

## Missionary Intelligence.

## SOCIETY FOR CHRISTIAN KNOWLEDGE.

LAST Wednesday there was held at the Mansion-house under the presidency of the Lord Mayor, a meeting for the purpose of aiding in the establishment of a fund for the further extension of Church missions to the heathen in connection with the Society for the Propagation of the Gospel in Foreign Parts. There were on the platform the Archbishop of Canterbury, the Bishops of London, Chichester, Oxford, Barbadoes, Graham's Town, New Zealand, and Natal, Canon Champneys, Archdeacons Grant, Bartholomew, Harrison, and Marryatt; Rev. Drs. McCaul, Heasey, Vivian, Worthington, and Dr. Bunting (President of the Wesleyan Missionary Society), Revs. W. Goodell (President of Zion College), T. H. Horne; T. B. Murray, H. Mackenzie, C. Marshall, T. P. Dale, F. G. Blomfield, Mr. Alderman and Sheriff Wiro, Sir George Grey, the Governor of the Bank, Mr. Sergeant Morowether, &c.

Amongst a very numerous attendance of ladies in the body of the room, were the Lady Mayors, Lady Anderson, Miss Hall, Mrs. Chambers, Mrs. Fox, &c.

Proceedings having been prefaced by prayer, the Lord Mayor said: "It has been the good fortune of the corporation of London for many years to be connected with the annual celebration of the Society for the Propagation of the Gospel in the cathedral church of the metropolis, and from time to time they had received the most earnest appeals from the prelates of the Church for support to that most valuable institution. The Society requires to be strengthened by not less than £20,000 additional yearly income; and though that might appear a large sum, it was not large when a whole nation was asked to contribute."

The Archbishop of Canterbury proposed the first resolution:—

"That recent providential openings for the diffusion of Christianity in heathen lands constitute a call upon the Society for the Propagation of the Gospel to extend its missionary operations."

He observed that one great encouragement for them in this work arose from the character of persons who were now found willing to go forth, and were able to be the leaders in this most holy warfare. He touched upon this, because an attempt had been made, with no friendly spirit towards this Society, to throw reproaches on certain appointments, as not likely to carry out the object they had at heart. One way to meet vain arguments was to give positive facts. He looked at the appointments made during the last few years, he did not say by this society, but for the purposes for which the society was constituted, and in which, no doubt, they had more or less concern. First, there was Bishop Anderson, in Rupert's Land, a man who might have adorned any station in this country, fixed on that inhospitable shore, living in a temperature seldom much above freezing point, merely with the hope of bringing the inhabitants of that region to the warmth afforded by the Sun of Righteousness. He looked to the other quarter of the globe, and there was the Bishop of Victoria, with equal energy, talent, and zeal, watching every opportunity for introducing the gospel in China, and endeavouring to avail himself of the present movement to introduce, indeed, a new dynasty—the dynasty of Jesus Christ. He looked to India, and there was the Bishop of Madras, bringing his experience, zeal, and talent to bear upon the important settlement of Tinnevely. The Bishop of Bombay was his worthy companion, using all the means in his power to bring the population by which he was surrounded to the knowledge of one God. In the Bishop of Nova Scotia was the instance of a man leaving all the comforts and advantages of the University of Oxford for a not very desirable climate or enviable position, with no increase of this world's goods. On the coast of Africa there was Bishop Vidal, risking the danger of the climate, and displaying a remarkable aptitude for leading a heathen population to the knowledge of the truth, by his skill in the language of the country. He would not speak for those present, because they were able to speak for themselves much better than he could. There was only one more case, that of a bishopric for the first time created, and those who know Mr. Ryan would agree that it was the most favourable and desirable choice that could be made.

The Bishop of London seconded the resolution, which was put and carried.

