

From the Missionary.

Origin of the Church at Salem, N. J.—More than a hundred years ago, though not within the memory of man, recorded on the page of history, the earliest tenants of this fair and fertile soil, deplore their spiritual need, and send the voice of supplication across the wide waves of the Atlantic.

In that petition, the goodly monument of their piety, their prudence, and their zeal, addressed to the Society for propagating the Gospel in foreign parts, and penned in the year of human salvation, one thousand seven hundred and twenty-one, "the goodness of God," they had "has sent us, very venerable gentlemen, a moderate support for our bodies. May his Holy Spirit influence you to provide us with spiritual food for our souls! In this case our indigence is excessive, and our destitution extreme. With no one to dispense the august ordinances of religion, the name of it is almost lost, and its energy over men's lives is fast expiring. But how shall we know, having never learned and how shall we learn without a teacher, and to whom can we apply if not to that venerable corporation whose zeal for the propagation of the Gospel of Jesus Christ has preserved to many in these Colonies from irreligion, profaneness and infidelity. We beseech you therefore, in the name of our common Lord and Master and gracious Redeemer, for the Gospel's sake, just ready to perish among us, to make us partakers of that bounty, and, according to the motto engraved on your seal, *Transcuncts adjuvate nos*." We implore you to send us some reverend Clergyman, according to your wisdom, who may inform our judgments and preach to us the truths of the everlasting Gospel, and recover us all, aged and young, out of the miserable corruption consequent to a gross spiritual ignorance. To whomsoever you shall send we promise all encouragement according to our abilities, and all due respect to his office, instructions and person. The Lord in mercy look upon us, and excite you, according to your wonted piety to have a compassionate regard of our case; and we pray the great God to prosper all your pious undertakings to promote his glory and good of his Church, especially in this destitute place of the pilgrimage of your most dutiful servants."

When such was the mournful plea, the Church, instead of bread, gave not a stone. She sent forth the men, and with them sent the means. And such was the beginning and origin of the Church, the parish, and, in one thousand seven hundred and twenty-eight, of the edifice of St. John's.

* Come over, and help us!

The Church in Ohio.—The Gambier Observer of the 4th inst. contains a statistical table of the diocese, from which we gather the following items:—61 organized parishes; besides nine that have been organized, and other stations not included in the above. The first parishes formed in the state, were organized in 1816, by Dr. Doddridge, a clergyman belonging to the Diocese of Virginia. These were St. James Church, Cross Creek, Jefferson Co., St. Peter's, Morristown, and St. Thomas' Church, St. Clairsville. The year following the Rev. Roger Searle, who devoted great attention to the Church in Ohio when it might be said of her members, "there were few of them, and they strangers" in a new land, organized eleven congregations. He died and was buried in that land over large portions of which he had travelled with the message of the Gospel, we think in 1828. The present number of clergymen including the Bishop, is 34. In 1817 there was no resident presbyter in the state—though the R. v. P. Chase, afterwards the Bishop of that diocese, and Mr. Searle removed with their families, if we have not forgotten, at the close of that year.—*Ibid.*

STARVING OUT THE CLERGY.

This is a strong phrase, but it has much foundation in fact, and is the cause of much evil to the Church. We have long designed to bear our testimony against it, and we therefore heartily adopt what is so well said by Bishop H. U. Onderdonk, in the Address to the last Convention of Pennsylvania. We desire attention to it in our own diocese. Is there a clergyman among us that receives in amount "the pay of a good clerk?" How many are there whose salary "equal the wages and keeping of respectable laborers and mechanics?" Who among them is paid at the rate of two dollars a day? Are there not some who receive less than one? Will the Laity think of this!

The chief cause of the frequent removals of clergymen from their parishes is the total inadequacy of their maintenance. Too many of our laity permit their consciences to be satisfied with the subscription of a few dollars per annum, or the payment of a small pew-rent for the support of their ministers; when the whole amount of the salary scarcely equals the wages and keeping of respectable labourers and mechanics, or the pay of a good clerk. I speak not of one portion of the diocese more than another. In both city and country, these discreditable facts show the general rule—too discreditable, and by far too general. While Providence is largely blessing our Commonwealth in things temporal, and increasing the ability of our lay-brethren, and while the enhancement of the price of most of the necessities of life renders the stipends of the clergy less adequate, the benefit is engrossed by the former, while the latter and their families are considerably left to their embarrassments, their disheartenings, their helpless poverty—till, as a last resort, they leave their parishes, in the hope of getting others where they will be better provided for; though that hope proves commonly but an illusion. My brethren of the Laity, "these things ought not so to be: doth the same fountain send forth both sweet and bitter? "Think you that while the bitter waters of personal and family distress overwhelm the heart of a pastor, he can furnish, so freely as he ought, the sweet waters of salvation, for your comfort and eternal welfare? Alas, it is scarcely in man. Let none say that I am asking wealth for my clergy. No indeed; their salaries generally might be doubled, most of them quadrupled, before they could rank with their parishioners living in mere competent ease. I ask for them nothing like wealth, but simply the means of enabling them to discharge their duties with minds not beaten down by worldly cares, unavoidable and continual. Increase then your contributions; enlarge their salaries; and besides their salaries, think of them, and share with them, when you are appropriating to your own use any of the bounties given you by Providence; for this will create new links of mutual love and confidence, and will tend to establish a local affection that will make their parishes be to them as an endeared home.—*Ibid.*

ANECDOTES OF CHRISTIAN MINISTERS.

