FIRST ANNIVERSARY
OF THE
AMERICAN
CHURCH MISSIONARY SOCIETY,
HELD IN
ST. GEORGE'S CHURCH, NEW-YORK,
ON WEDNESDAY EVENING, OCTOBER 24, 1860
CONTAINING THE ADDRESSES OF
The President, Hon. Philip Williams.
Rev. N. H. Schenck, of Baltimore.
Rev. R. B. Claxton, D.D., of Rochester, N. Y.
List of Life Members, and the Treasurer's Report.

New-York:
JOHN A. GRAY, PRINTER, STEREOTYPER, AND BINDER,
CORNER OF FRANKFORT AND JACOB STREETS,
FIRE-PROOF BUILDINGS.
1860.
FIRST ANNIVERSARY

OF THE

American Church Missionary Society,

HELD IN

ST. GEORGE'S CHURCH, NEW-YORK,

WEDNESDAY EVENING, OCTOBER 24, 1860, at half-past 7 o'clock.

Address of the President, Hon. Philip Williams.
Rev. N. H. Schenck, of Baltimore.
Rev. R. B. Claxton, D.D., of Rochester, N. Y.

(Reported by A. F. Warburton, Shorthand Writer, 117 Nassau St., N. Y.)

New-York:
John A. Gray, Printer, Stereotyper, and Binder,
Corner of Frankfort and Jacob Streets,
Fire-Proof Buildings.
1860.
PROCEEDINGS

OF THE

American Church Missionary Society.

FIRST ANNUAL MEETING.


The American Church Missionary Society assembled for the transaction of business, in the chapel of St. George's Church, New-York, at 5 o'clock P.M.


On motion of the Rev. Dr. Tyng, the Rt. Rev. Manton Eastburn, D.D., took the Chair, and opened the meeting with devotional services.

The Rev. Dr. Dyer, Corresponding Secretary, then read the First Annual Report of the Executive Committee.

Edward W. Dunham, Esq., read the Treasurer's Report.

On motion of the Rev. Dr. Stone, the Reports of the Executive Committee and Treasurer were accepted, and referred to the Executive Committee for publication.

On motion, the Society proceeded to the election of Officers for the ensuing year. The following persons were elected:

President.
Hon. PHILIP WILLIAMS, of Virginia.

Vice-Presidents.
Rev. JOHN S. STONE, D.D., of Massachusetts.
Rev. RICHARD NEWTON, D.D., of Pennsylvania.
Rev. C. M. BUTLER, D.D., of Washington City.
Hon. N. G. PENDLETON, of Ohio.
Hon. R. W. BARNWELL, of South-Carolina.
D. J. ELY, Esq., of Illinois.
Secretary.

Treasurer.
E. W. Dunham, Esq., of New-York.

Executive Committee.
Rev. Henry Anthon, D.D., Horace Webster, LL.D.,
Rev. S. H. Tyng, D.D., Frederick G. Foster, Esq.,
Rev. Lot Jones, D.D., Frederick T. Peet, Esq.,
Rev. F. S. Wiley, S. Cambrelleng, Esq.

On motion, the Report of the Executive Committee was ordered to be read at the public meeting in the evening.

On motion, the Society adjourned to attend the services of the Anniversary in St. George's Church, at 7½ o'clock.

Richard B. Duane, Rec. Sec.
The American Church Missionary Society

Held its first anniversary in St. George's Church, New-York, on Wednesday evening, Oct. 24, 1860, at half-past seven o'clock.

Rev. John S. Stone, D.D., of Massachusetts, Vice-President, took the chair; the President, Hon. Philip Williams, of Va., being unavoidably absent.

The exercises were opened by singing the following HYMN.

TRIUMPHANT SION! lift thy head
From dust, and darkness, and the dead,
Though humbled long, awake at length,
And gird thee with thy Saviour's strength.

Put all thy beauteous garments on,
And let thy excellence be known;
Decked in the robes of righteousness,
The world thy glories shall confess.

No more shall foes unclean invade,
And fill thy hallowed walls with dread;
No more shall hell's insulting host
Their victory and thy sorrows boast.

God from on high has heard thy prayer,
His hand thy ruins shall repair;
Nor will thy watchful Monarch cease
To guard thee in eternal peace.

Prayer was offered by Rev. Theodore Irving, LL.D., of Staten Island.

Rev. Dr. Stone said: In rising to discharge the office of the chair this evening, I am sure I shall have the sympathy of every member present when I express my profound regret that circumstances have, under Providence, deprived us on this occasion of our venerated and beloved President, Hon. Philip Williams,
of Virginia. I am equally certain of the sympathy of all present, when I express the great satisfaction I feel in knowing that, though we have not the presence, yet we have the sympathy and support of this our excellent President; proof of which will be given in the Address which he has forwarded for delivery this evening, and which will now be read by Rev. Dr. Dyer.

Rev. Dr. Dyer read the

ADDRESS OF THE PRESIDENT.

My Brethren and Friends:

In this meeting, for the first time in our fully organized capacity, we must remember that without the divine blessing our efforts will be worse than in vain. Let us, therefore, make earnest supplication that this blessing in its richest abundance may be vouchsafed to us; that our consultations and labors may be peaceful, harmonious, and successful; and that the glory of God and the good of our fellow-men may be efficiently promoted.

Our organization is founded upon the conviction, that the voluntary principle is the true and safe one on which to rest the missionary cause in our Church; that those who administer the funds of the Society should be selected by, and in some degree responsible to, those who contribute them; that in this way alone can the full strength of the Church be brought out to the support of the mission cause.

The General Convention has declared that our Church is a missionary society, and that it is the duty of every member to aid in the missionary work. And yet it must be admitted that there is a lamentable deficiency, both of men and means, to carry on this great and glorious cause in the foreign and domestic fields, and that the command of the Great Head of the Church, “Go ye into all the world and preach the Gospel to every creature,” has not been obeyed as it should have been.

The inquiry necessarily arose, Why is this? In the judgment of those who originated this Society, it has been caused in a measure by the absence of the voluntary principle in our missionary organization.
We cannot disguise the fact, that in our Catholic and comprehensive Church, there exist two classes of opinions and views which are not accordant; and that in the domestic field, especially, these conflicting opinions and principles cannot work together harmoniously and efficiently in the same organization. The advocates of one class, we honestly believe, give undue prominence to the Church and its sacraments, and when called to minister at her altars, seem to forget the Apostle's determination to know nothing among their hearers save Jesus Christ and him crucified. Some of them, narrow and exclusive in their opinions of other Protestant denominations, freely express those opinions, and thus excite prejudice against our Church.

Now, whilst we concede to this class sincerity in their views, and the right which we claim for ourselves to maintain and uphold them, we believe that they cannot be largely successful missionaries of the cross. In distinction from sacramentalism on the one hand, and Broad Church rationalism on the other, we desire to lift up Jesus Christ, the crucified and atoning Saviour—the one Mediator between God and man—the all-sufficient Son of God—the all-sympathizing Son of Man. We maintain that His justifying righteousness is the only ground of the sinner's acceptance before God, and the sanctifying righteousness of His Spirit the only way of cleansing the soul for heaven. We desire to set forth in their fullness, the principles and doctrines contained in our Articles, Liturgy, and Homilies, distinctively Evangelical, Protestant, and Episcopal, yet in a spirit of moderation and kindness to those who, whilst they hold the essential doctrines of Christianity, differ with us in minor matters. There was a felt necessity in the Church for some organization in the missionary work, kindred to that which gave rise to the Evangelical Knowledge Society. In our mother country, the same thing made it necessary and expedient to have two distinct missionary societies; and, in our own country, it produced "the Philadelphia Missionary Association for the West." We believe that in both countries, the result has been greater activity and larger contributions, in extending the Kingdom of our Lord and Saviour.

It cannot be disguised, that a large portion of our Church look upon the management of our Domestic Missions with distrust. We do not now propose to examine the grounds of this distrust, nor to inquire whether it was well or ill founded. We refer to the fact as it exists, and deduce the necessity of some plan that will elicit more fully the contributions of the Church.
We believe that the Philadelphia Missionary Association for the West has done a good work, and we bid it God speed; but in our judgment it is wanting in that which lies at the foundation of our Society, namely, that those who administer the funds should be appointed by those who contribute them. We do not desire to be placed in antagonism to the present organizations in our Church, but peaceably and quietly to go on with our work. The world is before us, a world of sinners, and there is room enough for us all to work. To those who prefer to contribute through the Missionary Board organized by the General Convention, we would say nothing harsh or offensive. They are doubtless actuated by a sense of duty; and if they believe that the Board, as at present organized by the Convention, is the best channel through which to offer their contributions, they will of course use that channel.

We must expect to encounter opposition, and in some quarters, denunciation. We must meet them with Christian meekness, and endeavor to disarm them by pursuing the even tenor of our way with diligence, fidelity, and zeal.

We must prove our principles by their fruits; and by our activity and liberal contributions, both of men and means, must show that we are in earnest in our work, and that the voluntary principle in the cause of Missions, is both right and expedient.

