SERMON
ON THE
RE-OPENING OF ST. STEPHEN'S CHURCH,
AT ST. STEPHEN'S PARISH, S. C.
APRIL 4, 1852.

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"To set up the house of our God, and to repair the desolations thereof."—Ezra ix. 9.

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"To set up the house of our God, and to repair the desolations thereof."—Ezr. ix. 9.

These words, taken from the prayer of Ezra, in which he commemorates the mercy of God to the captive Jews of Babylon, in permitting them to return into their own land and build again the "holy and beautiful house where their fathers worshipped," are very applicable, my brethren, to the occasion which has assembled us to-day in the venerable temple of the Most High. It is a sacred purpose which has drawn so many, on this hallowed day of rest, from various distances and directions, to meet on this time-honoured site; our fathers' sanctuary, and "the place of their sepulchres:" where in life they acknowledged a Saviour God; and in death their mouldering bodies sleep, waiting for His appearing. We have come, as it were, to identify ourselves with christian ancestors who have assembled here; to adore the same Triune God whom they adored; to confess the same "faith once delivered to the saints:" to hearken to the same word of eternal life which they so prized, that they were exiles and fugitives from a dearly loved home, because an anti-scriptural and persecuting church had denied them the privilege of its free use and enjoyment.*

The prayers which we have offered, and the beautiful forms of devotion in which we have engaged, are such as these Huguenot refugees, some time after their becoming acquainted with them, as established in this Province by the Church of England, had the taste to admire and the wisdom

* See Appendix A.
to adopt; and which from *them* have thus been bequeathed, a valuable legacy, to their descendants. Generation after generation have approved their choice; and which of us does not feel the beauty of the association which links us to the past, while, in these walls, which have been standing very near a century, we have been using to-day the very same "form of sound words" which echoed through these sacred courts, when first this church was opened for the worship of Almighty God? But it is not only to connect ourselves with those who have filled these seats and trod these aisles; to commemorate an honoured descent from religious forefathers, to confess that their faith—the faith of Protestant Christians, clinging fast to the rock of God's word—is yet our own, that we are here to-day. A sacred duty, and one we should love to execute, is linked with this. As was the case with the Jews while in Babylon, "the place of our fathers' sepulchres" has been long lying "waste." Here they sleep, in the shade of the venerable structure in which they worshipped; and the ruin which had fallen upon the one, seemed very naturally to have extended itself to the other. This gathering together of our families upon this sacred spot, where the graves of the departed meet the eye on every side, and memory cannot fail to call up from their silent sleep the forms of loved ones lying near, is, I trust, an augury and pledge that better care will be taken of this ancient grave-yard; and that, with the church which is now so properly restored, it will be kept hereafter in such a state, as to show our reverence for those who, having left this earthly scene, have bequeathed to us their dust; and to give some hint to the passer-by that we believe these graves will yet be peopled by living inhabitants, springing up at the last trumpet's awful sound, to meet their Lord coming "in the air." Christians, believing in the great and wonderful doctrine of the resurrection of the body, should not be careless of the resting place of their dead: for what is a grave-yard, as far as the *saints* interred in it are concerned, but the scene in which will be exhibited one of the greatest triumphs

*See Appendix B.*
of the Redeemer; the full earing of that harvest whose first fruit was, when on Easter morn, in the garden of Joseph, “the angel of the Lord descended from heaven and came and rolled back the stone from the door” of the sepulchre, and said “ye seek Jesus which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay!”

But, brethren, we have a still higher and holier purpose than this, in transferring our Sabbath services this morning from their accustomed place to this unfrequented sanctuary. To our Father in Heaven belongs this day, and we would not dare to employ it in reverence shown only to an earthly ancestry. It is therefore on His business that we have come hither; and we trust it is His great honour that we have in view. His temple has been lying waste; its walls mouldering to decay; its venerable seats fallen into ruin; the birds of the air found here a habitation; and the beasts of the field might tread the sacred place. A change of population had made what was once a thickly settled neighbourhood, well nigh a desert; and except when the sad train of mourners bore to their last resting place the remains of some departed one, no foot of man was seen within these walls. Should they then be allowed entirely to go to ruin; should this stately temple of our Lord become a desolation and at last be levelled with the earth? Reverence seemed to forbid it; that which had been holy should not be made profane. Patriotism forbade it; it was a monument of our country’s early progress. Affection forbade it; the ashes of the dead interred around, plead for its preservation; and there were yet amongst us veterans, whose hoary looks told that they remembered when their fathers and themselves met here before the throne of God, and whose earnest pleadings besought us to restore the church of their childhood. Religion, too, added her voice for the preservation of her sanctuary. Would it not be needed at some future day? did not population often vary, and might not this region at some time be recovered for the husbandman? and meanwhile was it not, in its lone and secluded beauty, watching

