many to be counted, and his eyes wandered all over the heavens, watching the bright worlds above. He was so absorbed, that his mother called to him and said:

"My son, what are you thinking of?"

He started as if suddenly aroused from sleep, and answered:

"I was thinking—"

"Yes," said his mother, "I knew you were thinking, but what were you thinking about?"

"Oh," said he, and his little eyes sparkled with the thought, "I want to be an angel."

"Heaven is up there, is it not mother? and there the angels live, and love God, and are happy; I do wish I was good, and God would take me there, and let me wait on him for ever."

The mother called him to her knee, and he leaned on her bosom and wept. She wept too, and smoothed the soft hair of his head as he stood there, and kissed his forehead, and then told him that if he would give his heart to God, now while he was young, that the Saviour would forgive all his sins, and take him up to heaven when he died, and then he would be with God for ever.

His young heart was comforted. He knelt at his mother's side and said:—

"Jesus, Saviour, Son of God,
Wash me in thy precious blood:
I thy little lamb would be,
Help me, Lord, to look to thee."

The mother took the young child to his chamber, and soon he was asleep, dreaming perhaps of angels and heaven.

A few months afterwards sickness was on him, and the light of that cottage, and the joy of that mother's heart, went out. He breathed his last in her arms, and as he took her parting kiss, he whispered in her ear:

"I am going to be an angel."

Little reader, do not you wish to be "an angel?"

AN INTERESTING INCIDENT.—A little Indian boy, named Jack, in the Indian school established on the Red River by Rev. Messrs. West and Cockran, missionaries of the English Church Missionary Society, was taken very sick. In this condition one of the missionaries visited him, and observing a Bible lying under the corner of his blanket, he said:

"Jack, you have a friend there; I am glad to see it; I hope you find good from it."

Weak, and almost dying as the poor fellow was, he raised himself on his elbow, held the Bible in his emaciated hand, and while a smile played on his countenance, he said:

"This, sir, is my dear friend. You gave it to me when we all went down to live at Mr. Cockran's. For a long time I have read it much, and often thought of what it told me. Last winter I went to see my sister across Lake Winnipeg, about two hundred miles off, where I remained two months. When I was half way back over the lake, I remembered that I had left my Bible behind me. I directly turned around, and was nine days by myself, tossing to and fro in my canoe, before I could reach the place; but I found my friend, and determined that I would not part with it again: and ever since that time it has ever been near my breast. And I have been thinking that I should have the blessed book buried with me; but I have thought since, that I had better give it to you when I am gone, and it may do some one else good."

While speaking thus he was often interrupted by his cough; and when he had finished, he sunk down upon his pillow entirely exhausted; and soon after he died and went to his reward—another trophy of the grace of God, through the instrumentality of his Word, which is able to make men wise unto salvation.

Selections.

THE BONAPARTE FAMILY.—Napoleon Bonaparte was the second son of Charles Maria Bonaparte. He married—first Josephine, by whom he had no issue, second, Maria-Louise of Austria, whose only child, the Duc de Reichstadt, died in 1832, at Vienna, when the right line of the imperial family became extinct. Napoleon had four brothers—Joseph (his elder), Lucien, Louis, and Jerome; and three sisters—Eliza, Pauline, and Caroline.

Joseph, King of Spain, left two daughters, Zenaide and Charlotte, but no sons.

Lucien, Prince of Canino, had no less than eleven children—five sons and six daughters—of whom there are still living, Charles Napoleon, Prince of Canino, who married his cousin Zenaide, daughter and heiress of Joseph, by whom he has ten children; Louis Lucien, Pierre Napoleon, Antoine, Charlotte, married to Prince Gabrielli; Christine, married to Lord Dudley Stuart; Letitia, married to Mr. Thomas Wyse; Alexandria, married to Count Valentini; Constance, now a nun; and Jeano married to the Marquis Honorati.

Louis, King of Holland, who married Queen Hortense, had three sons—Napoleon, Napoleon Louis, and Louis Napoleon, the only survivor, and now President of the French Republic.

Jerome, King of Westphalia, had two sons, Jerome Napoleon, and Napoleon; and one daughter, Mathilde, now Princess Demidoff.

Of the sisters of Napoleon, Eliza married Prince Felix Baciocchi, and left one daughter, now married to Count Camerata; Pauline left no children; Caroline married Murat, King of Naples, and became the mother of the present Lucien Charles Murat, of Letitia, married to Count Pepoli; and of Louise married to Count Rasponi.

This is the entire Bonaparte family. Of the brothers and sisters of the Emperor only Jerome now remains. Of the second generation—his nephews and nieces—there are fourteen, and of the third generation, there is a still more considerable number.

As will be seen from the foregoing programme, Louis Napoleon is not the head of his family by order of na-