

Missionary Intelligence.

From the Colonial Church Chronicle and Missionary Journal, for June, 1834.

THE HUDSON'S BAY MISSION.

A BAPTISM ON THE ENGLISH RIVER.

"July 8th.—... Went to the Indian tent; they were only just getting up; told the candidates for baptism to come to me in a little time. The morning was rather threatening, with high wind, and it almost disconcerted my plan of baptizing them, as in early times, by the river side. But on hinting this to my men, they pointed at once to the side of the promontory where we were. I stopped down, and there found it without a ripple, with a beautiful ledge of rock. They [the candidates] had come down neatly dressed. They stood by my side. We sang together, after which I read Acts x. 25, and then joined in prayer, especially for those to be baptized. I then put the questions to the candidates themselves in a short and simple form. Philip then offered up a short prayer in Sautaux, giving the substance of our baptismal prayers. After this, taking Littleboy by the right hand, I led him to the river's brink, and with its waters baptized him Adam; next his wife, Elizabeth, and then taking the tall old man in the same way, I baptized him Philip. The two former will be henceforth Adam and Elizabeth London, after the name of our generous and large-hearted benefactress; the latter, Philip Kennedy, after our worthy catechist, to whose sincere faith and earnestness some souls will, I doubt not, under God, trace their everlasting happiness. Such was the simple yet impressive rite on the banks of the English river: do I err in calling it an apostolic and spiritual service? What could be nearer to the circumstances in the Acts? Here were two with whom Philip had often talked of a Saviour; their sons had often joined him in his canoe, and gone with him to Red River; and the one son urges the father, the wife the husband, not to delay, but now to seek admission into the fold. There is the rock on which we stand, and the water of their own stream, with which I sprinkle their heads. Yet the very stream bears a foreign name, and is called by them the English River, telling whence come to them the life-giving tidings of the Gospel. Applying this in a heavenly and spiritual sense, may we not pray, that 'all things may live whither the river cometh?'—Ph. 31—33.

SPIRITUAL DESTITUTION OF EUROPEANS.

"July 19th.—We arrived at Osnaburgh House about one o'clock, and were received by Mr. M'Pherson, who had charge of the fort. I asked to see his family, and inquired whether all had been baptized. He said he wished his youngest child baptized. I performed the baptism, and also married Mr. M'Pherson to his wife; they had never had the opportunity, and as the only substitute, they had signed the usual contract. I felt very much in kneeling down with them and joining them in prayer, and in hearing afterwards, from Mr. M'Pherson, the account of his desolate position. They never, he said, saw any one to speak to them of the word of God, for his children, there was no opportunity of education, &c. We were anxious to get away, and run at least one rapid, so we started soon after two o'clock. During the evening I thought much of those whom I had just left. The condition of Europeans at such posts, is a problem which gives me much perplexity.—What can I do? how supply their want? how meet their case as a portion of those entrusted to me?—Children growing up without Sabbath worship,—without training in the word of God,—how sad! Yet to multiply churches and ministers would be impossible. Can they be promised an occasional visit,—say for a month or two during the year? Even if this were attempted, the only season when our Missionaries could well go long journeys is the time when most of their people, as I now found, are absent with their boats. This would, however, be the problem for my successor, rather than myself. My own especial work must be to occupy the leading spots first, hoping that then some means may be devised by which the smaller spots and their neglected populations may be overtaken."—Pp 63—66.

THE HUDSON'S BAY INDIANS AT ALBANY.

"July 29th.—After prayers with my own men, I had the Indians assembled; upwards of fifty were brought together, men, women, and children. To see them with their books is novel to me. These are little paper books, in which Mr. Horden writes out for them, in the Syllabic characters, the Ten Commandments, the Creed, and the Lord's Prayer, and a few leading texts containing the essence of the Gospel; added to these are a few short hymns,—and these they copy out and multiply for themselves. They keep and prize them much. They read to me the Ten Commandments with great ease, and sang some hymns, with their voices blended together. I read to them part of the commencement of the Prayer Book, from Mr. Hunter's translation, and they at once turned to it in their books, and showed me *Spee oo mutche napayee*, 'when the wicked man?' &c. They said to me at once of their own accord, that Mr. Horden talked their language well, and that they would like much to have him to teach them. Two Roman Catholic priests had been among them. As Mr. Horden was still unordained, and could not baptize, a few had been induced to give up their children for baptism.

