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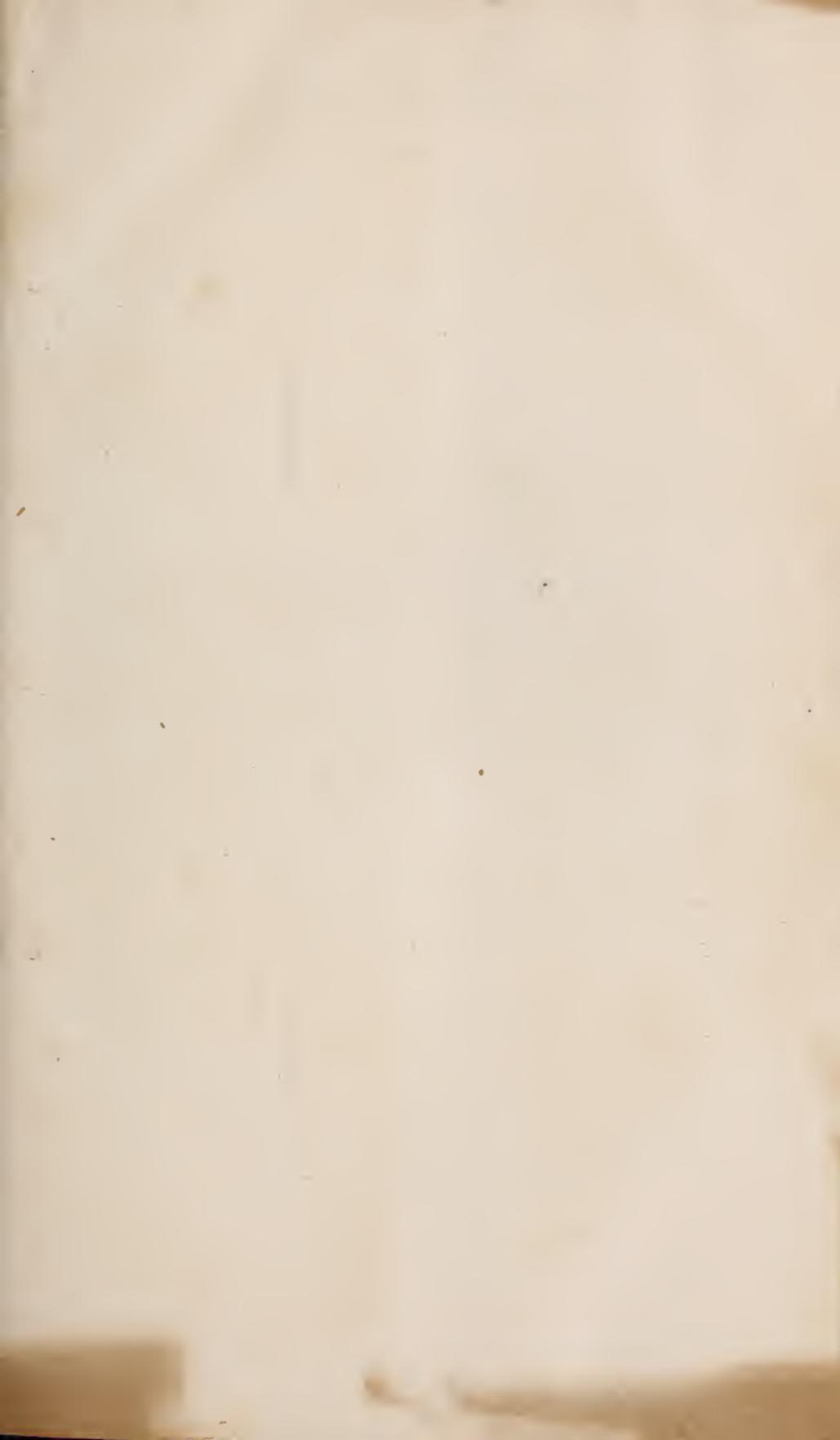
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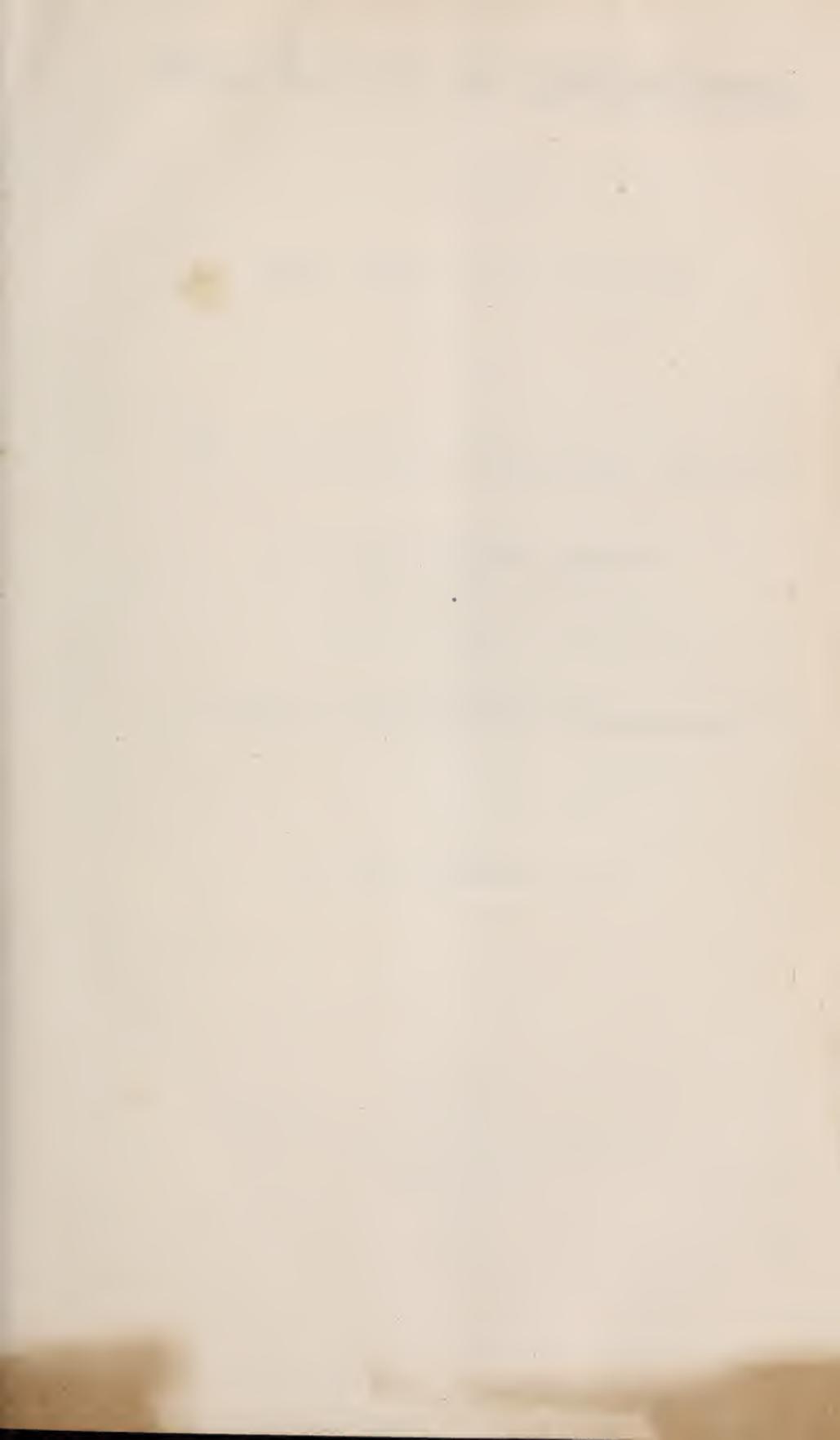
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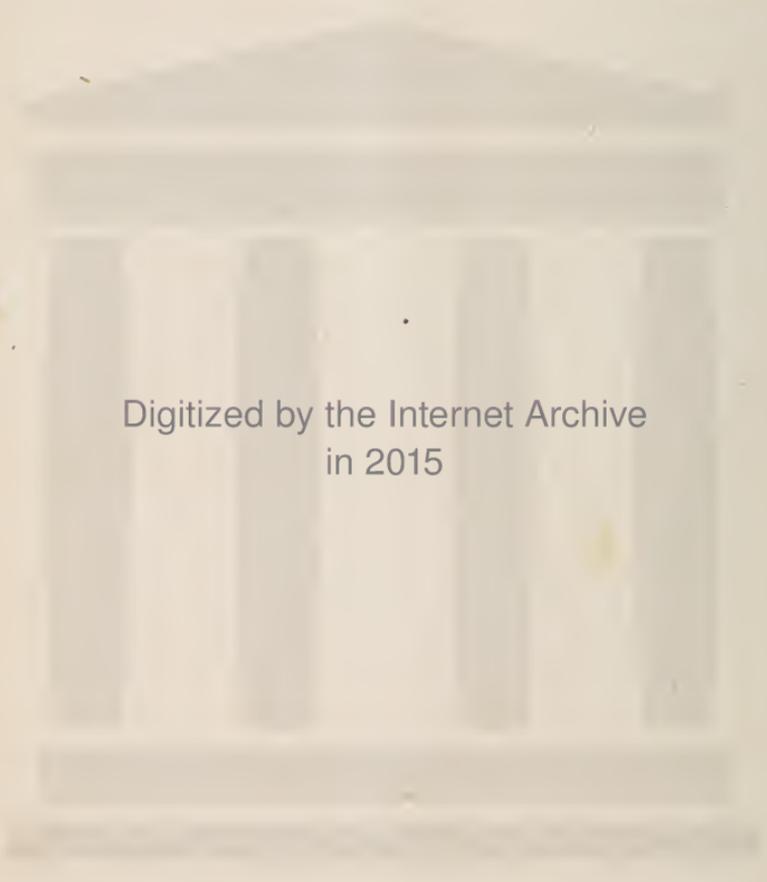
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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

OF

THE PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA.

To the intent that now unto the principalities and powers in heavenly places, might be known, by the Church, the manifold wisdom of God.—ST. PAUL TO THE EPHESIANS.

VOL. XIII. FOR MDCCCXLVIII.

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1848

IT BELONGS TO THE CALLING OF
A CHURCH OF CHRIST, TO PREACH
THE GOSPEL, NOT ONLY IN CHRIS-
TENDOM, BUT TO ALL MANKIND,
FOR THE PURPOSE OF LEADING
MEN TO THEIR SAVIOUR.

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PUDNEY & RUSSELL, Printers,  
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## I N D E X.

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# The Spirit of Missions:

EDITED FOR

## THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

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PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. XIII.

JANUARY, 1848.

No. 1.

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### Diocesan Annals.

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#### EARLY EPISCOPAL CLERGY OF KENTUCKY

KENTUCKY is the daughter of Virginia. With slight shades of difference, the result of circumstances, her legislation, institutions and sympathies, are essentially Virginian. From this, it might at first have been supposed that her denominational sympathies would have been similar; whereas, it is well known that they have been singularly and emphatically the reverse. Hence the smallness of the number of Episcopal Clergy who came to the West, when compared with the many who held distinguished places in the old colony, and hence the scantiness of material for this essay. Briefly to account for this, may form its proper introduction.

Besides the low estimation to which the conduct of too many of the colonial Clergy had, not unnaturally, reduced the whole body, and the political prejudices which at the time connected them; and the compulsory payment of their salaries with the then execrated mother country, it is thought that causes like the following had no small influence in the case.

For nearly a century before the political convulsions which preceded the Revolution, the wealthy and aristocratic families of Virginia, descended, as they were, from the refugee cavaliers of Cromwell's time, and therefore, staunch Church of England men, were obliged to send home, as they called it, not only for their Clergy, but as they held themselves loftily superior to any menial employments, for their overseers and mechanics also. It is to be supposed, that a sad proportion of these last sort of persons were of a dissatisfied and restless disposition, or men to whom strict laws had

become an inconvenience, or they would not lightly, or for so small pecuniary considerations, have abandoned home and country for a distant colony. And it may as readily be supposed, that, feeling quite above the colored population, and being, in turn, scorned and looked down upon by their employers, they would be strongly tempted to imbibe and cherish a class of sentiments upon almost every subject, at utter variance with those of the upper classes. It is to be feared that they had cause to complain of being slighted and neglected by the Clergy, who, in too many instances, were the flatterers and boon companions of the wealthier people.

With such tendencies, we may well suppose that the then border counties of lower Virginia, now the magnificent region just below the Blue Ridge, would, to a great extent, be first peopled by this disaffected, humble class of white people, whenever quarrels arose with their masters, or, as soon as they had acquired means, on however small a scale, to set up as independent landholders for themselves. Certain it is, that Baptist Ministers, some of them from Rhode Island some twenty years before the Revolution, penetrated into these counties, and not only found vast multitudes in a condition loudly calling for some missionary exertion in their behalf, but afore prepared to embrace with enthusiasm almost any class of opinions, social, political, or religious, which were at antipodes to those of the aristocracy in the lower counties. At the period of the Revolution, only one great sympathy appeared between those two classes—a noble love of country and of freedom, and a cordial detestation of the measures of the British Government.

Many of the then Baptist dogmas rung like a tocsin in the ears of the poor white people of old Virginia. An unlettered Clergy, not haughtily superior to the poor; a laborious, unpaid Clergy, sharing in the daily toils, and thankful for the rough hospitality of the poorest farmer; forms of religion, which made the wild wood and the mountain stream, ever dear to the heart of the back-woodsman, the most fit and welcome temple of Jehovah, and, in their estimation, the only consecrated font of baptism. No stately altars, no dignified vestments, no costly sacramental vases, no pompous dignitaries, no far-fetched ministerial commission, no sober forms of prayer for them! Their own sons and brothers, in every day attire, often in their shirt-sleeves, and with their own homespun modes of speech, rich in the embroidering of inspired sentences, and eloquent with all the ardour of impassioned earnestness, preached to them the unsearchable riches of Christ, and labored for them freely as their servants in the Gospel for Jesus' sake. Add to all this, the stern enthusiasm of the Calvinistic creed, the fond allurements of a republican form of Church government, and the prestige of an imposing primitive rite, administered in a mode plainly consonant with scripture, and who can wonder that they carried all before them.

