

At my visitation of the congregation at Manlius, the church in that village, which is a very neat and commodious building, was consecrated by the name of Christ Church, and 44 persons were confirmed. The congregation is increasing, and owes much to the labours of the Rev. William A. Clark. There are two other churches ready for consecration in Rensselaerville, Albany county, and in Stamford, Delaware county, which I expect shortly to consecrate; and it gives me great pleasure to state, that congregations, in various other parts of the Diocese, are erecting churches. In this pious work, and in general to the support of the Ministry, many of the congregations in the country, and especially in its more remote districts, display a zeal which is worthy of high commendation. There have been instances of individuals, possessing only moderate wealth, who have given the tenth, and the eighth part of their property to the building of churches, besides liberal contributions, in the same proportion, to the support of the Clergy. The congregations of our Church, it should be recollected, in the new settlements particularly, are not large; and, therefore, the erection of buildings, and the support of public worship, fall heavily upon them. But for the aid that they received from other quarters, and particularly, as it respects the support of clergymen, from the Missionary Fund, the scattered Episcopalians in many parts of the State, would have been unable to establish congregations, and to obtain permanently the worship of our church. I mention these facts, in order to excite their more wealthy and favoured brethren, particularly in the cities, from the example of their liberality, to contribute, in generous proportion to the means with which Providence has blessed them, to the diffusion and support of that Gospel, which is the only security for man's happiness in this life, and his only pledge of felicity in the life which is to come.

It affords me the highest gratification to bear testimony to the zeal and to the fidelity of my brethren of the Clergy in the discharge of their duties. In many places, particularly in the more distant parts of the State, and where the scene of ministerial duty is much extended, it is not to be discharged but with much self-denying and laborious exertion. But, in the older and more compact congregations, I have every reason to believe that there is no failure of exertion and diligence on the part of the Clergy, in the oversight of the flocks committed to their charge. I cannot avoid mentioning the exertions of a young brother in the ministry at Fishkill, who, while in the capacity of a lay reader in that place, was very instrumental in exciting the piety and zeal of the people, and whose labours, since his admission to Deacons' orders, have been very diligent and persevering, and followed by much good.

I ought not to omit to mention, that the congregation at Johnstown have repaired and beautified their house of worship, which is a large stone edifice, erected before the American Revolution, in what was then considered a frontier settlement. Under the very active labours of their present minister, there is every prospect of the increase and prosperity of the congregation.

An opportunity presented itself of attempting to extend the blessings of religious instruction among the Indian tribes, through the instrumentality of

Mr. Eleazar Williams, who was born among them, and has been liberally educated. He is employed by the Missionary Committee, as a catechist and schoolmaster among them. An appeal was made to Episcopalians for their contributions towards the publishing of portions of the Bible and the Common Prayer in the language of the Indian tribes. The money collected is placed in the hands of G. H. Van Wagenen, Esq., the Treasurer of this Convention, subject to my order, for the above purposes; and Mr. Williams is engaged in preparing the portions of Scripture and the Liturgy for publication.

The missionaries continue, as usual, faithful and diligent in their important work.

It is impossible to appreciate too highly the importance of missionary exertions. I visited, for the second time, this summer, the missionary district to the westward, extending from Manlius on the east, to Sheldon, about 25 miles from Lake Erie, on the west; and from Catharine Town, Tioga county, on the south, to Pulteneyville, on Lake Ontario, on the north. This district, comprising a circumference of country more than a hundred miles in diameter, was the scene of the missionary labours of our deceased brother, the Rev. D. Phelps. To him succeeded the Rev. William A. Clark, and the Rev. Orin Clark; and, more recently, the Rev. Alanson W. Welton; whose first labours in their ministry were devoted to this district, with the same piety, prudence, and laborious zeal which distinguished their venerable predecessor. In this district, in which, fifteen years since, it is believed there was not one congregation of our Church which could be considered as permanently established, there are now 14 or 15, which have fair prospects of permanency and prosperity. Indeed, such is the ardent and zealous attachment of the Episcopalians scattered through that country, to the doctrine, the ministry, and the worship of our Church; and such the increasing estimation in which these, in proportion as they are known, are regarded by others, that we only want a greater number of missionaries, in order to ensure the increase and establishment of our Church in various parts of the State. As a most important auxiliary to this object, must be considered the distribution of Prayer Books. The Clergy and Missionaries are uniform in the declaration, that they find no method of increasing our Church more effectual than the distribution of the Book of Common Prayer. It gives me, therefore, great pleasure to notice the increase of Bible and Common Prayer Book Societies in this State. In addition to those in New York and Albany, there have been recently established Bible and Common Prayer Book Societies on Long Island, in Dutchess county, and in Columbia and Greene counties; in the institution of which, many distinguished laymen of our Church have cordially co-operated. In common with my brethren of the Clergy, I feel it a duty to acknowledge how much we owe, on various occasions, to the zealous co-operation of our brethren of the Laity; and to notice, with the highest pleasure, their increasing zeal for the advancement of the interests of our Church. An evidence of this is to be found in their attendance at these annual Conventions; one great object of which is, by bringing together, at stated periods, the Clergy and the Laity, from various