Providential indications as to modes of operation we shall gladly and reverently recognize. Kindly suggestions as to the best and most efficient manner of conducting our operations, disarming opposition, and promoting harmony, we shall be ever ready to receive. The missionary field is white for the harvest. With all our organizations, with all our individual efforts, the laborers are few. Pray we must, to the Lord of the Harvest, that He will send forth more laborers; and that He will put it into the hearts of his followers to contribute liberally of their substance, that the harvest may be gathered.

Our Church, from its catholic and conservative spirit, has a special work to do in the cause of Domestic Missions. Let the only rivalry between us and others be, which shall do most for this work.

Our cause is before the Church, and we ask for the aid and cooperation of those who sympathize with us. It is before Him to whose Glory it is devoted, and we earnestly implore His abundant blessing.
Rev. Dr. Tyng read the Annual Report:

FIRST ANNUAL REPORT.

The first report of an association to its constituents and friends should of right record the history of its origin and institution. The American Church Missionary Society originated in the desire and purpose of a large portion of the Evangelical Clergy and Laity of the Episcopal Church in the United States, to direct and manage the interests of Gospel missions, for which they rejoiced to contribute, according to their own principles, and by their own views of truth and duty.

The various local claims and arrangements of individual diocesan missions, are left to the consideration and decision of the ministers and laymen, interested particularly in each diocese. The great common interests of the missionary cause, including our own extended country, and every foreign field for Christian labor, have been for twenty-five years exclusively managed in the Episcopal Church, by a Board of Missions, appointed by the General Convention. To the funds thus established and administered, by an authority, in the constituting of which the contributors as such had no voice, the members of the American Church Missionary Society, during this whole period, have patiently and generously devoted their money and their efforts.

Many of them have never been satisfied with the principle of the Constitution of this Board, from its very first establishment. They were fully convinced even then, and the experience of the period since has but the more impressed upon them the conviction, that the assumption of the direction and expenditure of benevolent funds, by the mere ecclesiastical authority of the Church, was not likely to be conducive to the welfare of the Church itself,—nor advantageous to the missionary cause,—nor promotive of the largest spread of benevolent efforts,—nor just to the views and wishes of the contributors themselves. They were at that time satisfied, that the whole experience of English and American Christians, so fully and successfully tried on the other side,—securing to the contributors of the funds, the right of direction and control of their distribution, with no other single instance among Protestant Christians, known to them, of the assumption of this voluntary action
of Christian charity as the rightful domain of ecclesiastical government,—made this very important change undesirable and unpromising of success.

In the originating of this Board of Missions, these were, however, but a minority of the constituents present, and they yielded to a determination, which they had no power to control. Their views and convictions of the rectitude and advantage of the great principle for which they then contended, of entire voluntary action, association, and management, in the benevolent contributions of individual Christians, have undergone no change in the experience of this great department of Christian duty since. To those original opposers of the Constitution of the Board of Missions, the experiment of the past twenty-five years has added many others who have been constrained to unite in their convictions, and to desire a new cooperation upon what they believe the wiser, happier, and more peaceful ground, of voluntary association.

The Constitution and agency of the Board of Missions in its actual history, have not been satisfactory to those in our Church, whose views of personal right and duty have now led to the formation of the American Church Missionary Society. The Evangelical portion of the Church have never had a just or reasonable allowance of influence or authority, either of persons or of position in this Board. The majority of the General Convention, who have, of course, and in fact, represented themselves in the Board of Missions, have always been upon the opposite side. The actual position of those who have contended for Evangelical doctrines in the Church, has been that of a minority; habitually without ability to direct, often under circumstances of extreme opposition, and constantly with but little satisfaction or pleasure, in the work which, thus without authority to influence, they were required to support. The churches representing their views, and maintaining their ministry, have contributed the larger portion of the missionary funds expended, though deprived by ecclesiastical power of their proper measure of influence, in their dispensation. To this open wrong in principle, as to many very serious instances and illustrations of its operation in practice, they have quietly submitted. For the twenty-five years past they have endured that which they have considered unjust and oppressive, in the earnest desire to maintain, if it were possible, a continued appearance of union in the outward work.

The advancing affairs of the later years of this scheme of management have but constantly increased this dissatisfaction. With
the generally excellent administration and results of the Foreign Department, we are glad to announce entire and cordial accord­ance. The missions under the Foreign Committee have been, so far as the Committee has been concerned, conducted wisely and happily. We cannot permit ourselves to forget, however, that the disastrous mission to Turkey was forced by the Board, even upon this Committee, and they were compelled to sustain it, against their own convictions of duty and wisdom, until its complete de­cease, from the universal dissatisfaction of the Church with its method of operation, released them from the necessity. The establishment and failure of this mission have interposed an obstruction in the way of further efforts by that Committee in this most interesting field of Christian labor which they are now unable to surmount. In the present year, awakened Eastern Christians longing and begging for instruction in the Gospel from our Church, have stretched out their hands to this Missionary Board in vain, from the difficulties with which a ruinous anti-evangeli­cal experiment has blocked up their path. With the actual missions of the Foreign Committee, they who are associated in this Society, would record their undiminished satisfaction, and their purpose of undiminished and increasing support.

With the management and results of the Domestic Depart­ment, these ministers and churches have also patiently cooperated, furnishing from their portion of the Church, the larger measure of the funds contributed, until it has been in their view impossible to go farther. They have seen the whole South and North-Western portions of the Missionary Field of which this Com­mittee have had the management, filled with a ministry and an episcopate discordant from their views, and opposed to their principles and labors. But two dioceses, Iowa and Kansas, and the one Missionary District of Oregon, in that whole western field, constitute exceptions to this history; and these two dioceses owe their evangelical character to the earnest effort and fixed determin­ation of the Philadelphia Association for Missions in the West; a result on which these brethren are cordially congratulated, and for which they deserve the thanks of all who love the Gospel in the Episcopal Church. As the last step in this partisan tendency of the Domestic Department, the late General Convention divided the whole unorganized western field between two new Bishops representing the same class of Church views.

We cheerfully concede that this course and tendency have not been the result of the choice or purpose of the present excellent
members of the Domestic Committee. To a great extent the scheme was perfected before the management of these affairs was committed to them; and even in the portion entrusted to their control, their personal choice has been superseded, by the higher authority of the General Convention, and the control which the Constitution of the Board of Missions gives, over the appointment of missionaries under their authority, to the local Bishops. So that though we could have entire confidence, in the choice by a majority of the present Domestic Committee, of suitable missionaries; the whole history of the experiment has shown, that the necessary tendency of the organization, is to spread and establish throughout all our new country, the very erroneous principles of doctrine in our Church, against which, as Evangelical Ministers and Laymen, our most earnest and conscientious efforts have been always directed. We have witnessed and endured this inevitable tendency and result, until we have felt it inconsistent with our duty to bear it longer.

The action which has resulted in the formation of the American Church Missionary Society, is not the earliest expression of united opinion on this subject. There have been constant occurring intimations of dissatisfaction, and efforts for personal relief from the system thus pursued. The effort and meeting in Philadelphia in the year 1850, which resulted in the formation of the Association for Missions in the West, originated in this dissatisfaction, and in the desire and purpose to form an absolutely separate and independent association for Domestic Missions. The influence, however, which urged a continued connection with the Board of Missions, prevailed in the formation of that Association.

In November, 1851, a meeting of Bishops, Clergymen, and Laymen was held in New-York, gathered from at least twelve different dioceses, expressly again to consider this subject of Domestic Missions. After a long and full discussion, it was then determined to try for the present a cooperation with the new Association then lately established in Philadelphia, until a General Society could be formed.

In 1855, at the annual meeting of the Evangelical Knowledge Society, so much dissatisfaction had again already accumulated, that another meeting of Ministers and Laymen was held in St. Mark's Church in New-York, to confer again upon the formation of a new Missionary Society, expressly in relation to the Domestic Field. This conference resulted in the appointment of a Committee, to prepare a Constitution for such a Society, to be submitted to
an adjourned meeting. The Committee prepared and presented such a Constitution. But the earnest request of certain brethren not yet prepared for the step of separation, induced still a conceded delay in the action upon the report submitted.

From that time, though no other meetings were publicly held, it was the subject of frequent conference, of an increasing conviction of duty, and a more fixed determination of the only just and proper result until the earliest meeting preparatory to the formation of the present Association was held, in February last. The immediate cause of this last series of meetings, was manifestly the very general conclusion, to which the minds of those most interested in the subject had been brought, by all the experience of the past, that there was no other method of actual relief in the case, but the formation of a new and independent Association, and that absolute duty to the Saviour's Gospel in our Church, required immediate and very decided concurrence and action for this purpose.

The first of these preparatory meetings was collected by a private and mutual understanding and notice, circulated among those whose sentiments it was important to consult, with no particular knowledge of their individual views upon this special point. This meeting assembled at the Church of the Ascension in New-York, on the 28th of February last, and after unanimously adopting a resolution "that the voluntary principle is the true one in the Missionary work," a Committee was appointed, "to correspond with brethren of the Clergy and Laity throughout the Protestant Episcopal Church, on the subject of the expediency of forming a voluntary Missionary Association, and to make arrangements for a future meeting" for the consideration of this subject.

