

Witness & Advocate.

BOSTON, FRIDAY, JAN. 4, 1850.

THE NEW YEAR.

The commencement of a new year is an epoch in a man's life, which is marked with more or less interest, and may be made a season of much profit if rightly improved. While a new date of the Christian era reminds him that a new year has commenced, it tells him with equal force, that he has advanced nearer, by the space of one year, toward the end of his earthly course, and now stands so much nearer the judgment bar, where his destiny for eternity will be irreversibly fixed. He is admonished that the period of his probation is rapidly drawing to a close. As he never was so near the eternal world as he is now, so will he never again be so far removed from it. As he never before had so many sins to repent of, so will he never again have so few, as he never before had so short a time wherein to prepare to meet his God, so will he never again have so long a space wherein to do the great work of life.

A new year is a season of thankfulness and congratulation. The heart of that person must indeed, be sadly depraved, who can enter upon a new year, without any emotion of gratitude to God, for the mercies which have crowned, so abundantly and richly, his past life, and especially for that unmerited favor of Heaven, which has suffered him to enter upon another of the greater divisions of time, which are marking and measuring his existence on earth.

It is also a season of congratulation. In proportion as a community are enlightened and refined by an education, based upon the true principles of religion, just in that degree will there be fostered a mutual feeling of interest and affection among its members, softening the natural asperities of life and quickening the emotions of kindness into forms which are a pleasant and substantial testimony of a true interest, in each others welfare.

This should be, moreover, a season of *Resolution*. A new year is surely a very fitting time to resolve to live a new life. A resolution which multitudes have made, but alas, a very few have earnestly endeavored to carry out. It is one thing to resolve, and quite another to execute. We are aware that the best resolution and the most extraordinary and sincere efforts to carry it out, will avail nothing without the blessing of God,—but we know, also, that this blessing has been promised to all, who, feeling their entire dependence upon a divine power, seek earnestly for it, in the use of those means which have been ordained to this end.

It not unfrequently happens, that in consequence of repeated failure to accomplish the purpose, which have been the subject of earnest and sincere resolution, that some seem to conclude, that resolution is little better than a mere mockery. It is true, that by such failures, the power of resolution may be essentially weakened, but persons who thus judge, do not rightly understand the relation of resolution to success. There never has been any essential success without it, whether we refer to the history of nations or of individuals. As resolution is the natural exponent of feeling or principle, or affection or passion, so when it is made, then it becomes not only the immediate and efficient cause of action, but the sustaining power, which nerves and tempers one's exertion against opposition,—strengthens him in the face of obstacles,—clears him amid reverses,—inspires him with an unflinching courage, and gives him an unflagging energy, which ceases only, in success.

The first resolution, which an immortal and an accountable being ought to make, and the most important which he can make, is to resolve to abandon at once and forever, the ways of sin and to walk henceforth, in the paths of peace and holiness; to become a faithful follower of the Lord Jesus Christ, thereby seeking first the kingdom of heaven, and making his calling and election sure.

Others, who have long ago professed to do this, will readily discover, by a careful examination of their lives during the past year, that they have most sadly failed to adorn in all respects the noble profession which they have made, by a consistent and devoted life. They have not advanced in the degree of the divine life, as they have advanced in the days of their natural life. Their deeds of charity, their works of benevolence, and labors of love,—their sacrifices and their exertions for the spread of the Gospel and the salvation of the world, have not been according to the measure of the talents which God hath given them, with the command, "Occupy till I come." Neither have they so employed the means of grace, for the promotion of holiness of heart and the principles of godliness, which result in the increase of the spirit and power of personal religion. Such may and should resolve, that with the commencement of a new year, they will commence anew the Christian course,—will think less of this world, and more of the next,—less of pleasures and business,—of honors and wealth, and more of Heaven, with its endless riches and unfading glories.

The present is particularly an auspicious season for the young to resolve, to rise above the powers of temptation and to become, distinguished for what alone can justify elevation them, in the scale of being, and in the estimation of the wise and good. They should remember that "Resolution" is the keynote of every man's life. He may and triumphantly does fall below it, but he never rises above it. A young person who resolves to do but little, never accomplishes a great deal. His resolution fixes the utmost bounds of his successful endeavors. He who aspires only to a moderate degree of intelligence, or morality, never rises to a high attainment of intellectual or moral excellence. Thus a man never becomes better or greater, than he desires and designs to be; because real goodness and true greatness are not natural gifts;

they are the fruits of attention and effort,—self-denial and persevering labor: the result of the right use of proper appliances. Hence as necessary to success, there must be the exercise of will;—and resolution links the will with the deed.