these places many times. A respectable society might be formed in Lock and Dryden, were not these places too distant from the station of any missionary. There are in them not less than twenty-five families of confirmed Episcopalians.

But Oswego deserves the most attention. The place seems designed by nature to be important; the inhabitants, mostly friends to the Church, are people of considerable learning, talents, and refinement; yet it is so distant from the churches in this county, and the road to it is so excessively bad, that it is impossible for any missionary, not resident there, to supply the place with the service of the Church regularly at stated times. And as there are other villages in the county where churches may be organized, I think there cannot be a place in the Diocese where a missionary is more wanted, or where one can do more to the building up of the Church.

During the illness of Mr. Gear, I officiated for him at Onondaga and Tully. The Church is promising in those places. The church at Manlius has now seventy communicants; at Lenox or Smithfield twenty-five; at Tully there are ten; at Lock and Dryden about twenty.

My number of baptisms has been, infants 35, adults 10—45; marriages, 6; deaths, 2.

Besides what is now reported, in July I visited the Onondaga tribe of Indians, in company with Mr. Williams, of Oneida, and the Rev. Mr. Gear. I administered Baptism to fifteen, and Mr. Gear to four or five. I found many of these people what I did not expect: one-half of the tribe, at least, friends to Christianity, and acquainted with the elementary principles of the Gospel. They are intelligent, temperate, and honest: but there are many of the tribe yet idolaters—yet in bondage to the superstitions of Paganism; still such do not refuse to hear. And these miserable people are objects for the most important labours of an evangelist. Those who are Christians, were, many of them, by their conversation, long ago, true converts to the Church; and all of them, through the influence of Mr. Williams, are disposed to hear from her ministers in preference to others. But a catechist might be placed among them with no small advantage.

The Rev. Daniel Nash, Missionary in Otsego county, &c., reports to the Bishop as follows:

It was not until near the close of the last winter that I had so far recovered from the severe wounds I had received from being thrown from my carriage, as to be able to attend to my missionary duties. The first place I visited was the town of Verona, in the county of Oneida, where I attended Divine service, and preached to a decent congregation. I baptised one adult and five

children; after which I administered the Holy Sacrament to a small number of very devout communicants. I also preached at the Oneida Castle, to a remarkably attentive audience of white people and Indians, and baptised one adult. Mr. Williams, the catechist, explained my discourse to the Oneidas, and attended prayers in their language. It is but seldom that so much solemnity is seen in any congregation. Mr. Williams was spoken of with much approbation in the neighbourhood where he resides; and, as far as I could observe, was doing much good.

I have also visited the churches at Butternutts and Unadilla, in exchange with the Rev. Mr. Russel Wheeler, and found the congregations in a flourishing state, under his ministry. A spirit of real piety appears to increase.

I have likewise visited New Berlin: the Church in that place has increased, under the care of the Rev. Mr. Lacey.

I have preached in Cherry Valley, Westford, and Milford: in all those places I was received with affection, and the congregations were solemn and respectable. I have occasionally preached in the neighbouring towns, and attended catechetical lectures.

The last place I visited was Paris, in Oneida county. The Church there is in excellent order.

The congregations under my more immediate care are nearly in the same situation as when I made my last report. The number of communicants gradually increases, so that we now have, including Richfield, about 120.

Baptisms, adults 4, children 31—35; marriages, 9; funerals, 8.

The reason why the number of baptisms fall short of my former reports, is because I have not had time to attend upon all the families who have spoken to me on the subject.

The people at Butternutts have raised sufficient money to build a very handsome church. At Paris, also, while I was present, they subscribed nearly two thousand dollars, and were in sanguine expectation of obtaining as much as three thousand. In both those places churches will be erected next season. One farmer at Paris, together with his sons, young men, subscribed four hundred and seventy-five dollars. I mention this because it discovered that zeal and affection for the Church which you will highly approve of.