It is believed that, after the first pioneer settlement of Kentucky by men of all religions, or alas! too probably of no religion, central Kentucky was mainly peopled by Baptist emigrants from the under-ridge counties of Virginia.

In proof of this, is the fact that many can trace back their ancestry to these counties, which are yet full of Baptist people; and that, to use the expression of a distinguished living Baptist Minister, "Kentucky is the most Baptistical state in the Union." The imperfect returns of the Union Baptists give about sixty thousand Church members; the still more imperfect returns of the Reformed Baptists or Campbellites give above thirty-five thousand; so that there is reason to believe, of Baptists of all names, not less than one hundred thousand Church members can be numbered in the state, whilst those of all other religious denominations do not probably exceed the half of that number.

How little reason such settlers had to desire Episcopal Ministers to come amongst them, can be illustrated by a statement made to the writer, whilst on his way to the General Convention of 1844.

In conversation with that venerable man, General James Taylor, of Ky., he mentioned that he well remembered the day when Elijah Craig, the Baptist preacher, was brought to his father's house, in Virginia, tied up in a bag, and laid across a horse, to be punished by him as a magistrate, by fine and imprisonment, for disturbing the peace and violating the laws of the sturdy old cavalier colony, by preaching the gospel without ordination and without license. And yet, such is the force of truth and the mellowing influence of time, that a grand-nephew of this same extraordinary man was Lay Deputy from Kentucky in General Convention of that year! But, to return to our leading topic, it is evident, whilst Indian hostilities continued, and pioneer hardships were to be encountered, that the more wealthy families of Virginia would feel little inclined to become emigrants. With the exception of a few land speculators, enterprising young lawyers, fearless military chieftains, and wild, adventurous rovers of a better class, the masses of the new population consisted of those who might well be contented to suffer, in the hope of improving their condition. Would Episcopal Clergymen be connected with such, by ties so strong as to induce them to abandon their comfortable glebes, and their two thousand pounds of tobacco a year for salary, to strive for a maintenance amongst a rough set of pioneers, who held the Baptist Preacher in all honor, whilst they detested, with a perfect scorn and hatred, the worldly priest who had raised loudest the cry of persecution against their despised and evil-entreated sect?

Well, then, might Marshall, in his quaint sententious style, make the following brief record in his History of Kentucky: "There were in the country, and chiefly from Virginia, many Episcopalians, but who had formed no Church, there being no parson or minister of that denomination to take charge of it; persons of that description seeming not to like new countries, or to be deficient in zeal when not cherished by parish or tythe, as was the case in Kentucky. This very relaxed state of that society, (Church,) may have been occasioned by the war of the Revolution, that having cut off the source of clerical supply, which lay till then in Great Britain; and no adequate substitute having been previously devised, there remained, even in

Virginia, a real deficiency of preachers. At the period of separation (from Virginia) it might have been hazarded as a probable conjecture, that no Episcopal Church would ever be erected in Kentucky; such had been the numbers formerly of that denomination who had joined the Baptists, or grown careless upon the subject. There is, however, (1824,) one pastor who has a Church in Lexington. Education is with this fraternity a necessary qualification for administering the affairs of both Church and State. The forms of their worship are highly decorous, and their discipline calculated to make good citizens.”\*

In view of all that has been said, no one can feel surprise that the first Episcopal Clergyman entered Kentucky from a different quarter.

“In the autumn of the year 1774, there originated in North Carolina one of the most extraordinary schemes of ambition and speculation which was exhibited in any age pregnant with such events. Eight private gentlemen, Richard Henderson, William Johnson, Nathaniel Hart, John Luttrell, David Hart, John Williams, James Hogg, and Leonard H. Bullock, conceived a project of purchasing a large tract of country in the West, from the Cherokee Indians, and provisional arrangements were made with a view to the accomplishment of their object, for a treaty to be held with them in the ensuing year. This was the celebrated Transylvania Company, which formed so singular a connection with our early annals. Accordingly, in March, 1775, the treaty was held, Daniel Boon acting as interpreter; and the whole tract of country between the Cumberland and Kentucky Rivers was ceded to them. That this Company contemplated the establishment of a separate and independent government, on terms of relationship to the government of Great Britain, not materially dissimilar from the other (then) colonies, is manifest from the whole tenor of their proceedings.

“When Col. Henderson arrived at Boonsborough he found the fort unfinished. But he proceeded without delay to organize his government. He opened a land-office—appointed its officers, and summoned a legislative assembly to meet him, at his capital, on the 23d of May, 1775.”

It is interesting, next, to observe how far, in some respects, our venerable forefathers exceeded us in their reverence for religion, and to read, that, “After the performance of divine service by the Rev. John Lythe, one of the delegates from Harrodsburg, the house waited on the proprietors to acquaint them with their proceedings.”

And yet these pioneers were probably a rough set, for it is further recorded, “that the Rev. Mr. Lythe obtained leave to bring in a bill to *prevent profane swearing and Sabbath-breaking.*” At any rate, it is very gratifying to observe, that our first clergyman bore so faithful and public a testimony in favor of good morals and true religion.

A manuscript diary of the events of that period, kept by Col. Henderson himself, has been recently brought to light, after an obscurity of more than half a century. Therein it is written: “About fifty yards from the Ken-

\* Marshall's History of Kentucky, Vol. i. p. 444.

tucky River, (called by the Indians, Chenoca, and by the English, Louisa,) near a fine spring, stands one of the finest elms that, perhaps, nature ever produced. The tree is on a beautiful plain, surrounded by a turf of fine white clover, forming a green to its very stock. The trunk is about four feet through at the first branches, which are about nine feet from the ground. From thence it regularly extends its large branches on every side at such equal distances, as to form the most beautiful tree that imagination can suggest. The diameter of the branches from the extreme end is one hundred feet, and every fair day it describes a semi-circle on the heavenly green-sward around it of upwards of four hundred feet in circuit. At any time, between the hours of ten and two, one hundred persons may comfortably seat themselves under its branches. This *divine* tree (or rather one of the proofs of the existence from all eternity of its divine author) is to be our Church and our Council Chamber."

"On the day succeeding that of their adjournment, divine service was performed by the Rev. Mr. Lythe, of the Church of England. And it was under the shade of this magnificent elm that the voices of these rude hunters rose, in accents of prayer and thanksgiving, to the God of their fathers—that the verdant groves of the land of the savage and the buffalo first rung with the anthems of the Christian's worship, and echoed back the message of the Redeemer of the world. It was fit that it should be so."

"The groves were God's first temples; ere man learned  
To hew the shaft and lay the architrave,  
And spread the roof above him; ere he framed  
The lofty vault to gather and roll back  
The sound of anthems; in the darkling wood,  
Amidst the cool and silence, he knelt down  
And offered to the mightiest solemn thanks  
And supplications."\*

To the members of that Church, whose ancient chaunts and solemn litany have swelled through the groined roof of so many grand Cathedrals, this is a memory devoutly to be cherished. And deeply will it add to the sadness of the record, "that the peaceful Lythe, whose sacred vocation could afford him no protection, fell by the tomahawk of the cruel savage." As the words of that sublime Liturgy were the first to be heard in these wilds, upon the first occasion of the public worship of Almighty God, so may they never cease to be heard, throughout all our borders, until the last Sabbath shall be sanctified, before the final consummation of all things! Honorable reference was made to these striking facts, on the occasion of the great Boonsborough celebration in 1841, by calling upon the Rev. Mr. Berkeley, Rector of Christ Church, Lexington, as an Episcopal Clergyman, to say grace at table, to offer prayers, and to pronounce the benediction at the public services of that occasion.

\* Gov. Morehead's address at the commemoration of the first settlement of Kentucky, 1841, pp. 40, 41, 47, 49, 72.

Though not immediately connected with the subject of this paper, it may be interesting to the reader to know the fate of the commonwealth of Transylvania. Late in the year 1776, Col. Henderson was in Williamsburg, Va., maintaining, before the General Court, the validity of his purchase. He was a man of considerable ability, of persuasive eloquence, of interesting manners, and wielded an influence which was not without its weight in the councils of Virginia. Still, it was ultimately decided that no private company, none but a sovereign state, could extinguish the Indian title. To compensate him and his fellow proprietors for their pains and outlay, two hundred thousand acres of land were appropriated to them, south of Green River, still known as the Henderson Grant.

Some twenty years subsequent to these events, a new and strange crisis occurred in the affairs of Kentucky, in which a distinguished character, who had once been a clergyman of the Episcopal Church, bore a prominent, and, as it turned out, no very enviable part. Between 1787 and 1800 few names were more prominent than that of Judge Sebastian. He was a man of fine proportions, commanding mien, and dignified and polished manners. Few of his contemporaries could vie with him in the extent of his information, or the refinement of his literary taste. He shone conspicuously in the social circle, where the cheerfulness of his disposition, the benevolence of his heart, and the polished elegance of his conversational powers, made, on all who approached him, the most favorable impressions.

Benjamin Sebastian was born in, or near Alexandria, in the State of Virginia, on the 29th of June, 1739. He received a good classical education, and was originally designed for the bar, for which he made some preparation. By some means or other, however, when he was twenty-five years of age, his attention was directed towards the sacred ministry, and he embarked for England, where he appears to have remained, (unless there be an error in dates,) twelve years, receiving both Deacon's and Priest's Orders, at the hands of the Rt. Rev. Richard Terrick, D. D., then Bishop of London. Upon his return to this country, just at the breaking out of the Revolution, he was appointed by the royal Governor of Virginia to the charge of Frederick Parish, county of Frederick, Virginia. How long he continued to officiate there, is not known, but probably until he removed to Kentucky, in 1786 or '87.

Soon after, the all-absorbing topics of emigration, commerce and politics, engrossed the almost exclusive attention of the more gifted of the new settlers in the West. And though it may prompt the sigh of painful regret, that it often bore along in its headlong course, the clergyman, as well as the man of the world; yet it can excite little surprise, that none but the most enthusiastically devoted to their sacred profession were found firm enough to stem the resistless torrent. It is not enough to say that there was no advancement at that time to offer in Kentucky to a highly gifted man like Benjamin Sebastian, in the clerical line; there was not even employment and a livelihood. And, although in the light of eternity, it is an

awful thing, deliberately to violate the clerical vow; yet, by the standard of ordinary life, we can readily conceive, how, in his time, Sebastian might have regarded it as the only course left to his choice. That his path in the end was thorny, though at first strewed with flowers, we may attribute to the just chastening of that inexorable judge, yet merciful Father, who punishes even whilst he pardons our great offences. At the time, it no doubt seemed to him that he could rise to a more useful eminence at the bar than in the ministry of that crushed and down-trodden Church, of which, even in Virginia, the great and good Chief Justice Marshall, more than twenty years later, said to Bishop Meade, that he scarcely dared to hope for its revival. And Benjamin Sebastian did rise. He became Judge of the Court of Appeals. The dignity and firmness with which he presided in those stormy times, when law was first beginning to assert its supremacy over the unruly wills and passions of lawless backwoodsmen, is spoken of to this day, in terms of warmest commendation. Happy had it been for him, had he rigidly adhered to the line of his profession. But it would seem, that whatever great interest powerfully agitated other active and leading minds, had power to stir up his energies to the uttermost. It was not in him to be last and least moved by considerations which all men of forecast considered at the time essential to the prosperity of the western country.

A word as to these circumstances. All men now see that agriculture and manufactures would be almost absolutely valueless in Kentucky without the free navigation of the Mississippi river. But at this period it was not free: it was not even safe. Spain still held New-Orleans. She wished well to the vast productive regions above, only as affording her the opportunity of inflicting the most oppressive exactions upon our exports. At that time the national government naturally felt an absorbing interest in the affairs of the Atlantic states. No eastern minds were, or could have been awakened to the vast magnitude of western interests. Just in proportion as the government moved slowly, the impulsive western population grew impatient and restless. Separate treaties with Spain—an independent western state or republic—private commercial compacts were every where, and by all, freely discussed. Any thing was preferred to the rapacity of Spain—and even that to the entire suspension of the commerce of the Mississippi. Aaron Burr's visionary, yet gigantic project, grew, in part, out of this feverish state of the public mind at the West. Is it strange, then, that Judge Sebastian, a public man of great energy and forecast, and capable of being swayed by a mighty enthusiasm, should have been ready to enter into separate negotiations with the Spanish authorities at New-Orleans, for the purpose of opening a market for western produce upon something like fair terms?

In 1797, he repaired to New-Orleans for this purpose, and by uncommon skill and tact in negotiation, succeeded in making a satisfactory arrangement, which, no doubt, would have been hailed with exultation, upon his return home, had not the National Treaty with Spain, which superseded it, been, about that time, made public.—(*To be continued.*)

## MISSIONARY REPORTS.

## Wisconsin.

*Beloit*—REV. S. C. MILLETT.

The 'Missionary reports no material alteration since his last. Several valuable families and communicants have removed from the village. "The parish has suffered, and must suffer, I fear, for some time to come, for the want of a more commodious and conveniently located house of worship."

*Janesville*—REV. THOMAS J. RUGER.

"The Church at Janesville continues to prosper beyond what I was led to expect from appearances when I took charge of the station. The public services are well attended. A lot has been given on which to erect a Church edifice, and some fourteen hundred dollars subscribed, with the prospect of increasing it to about two thousand, as the subscription paper has had as yet but a partial circulation."

*Madison*—REV. S. McHUGH.

