

## Missionary Intelligence.

MISSIONARY SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS

79, Pall Mall, Sept. 11, 1852.

The Society would be glad to hear of two or three gentlemen willing and qualified to undertake missionary work in places where they would have to acquire a foreign language, and to encounter a trying climate.—In one situation, a married clergyman, without family, would be preferable; in others, either young clergymen, not without parochial experience, or well-qualified candidates for Holy Orders, are desired.

It is well known that the Society has long had under consideration the possibility of extending its labours to the promising mission-field at Delhi. The following extract from a letter, dated July 15, from the Rev. M. J. Jennings, Chaplain at Delhi, will show how urgent is the call, and what ground there is for regretting the delay which has already taken place. Is it too much to hope that among those who shall now read it, there may be some whose zeal will enable the Society at once to enter on the work?

"The mail for England leaves Delhi in an hour or two, and I have but short time for writing; yet it is very desirable that you should be made acquainted with the events of the last fortnight, which may operate favourably on your Society, and, I trust, determine it to place its missionaries here without any very great delay. Never was a field riper for Missionary efforts than this one, as far as one can judge, and as I think yourself will say when I describe to you the symptoms which have been showing themselves of late.

"You must know, then, that there is a Government College at this place, where the natives study English, which makes them more accessible than they otherwise would be to the sound of the Gospel; and not only so, but Delhi has been favoured by the continued residence here of officials, who have been far from indifferent to the well-being of its inhabitants, in a higher and more than worldly sense. These two circumstances have combined together to raise a great spirit of inquiry regarding our religion, much greater than I had any idea of when I last wrote to you. This has shown itself in the fact of two important Hindoos having offered themselves as candidates for baptism, and of their having actually been baptized on Sunday last, under very interesting circumstances.

"The first, named Ram Chemder, is the mathematical teacher in the college, a very clever and intelligent man, aged about thirty-three years. The other named Chimmum Lat, is the sub-assistant surgeon of Delhi; he is also clever in his profession, and aged thirty-seven years.

"The Christian names given to them are Essoo Das, the servant of Jesus; and Massech Sahar, supported by Christ.

"These men have many connections in Delhi, and were in high esteem, and their baptism consequently caused the greatest excitement, throughout the city.

"The whole Hindoo population assembled around the Church on Sunday evening, and two hundred or thereabouts were admitted within the walls. Notwithstanding the excitement, the conduct of all was admirable, and no congregation of Christians could have been more respectful.

"These conversions, and this conduct on the part of the multitude, would at first sight look well for Christianity; but when we connect it with that spirit of inquiry which I have mentioned, one might feel pretty sure that many were not unfavourably disposed towards it. And this is really the case, as people of all classes who go in and out among the natives testify, which is also supported by the fact, that for some time past many natives who can speak a little English, have been constantly at church observing our worship, and attending most seriously, to what I have to say in my sermons.

"Matters are so promising in appearance, that many prognosticate the baptism of others before much time has been passed.

"But I wish to impress upon you how full of promise this missionary field is, and how incumbent on us it appears to be, to take immediate advantage of the state of things.

"But to come to the point which I know embarrasses the Society, and that is, the means. In this case, I am persuaded they need not hesitate to go forward before Christ. I shall have carried our fund to at least 20,000 rupees; and the other sum, which I have set myself to raise, will come in in due time. And, in the mean time, several have expressed to me their readiness to pay the interest of it till it is raised.

"Only announce your intention of sending two

missionaries in the approaching cold weather, and depend upon it money will come in."

CEYLON.—St. Thomas's College.—The foundation-stone of the chapel, a building to be used hereafter as the Cathedral of the diocese, was laid on Tuesday, 16th June, by the Bishop of Colombo.

## Youth's Department.

THE CHAPLAIN'S STORY.—A clergyman who was the chaplain of a little squadron stationed in the Mediterranean for five years, related the following anecdote, which occurred during that time:—

The Commodore was a frank and generous man, who treated me with marked attention, and I used to preach in all the ships but one. That was a small frigate, and its captain was an irreligious and profane man. He used to say he wanted no Methodist parson for a pilot, and he embraced every opportunity of annoying me. Being a person of violent temper, he took offence, and insulted the Commodore who meant to send him home. When I heard of his intention, I waited on the Commodore, and I said I had come to ask a particular favor of him.

"That shall be granted. I am always happy to oblige you. What is it?"

"That you will overlook the conduct of Captain S——," said I.

"Nay nay; you can't be serious. Is he not your greatest enemy? and I believe the only man who does not wish to see you on board his ship."

"That's the very reason why I ask favor Commodore. I must practice as well as preach."

"Well, well, 'tis an odd whim; but if on reflection I can grant your request without prejudice to his Majesty's service, I will do it."

The next day I renewed my petition.

"Well," said he, "if Captain S—— will make public apology, I will overlook his conduct."

I instantly got into a boat, and rowed to the frigate. The Captain met me with a frown upon his countenance; but when I told him my business, I saw a tear in his eye, and taking me by the hand, he said:—

"Mr. ——, I really don't understand your religion, but I do understand your conduct, and I thank you."

The affair blew over, and he pressed me to preach in his ship. The first time I went there the crew was dressed in their best clothes and the Captain on my right hand; but hardly utter a word, my mind was so much moved, and so were the whole crew. There seemed to be a more than ordinary solemnity among us.

