

Missionary Intelligence.

From the Colonial Church Chronicle, & Miss's Journal.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The Treasurers have made a report on the finances of the Society, which was laid before the Meeting held Jan. 2. The very great demands made on the resources of the Society by the increase of the home population and the extension of the Colonial Church, have greatly reduced its funds. After providing for the grants already made, there will be less than £2,000 available for the purposes of the Society; so that unless the resources of the Society can be largely increased, a great diminution must be made in the grants, and the usefulness of the Society proportionally reduced. We earnestly hope that the Society's appeal for increased support will be abundantly successful.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—At the Monthly Meeting in January, the Secretary read a letter from the Bishop of Capetown, an extract from which will be found elsewhere. A grant was made for the expenses of the passage to Guiana of Mr. Lambeth M. Kenzie, a negro student from St. Augustine's. He will be the first clergyman of his race in the Diocese. The Report of the Home Organization Committee was read. It contained many details, and concluded with an animated appeal to the Incorporated Members to use every effort to increase the Society's funds. There was a short but interesting debate on a Mission to Vancouver's Land, which we much regret that the Society in the present state of its finances is unable to undertake.

ANTIGUA.—The same solemn doctrine which is likely to be brought into open discussion in England, has disturbed the Church in this Diocese. A clergyman was charged by some of his parishioners "with teaching unsound doctrine concerning the Holy Communion." The Bishop cited five clergymen to act as his assessors in the matter. They have declared, after careful consideration, that they do not find that there is any justification of the charge alleged, and that they perceive no ground for the adoption of further proceedings in the case.

CARIBS OF BRITISH GUIANA.—(Abridged from the *Voice of Pity for South America*).—A few scattered remnants of the Caribs are still found in British Guiana. A warm friend has been raised up to them in the Rev. William Austin, Rector of St. John's, Essequibo: who has been labouring for more than twenty-five years among planters and plantation people, numbering 7,000, and scattered over a parish thirty miles long and hundreds of miles deep. This servant of Christ has sought out the Caribs with such zeal and success as to have brought together 230 to form a congregation. On the Saturday the Indians assemble from their hunting grounds—tarry on the Sunday on promises, where they have erected convenient lodges, and receive Christian instruction from him. The Lord has so blessed Mr. Austin's labours, that 50 Caribs are communicants. His daughters share their father's zeal. They have learnt the Caribbees' language, and have under them a boarding school of 80 girls, several being orphans. These are maintained in food by the Christian Caribs. The Misses Austin are their gratuitous instructors in Christian doctrine, reading, writing, reckoning, and sewing. They have this year the help of an Indian woman.

NEW ZEALAND.—The following is an extract from a letter to the *Society for Promoting Christian Knowledge* from Archdeacon Abraham:—"You asked about the deacon-schoolmaster system adopted here. As long as we can get the person to work the system heartily, it answers admirably. The people like it, and it is the only mode of procuring a livelihood for the clergyman,—unless (as is too much the case) he abandon the work for private tuition of a higher kind. It has never been fairly tried here; as in every case the work has been thrown up for the more lucrative and less irksome work of higher education. But the error is a great one, as the steadfast adherence to the parish-school would have trained up a body of parishioners who, in a few years, would be the staunch friends of the Church and clergyman. I have at this present an application from a small community near here (which I cannot supply, and which the Bishop will, I hope, meet) for a deacon-schoolmaster, to whom they will pay £45 per annum for clerical ministrations, and about £80 per annum more for schooling. This, with a small grant from the Church funds, will be better than many an English curacy; but certainly more than most clerks or labourers in the colony receive. I do not know whether it is a thing to be explored or not (perhaps I incline to the negative),

that the clergy are the worst paid people in the community: and that men perfectly ignorant of the primary elements of education receive double their salaries. Yet the difficulty of getting men cannot be denied, or unfelt. In England I never understood what now so fearfully presses upon us all, the need of that command, Matt. ix. 37, 38, and of the obedience to it."

CAPTOWN.—(Extract from a Letter of the Bishop of Capetown, dated 3rd Nov. 1854).—"The Namaqua copper-mines are near the mouth of the Orange River. There is every reason to believe that the whole country on each side of the river is full of a very rich ore. Several companies have already been formed for working it; some of these intend to work mines on the north side of the river, beyond the limits of the colony. There is already a considerable population there, utterly without the means of grace; and it is sure to increase very rapidly, so soon as the means of communication by railroad with the sea can be established. At present, the ore is brought over a very sandy country in ox-waggons.

"The moral and religious condition of the country is described as shocking. The Government are about to send a Civil Commissioner there. Along with the civil establishment there ought to go the ministers of religion. I hope the Society may be able to do something for the district. There will probably, before many years are over, be thousands there. It is useless to send out any one who is not prepared to endure hardness."

SOUTH AMERICA.—*Patagonian, or South American Missionary Society.*—The following extracts are taken from a Letter from the Rev. G. P. Despard, Secretary to the *Patagonian Missionary Society*.

"We have applied a large amount of funds to send out the Mission Yacht, *Allen Gardiner*, 100 tons burthen, with fourteen persons on board, to serve the Mission afloat and ashore. This vessel we have now of through the letters of the captain, &c., as far as the Cape de Verde, in latitude 18° N., about one-third of the way to the Falklands, under date Nov. 26th. Peace of mind and health of body, through God's gracious favour, prevailed on board, and they were looking forward with longing desire to commence their real work among the natives. The labourers required for this work are now all appointed. Fourteen have sailed, and two, the Rev. E. A. Verity, Missionary, and John Reid, herdsman, will (v. v.) join the party in the Spring. Mr. Verity has the dictionary and grammar of the general language of the Aborigines, and is studying it diligently; so that when he enters the field, he will be able to say something to the natives which they can understand. The Apostles' Creed, the Lord's Prayer, and the Ten Commandments, besides sundry *logues* in the Mapuche tongue, are in grammar. This is no inconsiderable progress, and it calls for spiritual thanksgiving on our part to HIM who is the Head of that grand Missionary Corporation.—the Church.