Thus it is, that a person when he acts as a rational being, resolves and then does it.—When he acts without resolution, he acts as an irrational animal, from passion, or appetite, or habit, and his labors in all that is good, may not contribute any more, to his own or to others welfare, than does the life of the beast that perisheth, while the evil consequences of his doings may be as much more disastrous, as his nature is superior to that of the brute creation.

Let not the young think for a moment, that to resolve to attain that distinction, which is alone worthy of their ambition, is an idle or unnecessary thing. But they must not forget, that when they have made the resolution to rise to that state which they may and ought to occupy, they have taken but the antecedent step,—absolutely necessary, indeed, but absolutely useless, unless followed by an active unflinching and persevering effort.

To the old and to the young, we heartily extend the congratulations of the season, and wish them one and all a "Happy New Year."

A NOBLE CHARITY.

A Mariner's Church has recently been erected in Detroit, Michigan, and was to have been consecrated on the 23d ult. We have received a copy of the Detroit, Daily Advertiser, in which we find a description of this new Temple, which, by the praiseworthy munificence of two benevolent sisters, has been erected for the benefit of the Mariners of Detroit.

Miss Charlotte Taylor, late of Detroit, at her death, left a very considerable personal estate to her sister, Mrs. Anderson, widow of the late Col. John Anderson, United States Engineer, on verbal conditions that at her demise, it should be left to the noble object to which it has since been given, and which had frequently formed the subject of their joint purposes and conversations. To this pecuniary legacy, Mrs. Anderson, in her will, added valuable lots, formerly the property of Col. Anderson, forming a tract of fifty feet front. Upon the front half of this tract, in accordance with the directions and bequests of these benevolent women, has been erected a Mariner's Church.

To carry out the well known wishes and intentions of the donors, (both having lived and died in the communion of the Protestant Episcopal Church) the executors of Mrs. Anderson's will, Hon. Henry Chipman, and Messrs. Mason and John Palmer, obtained from the Legislature an act incorporating the "Mariners' Church of the City of Detroit."

The external appearance of the building is in a high degree beautiful and impressive, in spite of its unfavorable location for architectural display. The whole structure, excepting the pinnacles and bell-tower, is of the gray limestone. The seats along a centre and two wall aisles are in the form of sofas, of black walnut, as are the front of the organ gallery and the railings of the chancel, which occupies the recess in front, between the small rooms to be used as vestry-room, robing-room, &c. In one of these rooms a marble slab is placed in the wall, with an appropriate inscription to the memory of the benevolent founders of the church.

In the organ gallery, over the vestibule of the church, Mr. House, organ builder, of Buffalo, has placed one of his best instruments for the present use of the church.

The pulpit, desk, and font, of exceedingly neat workmanship, (the latter resembling in shape a ship's capstan) stand without the chancel.

The whole cost of the church edifice and interior fitting up, is about \$14,000, all of which is paid, leaving the church free of debt, with a present annual revenue, from the church building alone, of \$900.

"To secure," says the editor of the Advertiser, "for all coming time the noble intention of the donors—a free church—as well as for security to the church edifice, the Trustees have erected, on the Griswold street front, two substantial brick stores with dwellings and offices above, which yield a present annual rental of \$550—making the present annual revenue from the church property \$1450, which, after the payment of a small incumbrance on the brick stores, will be a perpetual and probably increasing fund, sufficient for the support of the pastor and for the incidental expenses of the church."

"No benevolent design has been conceived in the West, of more lasting and abundant benefits, and none certainly was ever carried out with truer fidelity, to the beneficent intentions of the donors—a fidelity, which while it has erected in the centre of our city a splendid monument of architectural art, has secured for all future time, by a discreet employment of means, the ample endowment of a Free Church."

It is understood that the Trustees have given a unanimous call to the Rev. Mr. Hills, formerly Assistant Rector of St. Paul's Church, and that he has accepted and is now in town ready to enter upon his duties as Rector of the Church.