The Bishop of New Zealand said, he congratulated the Lord Mayor, at the dinner given by him to those who were connected with the Society for the Propagation of the Gospel, upon having taught them

how many things there were that a colonist could do without; and three days afterwards he was informed by her Majesty's Government that they should no longer propose to Parliament to vote the salary of the Bishop of New Zealand. He did not complain of her Majesty's Government. He wished to express his entire willingness to try the experiment how many things there were in the world, salary included, which he could do without, and he was thankful, in some respects, that the experiment was to be tried by him first, for if he had accepted the offer of translation to the see of Sydney, his own diocese would have been left without a certain income, except such as could be raised by a stranger. His residence, too, of twelve years in New Zealand, had made him acquainted with the best places for fern roots and the haunts of birds and fishes, so that he was better fitted than another for trying the experiment of a self-supporting Episcopate. Lest it should be supposed that the alteration in his financial position would make an alteration in his determination to go back to New Zealand, he wished to state most clearly and distinctly it was his intention, God willing, to return to his own diocese, and to maintain himself there by digging or by begging, or by both. (Loud applause.) For one thing he was thankful, that his services were no longer needed by her Majesty's Government, it having pleased God, by the exertions of his excellent friend, Sir George Grey, to restore New Zealand to a state of perfect tranquillity. The Temple of Janus was closed, and the doors of the Treasury were closed upon him. "I would have been an advantage if the closing of the Treasury doors had been prospective instead of retrospective, because it was rather inconvenient to find on the 30th of July, 1854, that his salary had come to an end on the 31st of March, 1853. From reading the debates and the propositions of some Liberal members, he was led to enquire whether he could safely accept so large a sum as £600 a year; so he asked an officer what amount of military protection could be afforded by the sum of £600 a year; the answer was, about a corporal's guard, and that satisfied his mind he could not do wrong under all the circumstances if he accepted as much pay as was given to a corporal's guard in her Majesty's service. And this brought him to the plain, simple question—was it or was it not true that one pound spent in religion was worth a thousand spent in war? It had been stated that the Kaffir War cost three millions. That was about six times as much as the whole Church expenditure in New Zealand during forty years, which had the effect of converting the whole native population to the faith of Christ, of adding a new colony to the British Empire, and an important branch to the Church of Christ. The idea that all works ought to be done by the Government must come to an end at once and for ever; and that led him at once to direct the attention of the meeting, first to the position of the heathen world, and next to the mode in which the funds for evangelising them might be supplied. There were no less than 600,000,000 of heathens, or 6-8ths of the whole human race, actually accessible to influence from those branches of the Church of England which were planted in our colonies, and to whom it was their duty to give the blessings of the gospel. He wished to show how easy it was to carry out this almost appalling work of the Church of England. First, the parochial system must be carried out in full in England. The missionary operations must be brought to bear on every hamlet and village, upon every street, and lane, and alley in the towns, and then this country being reinforced and actuated by the vivid principle of true Christianity, would send streams of light throughout the whole world. Supposing every parish so constituted that every minister should know his sheep and be known by them, and no minister have more than 1,000 souls under his charge, and supposing he should go to his people, over whose minds he had obtained that influence, and apply literally the text of the widow's two mites, if every one gave only a farthing a week—for two mites made a farthing—that would be a shilling a year, and 1,000 shillings would be £50.—And supposing there were 10,000 parishes in England, there would be £500,000, enough to double the incomes of all the missionary societies of the Church of England. It might startle them, but if he were asked what he would do with £500,000 so raised, he should say, establish 1,000 bishoprics, with £500 a year each. God forbid that he should magnify his own office. His reason for saying that a bishop should be the first man to set his foot in a new country was, that upon the fundamental principle of every tree created having seed in itself, every bishop was able to create about himself a native ministry adequate to do the

whole work of the country. The predecessor of the most reverend prelate, in a letter addressed to him before he left England, said—"I consider New Zealand as a centre for diffusing streams of light over the islands of the Pacific, as a centre by which nations, debased by blood and barbarous superstitions may be blessed with light." He had seen many things in his own time. Might God grant that the prophetic words of the holy man might be abundantly fulfilled. He begged to move, "That a special effort is required in aid of those dioceses which are so placed as to form new centres of missionary operations amongst the vast heathen nations which lie near to or within the boundaries of the British possessions."