"July 31st.—After our usual prayers, I met the Indians. What I was, with some others at the end of

Concluded.

the room, the females commenced by themselves what I soon found was the music of the anthem, 'I will arise, &c., as so often sung at home; it was with the female voices, almost alone. I found in the afternoon an Indian, a candidate for baptism, busy conning over his book. He had the Commandments and the Lord's Prayer written out, and was occupied with them, looking happy and contented. Should I then deny him? They have, some of them, a case for their little books,—two bark boards, like the oaken boards of an old binding, these, tied together with a leathern thong, make the treasure. This they will carry sixty miles off, and there they will read it together. Is not this as of old, when a few leaves of the Bible were precious? and is not the very office of scribe revived? Mr. Horden is as yet the chief scribe over them, but many from among themselves are, as it were, scribes of the Lord."—Pp. 93—95.

The foregoing will stand for a description of the Indians whom the Bishop found at Moose. During this visitation, he baptized 71 Indians, and confirmed 128 Indians and Europeans, admitting, after examination, some few of the former to the Holy Communion of the Lord's Supper.

By way of conclusion, it may be said that the Bishop moots two subjects of very considerable practical importance in regard to Missionary effort among the heathen. The first is the desirability of drawing up a baptismal form, expressly adapted for the reception of adult heathens on the one hand, and their children on the other. Our own service, the Bishop thinks, simple and beautiful as it is, is rather too difficult for such cases. A similar need has arisen at Capetown; and while he expresses in feeling terms his want of counsel and conference with his brethren, he looks forward to a remedy being provided for this exigency, either from the restoration of Convocation at home, or to the meeting of a Synod of North American Bishops. The second point to which we refer, inasmuch as it has recently excited some controversy in our pages, we will quote entire:

HEATHEN POLYGAMY.

"Among the Abbitibbe Indians, it appears that several are inquirers. . . . Such indeed is generally the case. Any Indians when aware [Moose] are led to inquire about the truth; they feel as if rebuked by the sight of Christian Indians, and wish to cast in their lot with them. This they do, with even some of the practices of heathenism still cleaving to them. There was one case among these of a man with two wives, sisters; but when remonstrated with, and told that this was an entire barrier in the way of his reception of Christianity, he was immediately willing to give one up. For the one so discarded we must feel much; but she will not be lost sight of, for in such cases it almost becomes a Christian duty to see that she is in some way provided for and settled."—Pp. 141, 142.

The following Prayers have been drawn up in pursuance of a Resolution of the Society for the Propagation of the Gospel, suggesting that suitable forms of Prayer for an increase of labourers in the Lord's Vineyard, and for the blessing of Almighty God upon their labours, were much needed, and would be extensively used in families, schools, and missionary meetings.

I shall be glad to find that the wishes of the Society have been satisfactorily answered by the accompanying Forms. J. B. CANTUAR.

Lambeth, May 17, 1834.

PRAYER I.

For an Increase of Labourers in the Lord's Vineyard.

Almighty God, who by Thy Son Jesus Christ, didst give commandment to the holy Apostles, that they should go into all the world and preach the Gospel to every creature; Grant to us whom Thou hast called into Thy Church a ready will to obey Thy word, and fill us with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Look with compassion upon the heathen that have not known Thee, and on the multitudes that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth labourers into Thine harvest. Fit and prepare them by Thy grace for the work of their ministry; give them the spirit of power and of love and of a sound mind; strengthen them to endure hardness; and grant that both by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men, through Jesus Christ, our Lord. Amen.

PRAYER II.

For a Blessing on Missionaries and their Labours.

