

CATHOLIC DISABILITIES.

At a time when the whole population of Great Britain and America, — of every Catholic and every Protestant country, — are more or less excited on the subject of Catholic Emancipation, it may be interesting to inquire what are the disabilities under which so large a portion of His Majesty's subjects are labouring, and from which they have been praying almost for centuries to be released? We shall state them as they stood in 1812, since which time, we believe, few or no changes have been made.

A Catholic Peer cannot sit and vote in the House of Peers:—Nor a Catholic Commoner in the House of Commons.

A Catholic Priest cannot celebrate marriage between two Protestants, or between a Protestant and Catholic, unless already married by a Protestant, under penalty of £500.

A Catholic cannot be Lord High Chancellor, or Keeper or Commissioner of the Great Seal.—Nor Master or Keeper of the Rolls.—Nor a Justice of the King's Bench, or of the Common Pleas.—Nor a Baron of the Exchequer.—Nor Attorney or Solicitor General.—Nor King's Sergeant at Law.—Nor a Member of the King's Council.—Nor a Master in Chancery.—Nor Chairman of Sessions for the county of Dublin.—Nor Counsel to the Commissioners of Revenue.—Nor the Recorder of a City or Town.—Nor an Advocate in Spiritual Courts.—Nor a Sheriff of a County, City or Town.—Nor Sub-Sheriff.—He cannot be Lord Lieutenant, Lord Deputy, or other Governor of Ireland.—Nor High Treasurer, or Lord of Treasury.—Governor of a County, or Privy Counsellor.—Post Master General, Chancellor of the Exchequer, or Secretary of State.—Vice-Treasurer, Teller or Cashier of the Exchequer.—Keeper of the Privy Seal, or Auditor General.—Provost or Fellow of Dublin University.—Lord Mayor or Alderman of a corporate city or town.—He cannot be a member of a Parish Vestry.—Nor bequeath any sum of money, or any lands, for the maintenance of a clergyman, the support of a Chapel or School.

In corporate towns, Catholics are uniformly excluded from Grand Juries.

It would perhaps be tedious to recite the whole list of offices of trust, emolument, or dignity, from which the Catholics are excluded, either by the express letter of the law, or by the application of oaths and tests. Suffice it to say, that the learned author of *Vindiciae Hibernicae* computes the number of stations in Ireland alone, which these offices embrace, at three thousand seven hundred and forty-eight!!

It is not strange that a people groaning under such oppression should be importunate; that they should have followed up their petitions year after year and generation after generation; and that between hope and fear, they should sometimes have overstepped the bounds of order and law. If England would heal the wound which weakens the body politic; if she would engage the real sympathies of Ireland in her behalf, and make one nation of lands which "abhor each other" the course is a plain one.—Ireland must be admitted to the privileges of Englishmen. We know there are some, chiefly connected with the Established Church, who forebode the most disastrous consequences, should Catholic emancipation be granted. But why should they fear? In the United States, the experiment has been fairly tried, of granting a free and full toleration to all religion; and the result is such as to convince every American of the safety and wisdom of the principle. Make men happy, and they will be loyal; oppress them, and their loyalty will be only a cloak to conceal the hand of an assassin.—[N. Y. Jour. Commerce.

GOOD NEWS FROM WALES.

Under this head we find, in the London Evangelical Magazine for February, two letters from gentlemen in Wales, giving a brief account of the recent remarkable revivals of religion in that country. One of the gentlemen thus writes:

About the commencement of the year 1823, a remarkable revival of religion manifested itself at a place called Caio, in the upper part of the County of Carmarthen, which soon spread itself to the adjoining congregations of Kilewyn, Pannau, Llansawlyn, Llansawel, Landover, &c. In the course of the year, the addition of members to these and other congregations of churches in the same County, including a few on the borders of Breconshire, have been—to the Calvinistic Methodists, upwards of 1,800; to the Independents, 1,450; and to the Baptists, 445. The increased number of additions to the Independent churches is confined in this statement to the County of Carmarthen; but it adds, that their churches in the County of Brecon have also been highly favoured by an increase of members; how many, has not been ascertained. This revival continues even to this day, to break out in other places in the above-mentioned Counties; and within the last two or three months, Glamorganshire, too, has partaken of the glorious outpouring; for in this short period, at a place called Morrision, in the neighbourhood of Swansea, 250 have joined the Calvinistic Methodists, and about an equal number have been united to the Independents. It is still extending powerfully, and has lately visited Swansea, Neath, Llanmalet, and other places in that County.