"Mr. William Parker Snow, who discovered the first trace of Sir John Franklin, is now master of our Mission Yacht."

At the last monthly meeting of the Society for the Propagation of the Gospel, the treasurers made a statement of the income of the society in 1854. The receipts (excluding a balance and transfers) amounted to £104,521 of which £23,429 consisted of special funds appropriated to distinct objects by the donors. The general fund at the disposal of the society amounted to £81,091 including £27,701, the collection under the authority of the Queen's letter. It was observed that this collection was less by £1,600 than that of the year 1851. The legacies received in 1854, were £1,500 below the annual average, and £6,000 below the legacies in 1853. Under the head of subscriptions, donations and collections, (independent of Queen's letter collections,) the society received £49,675, being £3,200 less than the corresponding item in 1853; but £5,309 more than that item in 1851, and £3,700 more than that item in 1848, the last two years in which a Queen's letter was issued. In consequence of the ordinary annual sermons for the Society having been in many parishes replaced by the sermons under authority of the Queen's letter, there was a general decline in the remittances from most of the Dioceses of England and Wales. Some dioceses were, however, mentioned as honourable exceptions to this rule, namely, Canterbury, Ely, Exeter, Gloucester, St. David's, Durham, and Chester, in which the zeal and activity of the society's friends had caused a substantial increase, which more than balanced the amount of the seeming deficiency occasioned by the operation of the

Queen's letter. The remittances from Ireland, Scotland, and foreign parts; to which the Queen's letter does not extend, manifestly showed a uniform and gratifying increase. On the whole, although the Society certainly has at its disposal a smaller income than at the end of the year 1853, there is no ground for discouragement. But when the peculiar difficulties of the past year are taken into account, there is reason to be thankful for such a token that the missionary zeal of the Church of England has not decayed, and there is also reason for all the friends of the Society to apply themselves with renewed cheerfulness and activity to the task of not only maintaining, but enlarging its present sphere of usefulness.

Selections.

Another instance has occurred of the virulence of party spirit, which, if not checked, threatens to drive all faith, and hope, and charity from among us, to leave in their room nothing but a miserable phantom of soulless orthodoxy. The Rev. Rowland Williams, Fellow of King's College, Cambridge, and Vice-Principal of St. David's College, Lampeter, left the bed of his father, at his own desire, to preach at Cambridge, and before the course was ended was hurried away to close his eyes in death. It appears that in his sermons Mr. Williams had treated the question of inspiration in a way that was unsatisfactory to some of his hearers, and the conclusion was immediately reached, that his sudden departure was owing to the interference of the authorities, who, horrified at his sentiments, closed the pulpit against him. For all this there was no foundation, but the wish of certain parties it should be so. We hope Mr. Williams will publish his sermons; and we venture to predict that, although his views of inspiration may not coincide with those of his calumniators, they will be found to be in unison with the doctrinal standard of the Church to which he belongs. It is high time that this malignant spirit were put down, which makes a man an offender for a word, and then treats him as an utterer or ringleader of sedition and blasphemy. What with the constant outcry against Rome, and the lying on the watch for offending brethren, the spirit of peace and concord seems to have little place among us.—*Clerical Journal*

The following interesting memoir of the late Bishop Low, whose decease in his 88th year we recently announced, has been sent us for insertion by a correspondent:—

"He was born at Brechin in 1768, educated at the Marischal College, Aberdeen, and afterwards under Bishop Gleig, at Stirling, and settled as parson Pittenweem, in 1790; since which period, for more than half a century, he uninterruptedly fulfilled the duties of the pastoral office in that town, having effected the separation of the latter, and its erection into a separate see, by his own endowment; and finally, he resigned his episcopal jurisdiction in 1850, when he was succeeded by Bishop Edon.

"Personally the Bishop was one of the most interesting relics of the elder day of Scottish character and manners. His appearance was most striking—thin, attenuated, but active, his eye sparkling with intelligence, his whole appearance that of a venerable French abbe of the old régime. His mind was eminently buoyant and youthful, and his memory was a fount of the most interesting historical information especially in connection with the Jacobite and Cavalier party, to which he belonged by early association and strong political and religious predilection. Born and bred in a district pre-eminently (at that time) devoted to the cause of the Stuarts, almost under the shadow of Edzell Castle, the ancient stronghold of the Lindsays in Forfarshire, and having lived much from time to time in his early years in the Western Highlands, among the Stuarts of Balachulish and Appin, he had enjoyed familiar intercourse with the veterans of 1715 and 1745, and detailed the minutest events and adventures of those times with a freshness and graphic force which afforded infinite delight to his younger auditors. Nor was his traditional knowledge limited to the last century—it extended to the wars of Claverhouse and Montrose, to Rothwell Brig, and to the (attempted) introduction of the Service Book in 1637, and was of the most accurate description, the Bishop being well-nigh as familiar with the relationships, intermarriages, and sympathies of families who had flourished one hundred and fifty or two hundred years ago, as he was with those of his own parishioners. The most valuable of these traditions have been