* See Appendix C.
over the graves of those who had worshipped at its altars, a silent witness for God, a reprover of the passing sinner, and a constant and affecting memento of heaven? You know the result of these joint pleaders. Patriotism, Affection, Religion triumphed: a meeting was held, and what was then determined on, you now see accomplished, though alas! he, the patriarch of eighty winters, whose heart was warmest in the work, and who only wished to live to see it done, now sleeps beneath the sanctuary's shade! Yet, if souls in Paradise are cognizant of what passes on the earth, sure I am he is not unmindful of us now: the wish of his heart is fulfilled: the temple in which his fathers worshipped is restored; and we meet to-day, by holy services and united prayers, “to set up the house of our God, and to repair the desolations there-of.” This is the object which has drawn us from our homes: this is what makes our meeting appropriate on this holy Sabbath morn.

It may not be out of place that I should give you a brief narrative of the erection of this church, and its subsequent history. I am indebted to Dalcho for my facts. “St. Stephen’s Parish,” he tells us, in his ‘Historical Account of the Protestant Episcopal Church in South-Carolina,’ “was taken from St. James’ Santee, and was usually called English Santee.” “The parish of St. James’ Santee, consisted chiefly of French refugees, conforming to the worship of the Church of England;” “the division was made May 11th, 1754,” and the chapel of Ease, of St. James’ Church, was declared to be the parish church of St. Stephen’s, as it fell within the limits of the new parish. The Rev. Alexander Keith, A. M., who had been Assistant Minister of St. Philip’s Church, Charleston, was the first Rector. The church, which was a wooden building, and both small and old, was soon found unfit for use, and in 1762, an act was passed for the erection of this present church, which was completed in 1767, so that it is now eighty-five years old. “It is,” says Dalcho, “one of the handsomest country churches in South-Carolina, and would be no mean ornament to Charleston.”* Mr. Keith left the

See Appendix D.
Province in 1773, and was succeeded by Rev. Alexander Finlay, who died here in 1783. The Rev. John Hurt was his successor, until 1786. For three years after this, there was no minister, and Mr. Joseph S. Thompson officiated as a lay reader, until 1789, when Rev. James O'Farrel removed into the parish for two years; after which he returned to St. Mathew's, from whence he had come. The church was again vacant for some time, until in 1797, the Rev. James Conner was called to the charge, and remained until 1802. It was again vacant until 1809, since which time, the churches in Pineville and Upper St. John's being united, the ministers who have had charge come within the personal recollection of most who hear me. This church has been repaired once before this present time; and we may be permitted to express the hope, that it always will be whenever there may be need. "It was painful," says Dalcho, speaking of the former repair, "to the inhabitants and to many who had formerly lived here, to see a noble edifice falling into ruins, where a large congregation had once worshipped. In honour of Him, whose temple it is, they had it completely repaired at an expense of $800." May this example, brethren, of your fathers' liberality, (I speak to those of you who are too young to have taken part in their offering,) have its due influence upon you; and may all the churches of God in your midst, testify by their appearance and decent order, that, as a community, you value the institutions of the gospel. It is no good sign for a country when its inhabitants "dwell in ceiled houses," but the "houses of God lie waste;" and so, on the other hand, we may hope that it is "the Lord" who hath "stirred up the spirit of" a people, and that He is about to impart to them the blessings of his grace, when we see them "doing work in the house of their God," and becoming interested in the ordinances of his sanctuary. I congratulate you then, my friends, on the sight which greets us here to-day: this temple of our God recovered from its desolation, its ruin repaired, its doors thrown open to the people of the Lord, and its roof echoing once more with the notes of praise. I trust we may be able occasionally here to assemble, and with the silent dead lying around, be reminded of our own
immortality, and the need of preparation to meet our God. I hope that the word of the kingdom, the blessed gospel of our Saviour Jesus, may here be preached; and that they who are filling up the places of the many who have left this part of the parish, may be induced to come and hear the words of life. I wish it were possible these services could be more frequent. A faithful missionary in charge of this part of our too extended parish, would find a wide field for evangelical labours; and I cannot but hope, though the prospect may be distant, and none of us may live to see it, that one day these courts will be regularly occupied, and this ancient temple, preserved by your liberality, will be found the "house of prayer" for many people.*