In former revivals, frequent instances have been known of children being persecuted by their ungodly parents, or wives by their husbands, or husbands by their wives, for joining themselves to the Christian societies; but now instances have occurred of young people, under the influence of convictions, having by the advice of religious friends, asked their parents whether they would give their consent to their joining a Christian church; and they have cheerfully granted them leave with tears gushing from their eyes, and grieving that they themselves were not similarly affected. Nothing is known as very particular or extraordinary preceding this wonderful visitation. Prayer meetings were regularly held in most of the favoured churches; generally early on the Sabbath morning, and one night in the week besides, where many an earnest supplication was made to the throne of grace for the outpouring of the Holy Spirit. In these places great attention has also been paid to the Sunday schools, where not only children have been taught to read, but young people, also, have been instructed in the doctrines of the Gospel.

Mr. Davis, the Minister of Salem Chapel, Landover, writes as follows:

At a monthly meeting of the Independent or Congregational ministers, lately held in this neighbourhood, the subject of the late wonderful revivals of religion in our churches, and which, I am happy to say, is still in a great measure enjoyed amongst us, was brought under discussion. We have great reason to thank God for those refreshing showers; and we still hope for a more abundant harvest. Upwards of thirty-five churches of the Independent denomination, in the Eastern part of Carmarthen, and the adjoining parts of Glamorgan, and Breconshire, have, during this year, been graciously visited, beyond common, by the divine influences and very copious effusions of the Holy Spirit. A moderate calculation has been made of the number of new members added to the above churches since February last, which amounts to upwards of three thousand hopeful converts. For several months previous, our Sunday schools, and public and private meetings, were numerous and very well attended; the style of preaching was generally pointed; similar revivals to those stated above, have likewise been enjoyed by many of our brethren, the Calvinistic Methodist and Baptist churches, in the same districts. [N. Y. Observer.

REVIVAL AMONG THE CHOCTAWS.

In order that the following narrative [by Mr. Kingsbury, dated Mayhew, January 28, 1824] may be better understood, it may be stated that the Choctaw nation is divided into three districts, each of which has a principal chief elected by the people; and that each of these districts is divided into many smaller portions, over each of which a head-man or captain presides, who is elected by the people of his clan.

PREVAILING ATTENTION TO RELIGION.

For more than a year past, there has been manifested in those parts of the nation where it was enjoyed, an increasing disposition to hear religious instruction. In the neighbourhood of Black Creek, about forty miles below Elliot, where our lamented brother Hooper bestowed his last labours, a very general seriousness prevailed at the time of his death.

But the most marked and general attention to the subject of religion, commenced under the labours of our Methodist brethren, in the South-West part of the nation. At a general meeting, convened in July or August, expressly for religious instruction, and which with propriety might be called a camp-meeting, six or seven Choctaw men became deeply impressed, while listening to a simple statement of the crucifixion of our Saviour. A large meeting was held in October, at which there was a very great and general excitement, and the effects produced on many were truly remarkable and happy. Some who before were violent opposers of the Gospel became its zealous friends. At these two meetings and subsequently, several hundreds have manifested a desire to be instructed in the Gospel. A number of these give good evidence of piety; and it is peculiarly gratifying, that among them are several of our former scholars. There is a prospect that they will become teachers of schools, interpreters, and perhaps preachers of the Gospel to their nation.

It is worthy of notice, that, at the commencement of the above work, the old men, whom once it was supposed nothing could move, were the first affected; and all, with one exception, were captains of clans. When these warriors, whose cheeks had never before been wet with tears, were ridiculed because they wept, they replied, "It is not the hand of man that has made us weep; it is our Maker that has caused it. You never saw us weep for what man could do to us, but we cannot withstand God. If your Maker should deal with you as he has with us, you would weep too." These are now persons of prayer, and appear to be new creatures.

