

### Missionary Intelligence.

*April Meeting Society for Promoting Christian Knowledge.*

A letter was read from the Rev. W. F. Taylor, missionary at Tristan d'Acunha, dated Tristan, Jan. 5, 1855, acknowledging a grant of books from the Society, and expressing a fear that in consequence of overpopulation, the community on that island may be soon compelled to quit it.

It was agreed to send a few books described by Mr. Taylor.

A letter was read from the Lord Bishop of Victoria, dated St. Paul's College, Hong Kong, Feb. 14, 1855. The following is an extract:—

"I send you a Gospel in Loochoon. The printing-blocks are all finished; and in about a week or two I hope to send off in a vessel direct to Loochoo 100 copies of St. Luke, St. John, Acts, and Romans, to cheer the hearts and strengthen the hands of our Missionary, the Rev. G. H. Moreton. We have commenced the Gospel of St. Luke only as yet in Japanese and Chinese intermixed. I purpose not exceeding 300 copies of each, so as to render this edition one of a tentative nature."

A copy of the Gospel in Loochoon, printed at Hong Kong, from the fund placed at the Bishop's disposal by this Society, was laid before the Meeting.

A letter was read from the Lord Bishop of Toronto, dated Toronto, Feb. 24, 1855, saying that there are several German settlements in that diocese.

"I am happy," said the Bishop, "to inform you, that the Rev. J. Van Linge, whom I sent among them two years ago, has made encouraging progress—he has organized two congregations, and attempted a third. The first has proceeded so far as to build a church, and to bring it so forward, that very little help will enable them to finish it. Under these circumstances I have more than usual satisfaction in recommending the prayer of the petition to favourable consideration. At all times the donations of the Society are valuable, but on this occasion it will be peculiarly so, as it will make a salutary impression on all our German settlers."

The Board granted £15 towards the object.

A letter was read from the Lord Bishop of Nova Scotia, dated Halifax, March 15, 1855. The following are extracts:—

"I think that I have not yet acknowledged your letter of Nov. 11. I, however, immediately communicated its contents to the clergymen interested, Messrs. Nichols, Jamieson, and R. Uniacke, who are grateful for the liberality of the venerable Society. We feel that it has, if possible, a greater claim upon our gratitude than before, in consequence of the circumstances under which these last grants have been given.

"I had much satisfaction last year in meeting all my clergy assembled in Halifax. It was the largest gathering that has been known, only four being absent from the visitation, of the Nova Scotia clergy, although in consequence of the distance those of Prince Edward's Island were unable to attend. The several parishes having been requested to elect representatives of the laity, we considered the propriety of holding diocesan assemblies, and we meet again in October to consider the report of a committee appointed to prepare rules and regulations."

The Rev. F. Wyatt, Rector of St. Paul's, Demerara, in a letter dated March 9, 1855, informed the Society of the consecration, on the 14th of February, of St. Mark's Chapel, on Mr. Porter's estate. Mr. Wyatt says, "I hasten to report to you another event of importance to the Church at large as well as to my own parish. On Saturday last our Bishop ordained the first negro that, so far as I know, has been ordained to the ministry in the West Indies; and he is one who will, I trust, prove himself worthy of the honourable position he had been enabled to gain. Mr. McKenzie was educated in the Grammar School in Georgetown, and from thence removed to St. Augustine's College in Canterbury, from which he has just returned. I arrived myself in the colony about the time of his removal to Georgetown, and as I was employed in the Grammar School upwards of five years, I had every opportunity of observing his character and abilities, both of which gave ample satisfaction to his tutors. When I went to England, in 1852, on account of my health, he accompanied me, and I had the pleasure and the privilege of taking him myself to St. Augustine's and placing him under the charge of its admirable Warden.

"You can imagine with what anxiety we awaited his return from College, and how delighted I was myself to secure his services as assistant curate in my

own parish. The appointment is an advantage to me to meet with many difficulties which other clergymen do not experience, and it will be a comfort to him to be working with one whom he has known so long; and if his ministry among those of his own race is to be a new era in the history of the Colonial Church, and a successful one, this parish offers by far the most advantageous sphere for him, on account of the large number of Creoles resident here, and the large amount of property they possess on this coast.

"The sensation caused in town by the ordination was such as you can hardly imagine."

### Youths' Department.

#### THE CHURCHYARD.

I was once staying in a little village, where there was a churchyard, in which all who died within five miles round were buried: in fact, such numbers had been buried there, that the ground was full of bones, and a new grave was never dug, without quantities of these being thrown up, so that the ground was strewn with skulls which were whitened by the air. Many strange stories were told of this same churchyard; and several of the old people who lived in that neighbourhood, talked of things that had been seen, and noises that had been heard, by those who happened to pass that way by night. The landlord of the house where I (with two of my companions) lodged, was a very sociable, good sort of man; and as we were quiet lads, he often invited us into his parlour of an evening. One frosty night we were sitting round his fire chatting, and as is often the case on such occasions, we began to talk on the subject of ghosts. First our landlord told a story of a haunted house where he had once lived, and then his wife told another of a spirit that she said had appeared to her grandmother; each person related some story of this sort, and every one was more frightened than the last, till at length we all began to look up behind us, and I, who certainly could have marched up to the mouth of an enemy's cannon, felt myself shudder. Our good landlord perceiving this, changed the subject, and we soon recovered our spirits. From one story we got to another; and when our terrors were quite over, we laughed heartily at each other for being afraid of ghosts, and all, except our landlady and her sister, seemed to agree that it was a mere joke. Our landlord's daughter, a comely girl of nineteen, was silent, till one of my comrades saying that he was sure that she believed in the reality of such appearances, she answered very modestly, "As to their truth, I cannot pretend to know anything about that, but I am not afraid of any such thing, as I am sure it could not hurt me." All the men except her father seemed to doubt her courage; but he said, "I am sure Nancy tells the simple truth, for mild as she looks, I never knew her frightened: from an infant she has always had more courage than any of my other children, and I know not how to account for it, except that she has been always more attentive in saying her prayers and going to church than the others."