The Rev. Ezekiel G. Gear, Deacon, Missionary in Onondaga county, and parts adjacent, reports to the Bishop as follows:

Since my last report I have performed Divine service twenty-four Sundays at Onondaga; ten Sundays at Tully; seven Sundays at Oswego; two Sundays at Skaneateles; one Sunday at Eaton; and exchanged two Sundays with the Rev. William A. Clark, of Manlius, who officiated for me at Tully and Onondaga.

ford is now supplied by the Rev. Leveret Bush, Deacon. The Rev. Amos G. Baldwin has removed from Utica, and has charge of the congregations at Waddington and Ogdensburgh, on the St. Lawrence, and in parts adjacent. The Rev. William H. Northrop, Deacon, on account of ill health, has relinquished the charge of the church at Auburn. The Rev. Thomas C. Brownell, late Professor in Union College, has been elected an Assistant Minister of Trinity Church, New York.

The Rev. Samuel Phinney has produced to me the requisite testimonials from the Bishop of the Church in Pennsylvania, and has been chosen Rector of St. Andrew's Church, Coldenham, Orange county. The Rev. Eli Wheeler has resigned the Rectorship of St. John's Church, Johnstown, Montgomery county, and been chosen Assistant Minister of St. George's Church, Hempstead, Long Island. The Rev. Thomas Osborne, Deacon, has removed, by letters dismissory, to South Carolina.

The following Missionaries are employed:—The Rev. Daniel Nash, in Otsego and Chenango counties; the Rev. William A. Clark, at Buffalo, Batavia, and parts adjacent; the Rev. Samuel Fuller, Albany and Greene counties; the Rev. James Thompson, Windham, Greene county, and other places in that and Delaware county; the Rev. Stephen Jewett, in Hampton and Granville, Washington county; the Rev. Alanson W. Welton, Ontario, and adjacent counties; the Rev. Russel Wheeler, Butternuts and Unadilla, Otsego county, and parts adjacent; the Rev. Ezekiel G. Gear, Onondaga county, and parts adjacent; the Rev. Charles W. Hamilton, Sandy Hill, Washington county, and parts adjacent; the Rev. Charles Seabury, Brookhaven, Huntington, and Islip, Long Island; the Rev. Joshua M. Rogers, Turin, Lewis county, and parts adjacent; the Rev. George H. Norton, Deacon, Seneca and Ontario counties; the Rev. Leveret Bush, Deacon, Oxford, Chenango county, and parts adjacent.

Under a canon of the late General Convention, the Rev. Thomas Y. How, late an Assistant Minister of Trinity Church, New York, has been suspended from the ministry. The canon being in some respects of a doubtful tenor, I proceeded in the exercise of discipline, on this occasion, as far as I conceived the canon fully authorized. A presentment of this gentleman, containing a most serious charge against his moral conduct, has, within a few days, been made to me under the canons of the Church in this State. I have often expressed an opinion, that if a presentment, containing that charge, should be made, it would be incumbent upon me, on conviction, to inflict the sentence of degradation from the ministry. I shall, without delay, discharge my duty in this business.

It is a subject of congratulation, that our Church has resumed the labours, which for a long period before the revolutionary war, the Society in England, for Propagating the Gospel in Foreign Parts, directed to the religious instruction of the Indian tribes. Those labours were not wholly unsuccessful; for on my recent visit to the Oneidas, I saw an aged Mohawk, who, firm in the faith of the Gospel, and adorning his profession by an exemplary life, is