The Committee thus appointed issued a circular, in near 2000 copies, throughout the churches in the United States, inviting "personal presence at a meeting for this purpose, to be held at the Church of the Ascension in the city of New-York, on Wednesday, the 11th of April, at 8 o'clock P.M." They further solicited from all, "if unable personally to attend, an expression of opinion in writing, of the expediency of such a movement as was here proposed, and any suggestions on the subject which they might be prepared to make."

On the 11th of April, a second meeting assembled in New-York, in pursuance of this invitation, at which above sixty Clergymen and Laymen were present, from Rhode Island, Massachusetts, Connecticut, New-York, Western New-York, Pennsylvania, Maryland,
Forty-six letters were reported by the Committee previously appointed, as having been received from clergymen and laymen who were absent, in favor of forming a Voluntary Missionary Association; eight disapproving of such a step; and eight which declined to express a decided opinion.

The Committee further reported that, "not concurring in their own views entirely, they could not unite in recommending an absolute course; they therefore reported the subject as it stood to the meeting, and left the brethren present to decide with their own views of duty, upon the principle involved, and the obligation flowing from it."

Several of the letters received and presented by this Committee were read to the meeting. A free and full discussion of the subject occupied the evening and the next morning. And the meeting closed with the passage of the following resolution, with but one dissenting vote: "That in the judgment of this meeting, the voluntary principle in the missionary work is the true one;" and the further resolution, "that a Committee be appointed to consider and report at a future meeting, what action may be necessary, to carry out the resolutions already passed, either by the organization of a new voluntary society, or societies, or by the modification of any existing society."

A third meeting was convened on the ninth of May, more numerously and extensively attended than the previous one in April. The Committee appointed at the previous meeting, presented their report, embracing a Constitution for a new voluntary Missionary Society, with the following resolution; both of which were adopted by the meeting, after a prolonged discussion, by a very large majority.

"Resolved, That the interests of the cause of Evangelical truth in our country render necessary the immediate formation of a voluntary and independent Missionary Society."

The following Constitution reported by the Committee, and amended in some parts by the vote of the meeting, was then adopted, and the officers required by it were appointed:
CONSTITUTION.

Article I. This Association shall be called The American Church Missionary Society.

Article II. The object of this Society shall be to extend and build up the Kingdom of our Lord Jesus Christ, in accordance with the principles and doctrines of the Protestant Episcopal Church, as set forth in her Articles, Liturgy, and Homilies.

Article III. Any person approving of the object of this Society may become a Member of the same, by the annual contribution of Three Dollars; a Life Member, by the contribution of One Hundred Dollars; a Patron, by the contribution of Five Hundred Dollars, with all the privileges of a Life Member; and any Bishop of this Church, signifying his approval of this Society, shall be, ex officio, a Patron of the same.

Article IV. This Society shall meet Annually, at such time and place as shall be appointed by the Executive Committee, and shall elect a President, who shall be a Layman, six Vice-Presidents, a Secretary, Treasurer, and an Executive Committee consisting of Five Clergymen and Five Laymen. Special Meetings of the Society shall be called by the President, at the request of the Executive Committee.

Article V. The Executive Committee shall conduct the business of the Society, and make an Annual Report of their proceedings. They shall frame a Code of By-Laws; fill any vacancy that may occur among the Officers of the Society, between the Annual Meetings; and do whatever may be necessary to give efficiency to the work assigned to them.

Article VI. This Constitution shall not be altered, except at an Annual Meeting of the Society, and by a vote of two thirds of the members present. Ten members shall constitute a quorum.

The meetings which had thus finished this important work, were composed of many of the most efficient and influential clergymen and laymen, of the Evangelical portion of our Church. They were marked by the most open and free discussion, of all the subjects presented in connection with their one object. They were without concealment or exclusion, from any who desired to participate in them. They were distinguished by the most serious and earnest spirit of prayer, and desire to know, and to adopt, the course most accordant with duty to the Gospel of the Lord, and to the Church of which all were members. The conclusion to which they had been brought was to those who were led to adopt it, the clear and undoubted line of Christian duty in the crisis involved.
It was productive of the highest satisfaction, that Evangelical men among us had at last taken the stand, in their missionary relations, which is most in accordance with their honesty of conviction and purpose, and most likely to promote and maintain, the truths of the Gospel in our Church, amidst the wide-spreading of errors in doctrine and practice, leading to Popery and partaking of its anti-Christian spirit and teaching. The last meeting was closed, with an evening spent in social prayer and thanksgiving, and adjourned with the united satisfaction of all, in the important results which had been attained; and with the strong confidence of all that a very effectual step had been taken, for the extension of the Gospel and the Church, which all so truly loved.

The Executive Committee appointed at this organization of the Society, immediately entered upon the duties intrusted to them. They adopted and sent abroad, a statement and appeal, for the consideration of the Churches. They filled up the vacancies, which had occurred in the offices of the Board from the failure of some who had been elected at the meeting which organized the Society. They elected the Rev. H. Dyer, D.D., as the Corresponding Secretary, and Edward W. Dunham, President of the Corn Exchange Bank, in the city of New-York, as the Treasurer of the Society. They have proceeded in considering and adopting certain missionary fields, and organizing a system of operation, upon which they are to carry out their appointed work. They have made all the progress which could be made in the commencement of a work like this. But their plans and undertakings are yet too immature to be made in detail the subject of specific report. The openings presented to them in the gracious Providence which has led to the formation of this Society, are most important and desirable. And no doubt need be entertained, that with the adequate funds provided, and with the Lord's gracious blessing upon their efforts, the future career of this Society will be bright and remunerative.

They have made no special appeals for funds, because they were unwilling to embarrass any existing operations, by an unnecessary interference. The spontaneous contributions to their treasury have, however, amounted to $3,727.41. And the engagements which they have made for the prosecution of their work will at once require the disbursement of the whole sum thus received. The growth of the income of the Society may be gradual, but there can be no doubt that it will be constant and adequate. And never could a Society have been formed which was more sure of
the cordial support and united encouragement of all whose prin­
ciples are represented, and whose convictions and affections are
engaged in it.

This is a Society founded upon distinct and distinctly adopted
principles. The two rival schemes of mere ritualism and of evan­
gelical truth—the one leading to a satisfaction with the form and
the letter, and the other leading to a spiritual and intelligent em­
bracing and maintenance of the Gospel in the Spirit, as these two
schemes are seen contending in the Episcopal Church, are wholly
inconsistent with each other. The necessity of a defense of the
Gospel in our Church, led, thirteen years ago, to the formation of
the Evangelical Knowledge Society, to maintain its all-important
truths by the press. Well would it have been for us, if instead of
delaying, under the solicitation of respected and beloved indivi­
dual brethren, we had consummated at the same time, as many
desired to do, a Society for the maintenance of these great prin­
ciples by living missionaries. The records of the many previous
meetings for consideration of this subject included in the former
part of the present Report, show what was the feeling and con­
viction of many at that time. At last, after all these experiments
of delay and concession have proved unavailing, our brethren, and
the friends of Evangelical truth, have been constrained to assume
a stand, which, if taken thirteen years ago, would have saved large
sums of money, expended in opposition to these very truths, and
occupied large tracts of ground with a faithful Evangelical
ministry.

To send out such a ministry, and such a ministry only, is the
purpose of this Society. Not a ministry merely fortified with
ecclesiastical certificates, but a ministry known and certified, in
evangelical personal character. This distinguishing purpose must
be openly avowed, and thoroughly understood. We desire to find
evangelical, spiritual men, whose hearts are really engaged, in the
preaching of a crucified Saviour, and in saving the souls of their
fellow-men;—Who do not employ themselves in the mere preach­
ing of the Church and the sacraments,—but truly proclaim the
riches of pardoning grace in the blood of Jesus to penitent sin­
ers;—Who are not occupied in the maintenance of a mere sec­
tarian warfare, in crying, " the temple of the Lord are we,"—but
desire grace, and exercise love towards all those who love our
Lord Jesus Christ;—Who are not satisfied in the mere adding
to the numbers of an outward flock, in Baptism, Confirmation,
and the Lord's Supper; but labor that sinners may be converted
in heart, born again of the Spirit, and made new creatures in Christ Jesus;—Who do not direct sinners to a Saviour to be found in ordinances and outward forms, but to a Saviour to be received in the heart by faith, and embraced in the soul by the power of the Holy Spirit, in the assurance of a lively and blessed hope;—Who do not proclaim the sinner's justification by human works, or ordinances of man's observance, but by the glorious righteousness of Christ, made by faith in Him, the robe and clothing of the soul;—Ministers who will tread in the bright path of Apostles, Reformers, and Messengers of later day, like the Venns, Simeons, Wilsons, Scotts, and Richmonds of England; and the Griswolds and Moores, the Milhors and Bedells of our Church.

If such men can be found among us, we wish to send them, and to establish them throughout our Church. If such laborers as these cannot be found, or are not to be brought forward to the harvest, we shall have no employment in this Association, for we are purposed to send no others. Nor if in any case we find ourselves deceived in individuals, shall we consent to employ them, after they are discovered to be not of us.