"However," said the young man who had been joking with her, "I will venture to lay a shilling that she would not dare at this moment to walk to the churchyard and bring one of the skulls bare." "Done," cried her father: "so wrap your cloak about you, child, and go as fast as you can." Nancy set out very cheerfully; and as soon as she was gone, the landlord proposed to me to go another way to the burial ground, and watch what she should do. We reached the place before her, and hid ourselves behind an old wall. We saw her walk boldly forward, and take a skull from the heap near us, but just as she was going away, I could not refrain from calling in a hollow voice, "That is my head, do not take it away!" She started, looked round her for a moment, then threw down the skull, and took up another. I cried out again (endeavouring in vain to assume another tone), "That head is mine, let it alone!" "Nay now," said she, "you do not tell truth, for you certainly had not two heads;" and she carried off her skull. We reached the house just as she entered it, and had a great deal of laughing about our adventure. At last Nancy said to the young man who had laid the wager, "I have a great notion you would not have been so ready to go yourself to the churchyard, as you were to send me there; but if you have a mind to prove that you are not afraid, take one of these knives, and stick it in any part of the burial ground you please, and we shall see by that means to-morrow morning how far you ventured." He was ashamed to refuse, so wrapping himself in a large great-coat of the landlord's, he walked hastily out of the house. It was so cold that no one seemed inclined to

follow him, and we gathered round the fire to wait his return.

The churchyard was so near, that we judged it might take him about ten minutes to execute his purpose, for it was a fine starlight night, and the path quite straight; but when half an hour had passed, we began to wonder at his delay, and at length my comrade and I determined to go in search of him. We found the gate open and our companion very near it, lying on the ground, to all appearance lifeless. On hearing our voices he appeared to revive, and, in answer to our questions, said that he had done what he had engaged to do, and was *going away*, when something pulled him back with such force that he fell to the ground; that he had attempted twice to get up again, but was always pulled back, and that in truth he was half dead with cold and fright. We helped him up, and in doing so discovered the cause of his fright; for in sticking the knife in the ground with some strength, he had also struck it through the great coat, and so fastened it to the ground, that every time he tried to go away it appeared as if he was violently pulled back. We brought him home with us as pale as ashes, and when he was well recovered you may suppose how we all laughed at him. This was a constant joke against him in the regiment, and he never could have been able to support the laughing of his comrades long; but, fortunately for him, in about two months after we had a desperate fight with the enemy, and this very man was more courageous than the rest, so that the story was never after mentioned. Thus you see what a foolish thing it is to say a man is a coward for being once frightened. I have heard many stories of ghosts, and always when I had an opportunity of inquiring into the truth, found them to be much like that which I acted behind the old wall when I claimed the two heads.

Here the old man paused, and giving another apple to each of us, desired us to go and play on the green, which we did with great joy, Daniel still sitting at his door, and seeming to enjoy our sports as much as we did ourselves.

A few days after I discovered that Old Daniel had told this story for the purpose of correcting a little boy of our party, who had been taught by a foolish maidservant to be afraid of ghosts, fairies, and all sort of things, and whom the other boys were in the habit of laughing at, and calling "coward."—*Stories of Old Daniel.*

### Selections.

**JERUSALEM.**—Jerusalem, once the city of the great King, and so long comparatively depopulated, appears to be assuming a new aspect—to be changing its quiet deserted aspect, to one indicative of business and prosperity. That its population should be awakening from their lethargy, and that, while other Turkish towns are falling into ruin and decay, it should be prospering in material wealth and enterprise, is cause of gratulation, in connection with the missions there established. No state of mind is more unfavourable to the reception of religion than that lethargy which has hitherto prevailed throughout the Holy Land, and which it has been the first effort of our missionaries to arouse. We see that various sects, incited to action by this new state of things, are seeking to avail themselves of it, by sending representatives to Jerusalem. It happens that the Jews especially are pressing thither in great numbers. To fully appreciate the value of this improvement, and the importance to be attached to the flocking thither of Jews from the various quarters of Europe, where they at least have come to a knowledge of the essential truths of Christianity, we may quote the following from a late traveller:

Jerusalem, internally, gives no impression than that of silt, ruin, poverty, and degradation. There are two or three streets in the western or higher portion of the city which are tolerably clean, but all the others, to the very gates of the Holy Sepulchre, are channels of pestilence. The Jewish quarter, which is the largest, so sickened and disgusted me, that I should rather go the whole round of the city walls than pass through it a second time. The bazaars are poor compared with those of other Oriental cities of the same size, and the principal trade seems to be in roses, both Turkish and Christian, crosses, seals, amulets, and pieces of the Holy Sepulchre. The population, which may possibly reach 20,000, is apparently Jewish, for the most part; at least, I have been principally struck with the Hebrew face, in my walks. The number of Jews has increased considerably within a few years, and there is also quite a number, who, having been converted to Protestantism, were brought