

Missionary Intelligence.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The one hundred and fifty-third anniversary of this Society was celebrated yesterday by the usual religious solemnities at St. Paul's Cathedral. The proceedings commenced in the morning with full choral service at St. Paul's, in presence of one of the largest congregations we have seen assembled on similar occasions, there being not less than 2000 persons present. The sermon was preached by the Archbishop of Dublin. The most reverend prelate took his text from St. Paul's Epistle to the Philippians, 4th chapter, 11th verse: "Not because I desire a gift, but I desire fruit that may abound to your account." After the sermon a collection was made, and the congregation dispersed. It was noticed that the number of dignitaries of the church present was greater than upon any similar occasion. The lord mayor, sheriffs and aldermen attended the service in their robes of office. In the evening the lord mayor entertained the archbishops and bishops at the Mansion House. The annual meeting took place on Wednesday, under the presidency of the Archbishop of Canterbury. There was a most numerous attendance, and among those present were the archbishop of Dublin, the bishops of London, Ripon, Oxford, Bangor, Llandaff, Chichester, Lincoln, Down, Cork, New Zealand, Adelaide, Natal, Graham's town, and St. Asaph. After prayer the archbishop proceeded to address the meeting, reminding them of the principles on which the Society was founded. If there was reason, he said, 150 years ago, for founding a society like that, it needed no argument to show how much that necessity had now increased. Our colonies were extended in population, in number, and in extent of territory, far beyond any thing that could have been contemplated. He trusted therefore, that not only were the officers of the Society justified in calling attention to the objects of the society by meetings like that, but rather he thought they would say that they could not have been justified if they did not avail themselves of such means. The secretary then read the report, from which it appeared that for upwards of a century the Society's operations were limited virtually to the North American and West India colonies, but that within the last thirty or forty years they have been extended to India, Australia, Van Dieman's Land, New Zealand, South Africa and Borneo. Within the same period twenty-five additional colonial bishoprics have been founded, and in twenty-one of these the society has missionary stations, and is thus consequently engaged in propagating the Gospel from Rupert's Land and Labrador to the islands of the Indian and Pacific oceans. The total sum expended by the society during the year 1853, for the maintenance in whole or in part of 447 missionaries and 700 catechists, schoolmasters and theological students, was (over and above funds specially appropriated by the donors) £56,000. The principle on which the society act is to make its grants in such a manner as to elicit the greatest amount of local contributions, and gradually to withdraw its aid from places as they become able to maintain their own clergy. For some years past no salary has been guaranteed for more than five years, many are limited to a shorter period. The archbishop of Dublin moved the first resolution, to the effect that the rapid growth of our Colonial empire, and the vast amount of emigration from this country to British settlements abroad, have created a demand upon the society which cannot adequately be met without a large augmentation of its funds. The speaker, after adverting to the words "foreign party," as misleading because seeming to avoid reference to the members of our own colonies whom we were unwilling to call *foreigners*, insisted on the intimate connection between them and us, and on the wisdom of making all our settlers missionaries of good, for, if they were not so, they would be missionaries of vice. Nothing could so much conduce to aid the labours of the missionary as to seek people themselves who came from the missionaries' country well supplied with the means of grace and anxious to make the best use of them. This was not a society for merely distributing the Bible, and leaving the people to make what they could of it; it was not a society merely for telling the heathen of their own superstition and idolatry, and that Christ had brought the truth through the light of the Gospel; but was a society which proceeded on the principle on which a society of members of their church ought to proceed—namely, that of propagating and diffusing that very Church to which they belonged. What religion should they propagate but their own? The Church which they sought to extend ought in all consistency to be their own, and that was the object of their society.

It has been stated that this society was the aid and abettor of Romanning principles, and the supporter of a certain peculiar party in the Church. If any society was faulty in itself, that was a reason for not joining or for withdrawing from it; but if its object was in itself unexceptionable, and they apprehended that any misdoings would take place in, or any error be propagated by it, what was the obvious remedy? Why, to get as many as possible to join it, in order to keep it free from all the imperfections of party and all religious error. He had good reason for stating that the authors of the charge to which he had alluded had in private, as he hoped they would in public, expressed their regret for having made it, because he could not think that it was sufficient that a man who had trumpeted forth his accusation should whisper his recantation. The resolution was seconded by Lord Robert Cecil, and unanimously carried. The Bishop of New Zealand, in moving the second resolution, expressive of our duty to the heathen, referred to the remarks of the Archbishop of Dublin. Whatever portion of reproach this society had borne on his (the Bishop of New Zealand's) account, he was there that day to hear for himself. It was not without great surprise that he had heard it said that this society was unfaithful in its stewardship because it supported the colonial bishops and their clergy. He met a charge of that kind with the most perfect good humour, because it had never been made where any one was present to refute it. If there was any one who alleged that he (the Bishop of New Zealand) had hindered the operations of this society by holding any doctrine contrary to the Church of England or otherwise, he freely offered such a person his forgiveness for that or anything else he had said against him, on one single condition, and that was, that whatever blame there might be, it might be thrown, not upon this Society, but upon him (the Bishop of New Zealand,) and that such person undertook to prove the truth of his charge before the Court of Arches or some other kindred tribunal, but not the Judicial Committee of the Privy Council. The meeting was afterwards addressed by the Bishop of Natal, who seconded the resolution. The Bishop of Oxford then moved, and the Bishop of Graham's town seconded, a vote of thanks to the president and various officials. The Chairman acknowledged the compliment, and the meeting terminated.—*Christian Times.*

ENGLISH CHURCH AT CONSTANTINOPLE.