Sir George Grey seconded this resolution.

Before it was carried, the Bishop of Graham's Town addressed a few words to the meeting. He had not expected to be present, for he had anticipated on that day to be sailing down the Channel to his new home and his new work. However, being delayed, it was a great comfort to him to see the beginning of a movement which he trusted would extend to the furthest limits of this land. As his last words in England, he would use those of the apostle, "Finally, brethren, pray for us."

The Bishop of Oxford then moved, and the Bishop of Natal seconded, the following resolution:—

"That a Committee be now formed to raise the funds to enable the Society for the Propagation of the Gospel to establish and support new missions, and that the committee be made permanent, for the purpose of augmenting the means at the disposal of the society for its great missionary objects. That the committee consist, in the first instance, of the Rev. Dr. Russell, rector of Bishopsgate; the Rev. Michael Gibbs, rector of Christ Church, Newgate-street; the Rev. J. J. Toogood, rector of St. Andrew's, Holborn; the Rev. James Jackson, vicar of St. Sepulchre; the Rev. C. Marshall, vicar of St. Bride's; the Rev. F. G. Bloomfield, rector of St. Andrew Underhaft; the Rev. H. H. Lyall, rector of St. Dionis Back-church; the Rev. T. P. Dale, rector of St. Vedast; the Rev. A. C. Smith, curate of St. Andrew's, Holborn; the Rev. A. Russell, minister of St. Botolph, Billingsgate; the Rev. W. H. Foy, curate of St. Simon's, Bethnagreen; Mr. J. B. Hibbard, Governor of the Bank; Mr. Philip Cazenove, Mr. George Lyall, Mr. J. D. Power, and Mr. Short, Mr. C. Marryatt, Mr. Tyrell, Mr. R. Johns, Mr. Huson Morris, Mr. D. B. Chapman, Mr. W. W. Allwood, Mr. C. Cave, Mr. F. Gore, Mr. W. C. Jones, Mr. Ambrose Moore, Mr. W. W. Williams, Mr. R. Westall, Mr. James Roberts, and Mr. W. Gladstone; and that they have power to add to their number."

A vote of thanks to the chairman was then proposed by Mr. Hubbard, and seconded by the Rev. Canon Champneys, in acknowledging which, the Lord Mayor announced a donation of £100, and an annual subscription of £10 by Mr. Hubbard. The meeting then separated with the Archbishop's benediction.

## Selections.

THE ALAND ISLES.—These isles, which hardly lie twenty-five leagues distant from Stockholm, and are called by the Finns "Ahvenomaa," consist of three groups of about eighty inhabitants and two hundred uninhabited islands. The inhabitants, who number about 15,000, are a healthy and cheerful race, who support themselves partly by agriculture and the breeding of cattle, partly by fishing and by acting as pilots. They refuse to be called either Swedes or Finns, but proudly call themselves Alanders, and the chief island, with a superficies of about seven square leagues (while the whole group of Aland contains perhaps one hundred and ten square leagues), they call the "continent."

In olden times it had its own kings, and supported almost half the population of the whole Archipelago. In addition to many good ports, it possesses in particular the safe anchorage of Ytternaes, which is capacious enough to admit the whole Russian fleet, on the shore of which lies the strong fortress of Bomarsund, capable of containing within its walls 60,000 men. Bomarsund has only been built about twenty years, but the history of this group of islands goes further back. Already, in the fourteenth century, it is mentioned as an earldom, and at different times it has been in the possession of Swedish princes and queens, either as fief or as jointure. Up to the year 1722 the islands were used by the Russian fleet (which then continually threatened the Swedish shores) as a place of rendezvous. Many Alanders who had fled to Sweden returned after the peace of 1727. In 1742 and