"The Sacrament of the Lord's Supper was not administered as often as it would be, had we a proper place to hold our services in; for, until recently, we met in a public room, where dancing, schools, balls, plays, &c., were held or exhibited, and I must confess, I felt an utter repugnance in administering that solemn rite with too many painful vestiges to remind the congregation and myself of the very different scenes which were enacting there the previous evening. This difficulty, I am happy to say, is obviated for the present, and probably will, for some months to come, as we now meet in the Representatives' Hall in the capitol. During the late session of the Legislature, our ladies held a fair, and they have now, as the avails of their industry and enterprise, some \$200, with which they intend to purchase an eligible lot for, or to aid in the erection of a Church edifice. We have also about \$700 subscribed for a similar purpose; but our difficulty is, we want a building, such as might be expected to belong to our Church in the capitol of what will shortly be a flourishing state; and yet, we have not what might be called a wealthy man, (that is, a man worth \$10,000,) belonging to our communion here; indeed, I question very much, whether there are two individuals in the place who each possess so much. And yet, as I observed in a former report, the station is a very important one in more than one point of view. To prove this, I would remark, that since the date of my last report, we have had a very large Convention in session for some months, passing a Constitution; during the whole time we had a crowded attendance at all our services. On the occasion of the sudden and much deplored death of a very talented member, your Missionary was, by resolution, invited to officiate, and the Convention, in their next days' session, requested, by their Secretary, a copy of the sermon, and ordered one thousand copies to be published; from various sources I have since heard that many of them who came here, knowing little of our Church or her services, left, with very favorable impressions. It is somewhat similar with the members of the Legislature, and I can always see our venerable Governor, whenever his official duties call him here, regularly in attendance.

I mention these things, my dear brother, simply because I think the Church has a right to know what her Missionaries are doing; let me say,

however, that I will not have a particle of feeling on the matter, should you think it best not to publish as much as a line of this communication, or of any future one. And, by the way, I would remark in conclusion that, from the first moment I commenced my labors at this station up to the present, I have met with nothing but uniform kindness and respect from all classes. If our Church be assailed, why, as well as my Divine Master, has given me the abilities, I instruct the people, and endeavor so to act myself, 'to give an answer of the reason of the hope that is in us with meekness and fear.' I do not for a moment believe that pushing into the arena of controversy is the way to promote the cause of Christ in the extension of His Church, and the salvation of perishing sinners. That I have no trials to undergo, no disheartening circumstances to depress my spirits, and at times, almost lead one to despair of beholding much fruits resulting from my labors, is what I cannot say; but then my Divine exemplar wore a crown of thorns, and surely this humble Missionary must not expect to repose on a bed of roses. Our reward is not here, but hereafter."

*Prairieville*—REV. S. K. MILLER.

"Since the date of my last report, we have, by an extraordinary effort, succeeded in completing our Church edifice, so that we have now a comfortable and decent place wherein to offer our sacrifice of prayer and praise, receive the sacraments of Christ's adoption and love, and wait upon the ministry and hearing of the Word. But we have still to discharge a debt resting upon our Church, of about \$100, and until that is paid, we do not see how the services of the Church could be continued to us, without the aid which we have hitherto received from the Missionary Society. I would add that, I trust, we feel sufficiently the necessity of our becoming as soon as may be a *self-supporting* parish, and that we mean to leave nothing undone that we may thus become."

*Racine*—REV. S. MARKS.

"I rarely in my life have had to offer indisposition as an apology for being behind the time in any of my duties, but this western climate has made it necessary this spring.

I arrived here in May, 1846, and was present at the consecration of the Church. The good Bishop named me to your Board, and I was appointed its minister. In a quiet and peaceable way, I have been laboring for a year.

God be thanked, that my labors have not been in vain. The Church is 44 x 60, and in what is termed the Gothic style—it is situated on the bank of Lake Michigan, on lots presented by J. Barker, Esq., of Buffalo, beautiful for location.

The Sunday School is small—library limited. I continue to catechise the children, and find it to be a work agreeable to them, and profitable to myself. I have heart-felt pleasure in being able to say, that I am among a people who appreciate the practices and doctrines of our beloved Church. Never, since I entered the ministry, and that was in 1824, have I been among a people more anxious to be acquainted with the order, doctrines, and discipline of the Church, than the people of St. Luke's.

The number is small, but spirited. Since I have been here, lamps have been bought for the pulpit, and for the sides of the Church. Also, a fine toned organ, of eight stops, which you may well know greatly assists me in the performance of Divine worship. In fine, without boasting, for decorous behaviour, good responses, and attention to the Word preached, we cannot be excelled in the West. A word more. In February, I was requested by

the Bishop to meet him at Nashota, to witness the examination and ordination of six of its pupils. Your eastern students could do no better. My spirit magnified the Lord, at the thought of the good that would emanate from this institution. The Rev. Mr. Breck, its principal, is worthy of all praise for his patient and meek endurance from the beginning. I dare risk my reputation, (and there is nothing I hold so dear,) in saying that, in my opinion, this school is destined to be second to none in the West."

*St. Croix Lake, (Stillwater)*—REV. E. A. GREENLEAF.

"The greater festivals and fasts have, as usual, been observed, and as usual, in our Church—elsewhere, but little regarded. These services have been held in private houses, as there is no Church or Chapel in all this region. The congregations have raised from twelve to fifty. Your Missionary has also devoted a large portion of his time to visiting from house to house, warning and reproofing the profane, the gambler, and Sabbath breaker, comforting the sick and afflicted, strengthening the weak and wavering, instructing the ignorant, and those that oppose themselves unto the many 'things pertaining to the kingdom of God.'

In setting forth the mysteries of redemption and the benefits and blessings of Christ's kingdom, he has had much to contend with: indifference, pride, prejudice, ignorance, selfishness, heresy, and schism, infidelity and atheism; in fine, the whole army of the enemies to the Church and Gospel of our Redeemer.

The project of attempting to establish the Church in this remote and uncultivated region, was, at the outset, deemed a somewhat hazardous experiment. It was not expected that a congregation of faithful men would be found in a place like this, until the word of God had been long and faithfully preached, and the sacraments had been duly administered. Nor was it anticipated that a Clergyman of the Church would be likely, for a term of years, to find much encouragement in this new country. But your Missionary felt that places like this were precisely the ones where the restraining and saving influence of the Gospel is most needed. His services hitherto have been as kindly received as he had reason to expect. Some appear to be inquiring the way to Zion. The restraining influence of the Church services is felt even upon those who deride them. The Church is gaining respect and favor, and the labor here bestowed does not appear to have been wholly in vain.

But whether your Missionary will be able or aided to maintain his ground here, and long to labor hopefully for the Church, seems to be doubtful. He has ventured to hope that even this distant outpost was not beyond reach of the sympathy and aid of other members of the one body, and that the faithful soldiers and servants of the Captain we serve, would not leave one long to maintain a conflict so unequal entirely alone. As yet, however, his calls have fallen only upon deaf or hardened ears. He can only commend his cause to God, and beg for the prayers of all good Christians that his faith fail not."

*Oneida Mission, Duck Creek*—REV. SOL. DAVIS.

"During the last six months, my whole time has been devoted to the discharge of my duties at this station. Divine service has been regularly performed and well attended. Ten infants and two adults baptised; twelve persons confirmed; nine burials; communicants, (added three; removed to Canada, four; excommunicated, one,) 158. The holy Sacrament of the Lord's supper has been administered six times."

## Missouri.

*Boonville*—REV. A. D. CORBYN.

“I am still at this station of the Board of Domestic Missions, and doing what I am able, to build up the Church.

Since my last report for October, 1846, Divine service has been performed twice on every Sunday but one—on all the holy days. During Lent, daily, morning and evening, service has been regularly kept up during the entire season; and in Passion week, services three times daily.

I have preached twice on every Sunday, and gave a short lecture of some fifteen or twenty minutes, every evening throughout Lent. I find that the only way to make the Church what it ought to be, is to carry out its services just as they are set forth in the Prayer Book, and then the Church exerts her influence, which quickens the earnest and sincere hearted, affords consolation to the penitent, and sectarian selfishness breaks out in rage, ‘Why do the heathen rage and the people imagine a vain thing?’

Baptisms, three since my last report. I have admitted three also to the Holy Communion, who have not been confirmed, because, though ready, the Bishop could not get here. Others will soon be confirmed.

I meet the children of the congregation every Sunday morning, for catechetical instruction.]

The Church gains ground—its gain, too, is very manifest, but, of course, it is gradual.

I have not received the value of one hundred dollars from the parish. They are yet in debt, and I am obliged to pay all I can get from the people, to meet our current expenses, for services, and for improvements necessary to sustain worship.

I am now much in debt, and I hope to receive from the Committee the small allowance of \$125, which is due me on the first of this month. This will greatly relieve me. I have given my whole attention so exclusively to the Church, that I have hardly thought of the morrow, and am now in want.”

*Jefferson City*—REV. C. S. HEDGES.

“The prospects of the Church at this station are gradually improving. I have visited the State Prison once a week, and given instruction in Christianity to the inmates. After a course of instruction, I have baptised fourteen of the convicts, and I have, in all, admitted eighteen to the communion. They have certainly manifested a great change of life and character.”

*Lexington*—REV. S. M. FACKLER.

The Missionary has resigned on account of his health, rendering necessary some change of scene. He contemplates visiting Oregon, “in order to see what prospect there may be for planting the Church of our affections there.” Some very gratifying resolutions, passed by the vestry on the occasion, we are compelled, from their length, to omit. He concludes by saying, “I am happy to add, that to-day the vestry raised among themselves the sum of \$1,000 for the purpose of building a Church. Probably, a like sum can be raised by a general subscription in this place.”

*Palmyra and Hannibal*—REV. G. W. SILL.

“My report for Palmyra embraces as much service as is usually rendered by your missionaries at any of their stations, for a corresponding portion of time. Not so considered, there has been a less amount of service from several causes. Weather has sometimes prevented me from ful-

filling my appointments. While my prospects were most flattering last fall, and the room was crowded at our night service to overflowing, the 'Odd Fellows' declined the use of their hall to us any longer. By one of the rules of their association, the privilege of occupying it required the concurrence of *every* member. They had just completed their hall; and one of their number, who said our Church was *proud* and *aristocratic*, exerted his influence to have the hall denied us. Thus we were unexpectedly deprived of a very comfortable room, in which we had been permitted to worship, free of cost, for more than one year.

For nearly three months we had no place of worship. Once in the intervening time I officiated in a large, open, and cold room. A *merchant's box*, with a *white blanket*, embroidered with a *broad, black stripe*, served as the pulpit and the drapery on that occasion. Should you think the friends of the Church were remiss in not procuring and fitting up another room in the time, I have only to say for them, if any apology is needed, that the further occupancy of the hall by our Church was under discussion, and a final answer was not given for the first six weeks.

We have now a room in the *third* story of a large brick building, on Maine-street, conveniently fitted up, as *western* people think. Were those, however, who live in our eastern cities, and worship in Gothic structures, where architectural beauty and grandeur combine with the rich notes of the pealing organ to throw an air of seriousness and solemnity around the services of our holy religion, to meet with us, their religious tastes and sensibilities, we think, would suffer no slight shock. And yet, while we meet, like the first disciples, "in an upper chamber," without any of the accompaniments of art or music to heighten the effect of our devotion, we enter perhaps into the spirit of our pure and sublime ritual with more fervor than many of our brethren, who worship in more highly favored circumstances.

On Easter Sunday I closed my ministrations in Palmyra. It gave me much pain to sunder the pastoral tie which had subsisted so happily between us for nearly two years. The little band of communicants in that place, were, I believe, in deep sorrow. They acquiesced in my removal to Hannibal, though they despair of being able to procure the services of a clergyman for many years. The reason of the step on my part was this:—Palmyra, lying six miles from the river, though beautifully situated, is a declining town. Hannibal has nearly three times the population, and is still rapidly improving. From its commercial position and advantages, it promises to continue, as it now is, the largest town in the state out of St. Louis. I could not do justice to the place, nor advance the interests of the church efficiently, so long as my time was divided between the two places. With the concurrence and wish of my Bishop, I have, therefore, determined to concentrate my whole time and labor upon Hannibal. Had a clergyman given his undivided attention to this place the last four years, the results would have nobly justified the effort. However much opposition we may meet with here, and however slowly our cause may advance, it is a point which the Church should never think of surrendering. I was strongly tempted, this spring, to accept of a situation in connection with the rectorship of a Church, now ready for consecration, in which I should have been independent of all aid from your missionary organization. This would have been truly grateful to my feelings, especially at the present time, when the Church seems to be losing confidence in the talents as well as the fruits of the men whom her appointed agents have sent into the field. I yielded to the wishes of my diocesan, and should I succeed in establishing the Church here on permanent foundations, I shall not regret my continued dependence upon the charities of your society."

## Iowa.

*Burlington*—REV. J. BACHELDER.

“We are taking measures to build a Church in this town during the coming season. We have, in good measure, secured the requisite means. The general prospects of the Church are quite encouraging. I have gathered an interesting congregation in a farming district, fifteen miles from this place, which I visit frequently on week-days, and where I have established lay-reading on each alternate Sunday. There is much reason to think that the congregation will be permanent, and that they will soon build for themselves a small Church. What operates to our disadvantage more than anything else, is the unsettled state of the people and their frequent removals.”

*Davenport*—REV. Z. H. GOLDSMITH.

In giving an account of my stewardship to the Board, I regret that I have not more of interest to communicate. By the mercy of God I have lost but four Sundays in the year just ending, two from indisposition, and two from the state of the weather. My time has been given to the duties of my station, in preaching and visiting, and distributing tracts, according to my limited supply, wherever I thought they would be likely to benefit the souls of men, and lead them to the Lord Jesus Christ for mercy and salvation.

