

Missionary Intelligence.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL

Abridged Report of the Proceedings of the Society for the year 1854.

CALCUTTA—Population, 11,000,000.—Society's Expenditure from General Fund, £8,900: Missionaries, 16: Native Teachers, 78: Communicants, 1,176: Baptized persons, 2,913: Unbaptized persons under instruction, 1,081: Churches and Chapels, 24: Schools, 50.

The Society's Missionaries are stationed in the city of Calcutta; also at Tollygunge, Barrapore, Mogra Hat, Boor, Howrah, and Meerpur, in the neighborhood of Calcutta; at Cawnpore, 500 miles up the Ganges; at Delhi, 250 miles farther to the north-west; and at Behroghur, in Assam.

The Rev. C. E. Driberg, of Barrapore, writes:—

"At Suikes, I had some very interesting conversation with a follower of the Kaits Bhaia system. He was in a rapid decline, and his son came to ask me to prescribe for his father. I gave him what I have no doubt tended to relieve bodily pain, and spoke words that I hope eased the pain in his mind. As he was very ill, I was serious with him, and lost no time in any unprofitable discussions, but spoke to him plainly of his state of mind, and the necessity of making his peace with God, through our Lord Jesus Christ, before the night of death overtook him. I reminded him of the many opportunities that he had had of hearing the Gospel. He seemed sensibly affected, and begged me to read to him such portions of the Gospel as would suit his case. Some of the Christians were with me, and I read prayers, in which he was especially recommended to the mercy of God, that the Day-spring from on high might at last visit his soul. I saw him but once again, and was afterwards told by one of his neighbours, that when he felt his last hour approaching, he begged that some one would go for me, but they were afraid to do so, lest he should become a Christian before he died."

The Rev. Gopal C. Mitter carries on his Missionary work at Howrah "in three several ways—by preaching in the streets, where the lower orders are generally addressed; by conversation with the higher classes in their own houses; and by instructions given to such persons as are induced to attend at the Missionary's dwelling."

"Hindus of all descriptions," says Mr. Mitter, "high and low, rich and poor, wise and unwise, simple and subtle, superstitious, free-thinking, gentlemanly and vulgar, have heard of the fall of man, and of salvation by Jesus Christ. The majority are careless; a few manifest feelings of hostility; and it might be said of a very small number indeed, that the Word of God caused great searchings of heart in them. We must toil on, and wait for it in faith and patience."

MADRAS—Population, 16,000,000.—Society's Expenditure, £10,100: Missionaries, 32: Native Teachers, 327: Communicants, 3,412: Baptized persons, 15,167: Unbaptized persons under instruction, 5,050: Churches and Chapels, 155: Schools, 185.

In South India the Society supports in the Province of Tinnevely, six Missions, including 105 villages; in Tanjore, six Missions, including 58 villages; and in other parts of the Presidency, eight Missions, including 70 villages.

Throughout Tinnevely, the native Christians are in the habit of going to church for daily prayers every morning before they begin their work, and every evening when they have done. Though they are very poor, they give their money liberally for religious purposes. In the Mission of Sawyerpooram, and two meetings, the sum of £28 was subscribed by 1,600 poor Shanars. In Edeyengooly, nearly £150, were contributed by 2,600 Shanars, in the course of last year. One Missionary had the happiness of receiving 609 converts from heathenism within the last eighteen months; and another baptized on last New Year's day 58 well prepared adults, and 61 children.

BORNEO—Supposed Population, 6,000,000.—Society's Expenditure, £400: Missionaries, 5: Teachers, 4: Baptized persons, 50.

The accounts from this Mission during the past year are encouraging. At the central station in Sarawak, an additional day-school has been opened for Chinese children, and four school boys have been to the Training Institution, to be brought up as Assistants in the Mission. Several adults have also been baptized, in the course of the past year, by the Rev. A. Horsburgh, and are only awaiting the rite of confirmation to be received into the full communion of the Church.

The Rev. W. Chambers, who is stationed among the

Below Dyaks at Linga, has announced the pleasing prospect he now has of some success being granted to his labours; and in the last account, Mr. Fox had been sent from Sarawak to assist him in catechizing some of the head men of that powerful tribe, who are candidates for baptism.

The labours of the Rev. W. H. Combe, at Lundu, seem also to offer promise of good fruit; the progress of his school has been most satisfactory, but he urgently appeals for more help. He writes:—

"The Dyaks are, indeed a hopeful race—docile, affectionate, and desiring the absence of all idolatry, and the purity of their morals, render them capable of religious impressions. But one single individual, nay, as at present, one solitary Christian amongst hundreds of heathen, and surrounded by bigoted Mahomedans, is almost powerless. We say, for instance, that we come to teach them Christian worship, (this is literally the expression for Christianity in Malay) but how can one individual show them that we have any worship at all? The Dyaks are longing for some religion."

NATAL—Population, 135,000.—Last year the Society sent a party of Missionaries to the Zulus. The party is now established near Maritzburg. Two Clergymen, two Catechists, a mechanic, a farmer, and two female Teachers, are engaged in this Mission.

The following letter from the Rev. H. H. Methuen, contains an account of the arrival of the Missionaries:—

"We arrived here on August 12, after a tolerably quick, though not very comfortable passage.