On the last Sabbath in December, the Sacrament was administered at Elliot. The Chief of that district (the South-West) was present, and twice addressed the people, very appropriately and earnestly, on the great subject of religion, recommending them to attend to the great salvation, offered in the Gospel. The next day the Chief, with one of the brethren, went to a place fourteen miles distant, where a council was to be held. A number of young people had also assembled on the occasion for a Christmas dance. It was between 11 and 12 o'clock at night, before all had supped. The captain, at whose house we were assembled, then invited all to the cabin which had been provided for us. It was literally filled, and also the piazza.—After a short discourse, which was interpreted, the Chief addressed them for an hour and a quarter, explaining to them the Gospel, and inviting them to receive it. There was a patient, respectful, and solemn attention. On the first Sabbath in January, there was a general meeting at Hebron. This was a very solemn season. A number appeared deeply impressed with a sense of their sins, and some, who had previously been awakened, expressed a hope of an interest in the atoning blood of Jesus. On the Sabbath following, a meeting was held at Ai-khunnah, which was thought to be as solemn and interesting as the preceding. On both these occasions the Chief of this district was present, and spoke much, and to the purpose. It is a remarkable fact, that two of the highest Chiefs in the nation are now personally and zealously and effectually labouring to communicate the Gospel to their people. [Miss. Herald.

REVIVALS IN MAINE.

The following letter from Bath, Me. addressed to the Editor of Zion's Advocate, he received April 3.

MY DEAR BROTHER,—God is displaying his grace, in this vicinity, in a most glorious manner.—In Phippsburg, Georgetown, and Woolwich the Holy Spirit is doing wonders. Some of the first characters in Phippsburg are among the converts. Five shipmasters have hopefully experienced a work of grace, and are recommending religion as the one thing needful. More than a hundred persons, I am told, are seen at an inquiry meeting. The solemnity apparent in the assembly, is such as to impress the sentiment, that God is there. In the lower part of Georgetown, has been a rich display of grace. During the past season, more than forty have been baptized by the Free Will Baptists. At the head of the Island, nearly opposite this place, God is now pouring out his Holy Spirit. The work seemed to commence from the triumphant death of a Mrs. Drumond. She sang so loud as to be heard through the house, three hours previous to her death. So rapturous was her exit, that a smile remained upon her face, after her spirit had fled. Several who had previously thought but little upon the subject of religion, now became convinced of its reality. Soon, the work became general in the neighbourhood. O my dear brother, you can scarcely conceive of a more affecting scene than that which I have there witnessed, to see those whose heads are silvered with age, who have never through a long life bowed their knees in prayer, now pleading for mercy, lamenting over their neglect of religion, and that they have brought up families and provided only for their bodies and neglected their souls. One man of three score said he was almost overcome, while giving thanks at the table, to see with what surprise a little grandchild gazed upon him. But the aged are not the only subjects of this work. Several dear youth have likewise sought and found mercy. In Woolwich is a good work, but, I believe more gradual. I hope to be able, soon, to give you more particulars relative to this glorious work. I cannot but hope that the cloud of mercy is moving towards this place. One person has recently adopted the language of the Psalmist, in our society, "Come, all ye that fear God, and I will tell you what he has done for my soul." Yours in the best of bonds, SILAS STEARNS.

Mr. Miles, Superintendent of the Mission of the London Missionary Society in South Africa, publishes "the African Herald," a periodical work, the object of which is to diffuse religious information among the inhabitants of the Colony. The Heathen and Mahomedan population of Cape Town amounts to nearly 12,000, of whom no more than 300 enjoy the benefit of regular Christian instruction.

Among the new publications mentioned in the London Magazines, are Parts I, and II, of the monthly Bible Class Book, upon the American Plan, and an edition of Wilbur's Reference Testament, with the Tables, &c.