Our increase has been slow; but it should be remembered that ours is a frontier position, with limited means on the part of those who belong to the Church, or profess to be attached to our peculiar forms of worship. There has been, during the past, a slow but gradual increase, and considering the opposing elements, there is cause for thankfulness to God for what he has done for us. On the first Sunday in Advent, I visited Warsaw, in Illinois, 150 miles below, by previous invitation, and preached four times during my stay to warm-hearted people, who appeared to be anxious to have the stated ministrations of the Gospel. The vestry urged me strongly at the time, and by several letters since, to change my location to that place. It is an interesting field, and I doubt not that a man of suitable character for piety and zeal, and ability as a preacher, might expect to meet with rapid success in Church meeting. It will, of course, require Missionary aid, but is able to do far more at the present time than my station at Davenport, after a settlement of five years. But Davenport is in the midst of one of the richest agricultural and mineral regions in the world, and for beauty and salubrity stands unrivalled, from the falls of St. Anthony to the Gulf of Mexico. The town remains, as to population, pretty much as it did when I first came to the West, for like most towns in this country, it built up too fast in the beginning for the farming interests. But if any one will take a correct map in hand, and see the position we occupy, and that for ten miles round a greater water power can scarcely be found in the known world, he must perceive that the Church should be placed here, though the progress in Church members may be slow for the first few years. Already the water power is beginning to bear upon machinery, and in ten years to come, no man now living can form a correct idea of the future destiny of this wonderful country.

I received, on Christmas, a handsome new gown from the ladies of my station, in testimony of their Christian regard, and \$75 is promised by the vestry at the close of this year, for which appropriations are made by the Board. The friends of the Church here are generally poor, and unable to do much; but I do not believe that there is one who felt willing for me to remove to Warsaw, where I had been urged to settle. This consideration has had no small influence upon my mind to remain where I am, as I fear, were I to leave them, the little band of Church people I have been laboring

for five years to collect together, would be dispersed, and carried about by every wind of doctrine. On my return from Warsaw, I visited and spent a day at Nauvoo, and went through the Mormon temple, erected to the worship of the unknown God. It is a magnificent edifice, and situated in the midst of a rich and beautiful country. During my stay, I was informed by the lady of the Nauvoo mansion, who is an intelligent and zealous member of our Church, that if the Board would send a Missionary to this point, he should have his board free of expense in her house. She also informed me that there were many Church families in the place since the Mormons had left, and that a handsome three story brick building, with an acre of ground attached, could be obtained for three hundred dollars. One story she said could be used for a Church, one for an academy, and the other for a family. I promised to mention in my report, the condition of this point in the Great Valley, and hoped the Board might be able to send them a Missionary."

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### Texas.

#### *Matagorda*—REV. C. S. IVES.

"I have spent my whole time here, except two Sundays in Brazoria County, at Pass Cavallo, and in La Vaca County.

I have administered the holy communion on the first Sunday in every month, (except when the weather was too inclement,) and on the other festivals when the Church requires it.

I shall, for the current year, receive about \$250 from my people, equal to about \$225 in cash. For the next year it will not be less, and it may be a little more, though, probably, not much more. I cannot, therefore, sustain myself in my present position, unless the Committee continue to extend to me the amount of aid they have done for the last year. They will, however, I hope, decide on the amount appropriated to me, from the opinion and advice of the Bishop, who comes on the ground, and sees how the case is. The loss of the crop of the last year is a very serious draw-back, which cannot be outgrown at once, and this embarrassment too, in addition to the disadvantages under which we were before laboring.

The condition of the parish is as prosperous as ever, and my sphere of usefulness is gradually widening. The longer I remain here, the deeper hold I am, I trust, getting on the hearts of the people, and the more influence can I therefore wield among them as a pastor. I can see a gradual growth of the gospel in the parish, in a practical point of view. The influence which I have exerted here, has been, not only to lead persons individually to become pious and come to the communion, but I have seen a general change among us. I have seen the great vices, such as intemperance and gambling, diminishing among us. The Lord's day is, for a southern town, well observed, and there is an increased respect for religious institutions.

I feel deeply anxious that a suitable missionary may soon be found for Brazoria County. The people are very anxious for one, and have just been moving in the matter. They have raised nearly \$700 towards the support of one, and I doubt not, can easily raise their subscription to \$800. Let them, however, when you send them one, have a man of good *common* sense, and an industrious one. Such a man, with the qualifications which the Church requires for orders, would do great good in that county. The sects, and especially the Methodists, which have scorched and burnt the county over, are losing hold on the people, and now is our time, for the people wish the Church to be planted among them."

## Intelligence.

FUNDS.—Many hearts will rejoice with us in the intelligence that the returns from the collections on Advent Sunday, have enabled the Treasurer to remit to the Missionaries the stipend due on 1st of April last. All have been paid up to that time. And as fast as received it is forwarded, on account of salary due on 1st October past. The amount thus far received is acknowledged by the Treasurer. Accounts have not yet been received from distant Churches, or Receiving Agents. We look with solicitude for these, to determine the important question to the Missionaries, How soon they can be paid? By the joys which, at this season, gather around the hearthstones of those whom God hath blessed, we appeal to those who have not contributed, to remember the condition of the Missionaries, who are not yet able to make provision for the winter.

## Acknowledgments.

## DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th October to 15th December, 1847:

|                                                                               |        |        |  |
|-------------------------------------------------------------------------------|--------|--------|--|
| MAINE.                                                                        |        |        |  |
| <i>Brunswick</i> —St. Paul's.....                                             | 22 10  |        |  |
| <i>Gardiner</i> —Christ Ch.....                                               | 52 13  |        |  |
| <i>Portland</i> —St. Stephen's.....                                           | 14 00  |        |  |
| <i>Saco</i> —Christ Ch.....                                                   | 12 50  | 100 73 |  |
| NEW HAMPSHIRE.                                                                |        |        |  |
| <i>Manchester</i> —St. Michael's.....                                         | 17 00  |        |  |
| <i>Hopkinton</i> —From a member of the Church.....                            | 1 00   | 18 00  |  |
| VERMONT.                                                                      |        |        |  |
| <i>Guilford</i> —Christ Ch.....                                               | 2 00   |        |  |
| <i>Middlebury</i> —St. Stephen's.....                                         | 20 07  | 22 07  |  |
| MASSACHUSETTS.                                                                |        |        |  |
| <i>Greenfield</i> —St. James'.....                                            | 30 00  |        |  |
| <i>Northampton</i> —St. John s.....                                           | 5 00   |        |  |
| <i>Cambridge</i> —From a member of Christ Church.....                         | 12 50  |        |  |
| <i>New Boston</i> —St. Andrew's Church.....                                   | 4 00   |        |  |
| <i>Marblehead</i> —St. Michael's Church.....                                  | 13 95  |        |  |
| <i>Boston</i> —St. Paul's Church.....                                         | 157 00 |        |  |
| Christ Church.....                                                            | 20 00  |        |  |
| Grace Church.....                                                             | 50 00  |        |  |
| <i>Janesboro</i> —St. Luke's Church.....                                      | 7 00   |        |  |
| <i>So. Boston</i> —St. Matthew's Church, Advent collection.....               | 10 00  |        |  |
| <i>Bridgewater</i> —Trinity Church, Advent collection.....                    | 5 00   |        |  |
| <i>Lowell</i> —St. Anne's Church, Advent collection.....                      | 51 00  |        |  |
| <i>Chelsea</i> —St. Luke's Church, Advent collection.....                     | 6 70   | 372 15 |  |
| RHODE ISLAND.                                                                 |        |        |  |
| <i>Newport</i> —Trinity.....                                                  |        | 40 00  |  |
| CONNECTICUT.                                                                  |        |        |  |
| <i>Bethlehem</i> —Christ Ch.....                                              | 3 00   |        |  |
| <i>Bridgeport</i> —St. John's.....                                            | 92 00  |        |  |
| <i>Bristol</i> —Trinity.....                                                  | 8 00   |        |  |
| <i>Brooklyn</i> —Trinity.....                                                 | 10 00  |        |  |
| <i>Derby</i> —St. James'.....                                                 | 28 50  |        |  |
| <i>East Haven</i> —Christ.....                                                | 3 25   |        |  |
| <i>Fairhaven</i> —St. James'.....                                             | 11 06  |        |  |
| <i>Greenwich</i> —Christ Ch.....                                              | 9 00   |        |  |
| <i>Haddam</i> —Ch. of the Holy Trinity.....                                   | 4 32   |        |  |
| <i>Hartford</i> —Christ Ch., Mo. Coll.....                                    | 96 10  |        |  |
| St. John's.....                                                               | 45 00  |        |  |
| <i>Kent</i> —St. Andrew's.....                                                | 5 31   |        |  |
| <i>Middletown</i> —Christ Ch.....                                             | 31 25  |        |  |
| <i>Munroe</i> —St. Peter's.....                                               | 11 76  |        |  |
| <i>New Haven</i> —Trinity.....                                                | 50 00  |        |  |
| <i>New London</i> —St. James'.....                                            | 50 00  |        |  |
| <i>New Milford</i> —St. John's.....                                           | 25 00  |        |  |
| <i>Norwalk</i> —St. Paul's.....                                               | 22 34  |        |  |
| <i>Norwich</i> —Christ Ch.....                                                | 22 00  |        |  |
| <i>Pomfret</i> —Christ Ch.....                                                | 10 00  |        |  |
| <i>Ridgefield</i> —St. Stephen's.....                                         | 7 00   |        |  |
| <i>Sharon</i> —Christ Ch.....                                                 | 7 50   |        |  |
| <i>Stratford</i> —Christ Ch.....                                              | 25 86  |        |  |
| <i>Waterbury</i> —St. John's.....                                             | 45 60  | 623 85 |  |
| NEW-YORK.                                                                     |        |        |  |
| <i>Ballston Spa</i> —Christ Ch.....                                           | 15 50  |        |  |
| <i>Brooklyn</i> —Christ Ch., S. S.....                                        | 30 00  |        |  |
| Ch. of the Holy Trinity.....                                                  | 120 61 |        |  |
| St. John's.....                                                               | 30 50  |        |  |
| A friend to Miss. monthly off'gs $\frac{1}{2}$ .....                          | 2 00   |        |  |
| <i>Clifton</i> —St. Paul's.....                                               | 20 41  |        |  |
| <i>Cohoes</i> —St. John's.....                                                | 5 00   |        |  |
| <i>College point</i> —St. Paul's college.....                                 | 30 00  |        |  |
| <i>Cattskill</i> —St. Luke's.....                                             | 20 00  |        |  |
| <i>Eastchester</i> —St. Paul's.....                                           | 32 35  |        |  |
| S. S.....                                                                     | 1 50   |        |  |
| <i>Fishkill</i> —Trinity Ch.....                                              | 12 00  |        |  |
| <i>Flushing</i> —St. George's.....                                            | 68 00  |        |  |
| <i>Goshen</i> —St. James'.....                                                | 28 20  |        |  |
| <i>Hudson</i> —Christ Ch.....                                                 | 20 00  |        |  |
| <i>Huntington</i> —St. John's.....                                            | 5 00   |        |  |
| <i>Greenburgh</i> —Zion Ch.....                                               | 5 50   |        |  |
| <i>Maspeth</i> —St. Saviour's.....                                            | 8 50   |        |  |
| <i>New-York</i> —Ch. of the Annunciation.....                                 | 55 90  |        |  |
| Ch. of the Ascension, coll. at the Miss. meeting.....                         | 194 13 |        |  |
| Ch. of the Epiphany.....                                                      | 36 25  |        |  |
| " From a lady.....                                                            | 2 00   |        |  |
| " A Thank. off'g—wid's mite.....                                              | 2 00   |        |  |
| Calvary Ch. for Missions in Iowa and Michigan.....                            | 50 00  |        |  |
| Grace Ch., third contribution in 1847.....                                    | 160 00 |        |  |
| St. Bartholemew's, coll. at the Miss. meeting.....                            | 164 25 |        |  |
| St. Clement's.....                                                            | 25 76  |        |  |
| St. Cornelius, children of S. S. off'gs for education of an Indian child..... | 1 31   |        |  |
| St. Mark's mo. off'gs.....                                                    | 12 75  |        |  |
| St. Stephen's.....                                                            | 40 00  |        |  |
| St. Thomas'.....                                                              | 182 70 |        |  |
| " add'l from a lady.....                                                      | 20 00  |        |  |