indebted, under the Divine blessing, for his Christian principles and hopes, to the Missionaries of that venerable Society. The exertions more recently made for the conversion of the Indian tribes, have not been so successful, partly because not united with efforts to introduce among them those arts of civilization, without which the Gospel can neither be understood nor valued; but principally because religious instruction was conveyed through the imperfect medium of interpreters, by those unacquainted with their dispositions and habits, and in whom they were not disposed to place the same confidence, as in those who are connected with them by the powerful ties of language, of manners, and of kindred. The religious instructor of the Oneidas, employed by our Church, enjoys all these advantages. Being of Indian extraction, and acquainted with their language, dispositions, and customs, and devoting himself unremittingly to their spiritual and temporal welfare, he enjoys their full confidence; while the education which he has received, has increased his qualifications as their guide in the faith and precepts of the Gospel. Mr. Eleazar Williams, at the earnest request of the Oneida chiefs, was licensed by me about two years since, as their Lay Reader, Catechist, and Schoolmaster. Educated in a different communion, he connected himself with our Church from conviction, and appears warmly attached to her doctrines, her apostolic ministry, and her worship. Soon after he commenced his labours among the Oneidas, the Pagan party solemnly professed the Christian faith. Mr. Williams repeatedly explained to them in councils which they held for this purpose, the evidences of the Divine origin of Christianity, and its doctrines, institutions, and precepts. He combated their objections, patiently answered their inquiries, and was finally, through the Divine blessing, successful in satisfying their doubts. Soon after their conversion, they appropriated, in conjunction with the old Christian party, the proceeds of the sale of some of their lands to the erection of a handsome edifice for Divine worship, which will be shortly completed.*

In the work of their spiritual instruction, the Book of Common Prayer, a principal part of which has been translated for their use, proves a powerful auxiliary. Its simple and affecting exhibition of the truths of redemption, is calculated to interest their hearts, while it informs their understanding; and its decent and significant rites, contribute to fix their attention in the exercises of worship. They are particularly gratified with having parts assigned them in the service, and repeat the responses with great propriety, and devotion. On my visit to them, several hundred assembled for worship; those who could read were furnished with books; and they uttered the confessions of the Liturgy, responded its supplications, and chanted its hymns of praise, with a reverence and fervour, which powerfully interested the feelings of those who witnessed the solemnity. They listened to my address to them, interpreted by Mr. Williams, with so much solicitous attention; they received the laying on of hands with such grateful humility; and participated of the symbols of their

* See Appendix for an interesting Address from the Chiefs of the Oneidas to the Bishop.

Story about E. Williams very good

Saviour's love with such tears of penitential devotion, that the impression which the scene made on my mind will never be effaced. Nor was this the excitement of the moment, or the ebullition of enthusiasm. The eighty-nine who were confirmed, had been well instructed by Mr. Williams; and none were permitted to approach the Communion, whose lives did not correspond with their Christian professions. The numbers of those who assembled for worship, and partook of the ordinances, would have been greater, but from the absence of many of them at an Indian council at Buffalo.

I have admitted Mr. Williams as a candidate for orders, on the recommendation of the Standing Committee; and look forward to his increased influence and usefulness, should he be invested with the office of the ministry.

There is a prospect of his having, some time hence, a powerful auxiliary in a young Indian, the son of the head warrior of the Onondagas who was killed at the battle of Chippewa, and who, amiable and pious in his dispositions, and sprightly and vigorous in his intellectual powers, is earnestly desirous of receiving an education to prepare him for the ministry among his countrymen. I trust that means will be devised for accomplishing his wishes. We ought never to forget, that the salvation of the Gospel is designed for all the human race; and that the same mercy which applies comfort to our wounded consciences, the same grace which purifies and soothes our corrupt and troubled hearts, and the same hope of immortality which fills us with peace and joy, can exert their benign and celestial influence on the humble Indian.

In my visitation of the Diocese, I found abundant evidence of the zeal and fidelity of the Clergy, generally, and particularly of those whose labours as missionaries, have been so much blessed in the extension of the kingdom of the Redeemer. Nor was I less gratified with the many honourable testimonials afforded of the solicitude of the Laity of our Church, in the new settlements, to enjoy her ministrations, evidenced by their large contributions for the erection of churches, and the support of the Clergy. Both these objects, in many places, are accomplished, principally by a few individuals. In every instance where new churches have been consecrated, the contributions of individuals afforded the strongest evidence of their liberality and zeal.

In reference to the affairs of the Diocese, I ought to mention, with high commendation, the pious zeal of the New York Protestant Episcopal Missionary Society, constituted in aid of the "Committee for Propagating the Gospel," charged with the business of missions. But for the meritorious exertions of the members of that institution, we should have been unable to have paid the low salaries of our missionaries. This Society has contributed for this purpose, for the past year, about 800 dollars.

Eminent good has been done by the Bible and Common Prayer Book Societies. The circulation of the Prayer Book among those unacquainted with it, has almost invariably tended to soften, if not to remove prejudices, and, in many instances, to produce a warm attachment to it. In one place, a well organized and respectable Episcopal congregation subsists, where a year since there was not an Episcopal family; and many of the persons who compose it, owe either

their first serious impressions, or the confirmation of their pious principles and hopes, to the perusal of the Prayer Book with which they had been unacquainted, and which was put into their hands.

