

you. Remember in your prayers the church of Syria, from which I am not worthy to be called, being one of the least of it. *Fare ye well in Jesus Christ; being subject to your Bishop as to the command of God; and so likewise to the Presbytery.* Love every one his brother with an unfeigned heart. My soul be your expiation, not only now, but when I shall have attained unto God: for I am yet under danger. But the Father is faithful in Jesus Christ, to fulfil both mine and your petition: in whom may ye be found unblameable.

Every thing connected with the life of the late lamented Bishop HOBART, we cannot but regard with feelings of no ordinary interest. He was undoubtedly a man, whose peers are not common in this western world. Believing that the majority of our readers feel, equally with ourselves, interested in whatever concerns his public character, we select for their perusal this week an account of his visitation to the Oneida Indians, in July, 1829, together with his address to them, which we think cannot fail of being read with very great satisfaction. The address is replete with true Christian sentiments, expressed in a style of beautiful simplicity, and well adapted to the people to whom it was delivered. A recollection of what is now doing for the Indians in Canada may fairly be associated with the reading of this article.

FROM THE ONEIDA OBSERVER.

VISITATION OF BISHOP HOBART TO THE ONEIDAS.

On Tuesday, the 21st. ult. the Right Reverend Bishop Hobart made his usual Episcopal visitation to the Indian settlement at Oneida Castle, and we were fortunate enough to be present and witness the interesting services in the church, on that day. Information having been previously given them of the Bishop's intended visit, a party of fifty or sixty Indians on horseback, with their chiefs and interpreter, came out about four miles to meet him, and to escort him to the church. This was a novel and gratifying spectacle; and the little groups of Indian women and children that might be seen hurrying across the fields towards the church, as the procession approached, added much to the novelty and interest of the scene. On arriving at their house of worship, the Bishop and his attendant clergy took their seats in the church, when the services commenced with a few verses from the Psalms translated into Indian, and sung by about one hundred natives in the gallery, with whom many of those below united. The usual service, which consists of a literal translation from our excellent Liturgy, was read by their catechist and teacher, in which the whole congregation united with much apparent seriousness and devotion. The responses were made in an audible and solemn tone, and the Hymns of praise were chanted forth by hundreds of voices, in a manner which proved that they sung with the spirit, and with the understanding also.

Immediately after prayers, the holy rite of Confirmation was administered to ninety-seven native Indians, who had been previously instructed for that purpose; and after that, about fifty partook of the holy sacrament of the Lord's Supper. Never have we witnessed a more interesting and solemn scene. To behold nearly one hundred of these once wild sons of the forest, not only civilized, but christianized, and coming forward of their own accord, to "renew and ratify the solemn vow which was made at their baptism,"—publicly renouncing their idolatry, and openly "professing the faith of Christ crucified,"—what heart could remain unaffected at the sight?

The nature of the service was evidently perfectly well understood by them, and if we may form an opinion from the seriousness and humility of their demeanor, (and it is only by the outward appearance that man can judge,) they all came forward with sincere and pious resolutions of living agreeably to their solemn engagements. Too much praise cannot be given to Mr. Davis, their excellent and indefatigable teacher, for the zeal and disinterestedness with which he has devoted himself to their religious instruction; but we trust he looks far above mere human applause for the reward of his unwearied labors. That blessing without which "Paul may plant and Apollos water" in vain, has been abundantly poured upon his faithful exertions. We rejoice to hear that he is soon to receive orders in the church, and will then be enabled himself to administer the ordinances of religion to his interesting flock.

After Confirmation, and the Communion were administered, the Bishop addressed them, through the medium of an interpreter, in his usual affectionate and impressive manner; but in the plainest and most simple language, suited to their comprehension. He was listened to with the profoundest attention and respect, for they look up to him as their spiritual father, and always address him by that endearing title.—We have obtained a copy of this address with permission to publish it, not doubting that it will be read with interest by every one who feels the importance of civilizing, instructing, and converting the few that remain, of those numerous Indian tribes, who are now fast fading from the land.

At the request of some of their chief men, the Bishop on Thursday last, met about two hundred chiefs and warriors in council, on their ancient council ground at Butternutgrove.

The warriors, as they are termed, or principal men of the nation, to the number of one hundred and eighty, were seated on the ground in a large circle, and within that, about fifteen or twenty chiefs were ranged in a circle around the Bishop and his attendant clergy, for whom chairs had been provided in the centre. One of the Chiefs then rose and explained, through an interpreter, the object of this council, which was to obtain his advice in relation to some difficulties at present existing in a remote part of the tribe. The Bishop gave them the solicited advice in a most friendly and affectionate manner; and after he sat down, the council was addressed by "the chief orator of their nation," in a most animated, and judging from the effect produced, in a most eloquent manner. The whole scene was highly picturesque, and would have afforded an admirable subject for the pencil of the artist. The chiefs and warriors ranged after their ancient custom in concentric circles around their spiritual "Father," listening with respectful and profound attention to his Christian counsel; the numerous little groups of Indian women and children, scattered all around, and as near the outer circle as they could conveniently approach, and where they might hear the different speakers.—the beautiful grove, waving its rich foliage above their heads,—the luxuriant fields of grain around, the fruit of their own labour and industry, formed altogether a picture on which the eye of a Christian or the painter might repose with delight. It brought to our minds the celebrated interview and treaty of Wm. Penn, with the Indians of Pennsylvania.

At the conclusion of the council, the head chief presented the Bishop with a string of *Wampum*, in the name of the whole tribe, as a token of respect, and a solemn pledge of their unshaken fidelity.

BISHOP HOBART'S ADDRESS TO THE ONEIDAS, JULY 21ST. 1819.

My Children,—I have come among you to inquire concerning your welfare and your progress in the knowledge and service of God, and of your Lord and Saviour Jesus Christ.

My Children,—I hope you constantly bear in mind, that to save your souls, should be your great business, and your supreme concern. What will it profit you, if you gain every thing in this world, and lose your souls? For then when death separates you from the world, you will be miserable for ever.

My Children,—Obtain the favor of God, and love and serve him, and then you will save your souls and be happy with God forever.

My Children,—In order to obtain the favor of God, you must repent; you must be sorry for all your sins; you must resolve to sin no more, and you must do all that God has commanded you to do.

My Children,—But, even then, you cannot expect the favor of God, unless you trust your whole heart to his mercy, through your Lord and Saviour Jesus Christ. Him, God sent to be your Saviour, to bear in your stead, the punishment due to your sins, that God might be just and yet pardon those who had rebelled against him; you must believe that for the merits of Christ, for what he has done for you, God will pardon and accept you, and bestow on you his favor.

My Children,—You ought to love God. He has not only made you; he not only preserves you; but he so loved you, as to give his only begotten Son to die for you, that you might live for ever. There cannot be a greater love than this, which God has shown to you. You therefore ought to love Him, who so loved you; you