If it be objected that this is a party stand and movement, we are not careful to answer. We mean it shall be only the party of the Saviour, and the movement of the Holy Spirit, if the Lord shall be pleased graciously to bless, and prosper our work. And it is upon the ground of these distinctive principles, as expressed in the clear and faithful standards of our Evangelical and Apostolic Church, that we have united, and mean to stand. If men do not like these principles, and do not wish to promote them, and to see them triumph, we cannot expect their union or cooperation with us. Principles opposed to these are arrayed with an openness which we should have done well always to imitate; and they who choose them have abundant instruments for their promotion, in channels already opened. This is the first perfectly free and open channel for the extension and furtherance of principles like ours. Our single avowed platform is loyalty to Jesus the Saviour; devotion to his Gospel; and desire and purpose only and always, to promote and establish his dominion over souls redeemed, converted, and saved. If the years of our past concessions had been thus occupied and devoted, the aspect of the Episcopal Church would have differed widely from the present.

For the extension of these great Evangelical principles, for which we have professedly contended, and which we have desired to establish, there is an abundant and opening field. There is not
a single organized diocese in our country, in which there are not communities and churches, desiring and asking for such a ministry, and often struggling in feebleness and disappointment to obtain it. Often in years past, have we personally found hands stretched out, to exclaim against the oppressions of Tractarianism and Semi-Popery, in the teachings of the pulpit, and in the corruptions of the simple and earnest worship of our Prayer-Book; and asking us personally and individually, for aid to gain a faithful and edifying ministry of the Word. We have now an association to answer, if the Lord permit, such important and imperative applications.

The whole domestic missionary field beyond the organized dioceses, asks for just the ministry which we desire to send. There is no limit to the future extended usefulness of such a Society, if liberally supported, faithfully administered, and earnestly maintained. If others desire to receive, or to maintain another ministry, we have no warfare with them for places or persons. But the support of such a ministry must come, from those who desire and prefer it. No longer can we permit ourselves to labor and pay, for the extension and support of a system, which we conscientiously believe to be fundamentally erroneous, under the plea of an external but heartless union, and in a real concession of personal convictions of duty, solemn acknowledgments of truth, and indispensable obligations to maintain it.

For this great work of spreading the Saviour's Gospel in its purity and power, by a faithful Evangelical ministry, over a large, open, and unoccupied field, we are here united. We thus plainly, and without qualification, declare our principles, and our purposed work. And convinced that we are truly on the Lord's side, and in the Lord's service, we look up to him for his prospering blessing, and to our friends and brethren around, for their liberal, persevering and earnest cooperation. If Jesus shall be pleased to smile upon our work, his blessing will make us rich, and add no sorrow therewith. A reviving Gospel will glorify his name, many precious souls converted and saved, and churches yet unborn, in fields thus prepared and transmitted, shall shine to his honor, when, like David, "we have served our generation and fallen on sleep."
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Right Rev. Manton Eastburn, D.D., Bishop of Massachusetts, was introduced by the chair, and proceeded to move the first resolution:

"Resolved, That the true principle of operation in missionary labors, as well as in other works of benevolence, is by the voluntary association and action of Christians united in sentiment, and governing the distribution of their own funds."

Mr. President and Christian Friends: I have to express my gratitude to the Committee of Arrangements for the privilege which has been granted me of standing before you on this occasion. It is always a refreshment to me to come to this great city, where twenty happy years of my ministry were passed, and to hear the voices and look at the faces of those dear friends of the clergy and people with whom, in those by-gone days, I once worked in company for the great cause we had at heart. Many of my companions have gone to their rest; many, thank God, still remain; and I have felt a more than common gratification in the thought of meeting some of them here to-night. I have humbly believed, that, by a few plain, simple words, spoken in their hearing by one whom, I fondly trust, they still remember with interest as their former fellow-laborer, they might be cheered onward in the great work which calls us together this evening; and, above all, I have expected not only to give, but infinitely more to receive encouragement, from surrounding myself with them on an occasion so noble, so elevated in its objects, and, as I believe from the very bottom of my heart, so blest by the approving smiles of our Lord Jesus Christ.

My Christian friends: The resolution I have just read speaks of the great principle on which this Society is founded—the principle of voluntary association for the work of missions—a principle to which we can never give too much of our regard and honor—a principle in accordance with the whole spirit of Protestantism—a principle in unison with one great characteristic feature of our own dear and venerable Church, which, while possessing the apostolic constitution of the Christian ministry, and while having fixed laws for the maintenance of her discipline, allows the greatest liberty of individual action to her members, so long as such action is consistent with that ministry, and does not infringe that discipline; a principle, moreover, I will venture to say, which forms the only basis on which those who desire the extension of those heart-
affecting doctrines of grace which our Liturgy and Articles teach, unadulterated by any mixture of popish ceremonial, priestly mediation, and denial of church existence to those without the pale of Episcopacy, can satisfactorily, securely, and heartily work, in dependence on the Spirit's blessing.

There are many of us here to-night, my friends, who remember the feelings of exultation and hope, with which, five and twenty years ago, that new order of things was hailed by many, in which this principle of voluntary action was abandoned, and the work of missions was undertaken by our Church herself, in her corporate capacity in General Convention assembled. This change, to the eyes of multitudes of good men in our communion, seemed resplendent with the pentecostal glory of the apostolic age. Here, it was said, is an organization wherein all, of every shade of doctrinal and ecclesiastical views, are seen agreeing to work together and, under the banners of one common Church, to labor hand in hand for the extension of the glad tidings of great joy. But, amidst this sound of universal gratulation, there were those who took a far different view of the subject; and among these, I well remember, was that distinguished layman, the late Peter Augustus Jay. This sagacious man, with all that love of individual freedom which he inherited from his Huguenot ancestors, will, at the same time, be suspected by none that knew him of other than the most entire and loyal attachment to our own Church in her polity and discipline. But I recollect, as if it was but yesterday, the sadness with which he spoke of that new arrangement of things, and the utter want of confidence he felt in regard to the workings of a plan by which it was attempted to force discordant elements into unnatural conjunction, and to produce hearty combined action where there was no mutual sympathy. And he was not alone in these views, as I have just said.

And now, let me ask, have not these fears and doubts been justified, through every succeeding year, from that period down to the present moment? Has it not been external unity without union of heart? Has the missionary work in our land thriven under this boasted system? Has the organization commended itself to the hearty trust of those of our people who desire to see a pure Gospel extended through these States in connection with the ordinances of our own Church? Nay, I will ask one question more, with confidence what the reply will be. Was not the inception of that order of things the beginning of a decline of attachment to those evangelical doctrines which had been gaining, until then, an increasing influence among the people? For men
argued in this wise. After having always supposed that those sound doctrines of the Reformation, and those moderate ecclesiastical views which our standards exhibit, were vitally important, they now saw an agency applauded, wherein by the very necessity of the case, these doctrines must be extended side by side with others diametrically their opposite. They asked themselves, how can this be? They inquired of each other, what they had been so long contending for? They then began to doubt if there were any material distinction after all. And then the next step was to indifference. And so a decay took place of discriminating regard for those grand truths of the Gospel which are the power of God unto salvation to every soul that receives them.

But, my Christian friends, those of us who agree in our views of divine truth may now come out from that unsatisfactory position in which we have so long been placed, and may work freely, heartily, and all together. In the formation of this Society we have taken the right course; the honest course; the course which, in the view of our convictions in regard to the sort of missionaries it is desirable to send, aims at carrying out those convictions; and, therefore, the course which God will honor. Yes, beloved friends, if ever I felt that any set of men were engaged in a work in which they could expect the Master’s benediction, I feel it now. And if we need, for our encouragement, any example of such blessing upon similar institutions, set on foot by zeal for the Gospel, and having their origin in the sweet and blessed fellowship of kindred minds, let us look at that glorious Church Missionary Society of England, which is now carrying the message of Christ’s full and free salvation through so many regions of darkness and of death. Commenced in the prayers of a little but united band, and gradually adding to the number of its supporters from the friends of evangelical truth all over the kingdom, see what it is now. Behold it, marching on its prosperous way; enlisting the affectionate coöperation of the whole body of the evangelical clergy; cheered on by the prayers of tens of thousands among the people of all ranks, from the nobleman to the peasant; its treasury filled with the offerings of willing hearts, as well as liberal hands; and challenging, for the efficiency of its working, the admiration of the friends of Christ in both hemispheres. So much for being associated on the foundation of attachment to the same blessed truths. It is this that has blessed that grand Society. It is this that will bless the American Church Missionary Society.
Agreeing in our principles, and humbly working with a single eye to the Master's glory, we have a right to believe that we shall be attended with the constant tokens of his gracious presence.