But while my recent visitation of the Diocese afforded me many subjects of gratification, emotions of a different nature were frequently excited. I often heard earnest calls for the ministry and worship of our Church, which could not be gratified. And I saw fields ripe for the harvest, which were reaped by others, from our want of labourers to enter on the work. The indispensable importance of a Theological Seminary, and of provisions for missionaries, more forcibly than ever impressed my mind. We now lose many young men of talents and piety, from our want of the means of aiding them in their preparation for the ministry. And even if the number of those who enter the ministry of our Church, were not, as they are, greatly inadequate to supply all the situations where their labours might be profitably exerted, a Theological Institution would be necessary, as the best and the only effectual means of furnishing our candidates for orders, with those acquirements which will enable them forcibly, eloquently, and successfully to explain, defend, and inculcate the truths of religion. Prosperous in many respects, as is our Church in this Diocese, her prosperity would have been tenfold greater, if we had enjoyed adequate means of theological education, and of Missionary support. To these objects then, my brethren of the Clergy and Laity, let me direct your zealous efforts, and beseech you unceasingly to direct the efforts of all over whom you may have any influence. Your Church *needs* all your affection, all your zeal, and all your pecuniary means; and she *deserves* them all. In promoting the extension of this pure branch of the Church of the Redeemer, you will best advance the glory of God in the salvation of men; and faithful to the lessons of evangelical truth which our Church inculcates, you will save your own souls, while you contribute your part in the most exalted work of benevolence, the salvation of the souls of your fellow-men.*

JOHN HENRY HOBART.

NEW YORK, October 21, 1818.

The Clergy who were absent from the last Convention, were called on for the reasons of their absence, which were severally accepted.

The Bishop, from "the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New York," presented from the missionaries† the following Report :

The Rev. Samuel Fuller, Missionary at Rensselaerville, and parts adjacent, reports to the Bishop as follows :

* In this Address, the names of John V. E. Thorne, Frederick T. Tiffany, and William B. Thomas, should be inserted among the candidates for orders.
† For the list of missionaries, see the Address of the Bishop—p 416.

of the General Convention thereof, by striking out the words—*‘third Tuesday in May, in the year of our Lord 1808, and on the third Tuesday in May;’* and inserting instead thereof the words—*‘first Tuesday in October, in the year of our Lord 1823, and on the first Tuesday in October.’*

“Resolved, That in conformity with the 9th article of the Constitution, the Secretaries of this Convention, after the adjournment thereof, make known the proposed alteration to the several State Conventions.

“Attested,

“BENJAMIN T. ONDERDONK, *Sec’y.*”

“HOUSE OF CLERICAL AND LAY DEPUTIES, }
“Tuesday, May 27th. }

“A message was received from the House of Bishops, communicating a proposed alteration to the first article of the Constitution, as far as it fixes the time of the meeting of the General Convention; which was read, and concurred in by this House.

“Attested,

“ASHBEL BALDWIN, *Sec’y.*
“House of Clerical and Lay Deputies.”

The following gentlemen were elected Delegates to the General Convention:*

The Rev. Isaac Wilkins, D. D., the Rev. David Butler, the Rev. Thomas Lyell, the Rev. Benjamin T. Onderdonk; the Hon. Rufus King, Dr. John Onderdonk, Philip S. Van Rensselaer, Esq., Mr. William Ogden.

The following gentlemen were elected the Standing Committee of this Diocese:

The Rev. William Harris, D. D., the Rev. Thomas Lyell, the Rev. Samuel F. Jarvis, the Rev. James Montgomery; Richard Harison, Esq., Gen. Matthew Clarkson, Mr. William Ogden, Col. Nicholas Fish.

The following gentlemen were elected “The Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New York,” of which the Bishop of the Diocese is *ex-officio*, President:

The Rev. Thomas Lyell, the Rev. Henry J. Feltus, the Rev. James Montgomery; Mr. Gerrit H. Van Wagenen, Dr. John Onderdonk, Thomas L. Ogden, Esq.

* The Rev. Dr. Harris declined a re-election as Delegate to the General Convention, stating that the duties of his office in Columbia College would render his attendance at the Convention impossible.