|                                                           |     |    |
|-----------------------------------------------------------|-----|----|
| Trinity Ch.....                                           | 88  | 48 |
| "    Miss L.....                                          | 15  | 00 |
| "    Miss Eliza S. Turner.....                            | 10  | 00 |
| Rye—Christ Ch.....                                        | 57  | 00 |
| Russellsville—Trinity.....                                | 5   | 00 |
| Rickfield—St. Luke's.....                                 | 4   | 60 |
| Sandy Hill—Zion Ch.....                                   | 7   | 00 |
| Tompkinsville—St. Paul's.....                             | 20  | 00 |
| Troy—St. Paul's.....                                      | 201 | 00 |
| "    for the West.....                                    | 3   | 00 |
| "    for Ill.....                                         | 1   | 00 |
| St. John's.....                                           | 28  | 00 |
| Ch. of the Holy Cross.....                                | 33  | 00 |
| West Troy—Ch. of the Holy Trinity.....                    | 8   | 00 |
| WESTERN NEW-YORK.*                                        |     |    |
| Oriskany—St. Peter's.....                                 | 4   | 50 |
| Westmoreland—Gethsemane Ch.....                           | 5   | 50 |
| From a sincere friend.....                                | 1   | 00 |
| NEW-JERSEY.                                               |     |    |
| Berkeley—St. Peter's.....                                 | 3   | 84 |
| Chew's Landing—St. John's.....                            | 2   | 16 |
| Elizabethtown—St. John's.....                             | 33  | 11 |
| "    for Wis.....                                         | 7   | 50 |
| Knowlton—St. Mary's.....                                  | 1   | 32 |
| Moorestown—Trinity.....                                   | 17  | 00 |
| Morristown—St. Peter's.....                               | 32  | 81 |
| "    S. S.....                                            | 2   | 75 |
| Mount Holly—A lady.....                                   | 5   | 00 |
| Newark—Grace Ch.....                                      | 15  | 30 |
| Trinity.....                                              | 44  | 25 |
| Orange—St. Mark's.....                                    | 22  | 00 |
| Paterson—St. Paul's.....                                  | 13  | 71 |
| Salem—St. John's.....                                     | 33  | 26 |
| Shrewsbury—Christ Ch.....                                 | 10  | 00 |
| West Hoboken—St. John's.....                              | 1   | 85 |
| PENNSYLVANIA.                                             |     |    |
| Pellefonte—St. John's†.....                               | 7   | 00 |
| Concord—St. John's.....                                   | 12  | 50 |
| Connellsville—Trinity.....                                | 5   | 00 |
| Harrisburgh—St. Stephen's.....                            | 17  | 00 |
| Honeybrook—St. Mark's.....                                | 5   | 00 |
| Huntington—St. Johns.....                                 | 3   | 00 |
| Kingsessing—St. James'.....                               | 61  | 40 |
| Perkiomen—St. James'.....                                 | 12  | 50 |
| S. S. Miss. box.....                                      | 3   | 50 |
| Philadelphia—Ch. of the Advent.....                       | 35  | 53 |
| "    S. S.....                                            | 14  | 47 |
| Ch. of St. James' the Less.....                           | 29  | 28 |
| St. Johns, N. L.....                                      | 16  | 02 |
| Gloria Del.....                                           | 20  | 00 |
| Christ Ch., a few members.....                            | 165 | 00 |
| Phoenixville—St. Peter's.....                             | 7   | 55 |
| Pittsburgh—Trinity Ch., a member.....                     | 200 | 00 |
| Pottstown—Christ Ch.....                                  | 25  | 00 |
| Reading—Christ Ch.....                                    | 27  | 00 |
| Salem—St. John's.....                                     | 1   | 00 |
| Schuylkill Harbor—St. James'.....                         | 13  | 00 |
| Suabury—St. Matthew's.....                                | 3   | 00 |
| West Vincent—St. Andrew's.....                            | 10  | 00 |
| MARYLAND.                                                 |     |    |
| Alleghany Co.—Emmanuel par.....                           | 30  | 82 |
| Baltimore—St. Luke's.....                                 | 17  | 45 |
| Mt. Calvary Ch.....                                       | 20  | 00 |
| St. Paul's.....                                           | 222 | 00 |
| Baltimore Co.—St. James', a lady.....                     | 10  | 00 |
| St. John's.....                                           | 10  | 00 |
| Catonsville—St. Timothy.....                              | 20  | 00 |
| Cambridge—Gt. Choptank par.....                           | 25  | 00 |
| for Ill.....                                              | 10  | 00 |
| Charles Co.—Trinity par.....                              | 5   | 60 |
| Elkridge Landing—Grace Ch.....                            | 5   | 00 |
| Hartford—St. John's.....                                  | 5   | 90 |
| Hartford Co.—Christ Ch.....                               | 20  | 00 |
| Hagerstown—St. John's.....                                | 25  | 00 |
| Chapel of the College of St. James, weekly offerings..... | 82  | 00 |
| Kent Co.—St. Paul's.....                                  | 5   | 00 |
| Queen Caroline par.—Christ Ch.....                        | 7   | 00 |

|                                                                                                                                                            |     |            |
|------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|------------|
| St. Mark's par.....                                                                                                                                        | 10  | 00         |
| St. Mary's Co.—St. Andrew's par.....                                                                                                                       | 7   | 00         |
| Washington, D. C.—Ch of the Epiphany.....                                                                                                                  | 19  | 13         |
| Worcester par.....                                                                                                                                         | 10  | 00         |
| Rev. R. W. Goldsborough ½.....                                                                                                                             | 2   | 50         |
| VIRGINIA.                                                                                                                                                  |     |            |
| Portsmouth—Trinity Ch.....                                                                                                                                 | 41  | 58         |
| Pouhatan Co.—St. Luke's.....                                                                                                                               | 7   | 25         |
| Richmond—St. John's.....                                                                                                                                   | 43  | 80         |
| Wheeling—St. Matthew's ½.....                                                                                                                              | 20  | 00         |
| NORTH CAROLINA.                                                                                                                                            |     |            |
| Fayetteville—St. John's.....                                                                                                                               | 100 | 00         |
| Pittsboro—A widow's mite.....                                                                                                                              | 3   | 00         |
| SOUTH CAROLINA.                                                                                                                                            |     |            |
| Bradford Springs—St. Philip's.....                                                                                                                         | 20  | 00         |
| Charleston—Christ Ch.....                                                                                                                                  | 10  | 50         |
| St. Michael's, a lady.....                                                                                                                                 | 2   | 00         |
| Cheraw—St. David's.....                                                                                                                                    | 45  | 00         |
| Fairfield—St. John's.....                                                                                                                                  | 10  | 00         |
| Society Hill—Trinity Ch.....                                                                                                                               | 80  | 00         |
| GEORGIA.                                                                                                                                                   |     |            |
| Savannah—Christ Ch., advent coll.....                                                                                                                      | 85  | 95         |
| for little Rock.....                                                                                                                                       | 3   | 50         |
| St. John's.....                                                                                                                                            | 81  | 70         |
| for little Rock.....                                                                                                                                       | 1   | 00         |
| ALABAMA.                                                                                                                                                   |     |            |
| Montgomery—St. John's.....                                                                                                                                 | 46  | 00         |
| MISSISSIPPI.                                                                                                                                               |     |            |
| Jefferson Co.—Christ Ch.....                                                                                                                               | 32  | 00         |
| LOUISIANA.                                                                                                                                                 |     |            |
| Franklin—St. Mary's.....                                                                                                                                   | 9   | 00         |
| KENTUCKY.                                                                                                                                                  |     |            |
| Jefferson Co.—St. Matthew's.....                                                                                                                           | 13  | 15         |
| OHIO.                                                                                                                                                      |     |            |
| Sandusky City—Grace Ch.....                                                                                                                                | 15  | 00         |
| Steubenville—St. Paul's, for Ill.....                                                                                                                      | 22  | 00         |
| INDIANA.                                                                                                                                                   |     |            |
| Delphi—St. Mary's.....                                                                                                                                     | 5   | 00         |
| Indianapolis—Ch. Church.....                                                                                                                               | 37  | 80         |
| Lawrenceburgh.....                                                                                                                                         | 5   | 00         |
| Richmond.....                                                                                                                                              | 5   | 40         |
| ILLINOIS.                                                                                                                                                  |     |            |
| Galena—H. & W.....                                                                                                                                         | 5   | 00         |
| MICHIGAN.                                                                                                                                                  |     |            |
| Detroit—Christ Ch.....                                                                                                                                     | 18  | 05         |
| St. Paul's.....                                                                                                                                            | 31  | 95         |
| Grand Rapids—St. Mark's.....                                                                                                                               | 3   | 41         |
| MISSOURI.                                                                                                                                                  |     |            |
| St. Louis—Christ Ch.....                                                                                                                                   | 120 | 09         |
| ARKANSAS.                                                                                                                                                  |     |            |
| Fort Gibson—Collection at the offertory.....                                                                                                               | 8   | 00         |
| MISCELLANEOUS.                                                                                                                                             |     |            |
| Contribution for Dom. Miss.....                                                                                                                            | 264 | 32         |
| W. H. D. by the hands of Bp. Potter.....                                                                                                                   | 50  | 00         |
| Rev. S. B. Bostwick ½.....                                                                                                                                 | 2   | 50         |
| L. Dom. Miss.....                                                                                                                                          | 10  | 00         |
| Left with the Treasurer.....                                                                                                                               | 1   | 00         |
| From two Friends.....                                                                                                                                      | 10  | 25         |
| Army in Mexico, from the Rev. Mr. McCarty, by the hands of Captain Henry C. Wayne, collected on several occasions of administering the Holy Communion..... | 60  | 00         |
| T. K. for Illinois.....                                                                                                                                    | 10  | 00         |
| Mrs. Henderson of Texas.....                                                                                                                               | 20  | 00         |
| Off'g of a Clerk for the West.....                                                                                                                         | 15  | 00         |
|                                                                                                                                                            |     | 433 07     |
| Total.....                                                                                                                                                 |     | \$5,610 66 |
| (Total since June 15, 1847, \$12,941 94.)                                                                                                                  |     |            |

\* In the acknowledgment under this head in the November and December number, 1847, substitute Grace Church, Lockport, ladies of the congregation, for the Western States and Territories, \$16, 50c of which are for Arkansas, erroneously attributed to Christ Church, Lockport.  
 † And \$10 to purchase S. S. books for destitute parishes in the West.

## FOREIGN.

## Constantinople.

THE following Communication has been received from Bishop Southgate. It will be perceived that it is in continuation of his report to the Board of Missions and the General Convention :

*Constantinople, Oct. 4, 1847.*

REV. AND DEAR SIR:—

I. I have not found myself able to resume the consideration of your letter of July 14th, since mine of August 26th. I feel less concern for this, on receiving your questions, and seeing little in them that appears important beyond what I have already answered. All those upon “the Greek Church,” and upon the “Syrian Church,” were noticed in my reports transmitted to you, and all those on “the Armenian Church,” with the exception of the last two. With regard to the first of these, “the character of the Armenian population, as to intelligence and education,” I think highly of the native qualities of the Armenians as a race. They are sober, prudent, inquiring, have more common sense than genius, are industrious, better principled than some other eastern communities, peculiarly susceptible of religious impressions. They are not educated, speaking of them as a nation, but are improving in this respect, and also declining; for, while knowledge increases among them, and new schools are opened by the untiring zeal of the Patriarch, and many minds are doubtless enlightened, others are wandering away into infidelity, having received of knowledge only the corrupting influences of French literature. Their great want in this particular, is that of good teachers, well-trained, and a *system* of education.

As to the effects of exhibiting the Prayer Book to them in their own language, I will not speculate upon what they may be, as we shall soon know what they are. The Prayer Book, being now on the eve of publication, (I am expecting it daily out of the binder’s hands,) we shall soon have an opportunity of judging of its effects by actual experience. As yet, I have the opinions of only three or four, who have seen as many copies, first bound as specimens. One of them, a Priest of the reformed class, not a seceder—(the distinction is a broad one)—says, after going through the book carefully, that “it is admirable; he had no idea of such a Church among the English, (a name very often given to the English and Americans promiscuously,) and he rejoices to find in it the old Armenian doctrine.” Another, a layman, who knows the book well, writes me that “he has no doubt the Armenians will be pleased with it.” Another, formerly of the seceders, but who has now returned to his Church, tells me that “if the seceders had had this book a year or two ago, they would never have formed the schism they have done.” These are all the opinions I yet have. I shall be ready to report others, favorable or unfavorable, as they come to my knowledge.

II. I have given a list of every thing published by the Mission in my reports. No alterations have been made in matters of doctrine in anything translated by the Mission. In matters of a local character, (as, for example, in the third question of the preliminary instructions, concerning festivals, taken from Nelson's work,) there have been such changes as difference of place required. The question just referred to, for example, is, "Are not holy-days enforced by the laws of the land?" It has reference only to England, and has no use in a book intended for Orientals. It was, therefore, with the answer, omitted. So of other things.

The sources from which funds have been obtained for publication, are mentioned in my reports.

The opportunities for circulating books are, a depository which I have in the city, private intercourse with Christians, sending by trusty persons into the interior, and sale in native book-shops.

The proportion of Armenians who would be likely to read publications, I cannot state. It is daily increasing, but I have not sufficient data to answer, excepting by mere conjecture. I think publishing one of the best modes of doing good here, and those who would *most* read, (being the Clergy, and the most intelligent and influential of the laity,) are those whom it is most important to influence. We are doing less with the press than any other body of Christians having Missionaries in this country.

No tracts have been published having direct reference to errors or superstition prevailing here. I think that the most effectual way of doing good, is by stating truth itself, and that this is the most successful mode of assailing error, especially among an ignorant people. Truth established, displaces what is contrary to it. In this way we have published works against error and superstition. For example, a tract like ours, on the right use of festivals, is, in its whole tenor, an argument against their corrupt or superstitious use. By saying, then, that we have published nothing having direct reference to errors and superstition, I mean nothing formally assailing them, but everything published has direct reference to them, in so far, as it is the statement of the truth to which they are opposed. I have never seen a tract of the kind intended by your question, published by anybody in this country.

The Armenian language was assigned to Mr. Miles and Mr. Penny. Mr. Miles pursued the study of it 'till his departure. Mr. Taylor took the Arabic, and I the Greek. All studied Turkish. We had, also, native assistants, speaking, one, English, and all, native languages.

(2.) *Education*.—I am not much in favor of *schools*, (in the common acceptance of the term,) as a part of Missionary labor in this country. Every country, doubtless, has, in some respects, its peculiarities with regard to the kind of labor best suited to it. But I think, in general, and peculiarly here, the training of native agents, carefully selected, and few in number, is the best mode to effect the great work to be done; it being the laying of a permanent foundation, the planting of seed whose fruit will endure, and whose branches will spread,—of seed which will forever continue to propagate itself.

As the native Christians are making great efforts to improve education, and their means are scanty, and their knowledge for such purposes small, I think it an act of fraternal charity to aid *their* schools, to improve their discipline by kindly counsels, and to supply them, as our own means permit, with text-books and instruments of instruction.

I think a theological school should grow gradually out of another of a lower character, the preparatory steps to the former not having yet been passed; but religious instruction should be a part of this lower education.