"At present the males of our party (Mr. Balcomb has not yet arrived) are residing in the half-ruinous house of a Dutchman, named Maritz, on the south bank of the Umkomas River. We get on fairly with the language, though I think it a very difficult one. Once a day I assemble our Kafir servants, and any other natives that happen to be with them, and having first read some short appropriate psalms, I then make use of some prayers translated into the Zulu, with generally the last prayer but one in the Litany, and the Lord's Prayer, ending with 'The grace of our Lord,' &c. Every Sunday I use the Litany amongst them, making the responses ourselves; the Zulus behaving very well on these occasions, and invariably saying Amen at the conclusion of each prayer. These are small humble beginnings, but they are all we can yet accomplish. I trust that, through God's grace and blessing, the grain of mustard-seed may ere long grow up into a tree. The honesty of the Zulus is nearly without flaw. Not a knife or a spoon, or any article which to them would be of great value, though these things are often left lying about, do they ever purloin. They have fine intelligent countenances, and often well-developed heads; their figures are mostly symmetrical and tall. Of course they have vicious practices and customs, which are painful to the mind of the Christian; and they have their prejudices against the faith, and those that embrace it, whom they term Amakolwas—i. e. believers. I think they present a most promising field for Missions, from what I have above stated, as well as from their being found within the limits of British law."

Besides the above Missions, the Society contributes to the maintenance of others among the Arawaks in British Guiana, and the Aborigines at Port Lincoln, in South Australia.

Selections.

THE BIBLE A BLESSED LAMP.—"A lamp lighted while it is yet day,—such a lamp as is let into the roof of a railway carriage, and the little child wonders why they should put it there at noon, but for which no one is more grateful when they plunge into the tunnel; such a lantern as the prudent traveller provides before he is benighted,—such a lamp is no bad emblem of our own case in relation to the Bible. God has provided us with a sufficient guide to a blissful immortality. His Word is a light to our feet and a lamp to our path. In Britain, throughout Protestant Europe, in the whole of North America, there is hardly any one who may not if he chooses, find and keep that path of faith and holiness which leads to heaven. But few set out on the great pilgrimage while the daylight lasts. It is not till all around is growing dark, that they remember that this is not their rest, and that they have a city still to seek. It is not till shadows from the tomb, or conscious guilt, or clouds of grief envelop them, that they find they must sport no longer. And as they grasp their staff and gird their loins, they bless that wonderful goodness which has already furnished them with a light so clear and unquenchable. In their merry moments

they paid no attention to it. They hardly knew that it was burning. Now they are assembled at its bright noon. The intenser that the shadow grows, the more dazzling does its shine; and now that neither sun nor stars appear, now that the glare of folly, or the gloom of health is faded, they find to their surprise that their route is becoming plainer, and their spirit waxing stronger, for an instinctively aspiring back to the "perfect day," from which it came, the lamp burns brighter and yet brighter as they go."—*Lamp & Lantern.*

THE ORGAN.—Suddenly the notes of the deep-labouring organ burst upon the ear, falling with double and redoubled intensity, and rolling, as it were huge billows of sound. How well do their volume and grandeur accord with this mighty building! with what pomp do they swell through its vast vaults, and breathe their awful harmony through the caves of death, and make the silent sepulchre vocal! And now they rise in triumphant acclamation, ascending higher and higher their accordant notes, and piling sound on sound. And now they pause, and the soft voices of the choir break out into sweet gushes of melody, they soar aloft and warble along the roof, and seem to play about these lofty walls like the pure air of heaven. Again the pealing organ heaves its thrilling thunder compressing air into music, and rolling it forth upon the soul. What long-drawn cadences! what solemn, sweeping concords! It grows more and more dense and powerful; it fills the vast pile, and seems to jar the very walls; the ear is stunned, the senses are overwhelmed. And now it is winding up in full jubilee; it is rising from earth to heaven; the very soul seems rapt away and floated upward on the swelling tide of harmony!—*Washington Irving in Westminster Abbey.*

WHY COMMON SENSE IS RARE.—It is often said that no kind sense is so rare as common sense, and this is true, because common sense is attainable by all far more, and is a natural gift far less, than most other traits of character. Common sense is the application of thought to common things, and it is rare because most persons will exercise thought about common things. If some important affair occurs, people try their best to think, but to very little purpose; because not having exercised their power on small things, their powers lack the development necessary for great ones. Hence thoughtless people, when forced to act in an affair of importance, blunder through it with no more chance of doing as they should, than one would have of hitting a small or distant mark at a shooting-match, if previous practice had not given the power of hitting objects that are large and near.

ORGAN.—Bishop Scott, in a letter to Bishop Williams, says:—Were we not expecting the steamer to-night, I would delay my note three days, in order to give an account of a very interesting event which we anticipate on Sunday next—"the consecration of our first Church in Oregon." It is just three months since the carpenters laid a line upon its timbers, and now it is ready for consecration, entirely finished except the external painting, which is delayed for materials. It is a very neat little building, constructed of the fir and cedar of the country—walls of upright boards, battened within and without, with open roof—the interior oiled and varnished, preserving the natural appearance of the timber. It is 30 by 30 feet, with tower and vestry room, and will seat from 200 to 250 persons.

"We feel as if now we should have a local habitation and a name in Oregon.—We hope to have another ready for consecration about the first of November, at Salem. But the question begins to press itself more heavily, who is to minister in these houses? You are aware that Rev. Mr. Woodward, one of our Missionaries, left before I reached the Territory, leaving but two in the field. Dr. McCarty, will remove in three weeks to Steilacoom, on Puget Sound, Washington Territory. This leaves Mr. Fackler alone in Oregon, to supply some eight or ten points now demanding our services."

CHARITY.—Proportion thy charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity. Let the lips of the poor be the trumpet of thy gift, lest in seeking applause thou lose thy reward. Nothing is more pleasing to God than an open hand and a closed mouth.

THE SCRIPTURES ALWAYS FRESH.—Can this be said of any other book? The venerable Dr. Woods, in addressing the students at Andover, said that when he commenced his duties as Professor of Theology, he feared that the frequency, with which he should have to pass over the same portions of Scripture, would abate the interest in his own mind in reading them; but, after more than fifty years of study, it was his experience that with every class his interest increased.