A friend of Archbishop Usher, supposing that he was more than usually advanced in a state of sanctification, and therefore more experimentally acquainted with its nature than almost any other Christian of his age, very earnestly solicited him to give his views on that subject in writing. Usher promised to comply with his friend's wishes; but some time having elapsed without his doing it, his friend charged him with remissness in the performance of his engagements. The Archbishop answered, that he could not plead guilty to the charge, for the non-fulfilment of his promise had not arisen from neglect, but the more he contemplated the subject, the more he discovered how very circumscribed his knowledge of it was, and he confessed himself inadequate to the task assigned him. "Men (says he) little understand what sanctification and the new creature mean. It is no less than for a man to be brought to an entire resignation of his own will to the will of God, and to live in the offering up of his heart continually in the flames of love, as a whole burnt offering to Christ."

Archbishop Usher often said he hoped to die with the language of the publican in his mouth. His biographer tells that his wish was fulfilled, and that he died saying "God be merciful to me a sinner."

ROWLAND HILL.

I remember when I was a boy a person calling upon Mr. Hill, to complain of the wretched divisions in a little dissenting community in the country, and to ask his advice. Before his visitor had proceeded far in his story, he said quickly! "Be more careful whom you admit to your pulpit." "Pulpit! Sir," he replied, "we have none; the strongest party carried it out upon the common and burial it." The application of this anecdote is obvious, and would be weakened by enlarging upon it.

When on one occasion he had preached in a chapel where none but baptized adults were admitted to the Sacrament, he wished to have communicated with them, but he was told, respectfully, "you cannot sit down at our table"—he only replied calmly, "I thought it was the Lord's table."

—*Sidney's life of Rowland Hill.*

In one thing Rowland Hill may be safely followed—daily penitence before God; and never was a more beautiful idea than that which he repeatedly thus expressed—"If I may be permitted to drop one tear, as I enter the portals of the city of my God, it will be at taking an eternal leave of that beloved and profitable companion, Repentance."—*Ibid.*

CHRIST.—MEN have no saving views of God, but in CHRIST; and God has no gracious views of men, but in CHRIST.

Extracts from the Report of the Society for promoting Christian Knowledge for 1835.

The Proceedings of the Society for Promoting Christian Knowledge during the past year have not fallen short of those of former years in point of interest and importance; and the extent to which its operations have been carried far exceeds that of any other period of its history.

The circulation of books and tracts, since the last Report, has amounted to two millions two hundred and seventy-eight thousand and forty-eight, being an increase of 116,855 upon the circulation of the year preceding.

This amount does not include the publications of the Committee of General Literature and Education. The number of publications circulated by that Committee during the year, including the Saturday Magazine, as appears from their report in the Appendix, is 4,747,187.

The general receipts of the Society during the year have amounted to 72,630*l.* 1*4s.* 11*d.*, to which must be added the sums received on account of the Special fund for the Foreign Translation Committee; amounting to 605*l.* 17*s.* 3*d.* making a total of 73,236*l.* 12*s.* 2*d.* The payments have this year been unusually great, owing partly to an alteration in the mode of liquidating the Society's accounts, which are now all paid monthly.

In reviewing the objects of the Society, and the means which have been taken for accomplishing them, there is one branch which seems at the present moment to be peculiarly important. It has always been one of the Society's principal objects to promote the Education of the People in the principles of the Church of England. The Society glories in having been the first body in the kingdom which came forward to promote the Education of the Poor upon Christian principles. And though it is no longer directly engaged in the establishment of Schools, it continues to supply all the religious books used in the National Schools, and probably in the greater part of all the Charity Schools in the kingdom which are in connexion with the Established Church.

The Society, therefore, cannot advert to the advancing state of Religious Education without feelings of great satisfaction. The work of establishing schools, which was begun by the Society in the year 1698, and carried on for so long a period, was afterwards taken up on a more extended scale by the National Society for promoting the Education of the Poor in the principles of the Established Church. That Society, in its Report for the present year, has stated a fact which must be gratifying to the members of the Society for Promoting Christian Knowledge. It is, that while the Parliamentary Report shows an increase between the years 1817 and 1835, of a little more than 100 per cent. in the number of children under instruction in the kingdom, the accounts of the National Society during the same period show an increase of above 300 per cent. In other words, "The work of education in the Society's hands has been carried forward with an acceleration three times greater than that which has been created by the exertions of the public at large."

JAMAICA.

Letter from the Bishop to the Society for promoting Christian Knowledge.

I have great satisfaction in being enabled to state, that a very considerable increase in the Schools, and in the number of apprentices under instruction on the several properties, has taken place during the last year. I have also the still higher satisfaction of informing the Society, that their well-timed grant of Prayer-books has been received by the negroes with gratitude, and I have directed all the clergy to make the proper inquiries, and to transmit lists of all who are enabled to profit by this benevolent donation. A Prayer-book will accompany every copy of the Testament which has been voted by the Bible Society.

"At Montego Bay I had the pleasure of witnessing the effects of the late Bill for the abolition of slavery, in the proper and decorous observance of the Sabbath; and indeed it is remark is applicable to every other part of the island I visited; and I beg to assure the Society, that not only the churches, but, in many instances, the church-yards were literally crowded with apprentices, pressing forward to taste of the waters of eternal life. The duties of the clergy are most