Mr. President: I will no longer detain you and this assembly than to say, that I, for one, look for a powerful support to our Society from among that noble body, the laymen of our Church. I am morally certain, that this principle of voluntary association will commend itself to the practical mind and the common-sense of the great body of our people. I believe that they will come forward more and more to speed our work onward with their substance: because they will feel that they are not giving in the dark; that they can see whither their money is going, and what sort of ministrations it is to support; and that they are not asked to help a system which, under the plausible plea of union, may perhaps be fostering in numerous places a species of missionary work which is misrepresenting our Church, which is substituting for her moderation extreme views of polity against which their honest hearts rebel, which is obscuring the work of Christ in our justification before God, and which is deforming our simple ritual by the puerilities of an exploded superstition. My friends, what might we not look for as to the influence of our Church on this land, if she would go forth through the country just as her standards present her? She is preeminently, among the churches of Christendom, a witness for Christ. She is preeminent for her catholic spirit, in wishing grace, mercy, and peace to all who, in every place, love our Lord Jesus Christ in sincerity. We intend so to present her. And the laity will love us for so doing; and will sustain us in carrying forward our Sion, freed from those spots with which her fair face has been marred, and which have turned men away from her, and have hindered them from coming to taste those pure, scriptural doctrines, which she dispenses from her Prayer-Book as from a fountain of living waters. On these grounds, I look for growth, for encouragement, for success, to our Society; and I am persuaded that the favor we shall find will assure us day by day, more and more, that "the Lord of hosts is with us, the God of Jacob is our refuge."

Rev. N. H. Schenck, of Baltimore, in seconding the resolution, said:

Mr. President, Ladies and Gentlemen: I feel myself happy in being permitted to stand here to-night, and participate in the
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first anniversary exercises of the American Church Missionary So­
ciety. I look upon it as an occasion of extraordinary interest. It
is an occasion to which many have looked with hope in every part
of our Church for long years that are past. It is one of the first
results of the prayers of our people for that larger missionary
liberty and a more active operation by our Church, in the great
cause of the Redeemer. In offering a few, almost unpremeditated
remarks, in support of the resolution presented by our right rever­
cend father from Massachusetts, I feel I have nothing before me
by way of argument, for, if there ever was a manifest truism, it is
to be found in this first resolution. The voluntary principle! No­
thing, I think, is so distinctly pronounced in Holy Scripture, in
human nature, and in the Church of Christ, as the principle which
is embodied in this resolution. That which lies at the base of all
our orthodox theology, the great doctrine of man's free agency,
is the starting-point of this voluntary principle. We find it run­
ing through all our theology, cropping out in every department
of it. The whole plan of salvation, as presented by God to man,
every page of revelation, presents to us the voluntary principle;
and I may be permitted to say, at the outset, that I conceive
there never was a more violent attempt to put an extinguisher on
one of the candles in our church candlestick, than in the attempt
to stay our legitimate work, by proposing to discuss whether such
a Society as this has a right to missionary liberty. During the last
quarter of a century we have been discussing the evangelical sys­
tem in relation to missionary work; we have been inquiring
whether we might do more than the Church in her corporate
capacity has delegated to us. We come here, to-night, to reaffirm
a principle which is to be found all through Holy Scripture,—to
reaffirm a principle which was carried into practical operation by
those who assisted in laying the foundation of the Christian
Church. The principle of missionary liberty is, I say, presented
to us in our theology,—in the whole plan of our salvation. It
was affirmed by the apostles of the early Church, and has been re­
affirmed in all the centuries, and is now presented to us in the
organism of our own Church.

My right reverend friend has alluded to the fact that our Church,
in its eminently catholic character, puts no bonds, attempts to fix
no cramping rules upon its members in their individual responsi­
bility, when undertaking to perform the work which they believe
devolves upon them as officers and soldiers in the army of Christ.
Now it is permitted us in the Episcopal Church to differ upon
doctrinal grounds, I was going to say, of almost essential importance. We certainly come up very close to the line of the essential, in differing with our brethren. We are permitted to have ample scope in doctrine, and yet dwell within the pale of the same Church; and still it is left for us to discuss, to-night, whether we may or may not transcend the precise missionary limit which the Church, in its corporate capacity, has seen fit to appoint to its members! Oh, let us never forget that all the power which that Church, in General Assembly convened, exercises, is power delegated to her; and that she only sends back to us that power which we give to her, and which inheres in the Church in her general form.

We find the voluntary principle shadowed forth in the Holy Scriptures not only—we find it in human nature as well. "How can two walk together, except they be agreed?" says the holy book of God. So we find in man's operations, in secular life, in the marts of trade, in all the avenues of commerce, in the political world, in social walks, we find the idea of common consent necessary to effecting grand common results. And it is just as true in the ecclesiastical domain. When we come to consider the great question of missionary work, we have to look on the principle presented in the first resolution as a sublime truism. I feel, then, that I am but lending my voice to swell the reverberations of a mighty truth, that has come down to us through centuries, and which has never been gainsaid to any practical extent; that is recognized even in the Church of Rome, where, though a tyrannous rod is hold over individuals in very many departments of religious life, still is it permitted all to exercise the missionary spirit freely; and it would be well for us to learn a lesson even here. We find that all organizations, that every system, no matter of what kind, have been successfully and widely propagated, just in proportion as liberty has been granted to those enlisted in the cause, in their individual efforts to propagate the principles they have espoused.

We are here, Mr. President, upon the first anniversary of the American Church Missionary Society, to reaffirm this principle of free evangelization; and, I repeat, I esteem it a very high privilege to unite my voice with those of my brethren here in pronouncing once more this great truth, and in forcing it upon the attention of those who have stood by while it has been suspended for a quarter of a century, waiting for the time when it would be reengrafted upon the Church, and adapted to the missionary work.
Sir! Let the motto of this Society be, "Missionary Liberty!"
It was the motto written upon the sails which impelled the ship in
which Paul carried the Gospel to other lands. It is a motto which
has lived in letters of fire above the stake where the martyrs gave
themselves in testimony to the truth of the Gospel of Jesus
Christ. It is a principle dear to the heart of every Protestant
man. It is a principle which we now seek to enlarge, that we
may bind together all the Protestant life of our Church; and we
invite all men who are willing to spend and be spent in the cause
of the Redeemer to join with us under the banner of missionary lib­
erty. Thus only may we hope soon to extend the Church of Christ
over the broad area of our own country. It has been my lot to
spend the years of my ministry, except the last few months, in the
domestic missionary field. I have there seen the great need of a
Society operating under this principle of missionary liberty. I
have seen hands stretched forth in prayer for just such food as
this Society purposes to send abroad. I have there seen evangeli­
cal life pressed out from the hearts of the people by a ministry
which seemed to ignore the essential truths of the Gospel of Jesus,
which fed the people on husks, or presented them only with the
fungi of a buried Gospel. But the dawn of better things has come,
and I cannot but feel to-night that we stand on the verge of a
brighter day for our Church and our land.

Mr. President, I cannot conclude what I have to say in second­
ing this resolution, without calling distinctly before us the great
fact, that while the right to organize such a society as this seems
to be conceded on all hands, there are also presented to us on all
sides the most pressing considerations of expediency for an instant
and earnest entrance upon this great work. To say nothing of the
great fields opened up to us, and of which you shall presently hear
from abler tongues; to say nothing of the foreign lands now being
widely opened to missionary enterprise, lands heretofore shut out
from the Gospel; we have within the limits of our own Church
certain aggressive forms of error, newly risen to view, which we
have more reason to fear than the weak and sickening dilution of
Romanism so long proffered us, or that sentimental churchmanship
which declares its character in the dandysisms of cut flowers, and
plain song, and fancy needle-work. We have German rational­
ism, first engrafted upon our mother church, and then sent directly
to her daughter here. We have the subtle and infidel errors of
German theology fast disseminating in our Church. Many of
you are familiar with a book recently sent to this country, under
the modest title of "Reviews;" you know of books in the form of sermons, preached by clergymen holding livings in the English Church, and which, though charged with the poison of infidelity, have been read in our pulpits as spiritual food for the persons committed to our ministry; and we must, in view of these new and startling forms of error, address ourselves afresh to the great work of boldly and widely preaching the truth. It is no time to discuss whether we have a right to a certain extent of missionary liberty. I hold to the great higher law of my Saviour, "Go ye into all the world, and preach the Gospel to every creature;" and I will not listen to the canons that would stay the missionary whose heart is on fire, and who goes to preach the Gospel to those in want of the true bread from heaven. I will not hear of these men being stayed. Where is the Episcopal hand that would oppose their progress? Where is the Episcopal tongue that would say them Nay? That hand would be palsied, that tongue would cleave to the roof of its mouth. I cannot conceive that the Gospel of Christ, in its pure evangelical form, is to be stayed because of any canon. Before the power of missionary enterprise, obstacles will sink level with the plain, to make a high way for those to pass over who will bring good tidings of good things to the soul.

I fear, Mr. President, I have already transgressed the limits allotted to me; and yet I would beg leave to say that while my right reverend father was alluding to the blessing which rested upon our namesake across the water—the English Church Missionary Society—I could not resist, for the moment, thinking of the strong contrast which exists between the initial movement of that enterprise and the spectacle presented to us here. With such a representation of clergymen, with such a body of active laymen as we have gathered here to night, to hear the report of this Society, and testify by their presence to an active sympathy in its character and proposed work, we may look forward to a future of blessing no less brilliant than that which has crowned the efforts of the English Church Missionary Society.

The resolution was put by the chair, and passed unanimously.
Rev. W. R. Nicholson, D.D., of Boston, moved the adoption of the second resolution:

"Resolved, That in view of the vast fields now open in our own and in other lands for missionary labors, every disciple of Christ is called upon and encouraged to do his utmost to extend and build up the kingdom of his Lord and Saviour."