And now, brethren, you will permit me to tell you of a matter to which my thoughts naturally wander, and on which my mind dwells with peculiar interest, as I look around and see so many who have come, with a ready mind, to join in the solemnities of this day, "to set up the house of God, and to repair the desolations thereof." It is of another and far more noble house that I am reminded; a house which, fallen into ruin, has become "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird:" a house of which, nevertheless, St. Paul, in reference to the true purpose of its erection, and the inalienable right of proprietorship in it, says, it is "the temple of God." I need not interpret my speech as having reference to your bodies—those sacred shrines, so "fearfully and wonderfully made," and peopled by immortal souls, to be in every instance the scene of divine worship and service, the "temple" and "dwelling place" of the "Spirit of God." For so high and excellent a purpose, my hearers, was man originally created, but short, alas! was his continuance in his primal glory. The spoiler was at hand, and admitted, by man's free choice, into the sanctuary of his heart, a fearful desolation followed. "By one man sin entered into the world," and the ruin which followed in its train was truly melancholy. By the fall, Adam and all his posterity, who were "yet in his loins," and

* See Appendix E.
of whom he was thus the covenant head and federal repre-
sentative, were involved in guilt and condemned to everlast-
ing death; while corruption, deep and universal, despoiled
the beauty of God's image and brought human nature into
that depraved condition in which we now behold it. "By
one man's disobedience," saith the holy Scripture, "many
were made sinners," and "God saw that the wickedness of
man was great in the earth, and that every imagination of
the thoughts of his heart was only evil continually." I know
of no description of the wholesale ruin, introduced by original
sin into our nature, more true and graphic, than that which
is given us by our church in one of her homilies. You will
bear my repeating what she there represents as the true
condition of man since the fall,—"It came to pass," says the
Homily on the Nativity, "that as before man was blessed,
so now was he accursed; as before he was loved, so now
was he abhorred; as before he was most beautiful and pre-
cious, so now was he most vile and wretched in the sight of
his Lord and Maker: instead of the image of God, he was
now become the image of the devil; instead of the citizen of
heaven, he was become the bond-slave of hell; having in
himself no one part of his former purity and cleanness, but
being altogether spotted and defiled: insomuch that now he
seemed to be nothing else but a lump of sin: and therefore,
by the just judgment of God, was condemned to everlasting
death. This so great and miserable plague, if it had only
rested on Adam, who first offended, it had been so much the
easier and might the better have been borne. But it fell not
only on him, but also on his posterity and children forever,
so that the whole brood of Adam's flesh should sustain the
self same fall and punishment, which their forefather by his
offence most justly had deserved." Such, then, brethren,
being the woeful work of the spoiler, such the desolation
which sin hath introduced into our universal nature, you will
perceive that it is no fanciful figure by which we compare
man, originally formed for his Creator's glory and service,
and intended to be the dwelling place of the gracious spirit
of God, to a stately and beautiful temple, which has been
sacked and pillaged by sacrilegious hand, and stands a
blackened and melancholy ruin, only showing by its unfitness for every other purpose what was intended to be its high and holy use. Such temples may be regarded as in some degree picturesque; their mouldering walls may be clothed with moss, and the ivy may be taught to creep among their crevices; time may soften the roughness of breaches, and antiquarian taste may love to revel among broken pillars and falling arches: but all who behold such majestic ruins, must feel a sadness at the overthrow: and nothing but a complete restoration in all their primitive grandeur, and an appropriation of them to their intended design, of being shrines of devotion, sanctuaries of the Most High, where his people may meet to celebrate his worship and hearken to his law, can make us feel entirely satisfied with their