Agreeably to a canon of this Diocese, of 1806, entitled “A Canon providing for the supply of vacant parishes,” the Bishop appointed the following clergymen to supply the parishes annexed to their names respectively, at such times, during the ensuing year, as they may deem most convenient and proper:

The Rev. Mr. Haskell, the Rev. Mr. Powell, and the Rev. Mr. Kearny, the vacant parishes in West Chester county.

The Rev. Mr. John Brown, the Rev. Mr. Phinney, and the Rev. Mr. Cadle, St. John’s Church, Monticello.

The Rev. Mr. Reed, the Rev. Mr. David Brown, and the Rev. Mr. Andrews, the vacant parishes in Dutchess and Putnam counties.

The Rev. Mr. Stebbins, the Rev. Mr. Perry, and the Rev. Mr. McCabe, the vacant parishes in Saratoga county.

The Convention adjourned *sine die*.

JOHN HENRY HOBART, D. D.,

Bishop of the Diocese of New York, and President of the Convention.

Attested,

BENJAMIN T. ONDERDONK, *Secretary.*

APPENDIX.

ADDRESS OF THE CHIEFS

OF THE ONEIDA NATION OF INDIANS IN THE STATE OF NEW YORK.

To the Right Rev. Bishop Hobart.*

RIGHT REV. FATHER,

We salute you in the name of the ever adorable, ever blessed, and ever living sovereign LORD of the universe; we acknowledge this great and almighty Being as our Creator, Preserver, and constant Benefactor.

RIGHT REV. FATHER,

We rejoice that we now, with one heart and mind, would express our gratitude and thankfulness to our great and venerable father, for the favour which he has bestowed upon this nation, *viz.*, in sending Brother Williams among us, to instruct us in the religion of the blessed Jesus. When he first came to us, we hailed him as our friend, our brother, and our guide in spiritual things; and he shall remain in our hearts and minds as long as he shall teach us of the ways of the great Spirit above.

* See page 417. This Address was written by a young Indian, who is a communicant of the Church.

RIGHT REV. FATHER,

We rejoice to say, that by sending Brother Williams among us, a *great light has risen upon us*: we see now that the Christian religion is intended for the good of the Indians as well as the white people; we see it, and do feel it, that the religion of the Gospel will make us happy in this and in the world to come. We now profess it outwardly, and we hope, by the grace of God, that some of us have embraced it inwardly. May it ever remain in our hearts, and we be enabled, by the Spirit of the eternal ONE, to practise the great duties which it points out to us.

RIGHT REV. FATHER,

Agreeable to your request we have treated our brother with that attention and kindness which you required of us; we have assisted him all that was in our power, as to his support: but you know well that we are poor ourselves, and we cannot do a great deal. Though our brother has lived very poor since he came among us, but he is patient, and makes no complaint: we pity him, because we love him as we do ourselves. We wish to do something for his support; but this is impossible for us to do at present, as we have lately raised between three and four thousand dollars to enable us to build a little chapel.

RIGHT REV. FATHER,

We entreat and beseech you not to neglect us. We hope the Christian people in New York will help us all that is in their power. We hope our brother will by no means be withdrawn from us. If this should take place, the cause of religion will die among us; immorality and wickedness will prevail.

RIGHT REV. FATHER,

As the head and father of the holy and apostolic Church in this State, we entreat you to take a special charge of us. We are ignorant, we are poor, and need your assistance. Come, venerable father, and visit your children, and warm their hearts by your presence, in the things which belong to their everlasting peace.

May the great Head of the Church, whom you serve, be with you, and His blessing ever remain with you.

We, venerable Father,

Remain your dutiful children,

HENDRICK ^{his} X SCHUYLER,
mark.

SILAS ^{his} X ANONSENTE,
mark.

WILLIAM ^{his} X TEHOIATATE,
mark.

^{his}
DANIEL X PETERS,
mark.

^{his}
NICHOLAS X GARAGONTIE,
mark.

^{his}
WILLIAM X SONAWENHESE,
mark.

^{his}
MOSES X SCHUYLER,
mark.

^{his}
HESTAHEL X PETERS,
mark.

^{his}
WILLIAM X SCHUYLER,
mark.

^{his}
ABRAHAM X SCHUYLER,
mark.

^{his}
STOFLE X SCHUYLER,
mark.

^{his}
HENDRICK X SCHUYLER, jun.,
mark.

^{his}
WILLIAM X TEWAGERATE,
mark.

ONEIDA, Jan. 19, 1818.

THE BISHOP'S ANSWER.

