

### Missionary Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Meeting of Tuesday, July 1st. 1850.

A letter from the Lord Bishop of Nova Scotia, dated Halifax, June 3, 1850, was laid before the Meeting. The Bishop said:—

"I have to inform the Society that I have now expended the 300*l.* considerably granted in 1831 for the promotion of their important objects in this diocese, and I trust that the statement of the manner in which it has been employed will be satisfactory.

"You will perceive that it has spread over a period of five years, and I can assure the Society that their liberality has been appreciated and has been the means of drawing forth a much larger amount from other sources. When a new church is required or any other important work is proposed, the promise of a small grant from the Society encourages the people to undertake what they would not have dared to attempt without it, and their efforts are stimulated by my strict adherence to the rule of paying the amount promised in two portions, one moiety when the exterior is completed, and the other on the completion of the whole building. The appropriation to churches has been to the extent of a little more than half of the grant, and the supply of books is next in importance, the pressing applications from the clergy for books and tracts being many more than I have been able to meet. You will readily believe that, where they are only able to visit some of their congregation once in four or five weeks, it is of extreme importance to have a supply of sound religious books and tracts for the instruction of their flocks in their absence; and there is probably no mode in which the objects of the Society can be more effectually furthered at a small cost than this distribution of its publications.

"And now may I venture to hope that the Society will again entrust to my care a grant to be employed in the same way of that for which I am now accounting? I shall feel greatly indebted for such liberality, and will distribute it with the utmost economy."

The Board agreed to place 150*l.* in the hands of the Bishop for the Society's general designs.

A letter from the Lord Bishop of Natal, dated Maritzburgh, March 22, 1850, was laid before the Meeting. The following account of the progress of the educational institution for Kafir, which was aided by the Society's grant, will be read with interest:—

"The central institution at Ekukanyeni (Place of Light) has by the course of events been brought into active operation much sooner than I had at all anticipated, though it was always my hope that we should eventually succeed in making it available for the purpose to which it is now devoted, viz. the education of a number of Kafir lads, from five to fourteen years of age, all sons of chief men, or their indunas, who have been committed into their hands by their parents in the most confiding manner, to be taught and trained in any way we think best. My hope was that, from our different stations scattered about the country, we might, after a year or two, be able to procure a few lads whose parents would allow them to be removed from their native kraals and their abominations, and be brought up under our care. But on proceeding to found a station with the chief Geza, shortly after Sir George Grey's return from his visit to this colony, we (Mr Shepstone and myself) were led by circumstances to make a proposal to the tribe, that they should send their children to me for education. The experiment was so utterly novel and untried, that Mr Shepstone (whose influence with the Natal Kafirs is most remarkable) had never before thought of the plan as possible; and indeed proposed it to them with considerable hesitation as to the probability of their assenting. However, he explained to them fully the advantages of such a measure; and their confidence in him was such, that with one voice they agreed to do what he recommended, and to send their boys (it will be a more serious matter to get the girls, but we must try for that in due time) as soon as I should be ready to receive them. Happily we had almost completed at Ekukanyeni a residence for the principal of the institution (whoever it might be), with outbuildings for lard and stabling, all which might be adapted for our present necessities. And, accordingly, we promised to be ready in a fortnight, and they might send their children as soon after that as they pleased. To the great trial, however, of our faith and patience, three months elapsed before any children came, and it appeared that meanwhile great discussions had been carried on within and without the tribe of Geza (which for the present was principally concerned in

the proposal) as to the object for which the children were required. Geza himself and his chief men were firm in their resolution. The former declared that 'his two boys should go, if they went alone.' But in all the tribes of the district, to whom the intelligence was soon conveyed, there were serious misgivings as to the consequences of such a measure; and by many Geza and his people were called fools for trusting their children wholly into the hands of the white man. However, these fears and suspicions, from which perhaps their own hearts, if the truth were told, were not wholly free, were so far overcome at last, that on a day, of which due notice was given us, nineteen young boys were brought to the station by their friends, who formed a long procession of men and women, some leading the little ones by the hand, others bearing them upon their shoulders, and with much ceremony and some speech-making, delivered up into our hands. 'We might do what we liked with them—take them over the sea to England if we pleased, as many people said we should, though they sincerely hoped we should not.' Since that time we have received eleven more, and it is quite possible that in the course of a few months our numbers may steadily increase to fifty or one hundred children. They feel very much the change from the warm, close Kafir hut to the airy and draughty European house, more especially in wet weather, when they suffer a good deal from cold. This requires us to pay careful attention to the matter of clothing, and entails of necessity no inconsiderable expense.

"In order to break as much as possible, especially during the first winter, their change from Kafir to European habits, I have been obliged to order this day the construction of a first-class Kafir hut at the institution, where on a wet evening the children may sit around a fire in the centre, and feel a little of the warmth and comfort of home. And in order to provide for their better accommodation at night I have had constructed a wooden building of some extent, which must serve for the present as chapel, school-room, and dormitory, while we proceed to erect other buildings where the lads may have each his little stretcher and separate bed at night, and so be accustomed by degrees to the decencies and wants of civilized life. At present they sit around upon the floor for their meals, which consist mainly of meal porridge with beef, and at night a cup of coffee on Sundays—Never was a lesson of order and patience taught more expressively than by the appearance of these thirty lads at meal time. The old Kafir woman, whom the tribe chose at my request as their attendant, standing in the middle, ladles out the porridge with provoking deliberation, generally going the round twice to equalize the portions, though the little ones always tell her when they have enough on their plate. Not a movement is made towards the food, however hungry they may be, till this process is duly completed; then they say their little grace in Kafir, and, at a given signal, the meal proceeds.