Mr. President: I feel very much honored in being asked to take part in the exercises of this first anniversary meeting. I only wish I had the power to do justice to my feelings on this occasion. The resolution given me to offer is an exceedingly comprehensive one. I do not propose, however, to aim at any exhaustive treatment of it. You will notice these two points, as presented very distinctly and very prominently: The work which we have to do; and the occasions and opportunities for doing that work: the two ideas presented alongside of each other, because they react mutually, and, in some sense, imply each other.

Let me ask your attention for a moment to the first idea I have mentioned, namely, The work we have to do. It is expressed in the resolution as "extending and building up the kingdom of our Lord and Saviour Jesus Christ." That is the work presented as the work of this new Missionary Society. It is the work which I am standing here to enforce upon the attention and conscience of every individual present, as a work which he must perform—the extending and building up of the kingdom of Jesus Christ. It is in this language, of course, expressly set forth that there is resting upon every individual Christian the obligation to do this work. God has made it a part of his obligations. He has left that solemn duty as a part of the heritage of the Church. We are under an obligation to extend and build up, with His blessing, the kingdom of the Lord Jesus Christ. Now it is a great object; it is the true object of life; it is an object which every converted man and woman should ever have before him and her; it is the only standard by which to indicate the importance and blessedness of the Christian life. And how highly has God honored us in calling upon us to be co-workers in this great work! He might have published his gospel independently of us. He might have written it, as he has written many other truths, upon the stars of Heaven, upon the rocks, or upon the sea shore. He might have taken any other method within the purview of his power, without calling upon us to engage with Him as co-workers in bringing men to Christ. But this is what He has done.
What, then, is it to build up and extend the kingdom of Christ? What is the particular, definite work, we have to do? It is well enough to talk, in general terms, of extending the kingdom of Christ; but language like this may be heard from the lips of those between whom and ourselves there would be no degree of sympathy or fellowship. Now, the work is to build up the kingdom of Christ. And what sort of a kingdom is that? I answer, in one word: *It is a kingdom of souls.* Not a kingdom simply of outward circumstances, not a kingdom of whatever may go to constitute the paraphernalia of public worship, or church corporate action: no; but a kingdom of souls. That is the kingdom of Christ. The Church of Christ is that body of faithful men whose individual hearts are already drawn to the Saviour, and united to him by simple faith. That is the Church of Christ, find it where you will. Collect together the individuals who have such an experience, out of whatever outward communion—they belong to the Church of Jesus Christ; it is a Church built up together for the habitation of God, through the Spirit. It is a body which grows up in all things unto Christ; a body of true believers in the Saviour, every member of which body is accepted and pardoned, and outside of which body there is not to be found on the face of the earth a true Christian man. It is the Church of Christ, embracing in its comprehension all who love the blessed Saviour. Now, to build up that kingdom, to lead men and women into that kingdom, to teach them what it is to know themselves, their sinfulness and need of Christ, and to know His fullness and sufficiency for them: this it is to build up the kingdom of Christ; for each individual added to that body is an extension of His kingdom.

It is of great importance that we place distinctly before us this as the end of our labors; for if we hold any other theory of the kingdom of Christ than this, we are absolutely certain to labor for naught, so far as the salvation of souls is concerned. To labor for naught, I mean, according to all human means of expectation. God, it is true, may choose to apply labors given upon another principle, so as to make them compass the salvation of souls; but, so far as our responsibility is concerned, unless we place this issue before us, we can have no certain grounds of expecting the Divine blessing. In one word, as Episcopalians, as members of this branch of the Church of Christ, as those who have banded together to carry on this new missionary movement, we throw our colors to the winds, and inscribe upon them this declaration: That
all the world over, whatever may be the outward name, wherever there is a soul melted with the love of Christ, that soul is a member of His Church.

Now this is the work we have to do. It is a holy work, a gospel work; and you perceive that, in extending the kingdom of Christ, we are simply, under God, converting men.

Then as to the field open before us, the occasions for doing this work, and the opportunities for doing it. I have not time to survey this field. The report, which has been read, glances at the extent of the territory. But I wish to call attention to this idea, as connected with the sort of work. The sort of work we have to do has a great deal to do with the particular field in which we have to do it. When the work before us is distinctly recognized to be the simple work of leading souls to Jesus, to teach men to know their own nothingness and worthlessness by nature, and the entire sufficiency of Christ: that being the work, what results as to the field in which this work is to be done? We have mankind every where as a field. You cannot go amiss; for, wherever you find a soul unborn of God, there is a field for just such a Society. In our own crowded cities of the East, in the growing cities of the far West, in the South—all over the country—whether a church, in outward form, be planted there or not—wherever there are souls unborn of God, unconverted, knowing nothing of Christ as a Saviour—there is a field which we have to work. If, in the city of New-York, there is a spot where the Gospel needs yet to be preached, there is missionary ground. The field we have to occupy is commensurate with the duty which we owe to Jesus. If sin has seized on man from the crown of his head to the sole of his foot, then our field of labor is poor, sinful, sin-cursed human nature, wherever we may find it, in our own land, and in others too. The resolution says, the “fields now open” and thus calls attention to matters of exceeding interest. For circumstances, as they occur, will of course enhance our estimate of the field before us. Look at these circumstances. There are in this field of our labors—looking upon ourselves as Episcopalians—certain occurrences which ought to wake us up to an exceeding sense of our responsibility. The last speaker who addressed you alluded somewhat to those circumstances. Within the Church of our love—within that outward body known as the Episcopal Church—we have Rationalism, or, as I should choose to call it, undisguised semi-infidelity, preached from the pulpits at least of England, and that to established Christian congregations; ideas
which subvert the very atonement of our Lord Jesus Christ; 
ideas which involve the denial of the inspiration of Holy Scripture; 
ideas which go to subvert the sacredness of God's appointed Sab-
bath: these are the ideas which are broached in our own Church, 
from many pulpits, as the teachings of Jesus Christ. And, strange 
to say, this form of error and that known as Mediævalism are 
found to coalesce; for the very men who have been most strenu-
ous for mediæval practices, are the men who are proclaiming this 
German atheism and German semi-infidelity. Why is it? Would 
it not seem that there was a world-wide difference between that 
system of doctrine which taught men to bow with a superstitious 
reverence to the very sign of salvation, and attach an overshadow-
ing importance to outward forms, and a system which denies the 
sacredness of the Sabbath, and robs Christ of his glory? No. 
The single bond of union is this: There is an amazing shallowness 
of Christianity in both; and wherever the mind has not some-
ting to rest on which can speak peace to the heart, which can 
fill the soul and satisfy the longing of the immortal spirit, the 
man is sure to get something in its place; and those who fly to 
mere mediævalism for spiritual food, are just as likely to fly again 
to semi-infidelity for nourishment.

There is another circumstance with regard to the field. The 
Spirit of God is abroad in the earth, blessing the labors of the 
Church. What do we see within the last few years? See Ireland, 
Scotland, England, and our own country. See how God has bless-
ed the Church within this land; how bountiful he shows himself 
in the dispensing of his Spirit; how he has owned in the Union 
Prayer-meetings, that have rendered such rich returns to the cause 
of Christ, that essential idea of the Church of which we have 
spoken! Has he not been telling us in the very tones of the trum-
pet, to work, work, while it is called to-day? We are called upon 
to do our utmost to build up the kingdom of Christ. We are 
called upon by the fact that the present field of labor is so dis-
proporitionately worked. Think of it! The whole Board of Mis-
sions of our Church is represented in this domestic field of ours by 
137 laborers! Think of it, I say again, and let the thought cause 
us to bow in deepest shame and abasement, that a Church so rich 
in the good things of this life,—blessed of God, temporally as it 
has been,—is so meagre and so stinted in its outgoings for the 
Saviour. We are encouraged, too, in the work, by the promise 
that it shall not be in vain. No, my friends, every dollar we give, 
every prayer we offer, every earnest effort we make, will bear
fruit in that great day when in Christ we stand before our God to be judged according to the deeds done in the body.

Rev. R. B. Claxton, D.D., of Rochester, New-York, in seconding the resolution, said:

I certainly, Mr. President, feel embarrassed in rising, after the speeches that have been heard, and in view of those that are to be made; and yet, in the few minutes I may take, I desire to bear my testimony in connection with the work undertaken by this Society. It was the privilege of my boyhood to be trained to consider this great truth—that men were to be converted, not only for the sake of their own salvation, but for the sake of doing every thing they could for the salvation of others. I make my grateful acknowledgments, under God, to the beloved rector of this Church, from whom I heard that lesson, "line upon line and precept upon precept." It was my happiness to be taught the same lesson by one who worked with him in that day—the reverend rector of St. Andrew's Church, Philadelphia, the father of the present Assistant-Bishop of Ohio. From these two teachers, chiefly, I learned the lesson I have endeavored to carry out in my ministry.