BISHOP POTTER'S LECTURES.

On Friday evening, the Rt. Rev. Dr. Potter delivered the last of a course of twelve lectures on *Natural Religion*, before the Lowell Institute. This is the fourth course which the Bishop has delivered on this subject, before this Institution. These lectures have been attended, by a very large and highly intelligent audience. The lecture room will comfortably seat about fifteen hundred persons. A striking indication of the popularity of Bishop Potter, as a lecturer, is seen in the fact that about six thousand persons gave their names for tickets; only one-fourth of whom could obtain them. It gives us great pleasure to say, that the Bishop more than

sustained his reputation as one of the most finished scholars and accomplished lecturers in the country. This last, like the previous course was delivered without the aid of any notes whatever.

The main topics which have been discussed in this course have been, the evidences afforded by nature, of a future existence; of Retribution, as connected with that future state, and the influence of matter, as an instrument of moral discipline for fitting the soul for the enjoyments of a higher state of being.

We regret, in common with the audience, who have been alike delighted and instructed by Bishop Potter's lectures, that the course could not have been extended, sufficiently, to enable the Bishop to reach that portion of his subject which would have called forth a discussion of the point, involving the question, as to any remedial power which natural religion may have, thereby developing the relation which natural religion sustains to revealed, resulting in showing the absolute necessity of the latter as a scheme of redemption from all the consequences of sin, as attaching to the soul, in a future state of existence.

We express but a general desire, entertained by those who have attended these lectures, that it may suit the convenience of the Bishop at some future day, to resume and complete the discussion of this important subject.

CHURCH REVIEW.

We have received the January number of this able and very valuable Church periodical. We have not yet had time to read the articles of the present number. The following is the table of contents.

Art. I. Mochler's Symbolism.
Art. II. Socialism.
Art. III. Lady Alice, or the New Uta.
Art. IV. Charter of the Massachusetts Bay Company.
Art. V. The position of Congregationalism.
Art. VI. Absolution and Confession.
Editorial.
Art. VII. Book notices.
Ecclesiastical Register.
Summary of Home Intelligence.
Summary of Foreign Intelligence.

We most cheerfully insert the following extract from a circular which we have received, and earnestly bespeak for this publication that patronage on the part of Churchmen which it richly merits.

"The first number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, been constantly increasing. Each number will hereafter contain at least 160 neatly printed pages; comprising a variety of original articles, from the ablest writers in the Church; also critical notices of the most important books issued from the press; and carefully prepared tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign."

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D. D., LL. D., Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Mr. Bishop White, D. D., and never yet published. These contributions will form a necessary part of the permanent History of our Church; and will be secured by copyright, for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more new subscribers?

It will be seen by the above, that a new and highly important feature is to distinguish the future numbers of the Review. The distinguished reputation of Dr. Hawks cannot fail to increase, materially, the value of this periodical.

The following gentlemen are among the contributors to the Review.

Rt. Rev. J. P. K. Henshaw, D. D., Rt. Rev. Alonzo Potter, D. D., LL. D., Rt. Rev. George Burgess, D. D., Rt. Rev. B. B. Smith, D. D., Rev. Samuel Farnum Jarvis, D. D., LL. D., Rev. Francis L. Hawks, D. D., LL. D., Rev. Prof. McVickar, D. D., Rev. Pres. Hale, D. D., Rev. Prof. Turner, D. D., Rev. Silas Totten, D. D., Rev. Samuel Fuller, D. D., Rev. Alexander H. Vinson, D. D., Rev. William Ingraham Kip, D. D., Rev. President Williams, D. D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. George Leeds, Rev. T. S. Savage, M. D.

CHURCH AND STATE.

The alliance of the Church with the State is fraught with prolific mischief. If the unnatural bonds which now bind the Church to the government of England, could be readily dissolved without injury to either, by the process of dissolution, the Church would at once gain a position not only more appropriate and becoming her character as a part of the kingdom of Christ, but she would be entirely severed from those bonds by which her free action in the great cause of spreading the gospel is now trammelled. The Church of England in her internal condition, and in respect to her relations to the various denominations, has not been for centuries, in a better condition. But she feels, as she must continue to feel, the galling effects of being bound by an iron chain, to the State. The ministers of government by their ungodliness, may render and not unfrequently do render the state an incubus, from which many of her number are striving to free her apostolic authority.