appearance, or enable us to banish from our minds, however we may admire their yet lingering beauty, a feeling of unutterable sadness. And so it is, we say, with that noble temple of humanity, when we are forced to look upon it in ruins; there may indeed be much about it to attract our attention, and draw forth admiration; the shadow of its former grandeur may yet be there; genius and power; a certain degree of amiability, may still linger, not quite obliterated by the universal overthrow; education and social culture may have done much to add to the beauty of these remnants of what was excellent: and there may be those who are loud in their encomium upon what they judge so noble in the fallen creature; but, brethren, whatever amiabilities and acquirements may be in the sinner, to the pious and reflecting mind there is a woeful deficiency, a painful and heart-sinking sense of desolation, when it is remembered that this is only a ruin when it ought to be a temple; when there is seen, amid all its boasted beauty, no fitness for the use to which it was originally devoted; "long drawn aisles" perhaps, "and fretted vaults," mind of strong power and imagination of lofty reach, but no altar of God with its fire ever burning, its incense of gratitude and praise going up from a well ordered soul, to the throne and presence of the Eternal. Man, even in his deep and total ruin, may, as regards his fellow man, be pleasant in his life;" affections, instincts, and the general
virtues which embellish social life, may be in him, and may be, to an extent, admirable, in the limited department to which they are confined; but view him as the creature and subject of God, and you shall be forced to confess him a melancholy spectacle of desolation and decay. No love has he for his Maker; no service for his Master; no worship for his Heavenly King. The silence of death, yea more awful than that of the grave, is upon his spirit as it regards his duty to his Lord. No gratitude is in his heart; no thanksgiving upon his lips; powers he possesses in abundance to do his own will and please his fellows; but he is dead as relates to God, and has nothing to render for the service of religion. We affirm, then, and the Scriptures are our authority for doing so, that there must be a radical change in the nature of every man; a regeneration of his spirit, a thorough conversion of his whole being, before he can be other than a ruin; before he can fulfil the first end and object of his creation. The work to be performed is simply, in the language of our text, “to set up the house of our God, and to repair the desolations thereof;” and no embellishing, by the mere hand of man, in the way of education, or intellectual training, or social influence, or civil restraint, comes at all up to the demand of the occasion; this is but investing the ruin with picturesque additions; training a vine to cover this cleft, or planting a shrub to wave gracefully beneath that tottering and broken door-way. Here, brethren, it is, that we are compelled to join earnest issue with many whom we meet and esteem among men. They want to embellish the ruin, and we, having Scripture for our guide and God for our Lawgiver, wish to rebuild the temple. They are satisfied if man be amiable, and moral, and courteous, and useful; we want him to be religious, knowing that this includes all the others, while it adds infinitely more. They wish the creature only to adorn a position in the present world, as a venerable ruin crowns with fine effect the summit of some distant hill, and gives additional beauty to the landscape; we want him to be for a far nobler use than this,—to be a restored sanctuary of God, having reference to a higher world than the present; pointing ever by his life, as the well kept church does by its
spire, to heaven, and being filled with the worship and praise of his Maker. You at once see this difference; it is, we may say, the difference between this church as it was, when its beauty was in decay,—yet it stood here a picturesque object for the traveller to admire; and this church as it is, its desolation repaired, and its courts filled with the worshippers of the Most High. Now, brethren, must you not confess that things are better here now, than they were then—and must ye not be led on to make the same admission, on surer grounds, with regard to the individual sinners, who, living in this world, so many houses in ruin, might yet be the re-edified temples of the Spirit?