Twelve years ago I felt constrained to accept an invitation to take part in the work of missions in the Domestic field. In a Western diocese I endeavored to do what God gave me opportunity for the extension of Christ's kingdom—loving, I trust, all who loved the Saviour, and preaching Christ and Him crucified. I have seen something of this work. The resolution speaks of the field. Let us look at our Domestic field. What is the Protestant Episcopal Church to do in these United States? Forty years ago there were about ten millions of people in the United States. Now there are thirty millions. Forty years hence, we have reason to believe, there will be ninety millions. The Protestant Episcopal Church has to do its part, (and let each man ask of his own conscience what part he has,) in the work of carrying the Gospel to all that can be reached; not only to the millions that are, but to the millions that soon will be in this land. And what is the Protestant Episcopal Church among those millions? When we get together in General Convention, we feel we are a power, and there are large words spoken; and there is really danger sometimes of men, when they get together on such occasions, forgetting there is any one else that loves the Lord Jesus Christ. But what are we? One hundred and fifty thousand communicants, out of thirty millions
of people! And grant that there are five or six adherents of the Episcopal Church to one communicant, we have perhaps one million, one thirtieth part, having a closer or looser attachment to the Episcopal Church. I speak of this merely to show that we have not done as much as many think we have done in carrying on the work throughout our land. We have made some progress, but it has been comparatively slow. There is a vast work to do. Where are those people? A distinguished jurist of Philadelphia, whose name is well known in the Church, speaking some time ago of a visit he had made in the region around St. Paul, said he had learned (what he never knew before) what his country was made of. "I see it now: on the East there is the ocean; on the West the ocean; a little back from the coast, on each side a ridge of mountains, and a great valley between; and that valley is the country." Two of the gentlemen who have preceded me, who were my co-workers in the West, and many of the gentlemen here, know what the capacities of that valley are. They all feel that the power of the nation and the power of the Church is to be in that very valley.

Now, what are we doing? What have we done? What will we do, with regard to the millions that are to be gathered in that great valley, and that within a short time? I have not time to follow out the line of thought that had run through my mind with reference to this subject.

[The reverend speaker related circumstances that came under his observation at a Convention of the Episcopal Church in a Western diocese, illustrative of the extent to which outward forms and ordinances were put in the place of spiritual truth.]

The Convention Sermon had for its object to prove that men might expect the Divine favor, here and hereafter, in proportion to their devotion to the Episcopal Church. The next sermon maintained the indispensable necessity of Baptism to Salvation, and took the ground that no Baptism was of any efficacy unless administered by a minister of Apostolic succession: and, as a comment on the sermon, an aged man, who had long been a Lutheran minister, came forward at the next service, and the Bishop proceeded with the office of Baptism until he came to the words, "I baptise thee," which he preceded with an "If thou art not already baptized?" A third sermon, on the parable of the laborers in the vineyard, had for its purpose to show that the pay would be proportioned to the work: but not a word was there of the great central truths of the Gospel.
On that diocese, the Domestic Committee have expended, within the last twenty-five years, between fifty and sixty thousand dollars; and in that diocese there are, this day, less than one thousandth part of the people in the Communion of the Protestant Episcopal Church. The field is before us; not to undervalue baptism, which is a divinely-appointed ordinance; not to undervalue the external forms, but to put first the work of the Holy Spirit of God in each individual heart, and then to feel that ordinances are divinely-appointed means of grace meant to build up and strengthen believers in the faith.

We want men to go out with different views from those I have known to be expressed. "What," said a clergyman to another, "what do you mean by preaching 'come to Christ'? I understand what it is to come to baptism; but when you speak of coming to Christ, I do not know what that means." There is necessity for the work, my friends, and God will prosper the work. I have an abiding faith in His blessing upon it.

We have had a reference to the work done in Ireland. I was very much struck, a few days ago, by what I heard a gentleman from that country narrate, as to the work that God had wrought there. Let me give you a summary of his statement. You remember that during the famine which existed in that land the Protestants were forward in doing good and relieving the sufferings of those around them. Thereupon the hearts of the people were opened with kindly feelings towards the Protestants. A clergyman planning a wedding-tour, was led to ask himself and his companion how they should do most for God's glory, while seeking enjoyment for themselves. They determined to spend the time in looking round and finding open doors. As he was about starting, a gentleman walked up to him and said: "I have put in the bank, to your credit, the sum (I think) of one thousand pounds, to be used in any work for the promotion of religion that you approve." Thanking him, the clergyman went out and surveyed the ground. He soon asked for the money, and established what was the beginning of the missionary work in a certain most important quarter of Ireland. See how God works with those who work for Him. A new bishop was appointed to a diocese there, where the clergy had been actively employed. Those prominent in the work looked, with trembling to the announcement, it being understood that the new bishop was opposed to their views. The bishop arrived, and the clergy met him with due deference; and almost the first utterance of the bishop was: "My dear friends, I want you to tell
me what to do. I see a great work here; I never felt so completely my ignorance and inability. Go on with the work; you understand it, and every thing I can do will be done to aid you."

Mr. President, if we go on, I believe the brazen gates will be open before us. If we ask God's Spirit, the missionary will find no let or hindrance, but will be greatly blessed.

We are, I understand, actually charged with want of loyalty to the Church in this movement. Where are the men who have been more loyal to the Church than the men engaged in it? Why, this one parish of St. George's, New-York, has done more for the Domestic Missionary Committee than any half a dozen other parishes, holding different views, and of almost equal strength, to be found in the land; and altogether that work has been largely sustained by the class of men here. We have done every thing we could to maintain the Gospel in the Protestant Episcopal Church, and that same thing is to be done here. There is to be entire loyalty when such changes have been made. I have thought of the conduct of Israel, when the two and a half tribes went back over Jordan. Word was brought that a new altar was built up; and then there was a call at once to go forth and combat with those men who it was alleged, were setting up another altar; and when they came to the place they found a great altar; but, said Reuben and Gad, and the half tribe of Manasseh: "The Lord God of Gods, He knoweth" whether it be attempted to set up another religion. No, but we do design that hereafter none shall say to us or to our children, You have no part with Israel. We mean not to set up any rival altar; but we mean, God helping us, to give distinct proof that the principles advocated by this Society are the principles of the Protestant Episcopal Church, and that those who maintain them are true Churchmen. This is the loyalty that I trust will ever characterize this Society.

The second resolution, on being put from the Chair, was passed unanimously.

Rev. Richard Newton, D.D., of Philadelphia, rose to move the third resolution:

"Resolved, That in selecting persons to labor as missionaries, this Society will endeavor to secure and employ only such as will distinctly and faithfully teach the great principles of the Gospel, as maintained by the Apostles, by the Reformers of the Church, and
Mr. President: In rising to move this resolution, I would speak, first, on the subject of our individual responsibility as Christian men. I take it that the principle of this resolution rests there. It is the principle of elective affinity, in regard to the agents we will send out to carry on the work of missions. It takes for granted that the members of the Church are to exercise their own discrimination in regard to the views to be presented, and that they are to do this under their individual responsibility to God. Then in our individual capacity we are to consider the question of our duty in spreading the Gospel of our Lord Jesus Christ. As individuals, God deals with us throughout; as individuals, he calls us by his grace; as individuals, he illumines us by his blessed Spirit; as individuals, he receives us into the outward organization of his Church; as individuals, he sheds abroad his love in our hearts. And, Sir, I hold it to be an indisputable truth that no organization, no possible combination of men, can come between any individual Christian and his God in regard to this matter of his responsibility to spread the Gospel of his Lord and Saviour. As individuals, God deals with us throughout our pilgrimage here, and calls us to account when that pilgrimage is ended. As individuals, we shall rise and stand in judgment with our God, to give an account of our stewardship. There is no possible way of getting rid of this matter. Whatever organization may be formed, it is impossible that anything should come between the soul and its God and Saviour, in regard to its individual responsibility.

What sort of illustration shall we get to set this matter in its true light? A little while ago there was a rebellion in India, and the English residents in that country trembled with anxiety. We have all heard of the town of Lucknow. It was besieged, and the inhabitants and defending army were reduced to the most straitened circumstances. From England, forces were sent out to relieve that fortress. They were supplied with ammunition, with which to meet the enemies of their country; they were supplied with provisions to relieve the necessities of their almost starving countrymen. Is it possible to conceive any department of the government of Great Britain more solemnly responsible than the Commissariat Department, which had the furnishing of those supplies? Suppose it had been found, when they crossed the ocean, when they marched under a burning sun and over blistering sands,
and came to measure arms with their foes,—suppose they found that their powder was worthless; that they had bombs which would not explode! Or suppose, when the wall had been broken down, or some opportunity had been found for entering the citadel, that the provisions they had brought so far were unfit for use; that the bread was made of sawdust, and not of wheat! Why, Sir, what a storm of indignation would sweep throughout the land! And if the occasion had been repeated, would not every true-born son of Britain say, "Let me see what sort of powder you send out; let me see what kind of bread you furnish, that is to go to my starving countrymen."