The following remarks are from the English Churchman.

"The Church is just now in rather a critical and perplexing state. We do not mean in a state of danger more than usual. With so many excellent men, both amongst the clergy and laity; with so much hold on the

respectable portion of the people; with its doctrines so much more appreciated, and its energy so much more developed, than it was a few years since, we believe that the Church never was stronger than at the present moment. The peculiar crisis which it is undergoing, is the re-adjustment of its relations with the State. From being an ally and patron, the State has become indifferent, or even hostile, and the Church has to adapt itself to her altered position. That which chiefly impedes and perplexes the Church is the want of a recognized organ such as the Convocation was formerly, and might be again if revived, for collecting and expressing its opinions, and giving force to its wishes."

"The body of Bishops have no legal power of assembly, any more than the Church generally; and, even if they had, they would not represent the interest and feelings of the laity in the same way as the two Houses of Convocation did. Besides, the Bishops being more than ever in the sole appointment of the State, or rather of the Premier for the time being, are not likely to avail the Church in any contest with the State which may occur during the adjustment of their relative rights. It may seem a bold saying, but it is a most true one, that we have no guaranty whatever that all the Bishops on the Bench may not be heretics or even worse. God forbid that it ever should be so! but since the Archbishop declared that he was bound by law to consecrate the nominee of the crown, notwithstanding any objections brought against him, the Church has no practical means of preventing any indefinite number of heretics being appointed to her highest offices. Such is the literal fact. Should we then despair of the Church? Not at all, even were the State to exercise the power which she possesses; because, as we have said, there is more sound doctrine among the members of the Church at large now, than, perhaps there ever has been, as well as more energy and influence."

"All felt that he promised fair to become an acceptable and useful minister of the New Testament. But how short-sighted we are! How little we know what a day may bring forth! He rests from his labors; his works do follow him. We are overwhelmed with sorrow, which words fail to express. But yet we sorrow not as those who have no hope. We trust our young brother tastes now the blessedness, of which he spoke, of that which die in the Lord. His ministerial labors were brief, but faithful unto death, we cherish the hope that he wears the crown of life. He died with the words of prayer scarcely out of his lips, and we trust with his blessed fragrance in his heart. May we not believe that his prayers are turned to everlasting praises?"

Mr. J. was a young man of great independence of mind—of promising native talents—of more than ordinary equanimity and perseverance. He had endeavored himself to Professors here by gentlemanly bearing, and faithful attendance to duty; and so far as I know, he enjoyed the respect of this entire community.

Let us bow with submission to the divine will. Let us pray that the consolations of the Holy Ghost may be richly imparted to bereaved relatives and friends. And let the admonition come home to every heart with unvoiced power, 'Truly as the Lord liveth and as our souls live, there is but a step between us and death.'

* He had just attended the usual evening services of the Seminary.

practice at the bar. It was not long before he decided that it was his duty to relinquish that profession, and devote himself to the work of saving perishing sinners, in the sacred ministry. He accordingly entered the Presbyterian Theological Seminary, at New Albany, Indiana, and studied there with acceptance and success for twelve months. Towards the end of that period, his reading led him to an investigation of the question of Church government, and his mind became fixed in favor of the claims of the Protestant Episcopal Church. Conscientiously in his convictions of duty, he accordingly changed his ecclesiastical relations, and united himself to the Church of his judgment, in connection with the pastoral charge of the Rev. Mr. Fiske, of Richmond, Ia., who, I believe, baptized him, and admitted him to the communion. Between twelve and eighteen months ago, he came here with satisfactory testimonials from his former professors, both as a student and a Christian, and applied for admission to our Theological Seminary. Possessing great energy of character, and his heart filled with the desire to preach the unsearchable riches of Christ, he accomplished two years' study in one, and having passed his examinations was graduated accordingly. He then transferred himself by letters dimissory from Bishop Kemper to this diocese; and was admitted to Deacon's orders by Bishop McVaine. Anxious now to labor in the work for which he had prepared himself, he accepted the temporary charge of St. Peter's Church, Delaware, and was officiating there at the time of his sudden and melancholy decease.

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NEW CHURCH IN NEW YORK.