"The next thing to be considered is a supply of books and other appliances for their education; and here I must say we are completely at a loss at present.

The Bishop also requests a grant of £25 to each of the following places to build small churches, viz:—Clairmont, Espingo, Pinetown, Umhlabi, Mount Moreland, Byrne.

The Board agreed to grant for the objects specified in this letter £200; namely, towards the small churches £125; the Kafir Liturgy £50; Schoolbooks and Stereotyped cuts £25.

### Selections.

The following historical retrospect is striking and encouraging:—

"Three centuries ago, our bishops and people were passing through the fires of the Marian persecution. Only two hundred years ago, under Cromwell's intolerant usurpation, a congregation of our communion so large as this little church now contains could not have been gathered, openly, in any place on the face of the earth. Such men as Taylor and Hammond, were ministering in private parlours and secret places at the risk of their liberty, being already stripped of their property. Archbishop Usher told John Evelyn as he narrates in his Diary, that, in his opinion, the Church of England was about to perish, and that the sectaries, by their endless quarrels among themselves, would bring back popery in the end. It is touching, indeed, in that good man's record, to review the distressing condition into which our church had fallen, and the despair into which her sons were d-dipping. A

century passed, and the Church had regained her ancient state; but the heavy chains of the Queen of George were chafing her hands, and making her head drowsy, and her heart faint. But God was teaching our forefathers in these colonies the important lesson, 'to put not their trust in princes.' At the end of the revolution we were without a single bishop; and one of those who were afterwards consecrated to begin our episcopal succession is said to have regarded his order as likely to terminate with his own contemporaries, for he saw no probability that the Church could recover from her deplorable condition—only a few old families in his diocese, seeming to take deep interest in preserving her! Such was the state of things which some, who still survive, remember; and now—behold the results! The Anglican Church stands to-day, like the angel of the Apocalypse, with one foot upon the sea and one upon the land. Where, on the face of the earth, are not her witnesses found? Our own increase, as the American Church, is not less surprising. And God has been working for us in more ways than are apparent to the superficial. The great Movement of John Wesley, however faulty in itself, has proved a good thing for our land, because it has given to American dissent antagonistic to the Church than that of the Puritans,—has projected it in a line that converges with ours, and impressed it with a spirit which, as it becomes educated and elevated, will inevitably seek the reunion for which it is our duty to labour and to pray in the spirit of Christian charity."—(p. 17—19.)—Sermon by Rev. A. Cleveland Coxe.

"A TERRIFYING BLASPHEMY."—Well may the editor of the New York paper from which the fearful extract below is quoted, call the occurrence alluded to, a "Terrifying Blasphemy!" Nothing so horrible has been heard of since the ruffians of the Faubourg St. Antoine placed a naked harlot on the great altar of Notre Dame, and worshipped the nasty thing as the "Goddess of Reason;" and these poor wretches had an excuse which the atrocious blasphemers of New York have not—they were drunk with rage—the pent up passions of millions, tortured for a thousand years by feudal and ecclesiastical oppression of the most grinding, agonizing description, had at length broken loose, and the good was in their fury confounded with the bad; in a word, the populace worshipped Therogno de la Merricourt, and murdered the Princes de Lamballe; the poor, humble, charitable parish priest was hacked to death by the same sabre that very pardonably lopped off the head of the bloated and tyrannical bishop. But the blasphemy of the New York exhibitions is a cold blooded affair of dollars and cents; like Judas Iscariot they sell again the agony of our blessed Lord for money, and, so surely as we write, will God's awful curse smite the land that tolerates such an infernal iniquity. What was the sin of the cities of the plain, on whom the Lord rained down fire and brimstone out of heaven, to such a horror as this?

If this nation, in its madness, rouses the wrath of England and of France, and of the God-fearing people who live in this humble Canada, we pity them in the day when fleets and armies come upon them, in which blasphemy against the Saviour of mankind, even of the slightest description, would be visited with the severest punishment. New York is, from all accounts—and we have heard some too fearful even to hint at—the most profligate city on the earth at the present day; it is worse than Sodom. On the day that the Spithead fleet appears before its palace, it will be seen on whose side is the God of Hosts:

"On Saturday the horrible sacrilege was committed at the Broadway theatre of exhibiting the agonies of the crucifixion of Jesus as a theatrical entertainment and stage exhibition! Incredible as it may seem, in compliance with a special invitation from the manager of that establishment, we witnessed in common with quite a crowd of persons, the "rehearsal" of this dreadful blasphemy! No intimation was conveyed in our card of invitation as to the nature of the promised exhibition, other than it was to be a "private day rehearsal" by the Model Artists of certain "Great Scriptural Tableaux." Our astonishment may be imagined then, when a programme was put into our hands within the theatre, giving the order of rehearsal. When the curtain rose, Mons. Celler, a Frenchman, we believe, who has made a fortune in Popish countries by this desecration, was discovered suspended upon a cross in the centre of a grouping of figures after the manner of Rubens' picture of the "Elevation of the Cross." The next unpeepable outrage on the "bill" was the personation of "The Last moment." The final tableaux was the "Descent from the Cross." How