I think that any institution belonging to the Mission should belong to it exclusively. It would not be well to take part, by any commixture of administration, in native institutions. They should be left to themselves, so far as government and official control is concerned. Our aid to *them* should be by kindly counsel, &c., as above mentioned; and *our own* institutions should be exclusively under our control, receiving, however, in a kind spirit, any suggestions from native Christian brethren, while we reserve to ourselves the right to adopt or reject them, as we judged best. This is the only true course for peace, as combined agencies often create confusion and strife.

The amount of funds necessary for establishing such an institution as I have recommended, would depend upon the number of scholars, &c. A *beginning*, I suppose, could be made at \$1,000 per annum, and continued, without enlargement, at the same.

(3.) *Ministerial.*—It is hardly necessary to say that we do not propose to exercise the functions of the Ministry, (if by that you mean pastoral care, or any thing that belongs of right to that office alone,) among our Eastern brethren. This would be in direct violation of the instructions, both of the Presiding Bishop and the Foreign Committee, on which this Mission was founded, to say nothing of higher and universal laws of the Church of Christ.

Of the Mission Chapel, I have spoken in my reports. There was only one Oriental Bishop present at the consecration, and he has repeatedly attended since.

IV. My plans of future labor, beyond what I have indicated in my reports, must depend upon the amount of funds placed at my disposal. I shall be able, therefore, to answer the question fully, only after hearing from the Triennial Meeting of the Board.

V. Everything under this head seems to be sufficiently answered in the letter to a friend, which I sent open for your perusal.

VI. *Expenditures.*—I find, on referring to my account, that, during the two years ending July 1, 1847, the Mission received from the Church £400 for Missionary purposes, and that it has expended, (exclusive of everything received from the Christian Knowledge Society, and the Protestant Episcopal Tract Society, for publications,) £600. The deficiency has been made up by contributions of members of the Mission, £100, and by private donations forwarded through the Secretary, £15; the remainder, £85, is a debt which the Mission now owes, and which I am most anxious to discharge. I hope to do so by aid of the sum asked from the Foreign Committee, for this year, in addition to what has been received, and by an appropriation of \$4,000 for next year, which will enable me to pay the small balance remaining, before enlarging our operations in the department of education. I have to commend the zeal of my associates in the Mission, who have advanced, out of their private salaries, enough to save us from serious embarrassment, and to prevent a reduction of our labors. I shall make it a point, with whatever I receive from the Church at the approaching Convention, to keep within the limits of the appropriation, and to lay out my work according to the receipts of the Mission. The annual expense will be determined by the appropriation. I have formerly said, that \$10,000 per annum were needed to do the work to which we are called. We shall endeavor to do that portion of this work which the annual appropriation shall admit of.

No agents exclusively secular are employed. One only attends in part to secular duties, but these are secular duties of the Mission, relating to

the sending and receiving of letters and articles, postages, freights, payments, &c. &c.

The questions relating to the Armenian troubles, are treated of in my letter to the seceders, and published in the Church papers, to which I beg to refer you. Most of it has been published since your letter was written.

I have written necessarily, with somewhat of haste, but I believe I have left nothing unanswered. I shall be happy at all times to answer questions, and I hope that they may relieve the doubts and remove the misapprehensions of some of our brethren. I shall be happy to give information on all subjects connected with the Mission, and I regret that my time is so little at my command for this purpose. I shall wait for the decision of the Board, and abide by it with perfect cheerfulness. It cannot be adverse to me, for I am predisposed to submission; and finding in the view of the Church the clear expression of God's will concerning me, I have no other desire than to hear that voice, that I may yield to it.

Believe me, with sincere regard to the individual members of the Committee, your faithful friend and brother,

HORATIO SOUTHGATE.

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### China.

We subjoin extracts of an interesting character from a series of letters received from the China Mission, dated from 6th May to 3d August last. May they serve, through the quickening influence of God's spirit, to engage the friends of Missions in more earnest intercessions for those who are laboring in that distant field.

FROM BISHOP BOONE.

*Shanghai, May 6, 1847.*

MY DEAR BROTHER:—Herewith I send you a letter to Bishop Chase for the House of Bishops.

I send them a copy of the last letter from the English P. B. and Home Society. I think it would be well for you to procure a copy of it for the Rooms. I am anxious a correspondence should be opened with the English Bishops on the subject.

We have just received your letter of 9th December. I am much encouraged thereby to hope that the Committee will consent to build. I feel much indebted to them for the kind feeling manifested in their very obliging desire to comply with my request. If it were not in my view indispensable for the school, I would be the last to wish the responsibility of a large amount of property on my hands; but every day's experience convinces me more and more of the necessity for the welfare of the school, and late events have made me feel anxious, also, on account of the members of the Mission.

We have had the small-pox all around us; those dead of this disease have been lying immediately next door to us. Our children are not vaccinated, and no vaccine matter can be had. This has been a source of very great anxiety to the mothers, and indeed to all the members of the Mission. The streets are so narrow, and the city is kept in such a filthy condition, that I think we would all fare better on its outskirts. However, I will say no more, as I am in hourly expectation of the overland mail bringing us permission to proceed forthwith.

Since my last line appended to Mr. Syle's letter, I have had a relapse.

The attack was slighter than any of the previous ones, and I am convalescing again. My physicians say I must be laid by all this summer. I never had, at any time before, so much interesting and important work on hand; but I must submit, remembering that it is a great privilege to be allowed to do anything for the Lord. In future, please direct every letter for us to care of Messrs. Russell & Co., Shanghai.

In much haste, affectionately and sincerely yours,

WM. J. BOONE.

*Shanghai, May 28, 1847.*

REV. AND DEAR BROTHER :—I am surprised to-day by being told that the vessel to sail within a few hours is perhaps the last opportunity for the overland mail to leave Hong-Kong the 25th June.

I am suffering from severe head-ache at present, and can only send a line to acknowledge yours of the 28th January. Your previous one, per, Howqua, has not yet come to hand.

We were all much gratified by the consent of the Committee to build. I hope to be able to have a good house erected, with accommodations for a married man, the ladies, and fifty boys, with a chapel 40 by 24, under one of the wings, to serve for school purposes, and a place to collect the neighbors for instruction. If I should deem it best to live out there myself, I will endeavor to get some merchant to advance the money for building, allowing me to pay him the same rent that I would pay to a Chinese landlord where I now am. This would be the same thing to the Committee, and may be found much best for the Mission. On this point my mind is not yet determined. I shall, however, when I buy land for the school, purchase a small piece for myself, in case I should determine to make an effort to build. Should I do so it would not have any connection with the Committee, and not involve them in any responsibility.

The affairs of our New Parish Trinity Church are going on well. A contract has been made to complete the Church in November next, for \$6,500. We are writing by this mail to the Church Missionary Society to send us a Clergyman.

We are very glad to hear that Mr. Spalding may be expected so soon. His presence could not be more needed than at present. I am not permitted to preach either in English or Chinese at present; therefore, from the very day of arrival, he will be able to afford me important assistance.

I am happy to inform you, that since my last my health has improved, so as to afford me for the last ten days more prospect of recovery than I have enjoyed since I was first attacked. All the unpleasant symptoms in my extremities have passed away, my spine is relieved, only my head-ache remains, and that is lessened. The exacerbation of to-day, I think, is owing to loss of sleep last night from the indisposition of a child.

Affectionately yours,

W. J. BOONE.

FROM THE REV. E. W. SYLE.

*Shanghai, 29th June, 1847.*

REV. AND DEAR BROTHER :—At the Bishop's request, I write a few lines to keep you informed of our circumstances.

In the school, all goes on prosperously, the boys making good progress, and new scholars being added from time to time; the present number is

thirty-five. Another little girl has been brought to us, and placed, for the present, under Mrs. Syle's care; the former one is with Miss Jones. Under present circumstances, we know not how anything more than this can be done in the female department of the school—the fewness of our numbers, and the want of proper premises, acting as an effectual check upon all aggressive efforts: if we are enabled to keep in operation what has been commenced, we shall think it well.

Of course nothing has been done in the way of building—no advices having been received of the \$5,000 voted by the Committee being actually available. I need hardly add my testimony to the desirableness of having school premises removed from the physical contamination of a filthy and crowded city, and as much as possible freed from the moral taints which cannot but be contracted by children daily exposed to the sight of the abominations of heathenism. I see the children in the street making their little plays in imitation of some recent idolatrous feast or procession, and I hear them learning to utter their childish surprise, by vociferating the names of Buddhist demon idols. It is to *such* sights and sounds that our boys are exposed in the daily walk they take, from the choked-up lanes and alleys where we live, to the one only place suitable for exercise in all our neighborhood. As yet, the school has been preserved from any general sickness—only one case of small-pox having appeared; but if we remain long in our present situation, I do not think we can continue to look for the same exemption.

The health of the several members of the Mission continues much as when you last heard. Occasional ailments we all suffer, though nothing of a serious nature; but the Bishop is still laid by from anything like severe mental labor. The summer hitherto has been much milder than that of the preceding year; only a few days of severe heat have yet been felt. We expect, however, that now, for about the next six weeks or two months, it will be as much as we can do to keep up strength enough for our regular duties.

You will, I am sure, be glad to learn that the delegates chosen for the purpose of revising the existing versions of the Chinese New Testament, have actually assembled and commenced their work: from Canton, Dr. Bridgman, from Amoy, Mr. Stronach, from Ningpo, Mr. Lowrie, and from this station (Shanghai,) Dr. Medhurst and our Bishop. The last-named will, we trust, be able to do good service at the Committee meetings, notwithstanding the enfeebled state of his health. The enclosed "minutes" will give you the history of this important undertaking; and the paper itself may have to you an interest of its own, as being the first performance of a boy, (now in Dr. Medhurst's printing-office,) who received his twelvemonth of English education in our school.

Begging you to present my best respects to each member of the Committee, receive for yourself the assurance of my being,

Very truly and affectionately,

Your friend and brother in the Lord,

E. W. SYLE.

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FROM BISHOP BOONE.

Shanghai, July 29, 1847.

REVEREND AND DEAR BROTHER:—I was unable to write myself by the last mail, and requested Mr. Syle to serve as my proxy. We were much disappointed in not hearing from you by either of the two last mails. We are now in hourly expectation of the May mail, which is late six or eight

days. We suppose that Mr. Spalding sailed in the Ashburton, but we have no line to assure us thereof. Pray, in future, in case of any one sailing for us, inform us thereof by first overland mail. Ordinarily we should get the letter in time to communicate with the party at Hong-Kong, which circumstances might render important.

We have been anxiously expecting the credit of \$5,000 for our school-house. The Committee seemed so adverse to become the owner of houses and lands in China, that I made an effort to see if I could not get suitable houses built for our accommodation by some of the English or American merchants, and leased to us at a rent about equal to what we now pay; by which I hoped to gain for the members of the Mission more commodious and healthy lodgings, and for the school-room wherein to grow and thrive. My proposition was to have \$1,000 advanced for land, which would purchase about three acres, and \$5,000 for a school-house. This house was to consist of a centre building and two wings. The centre building to accommodate Mr. and Mrs. Syle and family, and three single ladies. The two wings to contain dormitories for 56 boys up stairs, and down stairs to give two school-rooms, one eating-room, and a chapel 40 by 24 feet; the chapel to serve for daily worship for boys, servants, and country neighbors. In addition, I proposed to build a house for myself, to accommodate my own family and two single men, and give me also a guest chamber—say for \$3,000, or \$3,500. I put this last item down indefinitely, because I have not had an estimate carefully made by a responsible mechanic. Of the school-house, I have drawn out most carefully and minutely the plan, and have found a good workman, who will undertake it, with the necessary out-buildings, for \$5,000. It is a very large house, as you will perceive from the amount of accommodation it is expected to afford, and we can only build at these prices by making the houses the plainest possible, and of the cheapest materials, differing in nothing from the Chinese houses except in the arrangement of the rooms, so that each one's room may be accessible without passing through another's, and for the admission of more of the genial air of heaven, quite essential when the thermometer stands at 100°.

My plan was to get this amount of accommodation, say in round numbers for \$10,000, with land enough to allow of the building of two houses, upon the increase of the Mission beyond the point above specified, calculating that we can build a house to accommodate a family and one single person for \$2,000.

I offered to pay a rent of \$1200 per annum for this amount of land and the two houses above mentioned, but I could not get the money advanced at this rate. Money is worth here 12 per cent. on the best bond and personal security; and as a mere matter of business, where no favor was asked, (which was the ground upon which I begged my mercantile friend, who was kind enough to make these inquiries of the capitalists here for me, to put the matter,) no one would build and have the repairs, insurance, &c., on his hands for less than \$1800 per annum. This settled the matter, and so it must stand until you send us the money for the school-house, when we will try to move on again. It would be unwise to sit at a rent of 18 per cent., the more so, if by a special effort the Committee could raise the sum to build our houses, and relieve the Mission, by one violent effort, (if you like to call it so,) from this sinking fund of \$1000 per annum rent. The Missionaries of the Presbyterian Board, at Ningpo, have purchased, as well as the London Society's Missionaries, at this place. I mention these facts to show that this is not merely a pet notion of mine, but that all who are here on the spot are brought to the same conclusion. We are now paying a rent of \$920 a year for houses worth less than \$5,000; buildings that are

in the midst of a *very* crowded and filthy city, (such as you can form no conception of from anything you have ever seen;) buildings, too, that give us neither so good nor so much accommodation for *ourselves* as those I have described, and which afford such poor facilities for the school, that it is really a drag upon me to see the forty boys we have mewed up, in these hot summer nights, where we now are.

I am satisfied that, for the school, sooner or later, we must build; and that for all the Mission it is much better than renting at 25 per cent., which is what we may expect to pay the Chinese. If it were in my power, I would erect the buildings I have described, and rent them to the Committee at our present rent; but in my present state of health, it would be unwise to undertake anything of the kind. If I had a good prospect for life for a few years, I think I should set about it at once. As it is, we must wait patiently until we are all able to see with the same eyes. In God's good time, all will be right.