THE BISHOP OF GIBRALTAR IN TURKEY.

The following letter from the Bishop of Gibraltar to the Society for Promoting Christian Knowledge, and read at the meeting of the board last week, will be perused with interest.—

"Fera, Constantinople, May 22, 1854.

"I think I informed you of my intention of visiting Constantinople. It was my wish to time my visit so as to afford me an opportunity of doing service to our gallant countrymen who form the expeditionary forces to this country, and I have not been disappointed. The last three days have been very remarkable in a religious point of view as connected with our Christian position in this Mahometan land. On Saturday I held a confirmation for the camp at Scutari, when three hundred and two soldiers received the sacred rite. The notice which had been given had of necessity been very short, and the chaplains had but little time to prepare the candidates, and yet I may truly say that I have never seen the ordinance received with greater devotion. Among the three hundred bronzed and weather-beaten faces of those who knelt to receive the laying on of hands, I did not see one who did not appear impressed with the solemnity. Many of them evidently felt it very deeply. At the conclusion, though the men had been standing for two hours (for we had no seats), they requested that they might be allowed to sing the evening hymn, which they did with great fervour, being led by the band of the 33rd, which had also chanted the usual portions of the evening service. The place where we assembled was one of the upper corridors of the great Turkish barrack, about a mile from the camp.

"Yesterday being the Lord's-day, we assembled at the same place to hold the holy communion. On this occasion the majority were officers, the whole number of communicants being between three and four hundred—we were not able to ascertain the exact number on account of the inconvenience of the place. Morning service had been already performed by the chaplains in their respective divisions, so that we began at once with the communion service. I gave only a short sermon, or rather a very brief address, as the congregation were obliged to remain standing for want of seats; and with the help of three of the chaplains we

were able to accomplish the whole service within a reasonable time. It was impossible for any one not to feel impressed with this service, nor can it be easily forgotten by any who were present. Many were partaking of the Lord's Supper for the first time, and many more probably for the last. The number of very young men was remarkable, and the fervent and devout manner in which all joined in the prayers and responses was both gratifying and affecting; and when at the close all knelt upon the ground, the generals and principal officers in front and the rest in order behind, I found it difficult without emotion to pronounce the benediction. These services are considered, by those who remember the habits of an English camp in former wars, to be striking indications of the improved character of the British army with regard to religion, and I shall be thankful if they contribute, in however small a degree, to advance their improvement.

"I have now to bring under the notice of the Society a project which I have formed for the erection of an English church at Constantinople. The want of a proper church for the British residents has long been seriously felt, and the religion of the English nation has been so completely cast in the shade, that doubts have been expressed by the Turks whether we have any religion at all. This is a state of things which ought not to exist any longer. The time has come when it ought to be remedied; and the presence of the British expeditionary forces seems to afford the most favourable opportunity that has ever occurred for putting the Church of England into its proper position.

"I have proposed therefore, that a church suitable to the character of the English nation, shall be erected by public subscription, and that it shall serve as a memorial of the British expedition for the defence of Constantinople and the Ottoman empire. The proposal has been most favourably received by all to whom it has been mentioned here, and I have no doubt the considerable assistance will be given both by the army and navy as soon as I am authorised to bring it fully before them. But as the sum required will be large—(the cost of erecting such a building here being greater than in England)—it will be necessary to make as special appeal to our friends at home for contributions. I have the less difficulty in this when I feel how important the project is, both with reference to our national character, and to our setting up a Church which shall be a beacon and land mark of pure religion in the midst of the great capital of the Mahometan world. Hitherto no such thing has been permitted, Christian churches being usually thrust into byways and corners; but now it cannot be refused.

"I hope, therefore, that the Society will be disposed to make a liberal grant towards this object. It is proposed to vest the church in five trustees, the ambassador and myself being two of them, and the others selected from the principal English residents. The chaplain of the embassy is to be the principal chaplain; by I am to have the power of appointing others if they can be provided for. It is intended to attach to the church a religious library and reading room, which will be of great value to the community and to visitors.

[It is intended by the Society to grant aid towards the erection of such a church at Constantinople as shall be suitable to the character of the English nation.]

Selections.

AN EXAMPLE OFFERED BY THE TURKS.—In present season of *Ramadan*, when a Turk maintains a rigorous fast from sunrise to sunset, some sixteen boys may not be unprofitable to some of our countrymen who are now in Turkey, and who may learn to be ashamed that the Infidel can surpass the professing Christian in apparent earnestness. The common classes amongst the Turks seem to have a respect for things sacred which is not usual amongst ourselves. The Constantinople correspondent of the *Times* writes that "religious feeling is strong in the Turkish breast, nor does it require to be roused by circumstances; it never sleeps. The horsemen of Constantinople, a class answering to our own cab drivers—are not themselves devout, and may be observed at noon sitting in line on the ground with heads bent forward in prayer. While thus employed they will answer any question, and whoever wants a horse must wait."

It will be long, we fear, before we find the London cabman as devout as the Mussulman horseman. To our shame it may be further said that even our churches show congregations less internally devout than those of the mosque. "In *Ramazan*, as the stranger steps from among a crowd of idlers in the courtyard of a mosque, and looks in at the gate to where the countless lamps are blazing in