Let us then see how this great work is to be accomplished; how this sad ruin may be repaired. "To set up the house of our God and to repair the desolations thereof," no man is able to do of himself; it is not too much to say that you may as well expect to see a ruin become its own architect, and lift itself from the dust in recovered beauty. "Ye are God's building," saith St. Paul to those at Corinth, whom he would remind that "they are the temple of God, and that the spirit of God, dwelleth in them." The work, my brethren, of restoring the ruin made by sin, supersedes all human ability; and therefore hath Jehovah himself undertaken it. His own well beloved and co-equal Son hath God given to become man, and to suffer death upon the cross that the work might be possible; without a satisfaction for sin and a perfect righteousness to meet the just requirements of the law, man could not be delivered from the desolation which had overtaken him. The atonement of Christ, the merit on which he hath established his mediation, is that alone which opens to the sinner a door of hope. His sin can now be pardoned, and his person freely accepted on the ground of his surety’s righteousness, the moment he believes and so takes hold of the covenant; and then to him, thus pardoned, justified and saved, the restoration of his lost holiness, the recovery of his original privilege to be the dwelling place of God, the temple of his spirit, is easy and certain. "Being justified by faith, we have peace with God, through our Lord Jesus Christ. By whom also we have access by faith, into this grace
wherein we stand, and rejoice in hope of the glory of God.” Justification and sanctification are only to be found in Christ, and faith is the bond which joins us with Him in mystical union, so that we may partake of the rich blessings of both. To Jesus, then, must you go, my fellow sinner, to have your ruin repaired. He, if we may so speak with due reverence, is the Great contractor, and the Holy Spirit is the agent by whom the work of renewal is, in every case, begun and advanced to the perfection of eternal glory. And is not Jesus willing to undertake this work in every instance where application is made unto him? Most assuredly he is; it is his own word that promises, “Him that cometh unto me I will in no wise cast out.” And will not the blessed spirit renew and sanctify wherever he is truly desired?—this also we may not doubt, for again hath the Lord spoken—“Your Father in heaven will give the Holy Spirit to them who ask.” The way, then, of every sinner’s obtaining such a blessing, is made clear to all; “the wayfaring man, though a fool, need not err therein.” It is, “Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.” It is, but to possess the deep sense of your need, and with a real desire to have that need supplied, to make application to the One Saviour, and success is absolutely certain. But let us see, what is the nature of the work to be accomplished. It is a great work, a thorough work, an enduring work.

A great work; no mere reformation; no simple giving up of a few bad habits; no such change as any man can, by strong resolution, effect for himself. It is the work of God, which his grace alone can perform; a work the most difficult and extraordinary that this earth is ever witness to;—“the Ethiopian changing his skin, and the leopard his spots,” is but a faint simile to describe it by; it is a work of divine power; the miracle of grace, at which men wonder and angels rejoice. It is a thorough work; no partial change; no slight amendment; not the shedding of a few tears, and breaking off a few sins; but a work, deep and radical; a work in the heart and extending through the life. A new birth from heaven; a resurrection of the soul “dead in trespasses and sins;” a turning; a complete revolution of the
whole man, from sin to holiness, and from the power of Satan to the love and service of God. The transformation, by divine power, extends through the whole moral nature; views, feelings, tastes, principles, tempers, hopes, fears, objects of pursuit, are all changed. He on whom this gracious work has been performed, is, in very deed, "a new creature;" "old things are passed away and all things are become new." "The heart of stone is taken away, and the heart of flesh has been given in its stead;" the fallen and polluted sinner has, in the language of St Peter, become a "partaker of the divine nature." And this is an enduring work. "He which hath begun a good work in you," saith St. Paul, "will perform it until the day of Jesus Christ;" why is it unperformed in many? Why are there those who "begin well," but then grow "weary," and at last "fall away?" Because, brethren, the work was never well and scripturally begun; you must lay the foundation well, or the superstructure will not stand; you must see that the patient is in the way of recovery before you venture to pronounce him out of danger. Too many make a superficial profession of religion, confess themselves Christians, when they have not truly been "born of" God's "Spirit," and made "new creatures in Christ Jesus." See to it, my dear hearers, that your conversion is real, and then take courage and advance in the way of God's commandments. Temptations will meet you, difficulties will oppose you, the world will try to seduce you, the flesh will watch to betray you, the devil will "wax" around to "devour you;" but God is with you; and trusting in Him, and clinging to Him, and calling upon Him, you shall not be overpowered; he hath said "I will never leave thee nor forsake thee," and the path of his faithful people shall be onward and upward, "as the shining light that shineth more and more unto the perfect day." Oh, my brethren, see, I beseech you, that this great, thorough and enduring work of God's Spirit be upon your hearts. Pray that your ruin may be repaired, your desolations taken away, and that ye may become holy temples, yea, be built as "living stones" into the great temple of God's "Spiritual Church" upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.
In whom all the building, fitly framed together, groweth unto
an holy temple in the Lord, for a habitation of God through
the Spirit."