The Committee for revising the translation of the Scriptures into Chinese, is now in session at this place.

I intended to have answered at length, in this letter, your inquiry about sending out a few *young* men as Candidates for Orders, but my strength is spent on what is already written. Let me say, however, I am strongly in favor of it. We are engaged in a great, a large work, requiring a large experience to enable us to know how to conduct it best. So promising a means as this should not be left untried. I plead not for a large number, three or four, and then let us wait to see how it answers. If our Western Bishops plead for men of the soil, and are anxious that those who go from the East should go young, and get their theological education in the West, that while getting it they may learn the manners of the people of the land, with how much more force may I urge this plea.

The members of the Mission are feeling the heat of summer much, especially Mr. and Mrs. Syle, and Miss Jones.

My own health, through God's mercy, is better since my last letter. I have had, within the last week, two issues put into my back, from which, and the seton, I hope to derive permanent benefit, if the Lord so will. Send me a line by every overland mail. It is not much to do for a brother who is sick and so far away.

Sincerely and affectionately yours,

WM. J. BOONE.

August 3, 1847.

The May mail arrived yesterday, bringing us your letter of April 28. I am delighted at the prospect of a Church, and the encouragement you hold out of assistance.

The Ashburton not in, Ly last dates from Hong-Kong. Spoken, off St. Paul's, by the Montauk, which arrived on the 13th of July.

Yours, in great haste,

W. J. B.

## Church Missionary Society.

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### FORTY-SEVENTH ANNIVERSARY OF THE SOCIETY.

#### EXTRACTS FROM THE ANNUAL REPORT.

From the Abstract of the Annual Report of the Society, we take the following passages :

#### *State of the Finances.*

At the last Anniversary the Committee had to report the falling off, in comparison with the preceding year, of 2,791*l.* 7*s.* 2*d.* This year the income has not only recovered that depression, but has risen to an amount exceeding that of any former year. The receipts have been, from all sources, 116,827*l.* 18*s.* 11*d.*

The amount exceeds the income of the last year by 14,369*l.* 18*s.* 6*d.*, and is the largest which the Society has yet received.

The increase has chiefly arisen from the unusual number of legacies which have been received; including that of the late John Scott, Esq., amounting, after payment of the duty, to 7,321*l.* The amount under the head of legacies exceeds that of last year by the sum of 11,098*l.* 19*s.* 11*d.*

There is also an increase of 3,595*l.* 11*s.* 9*d.* in the amount received through Associations. This is very satisfactory; as this part of the income comprises above three-fourths of the whole—is the source on which the future enlargement of the whole income must mainly depend—and affords the best index of the sympathy and confidence of the Christian public in favor of the Society.

The expenditure of the year, out of the general fund for keeping up the Establishments of the Society at home and abroad, has been 90,044*l.* 2*s.* 4*d.*; showing a surplus of receipts above expenditure of 11,722*l.* 11*s.* 10*d.*, of which sum 7,994*l.* 17*s.* 10*d.* has been added to the capital fund.

The large amount of legacies has enabled the Committee to complete an important financial arrangement, by raising the capital fund to the amount contemplated at its formation in the year 1842. At that time, the Society being involved in serious pecuniary difficulties, it was resolved that a fund should be raised, by special contributions, and by setting apart the legacies, as a reserved or working capital, to provide against the fluctuations of income in each year, and to be sustained at the amount of 30,000*l.*, or one-third of the Society's annual income. This fund now amounts to 25,000*l.* three per cent. Consols, and 5000*l.* Exchequer Bills.

The Committee cannot refer to the position of the Society at the Anniversary of 1842, without noticing, with unfeigned gratitude, the contrast which the present year exhibits. The Society was then pressed down by an unpaid debt of 13,500*l.*, and had to deliberate upon measures for contracting its operations. Now, there is an ample working capital, and the Committee will have the happy task of selecting, amidst many inviting calls for enlarged operations, those which are most important and promising. Well may we exclaim, *What hath God wrought!*

*Conclusion.*

A review of the various Missions of the Society, during the past year, presents three important facts, to which the Committee would invite special attention.

*First*—It appears that the ancient false religions, which, for more than twenty centuries, have held the nations of the earth in abject slavery, are now waning in their influence.

Buddhism, which has extended its sway over a larger portion of the family of man than any other superstition, is failing; failing, moreover, even in parts where neither Christianity nor civilization have penetrated. According to the reports of our Missionary, at the Island of Pootoo, the sacred metropolis of Buddhism in China, the number of priests have been diminished by more than 300 during the last century; and the dilapidated state of their temples, and the evident signs of contempt for them among the people, show that Buddhism is destined, ere long, to fall from mere inherent decay. The King of Siam sent an embassay to Ceylon, the reputed cradle of Buddhism, to seek elements for rekindling the flame of devotion in his own dominions; and there he learnt, from the representatives of the ancient line of Buddhist kings, that the cause is failing, and that, even with the help of gold from Siam, it can scarcely survive another century.

That Brahminism is declining before the power of Christian Truth and the progress of European science, is testified by every intelligent observer; by the lamentations of deserted shrines; and by the bitter enmity of enraged devotees.

*Secondly*—Another great fact which presents itself is, that the Mahomedan and Heathen secular powers are beginning to admit the principle of toleration, in the place of bigotry and persecution.

The edict of toleration in China has been sufficiently tested, and proved to be no dead letter; but the admission of a principle which the Celestial Empire has not the power to contravene. The partial recognition of this principle by the Turkish Sultan, the secular Head and Guardian of Mahomedanism, is a still more astonishing event. And even in Central Africa, as it appears from the Missionaries at Abbeokouta, the same principle of toleration is recognised, and presents an open field to the teachers of the Christian faith.

The third fact is, the tendency to decay in the lapsed Christian Churches of the East, and the disposition among their members to seek refuge within the pale of Protestantism. Manifestations of this appear in the "transition state" of the Syrian Christians of Travancore; in the accepted aid of our Mission by the Coptic Church; and, upon a still larger scale, in the late defections of Armenian Christians at Constantinople, through the labors of a kindred Society.

It thus appears as though the forces which have long held the minds of men in subjection were withdrawing, and leaving a clear and open field for some approaching contest between other contending parties. There can be little doubt what those other contending parties will be. The troops are mustering. Here and there they survey and cast up the ground for fortifying some strong position. The Missionaries from Rome, and the Missionaries from the Protestant Churches of Europe and America, are the parties taking the field. Each successive year affords fresh proof of the warlike activity in the Romish camp, and sees multitudes sent out on Foreign Missions, who have been trained in the College of the Propaganda. In numbers and activity, they far out-do the advocates of the Truth.

While we are meditating to send a Missionary or Catechist to a distant tribe of North-West-American Indians, 1000 miles from the Missionary head-quarters of both parties, we hear that four Romish Priests are already among them! While the Church of England for a whole year seeks, and seeks in vain, for one single Missionary to China, the Romish Agent at Hong Kong negotiates for a contract with a Steam Navigation Company, to carry to China 100 Priests within the year! Their Missionary lists contain a host of Arch-Bishops, Bishops, Vicars Apostolical, Priests, Deacons, Sub-Deacons, and Nuns. In extent of ground, they surround and overspread our positions. The intrusions into our Missions at Krishnaghur and New-Zealand, are but faint skirmishes, to be numbered among the many signs, which unequivocally proclaim that the battle between Popery and Protestantism must be fought on the Mission field no less than at home.

But there is enough to sustain the confidence of the Committee in the assured triumph of their cause. They fear not the comparison as to the present results of Popish and Protestant Missions, Truth being the judge. They fear not the numbers and the multiplied Orders of Popish Missions, if only they are enabled to send a few faithful witnesses of the Truth, with an open Bible and a simple faith. In very many such trials of the comparative efficacy of the two systems, the Bible has already triumphed among the Heathen.

But, to repeat the words of the zealous Bishop of Colombo, "we have not Gideon's 300 men." Else, like him, we could look without dismay, even though *the Midianites, and the Amalekites, and all the children of the East, should lay along in the valley like grasshoppers for multitude.* We have not the men to put the trumpet to their mouth, and to hold up the light in their hand. Like Gideon of old, we desire to associate with us none but men of the right spirit; men of true Protestant principles, and able to *endure hardness* for the sake of Christ. Like Gideon of old, we would proclaim, to all others, *whosoever is fearful and afraid, let him return and depart.*

Such men the Committee invite to join in this holy conflict. They point to many an important field of labor now vacant; to many a diminished band of laborers fainting for help; to many an Educational Establishment which waits for its duly-qualified Teacher. Earnestly do they plead with those who are qualified for the work, and whom the providence of God has set at liberty from paramount claims at home, to reflect upon the claims which the Mission field at the present crises possesses upon the faithful sons of the Church of England.

In the confidence that a great work is before them; that—to repeat the words of one of their Missionaries—"the battle is not yet begun;" the Committee appeal also for the continuance and increase of pecuniary aid. They thankfully acknowledge some increase in this year's income: but they cannot rest satisfied with their present resources, as if they were either adequate to the work before them, or an offering to the cause of Christ suitable to the wealth and prosperity of the Church of England.

The Committee are aware that some of their friends are looking with solicitude upon the possible influence which the contributions to the Famine Fund may have upon the income of the coming year. But the Committee rejoice in the largeness of those contributions, as a proof of what England is capable of doing when once aroused to a sense of duty. They notice, with deep interest, that many of the towns and Churches which have made the most bountiful contributions to the relief of our starving countrymen, by large weekly supplies, afford the most liberal support to this Society; and that such support has not yet been withdrawn or diminished. Well persuad-

ded that the self-denial and economy which must have been practised in such cases will never be a subject of regret; and that the cry of the Hea-then for the *meat which endureth unto everlasting life* will never be unheeded, though mingled with another cry for the *meat which perisheth*; the Committee cannot but look forward with enlarged hope to the coming year. They appeal with increased confidence to the expanded charity, and to the well-exercised compassion, of the Christian world.

But while they thus plead for the external means of carrying forward their work, they must repeat the appeal, often made but increasingly needed, for the earnest prayers of the Church on their behalf, that the Lord of Missions may pour out His Spirit in a life-giving stream, *proceeding out of the Throne of God and of the Lamb*; that the wilderness may flourish like the tree seen in the visions of Patmos, *on either side of the river, whose leaves were for the healing of the nations.*

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### Communication.

The following communication has been received from Lewis R. Ashurst, Esq., of Philadelphia, a member of the Committee of the Board of Missions, to which, at its late session, the Triennial Report and other Documents were referred.

REV. AND DEAR SIR:—

I have this morning, for the first time, been able to see, in an authentic shape, the Report of “the Special Committee, to which the Triennial Report of the Board of Missions, together with the Reports of the Domestic and Foreign Committees, was referred,” as published in the November number of the Spirit of Missions, page 391.

To that Report, my name, through some misunderstanding, is appended; but the recommendations contained therein being such as I did not concur in, I must ask of you to insert in the Spirit of Missions the following statement:

Having attended all the meetings of the Committee, and given to the Documents laid before us the most careful attention, I found myself, at the close of our last meeting, late in the evening of Wednesday, October 13th, obliged to dissent from some conclusions to which the other members of the Committee had arrived, and so declared to them. As the meeting of the Board, at which the report could be presented, would not take place before Monday the 18th, and important business at home would prevent my remaining until that time, I prepared a minority report, and requested a member of the Committee to present it to the Board in my name, unless the report of the majority should be so far modified as to include the distinctive features of mine. The gentleman to whom I intrusted my report, seems to have misunderstood me, so far, as to accept a partial change of one point in the report of the majority, as a sufficient ground for withholding mine, and making the report of the Committee unanimous.

Though perfectly satisfied that this was an unintentional error in the respected gentleman referred to, for whose character I, in common with all who know him, feel the highest veneration and love, yet justice and truth appear to require from me this explanation, by publishing which, together with my report herewith enclosed, at the earliest possible date, you will much oblige, dear Sir,

Yours, very respectably and truly,

Philadelphia, Nov. 19th, 1847.

LEWIS R. ASHURST.

The undersigned, a minority of the Committee to which the Triennial Report of the Board and other Documents were referred, is compelled, though reluctantly, and with much diffidence, to dissent from the views and recommendations of the majority of the Committee, in regard to the future management of the Mission under the charge of the Right Rev. Bishop Southgate.

He begs leave to state, that among the Documents referred by the Board, and carefully considered by the Committee, will be found the testimony of persons in Turkey, in regard to various points, especially the following:

The late alleged persecution of the individuals called "the Protestant Armenians;" the character of the Armenian Patriarch, and his agency in said persecution; the doctrines and corruptions of the Armenian Church; and the course pursued by Bishop Southgate in the matter. The Committee have also read the letter of Mr. Miles to the Foreign Committee, the reports of Bishop Southgate to the General Convention and to this Board, and parts of late letters from Bishop Southgate to members of the Church in this country.

These Documents differ as widely in their statements and facts as in the sources from which they emanate; and their testimony is so conflicting and irreconcilable, and the Committee so debarred in the nature of the case, from sifting evidence, and questioning the parties giving it, that no course seems open to them, but in justice to Bishop Southgate to give him the benefit of such contradictory statements, and, (as they have done,) pronounce and hold him free and unaffected by them.

In regard, however, to the future management of this Mission, the undersigned is deeply impressed with the importance of adopting such a course as should satisfy all the friends of Missions in the Church, and to this end would advocate an entire separation, both as to funds and management, between Missions differing widely in the mode and in the principles of their conduct.

Justice to the Constantinople Mission and to Bishop Southgate would require, that it should be allowed at least a reasonable time of trial and experiment, and that, too, under the most favoring circumstances; and certainly, if placed in charge of a Committee of its own friends, in this city or elsewhere, with full power and opportunity to interest the Church in its support, and disposed, of course, to regard its conduct with the most favorable eye, everything would be done which its friends could reasonably ask. Such a course would relieve the Foreign Committee from much embarrassment, would cut off occasion of complaint, and would leave our various and widely differing Missions to stand each on its own merits.