And there, Sir, is what we have to do. There is the illustration of our work as a Missionary Society. Our department is to furnish spiritual ammunition to those who are to attack the strongholds of sin, and to furnish the bread of life for the souls of men. Shall any possible organization come between you and your duty, in regard to the question of your individual responsibility? No, Sir. We want to know, each one of us, what sort of powder you are sending out. We want to know that the bread which you send to those who are perishing is the very bread that came down from heaven—nothing more, and nothing less. In forming this Society, we are doing nothing more than making the best provision we can make to see that the weapons of our warfare, employed in the cause of Christ, are the weapons of the Spirit. We want that our swords should be of the true Damascus steel, upon which we can rely in the hour of trial. We want to be able to feel, when we bow our knees before the Lord, that we have done the best we could to carry on the warfare against the kingdom of Satan, and to furnish living bread from heaven to supply the wants of our fellow creatures.

God, in his animal and vegetable kingdom, acts on this principle. Here is a grain of corn. You plant it. It springs up a little blade first. If you break that blade, you find a sap exuding from it, and out of that the whole superstructure of the plant is to be filled up. Out of that juicy sap is to be formed the husk to protect the grain; out of that the leaves which receive the dews of heaven and the rain to enrich it; and out of that sap is to be formed the important, precious grain, which is there to be cherished and ripened for the use of man. It is on the principle of elective affinity that God raises up that plant. He teaches each particular part of the plant to take just what it needs. When the leaves are required, there is the agency to take out whatever part of the sap
develops the leaves; when the grain develops, there is the agency to take out the part of the sap it requires, until it grows to full size, and constitutes a life-giving food; and when he would have the husk to protect it, there is the instrument to take out that. Destroy that sap, and where is the stalk, where the leaf, where the husk, where the grain? What becomes of all the farmer's labor? It is the same principle precisely, only that there God guards it by the operation of natural laws.

But in the spiritual work there is no necessity for these general laws, because in place of them "the manifestation of the Spirit is given to every man to profit withal." And the Spirit, in illuminating our minds, teaches us to discriminate between truth and error—between the husk and the grain. In the application of truth to the soul the Spirit leads us to act on the principle of elective affinity. Development and growth, both in nature and in grace, are secured on the same principle. And, carrying out the analogy, we come here and claim the right and duty of exercising this principle in our efforts for the spiritual growth of grain for the Garner of Heaven. And we should look to it that the planting and sowing do not all run to chaff, to husks, to stalks, or to leaves; but that while there shall be the leaf, the husk and the stalk, they shall be all made subservient to the valuable, precious, life-giving grain. That is the end contemplated, and all we seek to do in carrying out this resolution.

Rev. Dr. Tyng seconded the resolution, and a collection was taken up, amounting to near $1,500, after which Right Rev. Bishop Eastburn pronounced a benediction, and the meeting separated.
OFFICERS OF THE SOCIETY.

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Hon. N. G. PENDLETON, Ohio.
Hon. ROBERT W. BARNWELL, South-Carolina.
DAVID J. ELY, Esq., Chicago, Ill.

Recording Secretary.
Rev. R. B. DUANE, Trenton, New-Jersey.

Treasurer.

Corresponding Secretary.

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Rev. ELI H. CANKFIELD, D.D.,
Rev. STEPHEN H. TYNG, D.D.,
Rev. LOT JONES, D.D.,
Rev. FREDERICK S. WILEY,
EDWARD W. DUNHAM,
HORACE WEBSTER, LL.D.,
FREDERICK T. PEET,
FREDERICK G. FOSTER,
STEPHEN CAMBRELENG.

PATRON OF THE SOCIETY.
RIGHT REV. MANTON EASTBURN, D.D., Bishop of Massachusetts.

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Hon. C. S. OLDEN, New-Jersey.
EDWARD W. DUNHAM, Brooklyn.
CHARLES R. MARVIN, Brooklyn.
Rev. W. T. HARRIS, Hoboken, N. J.
A. M. TREDWELL, Madison, N. J.
Rev. S. C. BRINKLE, Delaware, Md.
FREDERICK G. FOSTER, New-York.
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THOMAS H. POWERS, Philadelphia.
DAVID J. ELY, Chicago.
EDWARD MARTIN, Yonkers, N. Y.
ELIZABETH ANNA MARTIN, Yonkers, N. Y.
CHARLES HOLLOWAY MARTIN,
ELLA ELIZABETH MARTIN, Yonkers, N. Y.
WILLIAM N. SEYMOUR,
JEREMIAH H. TAYLOR, Connecticut.
Rev. CHARLES D. COOPER, Philadelphia.
Rev. REBECCA P. ALSOP.
JOHN AGNEW.
Rev. RICHARD D. DUANE, New-Jersey.
WILLIAM A. HAINES, New-York.
LOUIS H. PIGNOLET,
JARED L. MOORE,
CHARLES P. KIRKLAND, New-York.
Rev. S. H. TYNG, D.D.,
JOHN TRIMBLE,
WILLIAM ALEX. SMITH.
JAMES R. HERRICK, New-York.
### TREASURER'S REPORT.

**AMERICAN CHURCH MISSIONARY SOCIETY in account with E. W. DUNHAM, Treasurer.**

#### RECEIPTS.

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<td>Rev. F. S. Wiley,</td>
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<td>E. W. Dunham,</td>
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<td>M. Littlefield, Newport, R. L., Rev. J. F. Hubbard, Rector</td>
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**Amount carried forward.** $1,323.08
TREASURER'S REPORT.

1860. Amount brought forward, ........................................... $1,325 08

Aug. 8 Grace Church, Clarke Co., Va., Rev. Henderson Suter, Rector,........... 25 18
10 Mrs. Doctor Johnson, of Mount Zion Church, Frederick Co.,Md., Rev. W. A. Smallwood, D.D., Rector,.................. 6 00
13 St. Peter's Church, Auburn, N. Y., S. S. Bush, Warden,...................... 5 00
14 Alfred Howell, of Unico, Fayette Co., Pa., self and wife members,........... 6 00
20 Christ Church, Christians Hundred, Del., to constitute Rev. L. C. Brinckle L. M.,.................. 132 16
27 A few families at Greggsville, Pike Co., Ill., through Rev. K. J. Stewart,.................. 2 00

Sept. 4 Alexander Stark, Moravia, Western New-York,...................... 5 00
Trinity Church, Shepherdstown, Va., Rev. C. W. Andrews, D.D., Rector,........... 27 60
Dr. G. S. Rose, Geneva, Western New-York,...................... 25 00
S. A. Thomas, New-Haven, Ct.,...................... 10 00
G. P. Allen, Woodbury, Ct.,...................... 3 00
Julia C. Allen,...................... 2 00
Rev. E. B. Lenock, Harrisburgh, Pa.,...................... 3 00
Rev. A. Sanford, Granville, O.,...................... 20 00
Mrs. R. Swartwout, Stamford, Ct.,...................... 5 00
7 Frederick G. Foster, New-York, L. M.,...................... 100 00
16 St. Thomas' Parish, Baltimore Co., Md., Rev. W. F. Lockwood, Rector,...................... 10 00
19 J. Parkinson Roberts, New-York,...................... 3 00
Trinity Church, Towsontown, Md., Rev. L. F. Hoff,...................... 22 00
Rev. L. Howard Smith, New-York,...................... 5 00
Leeds Church, Fauquier Co., Va., Rev. Thomas Duncan,...................... 31 00
Christ Church, Germantown, Pa., to make Rev. A. B. Atkins and Thomas H. Powers L. M.,................. 230 00
27 D. J. Ely, Chicago, Ill., L. M.,...................... 100 00
29 St. Mark's, N. Y., Rev. H. Anthon, D.D., L. M.,...................... 125 00

Oct. 2 Edward, Martin, Yonkers, N. Y., to make himself, Elizabeth Anna Martin, Charles Holloway Martin, Eliza Elizabeth Martin, William N. Seymour, L. M.,................. 500 00
3, John Ready, Elizabeth, N. J.,...................... 5 00
9 Jeremiah H. Taylor, Portland, Ct., L. M.,...................... 100 00
Rev. W. Huckle, Morrisania,...................... 3 00
St. Michael's Church, Trenton, N. J., to make Rev. Richard B. Duane (in part) L. M.,...................... 73 31
10 William Yates Downman, Frederickshurg, Va.,...................... 50 00
11 Christ Church, Christians Hundred, near Wilmington, Del., H. Belin, Treasurer, (coll.),...................... 31 18
23 Leeds Church, Fauquier Co., Va.,...................... 6 00
Rev. Samuel Cutler, Hanover, Mass.,...................... 3 00
E. B. Benjamin, San Francisco, Cal.,...................... 3 00
Hon. Philip Williams, Winchester, Va.,...................... 50 00
Rev. Mason Gallagher, Oswego, Western New-York,...................... 3 00
Missionary Society of St. Philip's Church, Philadelphia, George H. Kellog, Treas. Rev. Charles D. Cooper, Rector, Rev. Reese F. Alsop, Assistant Minister, and John Agnew, L. M.,...................... 300 00
James L. Durham, Brooklyn, L. I.,...................... 3 00
24 John Christie,...................... 3 00
N. M. Hopkins,...................... 3 00
Rev. James S. Barnes,...................... 3 00
D. S. Phillips,...................... 3 00

Amount carried forward, ........................................... $3,573 41
FORM OF A BEQUEST.

I give and bequeath to my executors herein named dollars, in trust, to pay the same to the Treasurer, for the time being, of The American Church Missionary Society, formed on the ninth of May, 1860, in the city of New-York.