In our paper of the 8th of December, we gave a brief notice of the new Church of All Angels, in the outskirts of our city. A friend has since then furnished us with some additional particulars which we are happy to publish. We hope that they may be of service to such of the clergy and laity as may have occasion to seek for a good model of a Church, which can be built at a moderate cost.

All Angels' Church, New York, consists of a nave and chancel. The nave is 36 feet by 18; the chancel 16 by 12—open roof in both. The east window in the chancel is a triangle 7 feet in width; height in centre 9 feet. The nave is lighted by three windows on either side.

The porch—open—is at the west end; over which is a small gable roof window. On the peak of the gable stands a small bell-turret. The vestry room is on the south side of the chancel—that side rather than the usual one—the north—being taken, that it might not injure the appearance of the building from the street.

The chancel is raised three steps above the nave; the sacristian one step additional. Against the south wall of the sacristian are three seats. The lectern and faldstool are on the south side of the chancel—the pulpit in the north-east corner of the nave—the font in the south-east corner. All the wood-work is of pine, painted the general tone of black walnut.

The ground, 100 feet square, was given by four sisters; the books were presented by two ladies; the bell was a donation from a gentleman of Boston; and the funds for the building were subscribed by various Churchmen in New York, upon the application of the Rev. Mr. Peters, who, for more than two years past has been laboring with zeal and fidelity for the welfare of the surrounding inhabitants.

The cost, including front walk and fence on three sides—and the bell books, &c., has been about \$2,000. A Church of the same size, where the lumber and other materials were at hand, could be built for \$1200. The contract price for this was \$1650. Under these circumstances, how strange is it that any should excuse themselves for not building Churches in a proper style upon the plan that they cost so much more than the ordinary meeting-house, or bank, or shop-looking buildings which have been so common throughout the country. Here is proof positive that a Church in correct style—a building that tells its own story—can be built for a sum within the means of any congregation. Churchman.

VACANT PARISHES.—St. Luke's, Marianna, Fla., is without a minister, and at the suggestion of Bishop Cobbs, I write to you, as Secretary of the Board of Domestic Missions, with the hope that one may be obtained. The salary will be four hundred dollars to be paid by the vestry, and I suppose that the Board of Missions would add one hundred and fifty.

"Our church is not yet built, but we have a beautiful lot, and are gathering the materials on it as rapidly as we can. We have not ceased to regret the resignation of the Rev. Henry McVickar, nor do we expect to have his like again. If convenient, be pleased to present to him my kind regards, and also to make such inquiry concerning the people and country as may be useful to you in the selection of a minister."

"When it is said that there are churches in North Carolina, in Alabama, and in Florida, with none to minister at their altars, and it is urged that even the pagans could confidently assert that the gods would take care of their own, what reply is left to a Churchman?"

"Perhaps I should add, that I write at the wish of vestrymen and wardens."

Such applications are being constantly made, and facts such as are here mentioned are true of almost every Diocese in the Union. In the hope that, by calling attention to such a state of things, we may be instrumental in obtaining some relief, we intend

to present such appeals in the columns of the *Spirit of Missions*. On the same subject, Bishop Freeman, in a letter just received, says: 'There are several places in this State (Arkansas) calling most piteously for the ministrations of the Church, but alas! I have no means of supplying their wants.'

And Bishop Kemper, under date of November 11th, in giving a statement of the need both of men and means, concludes: 'For Minnesota I have not yet obtained a Missionary, can you get one for me?'—*Spirit of Missions*.

DIOCESE OF CONNECTICUT.

ORDINATION.—At Christ Church Hartford on the 21st inst., the Right Rev. the Bishop of the Diocese, admitted Mr. Collis J. Potter, to the Holy Order of Deacons, and the Rev. L. N. Garfield, Minister of St. Andrew's Church, Northford, to the Holy Order of the Priesthood. The Service was read by Rev. A. Nichols; the Sermon was preached by the Rev. Dr. Coit, of Trinity College, from Luke iv. 32; the Rev. Mr. Chauncey, officiated in the Litany and Ante Communion, and Epistle; the candidates were presented by the Rev. Mr. Evans of Bristol; the Rev. Dr. Coit, the Rev. Messrs. Chauncey, Nichols and Evans, united with the Bishop in the laying on of hands. The Bishop was assisted by Rev. Mr. Chauncey in the Communion. The Rev. Mr. Coxe and the Rev. Prof. Jackson were also present.—*Calendar*.