MY CHILDREN,*

I have received your letter by your brother and teacher, Eleazar Williams, and return your affectionate and Christian salutation, praying that grace, mercy, and peace, from God the Father, and from our LORD JESUS CHRIST, may be with you.

MY CHILDREN,

I rejoice to hear of your faith in the one living and true God, and in His Son JESUS CHRIST, whom He has sent, whom to know is life eternal; and I pray that, by the HOLY SPIRIT of God, you may be kept steadfast in this faith, and may walk worthy of Him who hath called you out of darkness into His marvellous light.

MY CHILDREN,

It is true, as you say, that the Gospel of our Lord and Saviour JESUS CHRIST is intended for Indians as well as white people.

* This is the appellation with which the Indians expect to be addressed by the Bishop.

For the great Father of all hath made of one blood all the nations of the earth; and hath sent his Son JESUS CHRIST to teach them all, and to die for them all, that they may be redeemed from the power or sin, and brought to the acknowledgment of the truth, and to the service of the living God.

MY CHILDREN,

It is true, as you say, that the religion of the Gospel will make you happy in this world, as well as in the world to come; and I join in your prayer, that you may profess it inwardly as well as outwardly; that by the power of the HOLY SPIRIT, you may be transformed by the renewing of your minds, and acquire the holy tempers, and practise the holy duties which the Gospel enjoins. And for this purpose, I beseech you to attend to the instructions of your faithful teacher and brother, Eleazar Williams; to unite with him in the holy prayers of our apostolic Church, which he has translated into your own language; to listen with reverence to the Divine word which he reads to you; to receive, as through grace you may be qualified, and may have an opportunity, the sacraments and ordinances of the Church; and at all times, and in all places, to lift up your hearts in supplication to the Father of your spirits, who always and everywhere hears and sees you, for pardon and grace, to comfort, to teach, and to sanctify you, through your Divine Mediator, JESUS CHRIST.

MY CHILDREN,

Let me exhort you diligently to labour to get your living by cultivating the earth, or by some other lawful calling: you will thus promote your worldly comfort, you will be more respected among your white brethren, and more united and strong among yourselves. And when you are thus engaged, you will be saved from many temptations; and you will prove yourselves to be good disciples of Him who, by His inspired apostle, has enjoined, that while we are "fervent in spirit" we be "not slothful in business."

MY CHILDREN,

Continue to respect and love your brother and teacher, Eleazar Williams, and to treat him kindly; for he loves you, and is desirous to devote himself to your service, that, by God's grace, he may be instrumental in making you happy here and hereafter. It is my wish that he may remain with you, and may be your spiritual guide and instructor.

MY CHILDREN,

I rejoice to hear that your brethren, the Onondagas, are desirous of knowing the words of truth and salvation. I hope you will not complain if your teacher, Eleazar Williams, sometimes visits

them, to lead them in that way to eternal life, from God's word, he has pointed out to you. Freely you have received, you should freely give; and being made partakers of the grace of God through JESUS CHRIST, you should be desirous that all your red brethren may enjoy the same precious gift.

MY CHILDREN,

It is my purpose, if the LORD will, to come and see you the next summer; and I hope to find you as good Christians, denying ungodliness and worldly lusts, and living righteously, soberly, and godly in the world. I shall have you in my heart, and shall remember you in my prayers; for you are part of my charge, of that flock from whom the Son of God gave Himself even unto the death upon the cross, and whom He commanded His ministers to seek and to gather into His fold, that through Him, they might be saved for ever.

MY CHILDREN,

May God be with you, and bless you.

JOHN HENRY HOBART,

Bishop of the Protestant Episcopal Church, in the State of New York.

Dated at New York, the 1st day of February, in the year of our LORD 1818, and in the seventh year of my consecration.

The importance of Missionary labours, and the zeal and fidelity with which our Missionaries discharge their arduous duties, cannot be too highly appreciated. To those labours we are indebted, under the Divine blessing, for the organization of many new congregations in various parts of the State. I lament, however, to say, that the Missionary Fund does not admit of our sending Missionaries to many situations where their labours are earnestly desired, and would be eminently useful; and thus many opportunities are lost of establishing congregations of our Church. In my visitations of the Diocese, I have seen many places "white unto the harvest," but there were no labourers to "put in the sickle." I have had my feelings often awakened by the anxious inquiry of those who, from the paucity of their numbers, and the inadequacy of their means, are unable to procure the ministrations of the word and ordinances—Can you not supply us with Missionary services, and thus establish among us the Church to which we are attached?—And I have been compelled to depress their earnest desires by an answer in the negative.