It appears from an advertisement in a Buenos Ayrean paper of December 22, that the Scotch Presbyterians in that city were taking measures to procure the stated and permanent services of the Established Church of Scotland.

CHRISTIAN WATCHMAN.

FRIDAY, APRIL 17, 1829.

Missionary Sermon at Charles Street Baptist Meeting-House.

On the next Lord's-day evening, the Anniversary Sermon of the Boston Society auxiliary to the Baptist Board, &c. will be preached by Dr. SHARP, at his Meeting-House, when a collection will be made to aid the funds of the Society. When it is recollected that the Baptist General Convention will hold their triennial meeting at Philadelphia in a few days, and that their means of extending the gospel of Christ ought to be greatly increased, it is hoped that a generous contribution will be made on this occasion, and such an one as will prove to the Convention that we feel a sympathy with them in the grand objects which they are pursuing. The funds of this Society are paid to the Treasurer of the Convention. The good news of religious attention in Burnah should invigorate our exertions, and animate our hopes.

ESTABLISHED RELIGION IN THE U. S.

There are some persons of a suspicious and jealous disposition, who are perpetually worrying themselves and those about them, with forebodings of plots and conspiracies and imaginary dangers, which are just about to overwhelm themselves, and perhaps a whole community. In a sky, which to others is perfectly clear, they imagine they can discern a cloud not bigger than a man's hand, which is soon to spread over the whole horizon, and envelop us in darkness, as palpable as that which was a plague in Egypt. They suppose they see in the principles and system of some leading men, perhaps of a religious sect, an attempt to extend their influence with such rapid strides, as to put down all who may dissent from them; and especially do they suspect in them a marked policy to introduce themselves or their friends into places of civil power and trust, with the intention of eventually enacting laws, which shall give their own denomination a superiority, to the injury of all, who may conscientiously embrace opinions different from theirs.

Having carefully marked the course of ecclesiastical events, from the adoption of the Federal Constitution in 1788 to the present time, we have not been able to discern any tendency to the event so much dreaded, and so fearfully deprecated.

The variety of sects in our United States,—the increasing numbers in each,—the perfect and unrestrained freedom of every citizen to choose his own denomination, and to think and judge for himself—a circumstance, by the way, which is calculated to increase a sectarian influence,—all have conspired, and will continue to conspire, to prevent the civil establishment of any one denomination.

There is nothing, in our opinion, but absolute vassalage to some aspiring nation or tyrant, that would be more opposed by the people of these States, than the erection, by the civil power, of a religious hierarchy. There is nothing that would more quickly kindle the flames of civil war, and spread amongst us, now friendly brethren, malice and envy and every hateful passion.

We have said that the religious freedom which we enjoy, unrestrained by any civil disabilities, is calculated to increase the number of sects. We have seen this all around us. Every man thinks he must have, or pretend to have, some religion. If he do not embrace the gospel, he will attach himself to some opinions, however false, as a substitute. Hence we see in our cities and villages, costly edifices erected to support sentiments of a directly opposite character, one of which must of course be wrong, if not of a soul-destroying nature. But the dispositions of men are thus developed; and it ought to be considered a good providence, that by these means we may sometimes discern the righteous from the wicked, and him who serveth God from him who serveth him not.

Our thoughts have been led into this train, from having observed in the Philadelphia of the 10th inst. the publication of two letters, addressed to the Rev. Ezra Styles Ely, D. D. one of which is anonymous, and charges him with "attempting to unite Church and State, under the cloak of advancing religion." The other is from a friend, and requests of the Doctor the means of effectually contradicting the opinion with which he is charged. The Doctor, under date of April 3, publishes in the Philadelphia, a reply to his friend, in which he most pointedly denies the aspersion on his character, and expresses his utter abhorrence of any religious hierarchy. The following passages are from the Doctor's letter:

"A descendant from the Puritans, to whom, under God, our country owes its present enjoyment of civil and religious liberty, I glory in our republican constitutions of government, and in the smiles of Heaven upon a nation of freemen. So far am I from desiring any establishment of any religious system by either the national or State legislatures, that I would not only veto, and stretch, and pray against such establishment of any one ecclesiastical denomination, but if needful, would bear a musket, or use the sword of defence against any one who should by force of arms invade our rights. If any people in the United States are at present restricted in their religious and civil rights, they are those professed believers in Christ who are sometimes reproached for being conscientious, and excluded, from adherence to their religious principles, from places of power and profit in the State. Ministers of the gospel, for instance, in the State of N. York, so long as they feel themselves called in duty to sustain the clerical character, are denied the right of holding any civil office: so that one of the writer's personal friends, and one of the most influential gentlemen at that time in Albany, could not be one of the Regents of the University, because he was a Doctor of Divinity.

"And under the administration of the national government, if any man cannot consent to violate the fourth commandment, by needless servile labour in transporting and opening the mail, he cannot become a mail-contractor, nor a post-master, nor even a stage-driver. Twenty-six thousand Christians may offer their services under the post-office department, and desire to participate in the honours, labours and profits of the same; but every one of them will be excluded, unless he will practically subscribe to this religious test, 'I believe that it is a work of necessity, or of mercy, and, therefore, lawful, in time of peace, to transport and open the mail on the Lord's day.' Twenty-six thousand other persons, who practically assent to

this *Post Office Test Act*, get all the emoluments to be derived from this branch of our civil government. What is this but a declaration to all who think that the Sabbath ought to be sacredly regarded as a day of rest, that they shall have none of the profits, widely diffused through our country, which accrue from the transportation of the mail?"

"I repeat the idea, therefore, that if any religious denomination in our country is likely to be established by law, and to exclude other classes of religious people from the exercise of equal rights with themselves, it is that religious denomination of Deists, who hate the clergy, disregard the Sabbath, and discard every kind of divine revelation but that which is made through the natural reason of depraved mankind. I am far from giving Jews, Turks, and all sorts of Infidels, equal religious rights with conscientious Christians; but I confess that I see no good reason why a Christian community should give them superior advantages for obtaining offices and making money. I contend, that the constitution of civil government ought not to give the profane and vicious any preference to those who fear God and keep his commandments. If the one class is eligible to office, the other ought to be; if a Sabbath-breaker may become rich by carrying the mails, a Sabbath-keeper ought to have equal opportunity of becoming so. If it is in the post-office department of our government to exclude from participation in its profits, all persons who think they ought to keep the Sabbath holy; it will be equally right, if the principle is right, to exclude these same people from all profitable employment in the navy, the army, and all offices in the State. Have we not reason to fear then the union of the State and Infidelity, and the proscription of all pious people of the Christian order? We have more reason to accuse Deists of attempting a union of Deism and the State, than they have to proclaim, that we are aiming at the establishment of some religious denomination.

"If it may be of any use, I do hereby solemnly declare and affirm, that I never, at any time, or in any place, advocated the union of Church and State. I have never desired that one religious denomination should enjoy higher religious privileges from the State than another; and I challenge any and all who have accused me on this subject, to prove that I have ever said or done any thing to warrant in the slightest degree the malicious charge of having aimed to establish any religion by the laws of the land. Yours, with the best wishes, EZRA STILES ELY."

AMERICAN BOARD FOR FOREIGN MISSIONS.

The extensive operations of this Missionary Establishment must delight the friends of genuine religion of every denomination. Decidedly the patrons of evangelical doctrine, the efforts of its officers are exerted to extend its life-giving influence to all the tribes of men under the whole heavens, till the world shall be converted to Christ. We have been presented, in a very friendly manner, with the Nineteenth Annual Report, which contains a mass of information, in reference to the extension of the blessings of the Gospel, which is highly gratifying. Not only are the principles of Christianity widely diffused by the Missionaries, &c. of this Board, but the press and the schools are pouring a flood of light on the world, by which we doubt not God will scatter the darkness of heathenism and idolatry. The following is a brief Summary, from this Report, of what the Board are now doing.