That very night the ship disappeared and not a soul survived to tell the tale. None ever know how it happened, but we supposed, as there had been a gale of wind, she had foundered, and went down in deep water.

How cheering the thought that the men thus suddenly summoned into eternity had listened to the blessed message of the gospel, and that too, under the circumstances which, through the blessing of God, were so peculiarly adapted to prepare their minds to welcome and receive it!

See, dear young reader, how "example" is more regarded than "precept." Persons can understand our conduct, if they cannot appreciate our principles, and they form their opinions more from what we do, than what we say. We should therefore, rather strive to live well than talk well. "Even a child is known by his doings." The religion of Christ teaches us to let our light so shine before men; and it is highly important that those who profess to love the Saviour, should be careful to adorn in all things his doctrine.

THE STREET SCHOOL.—There are many things learned out of school, and nowhere is there more learned than in the streets. Bad boys almost always live in the streets. There they are out of the way of parents, and teachers, and masters. There they see plenty of entertaining sights. There they meet with many play-mates, especially with those that are older and worse. There they can halloo and shout, laugh and sing, without restraint. Especially at night, all these things are worst, and then they learn very fast. The street school is very much a night school.

When boys are sent on errands, they sometimes stop by the way and take street lessons. They go out of their proper course, stand at corners, and gape at new sights. There are classes of the street school at the door of the theatre and circus, and whenever there is a fire, a procession, or a training, or when a crowd follows the constable and his prisoner.

The street lessons are various. Idleness is the first and the chief. Curiosity about evil is the next. Bold-

ness and impudence are also taught. Then come profane and filthy words, vile jests, unclean songs, quarrelling, fighting, and even drinking. After a while the pupils in the street school are far enough advanced to go to the upper institutions, such as the jail and the almshouse.

Thousands of parents favor this school; and some who pass for good people. It is less troublesome than any other. If you wish your boy to be entered at a street scholar, all you have to do is to let him alone. Take no care about his company. Never rebuke him for coming late from school or an errand. Do not trouble yourself about the way he passes the evenings. Never mind what time he comes home at night. Especially do not trouble yourself in sending him to Sunday School.

The street school is very expensive. The price is not paid in advance, or in ready money, but it is sure to be demanded with heavy interest. The payment is loss of conscience, loss of character, often loss of health, and sometimes the loss of soul.

## Selections.

ADDRESS TO WORKMEN EMPLOYED ON CHURCHES.—The Vicar of St. Mary Church, Durham, has issued the following address to the workmen employed in the building of his new church:

"A WORD TO THE WORKMEN EMPLOYED.

"My Friends,—You are now engaged in the erection of the House of God. You should try and feel that it is a great honour to be allowed to use your strength and skill thus, to the honour and glory of your Maker and Preserver. I wish to draw your attention to the following clause in the specification of the work to be done, and the manner of doing it; and sincerely hope that none of you will give me any occasion to put the power I have reserved to myself in force.

DECENT BEHAVIOUR OF WORKMEN.—The contractor accepted for the performance of the works is expected to employ, as far as possible, labourers and others connected with the parish; and he is required seriously to caution the workmen employed by him not to conduct themselves irreverently, or to behave in a quarrelsome manner, or to use improper or profane language while engaged in the erection of the House of God, as, in the event of any improprieties of conduct coming to the knowledge of the Vicar of the parish, he will call upon the contractor summarily to dismiss any workman so misconducting himself, and the contractor is to read over this notice to every workman so employed, and this is to be considered a sufficient notice of the Vicar's intention.

"It is my daily prayer for you that God will keep all who are engaged in erecting this House of God from every vain and covetous, and unholy thought, and word, and work, and from all dangers and accidents; and I earnestly desire that your own prayers may be overruled to promote God's glory, and to set forward the Salvation of our own souls, and that of the souls of our brethren.

"As some of you may be strangers to this parish, I have to inform you that, in addition to the Daily Service, there is a Sermon in the Evening Service on Fridays which begins at seven o'clock, and that the hours of Divine Service on Sundays, are—half-past Ten in the Forenoon; three in the afternoon; and half-past six in the Evening. The Holy Communion is administered every Sunday in the Forenoon Service. On the second and fourth Sundays in the month it is also administered at eight o'clock in the morning.

"Commoning you to the blessing of God and to the Word of His Grace. I am, my dear Friends,

"Your faithful Servant in Christ Jesus,

"And (under the Bishop) your affectionate Pastor  
"ALEX. WATSON.

"The Vicarage, 17th August, 1852."

JERUSALEM.—The following is the decree of the Sultan concerning the question of the Holy Sepulchre, &c., in dispute between the Greeks and the Latins:—

"This is my royal decree concerning the question of the Holy Sepulchre, &c., of Jerusalem, hitherto in dispute, after a rigorous examination of all the documents which are in the possession of my Greek and Latin subjects; a decree which confirms all the privileges accorded to the Greeks by my glorious ancestors, and particularly by my illustrious father, and which have been already sanctioned by myself. Let this decree be for the future superior to every other act.

"Firman addressed to the governor of Jerusalem, Hafiz Pacha, and to the old Cadi of the same city, as well as to the members of the council of that place.

"Whereas the differences which have frequently