There is one most affecting thought that weighs upon me,
as I now look over this congregation—When shall we meet
again in this place? Who shall say what may be the object
of our next coming here? My hearers, the dead sleep here;
and it may be to lay some one of us in the silent chambers
of the tomb, that the next gathering shall be held on this sa-
cred spot. Which of us shall depart from these doors never
to return, except when brought by sorrowing friends, cold and
still upon our funeral bier, we may not know; but we do
know that it is not impossible for any, and is most probable for
some. Death, we know, is always busy; and it is not long
that he allows this earth to remain unturned—at some of us
he may be pointing his dart, and we may now be looking upon
the spot where soon we shall be laid for our last repose. I
mean not, by these thoughts, merely to sadden you; but I
would, through God's blessing, have them lend weight to
one all important question:—brethren, are ye all prepared
to die; prepared to meet your God; prepared for the grave
and the judgment which shall follow it? Oh, this is the
matter I would have you ponder as you leave this house
of God, and pass through your father's sepulchres,—are
ye ready to lie with them? or would the summons to the
tomb be the most awful signal that could fall upon your
ears? And remember, I beseech you, there is but one way
to rob death of its terrors, and that is to deprive it of its
sting; "the sting of death is sin; and the strength of sin is
the law; but thanks be to God," can the Christian say, "who
giveth us the victory, through our Lord Jesus Christ."
A. It is a fact which should be cherished amongst us, that this neighbourhood was settled by refugees from the persecuting intolerance of the Papal power. Thus might we learn, by the example of those whose memory we reverence, to prize above every thing, the blessing of a pure gospel, to "seek first the kingdom of God and His righteousness," and to be devoutly grateful for the spiritual advantages which we now enjoy. May the scriptural principles of the Reformation, which the Huguenots loved above home and life, be ever clung to by descendants in these parishes.

B. At what time the Huguenots in St. Stephen's parish connected themselves with the Protestant Episcopal Church, I have no exact information to enable me to say; as there are no records to which I have had access. The Rev. Mr. Howard, in a sermon delivered at the reopening and dedication of the French Protestant Church of Charleston," says, that "the three congregations in the country," viz.: those "at Jamestown on the Santee; at Orange Quarter in the Parish of St. Doris, and at St. John's, Berkeley," "retained their peculiar worship for about twenty years, but in 1706, they became connected with the Protestant Episcopal Church." That is sixty-one years before this Church of St. Stephen's was erected. So that our Liturgy has been in use by their descendants very near a century and a half.

C. May I be permitted respectfully to suggest that the venerable graveyard in which reposes the dust of so many honoured ancestors, and in which will be laid the remains of the present, and it is probable many succeeding generations, should be enclosed at least by a bank to protect it from intrusion.

D. "The inhabitants," says Dalcho, "petitioned for a new Parish Church; and an Act was accordingly passed May 19th, 1762, appointing John Pamor, Charles Cantey, Philip Porcher, Joseph Pamor, Peter Sinkler, Peter Porcher, Thomas Cooper, Rene Payre and Samuel Cordes, Commissioners to secure subscriptions; to build the church on any part of the land in St. Stephen's, then used for a church-yard, and to dispose of the pews. The church is one of the handsomest churches in South-Carolina, and would be no mean ornament to Charleston. It
is built of brick and neatly finished. It stands on the main river road, about twelve and a half miles from the Santee Canal. The north and south sides are ornamented with six Doric pilasters, and each end with four of the same order. Upon a brick at the south side is inscribed A. Howard, Ser. 1767; and on another, E. H. St. Apontoux, Ser. 7, 1767; the names of the architects. At the east end is a large sashed window and the usual table for the communion, &c. At the west end is a large gallery pewed. There are four fire places on the ground floor, which are filled. It has a handsome pulpit; on the front panel are the initials I. H. S. The ceiling is finished in the same style as that of St. Michael's, in Charleston.”—Dalcho’s P. E. Church of So. Ca., page 329.

E. There are few situations in which a missionary of the right stamp, a faithful and devoted preacher of “Jesus Christ and Him crucified,” finds a wider and more encouraging field. The United Parishes of Stephen’s and Upper St. John’s, are so extended,—there being other churches in which the ministers officiate, besides the calls upon them by the wants of the black population,—they can give little attention to this point, though being within their charge. Yet, here is an increasing population, willing to come and hear the word of life. “The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his vineyard.”