With these views, which he has felt it his duty to submit to the Board, the undersigned would respectfully offer the following Resolution:

*Resolved*, That in the present state of our Foreign Missionary operations, it is, in the opinion of this Board, expedient so to modify the Constitution, as to allow the Board to assign to different Committees the charge, on the one hand, of those Missions, which are addressed to decayed Foreign Churches through their constituted authorities, and on the other, of those which are directed immediately to the Heathen; and that the collections and fiscal operations of such Committees should be perfectly distinct and separate.

LEWIS R. ASHURST.

New-York, Oct. 14th, 1847.

## Intelligence.

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### COLLECTION FOR FOREIGN MISSIONS,

JANUARY 9, 1848.

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THE FOREIGN COMMITTEE await, with the greatest solicitude, the collection recommended for the second Sunday after the Epiphany, the 9th of January next.

Unless it shall be liberal and general, distress must inevitably fall upon our Missionaries abroad. The drafts authorized for the last quarter of 1847, are not yet covered. Hopeless of being enabled to meet new credits with the punctuality required, the Committee have forborne to open them. For the first time, since the organization of the present Missionary Society, has this step been taken. The Committee have been constrained to it, with the most unfeigned reluctance. The measure extends not to one Mission only, but embraces all those which have been supplied by credits on London.

In addition to the foregoing, debts are due here, for goods purchased for cash, in July last, on account of the African Mission, and likewise for salaries at home; to meet which, the Committee must rely upon the proposed collection.

*Foreign Mission Office, Dec. 21, 1847.*

THE REV. THOMAS S. SAVAGE, M. D., having been compelled, by continual ill health, to relinquish his connection with the Missionary station at Cape Palmas, Western Africa, the Foreign Committee have reluctantly accepted his resignation. Temporary residence at the North, since his return to the United States, having, in some degree, relieved him from the prostrating effects of an African climate, he has entered again upon Ministerial and Missionary duty in the domestic field. The following paragraph, in a recent letter, will advise his many friends of his present address.

“After a good deal of deliberation and prayer, I have concluded to occupy St. Mary’s Church at *Laurel Hill*, near Natchez, Mississippi; and in connection with this, perform Missionary duty on three extensive plantations, belonging to Dr. Mercer; the aggregate of slaves on the three numbering four hundred souls. It does seem to me that God designs that I should spend and be spent for the salvation of the blacks, for such a field did not enter into my plans and desires when I first proposed going to the South; and when I arrived here, I was far more inclined to go on to Texas than to remain in this region. Such have been the steps by which I arrived at my

present decision, that I can hardly doubt its being the will of God. I have, however, made an engagement but for one year; at the expiration of which, I shall be able to decide whether Texas has greater claims upon me, and to arrange my plans for permanent labor in that field. My sympathies and prayers are strongly engaged in its behalf."

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CHINA.—By the overland mail, which arrived on the 27th December, letters were received from the China Mission, dated 31st August last. The Rev. Mr. Spalding arrived at Shanghai on the 28th of that month, much to the joy of the Missionary Bishop. The health of the Bishop had been improving, but was again in some degree affected by the distressing death of his most excellent friend and co-laborer in the great work of the translation of the Scriptures, the Rev. Walter M. Lowrie, of the Presbyterian Board of Missions.

In consequence of the inability of Bishop Boone to sustain his share of the services to the Chinese, the attendance had in some measure declined; but they were still kept up by the Rev. Mr. Syle, to a congregation of about fifty persons.

We shall publish Mr. Spalding's interesting communications in our next number. We have but space now for the subjoined postscript appended by BISHOP BOONE to the latest letter of Mr. Spalding.

"I had proposed sending you a full communication this month, but was last night sick again. A singular effect of my attacks now is, that my right hand becomes swollen; this, together with the state of my head, prevents my writing much this morning, and the vessel for the overland mail leaves Shanghai this evening.

"We have been pained deeply by the melancholy end of the Rev. W. M. Lowrie. He was thrown overboard by pirates, in Hang Chow bay. I feel his loss most deeply; indeed, in my state of nerves, the intelligence was too much for me, and my present attack I suppose is caused by it. Mr. Lowrie is a great loss to us in our work of revising the translation of the Scriptures.

"We are all very much pleased with Mr. Spalding. He is domiciled with Mr. Syle. He will commence his labors on Monday. I am forbidden to preach, and the number in attendance at our chapel has much declined. My physicians promise me that the cold weather will improve my health much. The Lord grant it of his mercy and goodness."

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th of Oct. to the 15th of Dec., 1847.

#### MAINE.

Saco—Trinity Ch., \$12,50; for Constantinople, \$5..... 17 50

#### VERMONT.

Guilford—Christ Ch.,..... 3 00

#### MASSACHUSETTS.

Andover—Mrs. B. H. Punchard, annual subscription for support of a child in Africa..... 20 00

Boston—St. Paul's Ch.; General, 5; Africa, 3; Jews, 6; China, (amount collected on the departure of Rev. Mr. Spalding.) \$112..... 126 00

Church of the Messiah; from the Sunday School, for education of a child in Africa, to be named Elizabeth Randall..... 20 00

Cambridge—From a member of Christ Ch..... 12 50

Marblehead—St. Michael's Ch..... 2 63

Nantucket—St. Paul's Ch..... 1 00

Pittsfield—St. Stephen's Ch., for Africa..... 50 00 234 13

#### NEW-HAMPSHIRE.

Hopkinton—From a member of the Church..... 1 00

#### CONNECTICUT.

Bethany—Christ Ch., Africa..... 3 00

Hartford—Christ Ch..... 69 88

Do., for China..... 1 25

Pomfret—Christ Ch..... 5 00

Waterbury—St. John's Ch.,..... 45 00 124 13

#### NEW-YORK.

Brooklyn—St. Luke's Ch., Africa.... 13 57

A friend to the Mis'y. Mo. Con.

Nov. and Dec..... 2 00

Hudson—Christ Ch.,..... 20 00

New-York—Ch. of the Holy Communion, from a visitor, for Constantinople..... 50 00

St. Mark's Ch., part of off'gs.... 1 00

St. Mark's S. S. for ed. of boy, named Mark China..... 2 50

Mrs. B. and Miss J., Africa, \$100, do. do. China, \$100..... 200 00

Family-mite Box, \$1 87 and \$1 87 3 75 292 82

#### PENNSYLVANIA.

Hagerstown—St. John's par. Fem. Miss. Soc., for the Bread Fund, Greece.. 13 00

Philadelphia—St. Philip's Ch., Exec. Com. of Miss. Soc. for China and Africa..... 100 00

Do., a Lady for ed. of Isaac Cannel, Africa..... 10 00

Grace Ch. Male S. S. for education, Africa..... 200 00

Ch. of the Epiphany..... 250 00

St. Luke's Ch., Africa, \$100; Greece \$50, Constantinople 5, general purposes \$174 82..... 329 82

Westchester—Holy Trinity..... 22 00

Mrs. J. B. Clemson, for education, China..... 25 00 949 82

#### MARYLAND.

Baltimore—Christ Ch., for Africa.... 10 00

“ “ China.... 10 00

Ellicott's Mills—Patapsco Female Institute, for Constantinople.... 9 00

Petersville—Frederick County, St. Mark's Par..... 10 00 39 00

#### VIRGINIA.

Goochland Co.—St James's Parish.. 50 00

King George Co.—I. W. Stuart, Africa 1 00

J. V. Stuart, Greece..... 25

Dabney Davis..... 2 50

Mrs. Peter Minor, Sen..... 1 00

Loudon Co.—Belmont School, several ladies of, for ed. of Margaret Mercer, under Rev. Mr. Payne, Africa..... 20 00

Fored. of a little boy to be called John Johns..... 13 00

From Miss Mercer's School, for ed. of a boy named Jonn Johns, in Rev. Mr. Payne's School, Africa 7 00

Middlesex Co.—Christ Ch.,..... 10 00

Millwood—Christ Ch. \$19, do. China, \$1..... 20 00

Richmond—St. John's Ch. \$25 80, do. Africa, \$5..... 30 80

A member, for Constantinople... 30 00

X. T. “ “ 3 00 188 55

#### NORTH CAROLINA.

St. Johns, in the Wilderness..... 45 00

#### SOUTH CAROLINA.

Beaufort—St. Helena Par., \$60 and \$21 55, for Africa and China... 81 55

Charleston—St. Peter's Ch., for ed. under Bp. Boone, China, \$5; do. for ed. Stuart Hanckle, China, \$25; do. colored children S. S., for Africa, \$5; Ladies Working Society, for Africa, \$51 62; a member, for Africa, \$5..... 91 62

St. Philip's Ch. \$19; do. for Syra, \$5..... 24 00

Mon. Miss. Lec. Oct. and Nov.... 2 43

St. Paul's Ch..... 12 00

Do. for Africa..... 3 00

Clarendon—St. Mark's Ch..... 95 23

Do. Juvenile Female Working Society, for Africa..... 15 00 324 88

#### GEORGIA.

Savannah—St. John's Pa., omitted in July and August No., received in June last..... 10 00

S. S. for ed. of a child, China... 12 50

From the Little Girls Sewing Class for the ed. of a child in Africa..... 10 00 22 50

#### OHIO.

Gambier—Harcourt Pa..... 13 00

Newark—Trinity Pa..... 1 00

Sandusky City—Grace Ch., Monthly Off'gs..... 5 00 19 00

#### ILLINOIS.

Galena—H. and W. ½..... 5 00

#### MISCELLANEOUS.

A Lady, for China and Africa.... 20 00

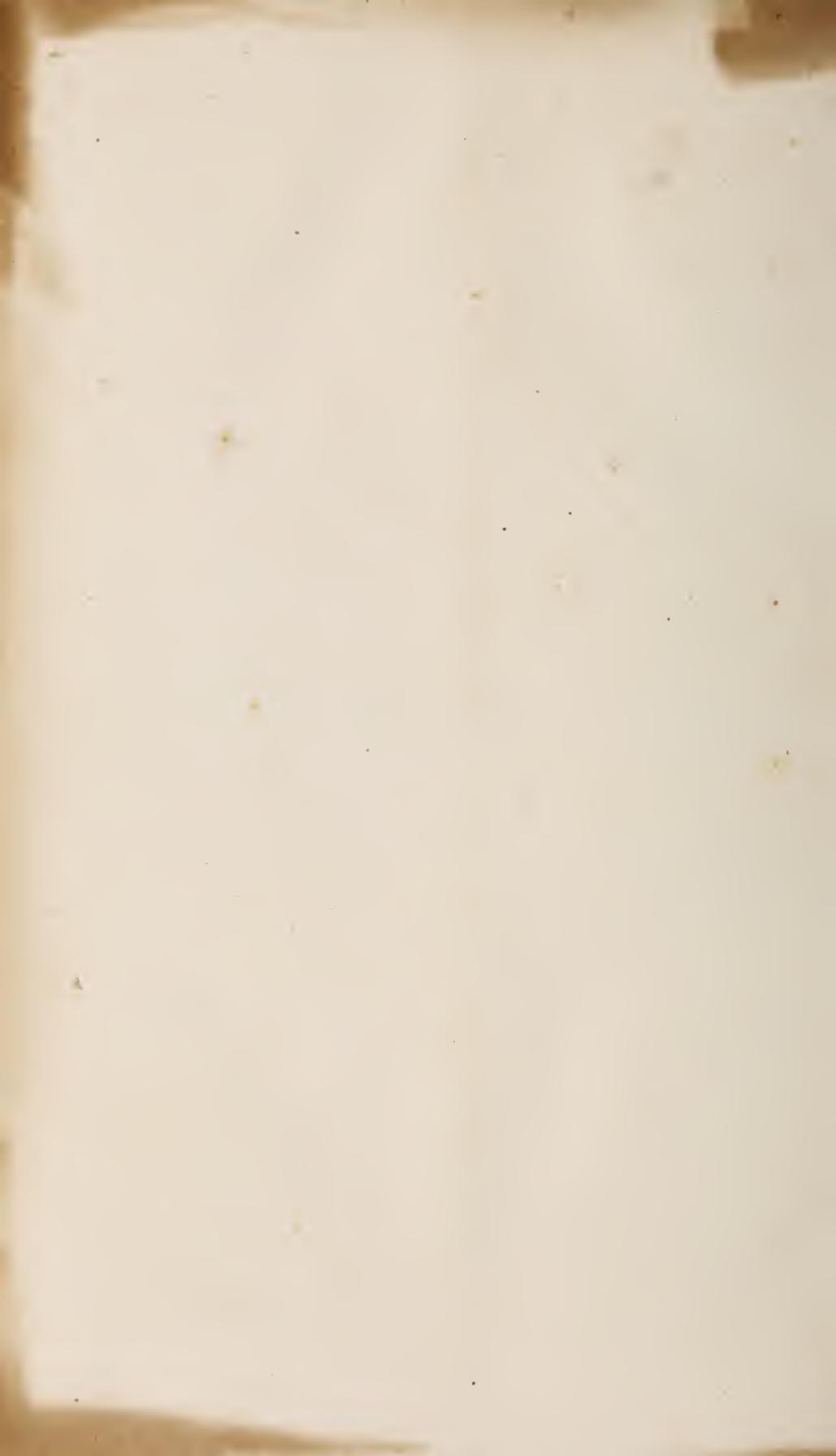
K. J. S..... 38

Offerings of the Army in Mexico, collected on several occasions of administering the Holy Communion by the Chaplain, Rev. Mr. McCarty, received by the hands of Capt. Henry C. Wayne, U. S. A. 40 00 68 38

TOTAL.....\$2325 71

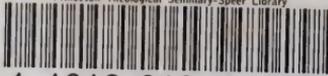
(Total since 15th June, 1847, \$9,417 02.)







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