O most merciful Saviour and Redeemer, who wouldest not that any should perish, but that all men should be saved and come to the knowledge of the truth; Fulfil Thy gracious promise to be present with those who are gone forth in Thy Name to preach the Gospel of Salvation in distant lands. Be with them in all perils by land or by water, in sickness and dis-

trass, in weakness and painfulness, in disappointment and persecution. Bless them, we beseech Thee, with Thy continued favour; and send Thy Holy Spirit to guide them into all truth. O Lord, let Thy ministers be clothed with Righteousness, and grant that Thy Word spoken by their mouths may never be spoken in vain. Endue them with power from on high; and so prosper Thy work in their hands, that the fulness of the Gentiles may be gathered in, and all Israel be saved. Hear us, O Lord, for thy mercy's sake; and grant that all who are called by Thy name may be one in Thee, and may abound more and more in prayers and in free-will offerings, for the extension of Thy kingdom throughout the world, to Thy honour and glory, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

Selects.

EPISCOPACY TESTED BY SCRIPTURE.—No one denies that the term "Episkopos" which is translated in the authorized version as "Bishop" means "overseer," and nothing else: and is thus properly descriptive of that office which involves a general "oversight" or "supervision" of an aggregate body. No one therefore with either the Greek or the vulgar version before him, can deny that the New Testament at least sanctions that species of church government, which vests in a chief executive a general supervisory authority. To get rid of this the Rev. Mr. Sunderland, a Presbyterian clergyman of much respectability in Washington, has proposed the following new translation:

1 Tim. v. 17. Let the Presbyterians that rule well be accounted worthy of double honor.

Acts xx. 17. He sent and called the Presbyterians of the Church.

Acts xxii. 5. All the estate of the Presbyterians bear me witness.

1 Pet. v. 3. The Presbyterians which are among you Exhort, who am also a Presbyterian.

So far as this strikes at the word "Episkopos" it strikes at scripture, and Mr. Sunderland is favouring us with a New Testament instead of a new version.—By doing this he is giving the most conclusive of all testimonies to the scriptural sanction of the Episcopal policy of government.—Protestant Churchman.

THE newspapers contain most gratifying accounts of the success of Commodore Perry in his mission to Japan. There appear to be strong reasons for believing that that remarkable part of the world will speedily be opened to American commerce. That such an event will be advantageous to us, we suppose that nobody doubts; but the advantages will be very much greater to the Japanese.

The most gratifying fact in connection with this expedition which we have yet learned, was the admission of a marine to the rites of Christian burial upon Japanese soil. We feel gratification as an American that it was in favour of the American flag that the religious jealousy of the persecuting Japanese was first relaxed. We feel a gratification as a Churchman that the first Christian rite celebrated after an interval of ages upon Japanese soil, was in the words of our Book of Common Prayer. These agreeable feelings are not diminished by the reflection that the deceased was not a native of our country, nor, probably, a member of our Church. It incidentally appears that he was an Irishman, and therefore probably a Romanist. The transaction, then, presents the spectacle of a Romanist receding at the hands of American Protestants, what they at least regard as full Christian burial, on the soil of a Pagan nation, hitherto the most bigotted and persecuting in the world, and specially malicious against Romanism. Yet had the Commodore, whose influence procured the permission to perform the rite, or the clergyman who actually performed, died in a country in which Romanism held absolute sway, he would have been buried "with the burial of an ass."—Churchman.

FIRST FRUITS.—Whatever may be the result of the war between Russia and Turkey, in a military sense, we think there can be no doubt that the period has arrived when Christianity will no longer be oppressed by the Mahomedan power throughout the East. The sword of Mohammed is no longer able to protect his followers against foreign aggression, and with the fact now realized that the protection of Christian nations is essential to the preservation of the Ottoman Empire, everything like Christian persecution must forever cease. Already it is proposed to construct a Protestant Episcopal Church at Constantinople. The Bishop of Gibraltar, who lately held confirmation at Pera and Scutari, and administered the