There are now under the care of the Board forty-six missionary stations, including one that is temporarily vacant. Connected with these stations there are forty-three ordained missionaries, four licensed preachers, four catechists, and one hundred and seventy-two other missionary assistants, male and female; making the whole number of missionary labourers from this country, two hundred and twenty-three. There are, also, thirty-six native assistants, who are immediately connected with the mission families; and as preachers, catechists, superintendents of schools, and distributors of tracts, are of great service in extending knowledge and Christianity. Besides these, there are about six hundred native teachers of free schools, connected principally with the missions at Bombay, Ceylon, and the Sandwich Islands; most of whom were themselves first instructed, and all of whom are superintended in their labours by the missionaries. Five hundred and twenty-three, exclusive of the mission families, are members of the churches at the several stations. There are thirty-two thousand nine hundred and nineteen pupils in the mission schools; of whom about eight hundred and seventy are in the boarding schools, at the stations. The Board have seven printing presses connected with the different missions, which are kept in constant operation, and have printed, or are in readiness for printing, in nine different languages. The whole number of copies of works printed at these presses, principally elementary school-books, translations from the Scriptures, and religious tracts, must now exceed five hundred thousand, and the number of pages twenty millions; most of which have been put in circulation. Thus languages, which were never before written, have been reduced to system and printed, and are now made the vehicles of diffusing knowledge widely; and others in which were no books, except such as were filled with erroneous and polluting sentiments, are now made the channels of conveying useful knowledge and the Word of God to the millions who speak them. Thousands of minds, which were wasting in ignorance and inaction, are becoming enlightened, and fitted to perform the responsible duties of life. Others, which were the abodes of base and malignant passions, are becoming full of righteousness, and peace, and joy in the Holy Ghost. The Gospel is preached to hundreds of thousands sitting in the shadow of death, the Spirit descends, as upon our own churches, and the heathen are becoming new creatures in Christ.

Philip Lee, the Slave.—Some time since, we mentioned the case of this coloured man, a servant of the Washington family, now resident at Arlington, D. C. the seat G. W. P. Custis, Esq. It was proposed to raise \$1000 by subscription, for the redemption of Philip, his wife Nelly, and seven children. The Rev. Samuel H. Cox, of New-York, has notified that their redemption is effected by the generosity of individuals, the names of some of whom Mr. Cox has published. He remarks, that he is well convinced of the excellence of the deed, and that the case was peculiarly one of its own. "Philip Lee," he says, "is no ordinary man: he is a wise, steady, industrious, humble man, and a truly pious and exemplary Christian."

A London paper of February 13 contains 16 brief notices of Revivals in the United States, copied from the Boston Recorder.

Lawrence, Ms.—The information which we gave some weeks since of a pleasing attention to religion in this town, is confirmed by a letter of the 6th inst. from a friend, who states that eight or ten have been hopefully converted, and that a serious attention still exists.

There is a striking accuracy as well as comprehensiveness in the divine reprobations. The dialogue is an example in point. We were led to consider this fact, from reading in the last American Sunday School Magazine, an exposition of the fifth commandment to a Sunday School scholar by her teacher. "The child was told that she must honour her parents by obeying them." The little girl, as if surprised, exclaimed, "O ma'am, I cannot keep that commandment; for when my mother tells me to do one thing, my father tells me to do another. Now just before I came here, it was on a private visit to her teacher, and on a week day) my mother told me to stay up stairs and learn my lesson, and my father told me to come down and play;—now how could I obey them both? No, no, (closing her little hands as if in despair) no, no, ma'am, it is impossible for me ever to keep that commandment!" Had this child been instructed to obey its parents in all things that are according to the will of God, its mind would at once have been relieved. The words of the law are not an unconditional requisition of obedience to parents. Its language is, "Honour thy father and thy mother." When parents require obedience in any thing which implies unfaithfulness and disobedience to God, children ought not to comply. The obligation to God is paramount to every other. And parents are, in fact, frequently more honoured by a disobedience to their unreasonable and wicked commands, than they could be by a compliance with them. Hence we see the importance of teaching piety towards God, as the first lesson to children. In fact, we cannot properly teach them to honour their parents, unless we inculcate it as the command of God. We see, also, the necessity that parents should be persons of deep religious principle, having the fear and love of God as their grand motive of action. They should endeavour, also, to be so united in all their requisitions on their children, and so rational withal, as that the children should see it to be their interest as well as duty to obey, and that there should be no clashing between father and mother.