The stipend allowed to each Missionary for the last year was only \$175; the remainder of their support depending on the contributions of the congregations among whom they officiate. The Missionary Fund, which is under the direction of the Bishop and a Committee chosen annually by the Convention, entitled "the Committee for Propagating the Gospel in the State of New York," has for two years past derived considerable aid from the "New York Protestant Episcopal Missionary Society," who place their funds at the disposal of his Committee; to whom, with the Bishop, the Missionary business is confided by the canons of the Church. But the other sources from which the Missionary Fund is supplied (the contributions of the congregations) have so much diminished in the past year, that the Committee, so far from indulging the gratifying prospect of sending Missionaries to many places where they are wanted, will be under the necessity of diminishing the number of the present Missionaries, or of reducing their small stipends. My brethren, what is to be done? I see the contributions of Episcopalians extend to religious institutions not immediately connected with their own Church. I see their bounty flowing in channels that convey it to earth's remotest ends; and yet many of their fellow Episcopalians in *this State* are destitute of the ministrations and ordinances of the Church, and unable, from their poverty, to procure them. Many of *their own* clergy are labouring as Missionaries on a scanty stipend, which, from the inadequacy of the Missionary Fund, *must* be reduced. It would be presumptuous, and it would be useless for me to attempt to control their bounty. But having seen and felt, being perpetually called to see and feel, the spiritual wants of many of those of whom I have the charge, may I not be permitted, in the strong impulse of duty, to ask—If the bounty of Episcopalians now *generally* distributed, were confined to their own household, till the wants of that household were supplied; if their contributions for religious purposes were bestowed on Missionary and on Bible and Common Prayer Book Societies, and other institutions under the exclusive control of their own Church, would they violate any apostolic precept; any dictate of a sound and

enlightened benevolence; or fail in the duty of extending in its purest form the kingdom of the Redeemer?

Among the pleasing circumstances which I noticed in my recent visitation, was the consecration of the Indian Chapel at Oneida, and the evidence of the continued zeal of Mr. Eleazar Williams in promoting the interests of his Indian brethren. The young Onondaga chief, whom I mentioned in my last address as desirous of procuring an education for the purpose of qualifying him as the spiritual instructor of his countrymen, will be able, through the bounty of Episcopalians and others, principally in the city of New York, and through the aid of the government of the United States, to attain his object. He is advantageously receiving an education under the care of the Rev. Mr. Fuller, of Rensselaerville.

In the state of the Church at Utica, I received a strong evidence of the beneficial effects of continuing the service in destitute congregations, by means of lay reading. That congregation for more than a year have been deprived of ministerial services; and yet, by the judicious attention and exertions of some of their own number, who, without interfering with the ministerial functions, kept the church open, by reading prayers and a sermon, and extended their counsel and care to their brethren of the congregation, and particularly to the young, the spiritual interests of the Church have been preserved from serious injury. They now enjoy the benefit of ministerial services in the Rev. Mr. Shaw, Deacon, who has removed to that place from the State of North Carolina.

The church at Paris may be mentioned in confirmation of the same sentiment. That congregation was originally formed by Church people from the State of Connecticut; and though, for between 20 and 30 years, enjoying only the occasional labours of the ministry, they have met every Sunday for worship; and firm in their attachment to the distinguishing principles of the Church, they have not only remained in undiminished numbers, but have sent forth a small band, who now compose the congregation at Smithfield, in Lenox. I have often visited them in their humble edifice, of the dimensions and appearance of a school-house, and witnessed and enjoyed the primitive order and devotion with which they offered their supplications and praises. I recently visited them, and enjoyed the same scene, under circumstances more inspiring in the neat and commodious edifice which their pious liberality, humble as are comparatively their means, has erected. I am bound in justice to mention, that to this good work they were animated by the successful exertions of the Rev. Mr. Huse, who has for these two years officiated among them.

My Brethren of the Clergy and Laity.—A remark here forces itself upon me, which, in conclusion, I would press upon your attention. My observation of this Diocese, and of that of Connecticut, of which I have had the charge, has satisfied me, that the best, and indeed the only effectual mode of preserving and extending our Church in its purity, is by the prudent but zealous and undaunted inculcation of its distinguishing principle. The laymen who are characterised by these principles, compose the best materials out of which to