DIOCESE OF NEW YORK.

The Rev. Tapping R. Chipman, rector of St. Mark's Church, Le Roy, has received and accepted a call to St. George's Church, Astoria, and is expected to enter upon his duties there on the third Sunday in January. It is a subject of heartfelt congratulation, when a parish like Astoria has been deprived of death of so faithful and devoted a pastor as its late rector, that it should succeed so happily in the choice of his successor. From Mr. Chipman's past career, and established reputation we may anticipate, what we cordially wish him, a faithful and successful ministry in an heretical and apostate age.—*Prot. Ch.*

St. MICHAEL'S CHURCH.—High street, (seats free.) Among those confirmed in St. Michael's Church, on Sunday, the 25th ult., (the whole number being thirty-seven), were two daughters of Mr. William Ferrol; both of whom are nuns. The eldest has finished her education at the Deaf and Dumb Institute; the younger is still at school. They had an intelligent idea of that sacred rite, and realized their responsibility. What a blessing is that Seminary, by means of which the deaf and dumb are raised to equality in intelligence, piety and virtue with their fellow men.—*Brooklyn Freeman*.

DIOCESE OF WESTERN NEW YORK.

BISHOP DeLANEY'S VISITATION.—On the 17th of December, Bishop DeLaney visited St. Stephen's Church, New Hartford. Prayers were read by the Rev. Messrs. Proal and Leeds of Utica, assisted by the Rev. Mr. Gregory of Utica, who read the lessons. The Bishop preached and confirmed eight persons.

On the 18th, services were held in St. Paul's Church, Paris Hill. Prayers were read by the Rev. Mr. Benedict of New Hartford, assisted in the lessons by the Rector, the Rev. Mr. Baker, who also read the confirmation preface. The Bishop preached and confirmed six persons.

On the 19th, the Bishop visited Grace Church, Waterville. The Bishop preached and confirmed one person, and afterwards one in private—in all two persons.

On the 20th, in the morning, the Bishop officiated for the congregation of Christ Church, in the Baptist House of Worship at Bridgewater. Prayers were read by the Rev. Mr. Benedict, who also read the confirmation preface. The Bishop preached and confirmed two persons. In the afternoon of the same day, services were held in St. John's Church, Clayville. The Bishop preached and confirmed ten persons.

The Bishop visited Gettysburg Church, Hampton, and the DeLaney Institute on the 21st. Services were held in the afternoon in the Presbyterian House of Worship. Prayers were read by the Rev. Dr. Proal of Utica, and the confirmation preface by the Rev. Mr. Spalding, Principal of the DeLaney Institute, and Missionary of the Station. The Bishop preached and confirmed one person. It being the Christmas vacation of the DeLaney Institute, its pupils were not present at the services.

On the Fourth Sunday in Advent, Dec. 23d, in St. Peter's Church, Oriskany, the Rev. W. A. Matson, the Missionary of the Parish, read Morning Prayers. The Bishop read the ante-communion service, preached, and confirmed seven persons. The Rev. Mr. Matson reading the confirmation preface.—The Rev. Mr. Spalding was also present.

On the afternoon of the same day, the Bishop visited the parish of St. John's Church, Whitestown. Services were held in the Court-House. The Rev. E. Spalding read prayers, the Bishop preached and confirmed six persons.

On Christmas Day, Bishop DeLaney visited Trinity Church, Utica. Morning Prayers were read by the Rev. Dr. Proal. The Bishop preached and confirmed eighteen persons, and administered the holy communion, assisted by the Rev. Dr. Proal. This service closed the present visitation of the Bishop to the Churches in Oneida County.—*Gospel Messenger*.

Bishop DeLaney visited Grace Church, Utica, on Sunday morning, the 16th December. Prayers were read by the Rev. Messrs. Leeds and Gregory and the Bishop preached and confirmed eight persons. The Rev. Mr. Burgess also was present. The Confirmation preface was read by the Rector.

In the afternoon, the Bishop visited St. Paul's Church, West Utica. Prayers were read by the Rev. Messrs. Gregory and Leeds, and the Bishop preached and confirmed ten persons. The Confirmation preface was read by the Rev. Mr. Perry, the Rector of the Parish.