RELIGIOUS COMPENDIUM.

The Lutheran Church.—The Christian public are generally ignorant of the great extent of the Lutheran denomination in this country. The fact that they have upwards of a thousand Churches, and about half that number of ministers, will be, to many, as new as it is interesting.

The inactivity of this very respectable denomination in the great enterprises of the day, has been in a great measure the result of circumstances. In this country, until within a few years, they have had no Theological School under their control; and the prejudices of the people would not permit candidates for the ministry to resort to existing institutions for instruction. The consequence was that many were permitted to enter the ministry altogether unprepared for its sacred duties, and priest and people soon sunk to the same intellectual level, and to the same indifference in regard to benevolent effort. To dissipate this inactivity and indifference, the best, the surest method is to elevate the standard of ministerial piety and qualification; and permanently to endow a seminary devoted to the preparation of labourers for the vineyard. [Philadelphia.

The Bible Cause in Ireland Co. N. C.—A gentleman in Ireland county, N. C. under date of March 19, 1829, writes as follows: "I am succeeding beyond my expectations in collecting money for the payment of Bibles, of which we have enough to supply all the destitute families with the bread of life. In a few weeks I expect to engage in another agency, for the American Bible Society. If no unpropitious event should occur, North Carolina will, ere long, be supplied with the Holy Scriptures."

Calcutta Auxiliary Bible Society.—The total number of copies of the Scriptures, or portions of the Scriptures, sent into circulation during the past year, is \$107. Thus there is an advance of nearly a thousand above the issue in the former year.

First Anniversary of Home Miss. Soc's., Philadelphia.

The first Union Anniversary of the Missionary Societies of this city and Liberties, Auxiliary to the American Home Missionary Society, was held in the Rev. Dr. Wilson's church on Tuesday evening. The meeting having been opened with prayer by the Rev. Mr. Patterson, the Rev. Dr. Skinner proceeded to the reading of the Reports.

First Presb. Church, Northern Liberties.—The Auxiliary in this church was formed in November, 1826; since which time they have collected the sum of \$145.15.

First Presb. Church, Philadel.—The Society in this church report the amount of collections, during the past year, at \$200.

Fifth Presb. Church, Philadel.—The amount of collections for Christian Missions in this church, since the formation of their Auxiliary, (which is two years and eight months ago) derived from donations at their annual meetings, annual subscribers of fifty cents each, and from the monthly concert, is \$1123.40.

First Presb. Church, Southwark.—The Auxiliary of this church reports \$50, collected for Missionary purposes during the past year.

We have seen a letter from the Choctaw nation, which states that the prospects of religion among that people are encouraging, particularly at Ai-khunnah, a missionary station under the care of the American Board of Foreign Missions. Quite a number, it is hoped, have passed from death unto life. What is still more encouraging, two of the principal chiefs, Col. Folsom and Col. Leflore, have taken a decided interest in the religious prosperity of their people, and are using their efforts to promote their moral improvement. The seed sown during eleven years, is beginning to spring up. "In due time ye shall reap if ye faint not." [Cherokee Phoenix.

We understand from a worthy correspondent in the Valley Towns, in this nation, that there is quite an attention to religion in that section. He writes to us,—"I received fifty copies of the Hymn Book by E.—, and they have only produced an ardent thirst for more, without satisfying it. I wish you to forward more without delay. You would be greatly pleased to witness the attention to the Gospel which is manifested all through the Valley Towns, and I have good hopes that the Spirit of God has wrought an effectual change in the hearts of some. I hope you will soon have the little Scripture tract ready for distribution. The people here are hungering for the word of God. As soon as they are ready, do not fail to send me some." [ib.

The Rev. J. M. Turner has been appointed Bishop of Calcutta, in the place of the late Dr. James.

Mr. Allen, the translator of Calvin's Institutes, is preparing a translation of the Commentaries of that Reformer.