In the evening, at Trinity Church, prayers were read by Rev. Messrs. Leeds and Proal, and the Lessons by Rev. Mr. Perry, and the Bishop preached. A collection in behalf of our Diocesan Missions, amounting to about forty-five dollars was received; this being in addition to the collections made in the Utica Churches on the preceding Sunday. 13th Sundays were wet and stormy days.—*Gospel Messenger*.

ORDINATION.—The Rev. Chandler Robbins was ordained to the Priesthood on the 2d inst. in Christ Church, Springfield, by Bishop McVaine. The candidate was presented by the Rev. A. Blake, who with the Rev. C. B. Stout united in the imposition of hands.

The Bishop preached twice during the day and confirmed three persons in the afternoon.—*Western Episcopalian*.

DIOCESE OF VIRGINIA.

EPISCOPAL SERVICES BY BISHOP JOHNS.—November 4th, in Bruton Parish, Williamsburg, admitted to Priests' orders, the Rev. R. P. Johnson—services by the Rev. Mr. Hodgess—sermon by the Rev. Mr. Dennison. Candidate presented by the Rev. Mr. Withers, who, with the other clergy named, united in the laying on of hands: November 11th, in Bruton Parish, Williamsburg, confirmed nine: 30th, in Merchant's Hope Church, Pr. George's County, confirmed eight.—*South-ern Churchman*.

DIOCESE OF TEXAS.

ORGANIZATION OF THE DIOCESE.

Metagorda, Jan. 1, 1849.—At a meeting of the Clergy and Laity of the Protestant Episcopal Church in the State of Texas, called by the Right Rev. G. W. Freeman, D. D., Missionary Bishop, exercising Episcopal functions in the said State, at their request, and held in Christ Church in the city of Metagorda, on Monday, the first day of January, 1849, for the purpose of considering the propriety of organizing the Church of said State into a Diocese: there was present of the clergy, Rev. C. S. Ives, Rev. C. Gillett, Rev. J. F. Young; of the Laity, Matthew Talbot, Esq., James Dennison, Esq., Thomas C. Stewart, Esq., W. L. Sartwell, Esq., and Dr. P. A. Davenport. Right Rev. the Bishop took the chair, and opened the meeting with prayers; after which the Rev. C. Gillett was elected Secretary.

After the meeting was duly organized, the chair stated briefly, but pertinently, our present position, and the nature of the step proposed; after which, the following preamble and resolution, moved by Rev. C. Gillett, were adopted.

Whereas, the Clergy and Laity of the Protestant Episcopal Church of the United States, living in Texas, have been for some time past desirous of uniting themselves into a Diocese to be represented in the General Convention of said Church, and for other purposes, not attainable without such Ecclesiastical organization; and whereas, the present meeting of the Clergy and Laity of said Church, was called by the Right Rev. Bishop presiding, at their request; and although some of our brethren have been detained, as is believed, by the rumor of an epidemic, or by high waters; yet this meeting having been called by their approbation, it is deemed necessary by the Clergy and Lay Delegates here assembled, that they proceed to organize a Diocese: therefore,

Be it resolved by this meeting, That the Clergy and Laity of said Church, living in Texas, are hereby united and formed into a Diocese, to be styled and known as the Protestant Episcopal Church in the State of Texas, and to be in union with the General Convention of said Church, when admitted to a representation therein.

On the motion of Rev. C. S. Ives, the chair then appointed the following committees:

1. To report a Constitution of the Diocese of Texas, Rev. C. S. Ives, James Dennison, B. H.

2. To report such Canons as may be necessary to carry into effect the organization, Rev. C. Gillett, W. L. Sartwell, Esq.

After retiring and consultation, the Committee on the Constitution reported; when, on motion of Rev. J. F. Young, the articles of the Constitution were considered, and adopted *seriatim*; and, on motion of T. C. Stewart, Esq., the Constitution was then adopted as a whole.

The committee on Canons made a report, which, on motion of Rev. J. F. Young, was considered and adopted *seriatim*; and on motion of T. C. Stewart, Esq., they were then adopted collectively as our present Canons.

On motion of Rev. J. F. Young, the chair appointed a committee to report a form of association to be recommended for the organization of new parishes in the Diocese. A report was presented and adopted.

At the afternoon session the same day the following gentlemen were elected on the Standing Committee:

Rev