

MISSIONARY INTELLIGENCE.

DOES THE LACK OF FUNDS IN THE MISSIONARY TREASURY RELEASE THE MISSIONARY FROM HIS OBLIGATION TO PREACH TO THE DESTITUTE AND THE HEATHEN?

To state the question a little more fully: The heathen are perishing for lack of knowledge; there are those who feel themselves called of God to preach the gospel to these heathen, but the Missionary treasure is not able to support them in this work. Does this fact release them from the obligation under which the call of God has placed them to preach the gospel to these perishing mortals? However unimportant this question may seem to others, the Missionary must at once perceive that his eternal happiness or misery depends upon it; for if he is still under obligation to preach to the heathen notwithstanding the emptiness of the Missionary treasury and fails to do so, their blood will certainly be required at his hands. Yet I fear that it has often been decided with too little prayer and reflection.

If the missionary treasury were the Missionary's only dependence for support while preaching to the destitute, an empty treasury would certainly release him from his obligation to do so, for it would place it beyond his power; and a just God does not require impossibilities. But is this always the case?

Perhaps the Lord, instead of giving the money for his support into the Missionary treasury, has placed it in his own hands in the way of legacy, &c. If he be a true Wesleyan, he believes that only so much of his fortune as is required to maintain him and his family belongs to him; the balance is due to some benevolent cause, and why might he not consider it quarterage from the Lord while he preaches to the destitute? If, instead of contributing to different objects, he should give it all to one man as a salary, that man would feel himself under obligation to serve a congregation for it; the Lord has given it to him; and why is he not under obligation to serve the heathen for it? Because no contract has been made? But an express injunction has been given to "preach the gospel to every creature;" and the same Being who gave the injunction has likewise furnished his servant with a support while he obeys this injunction. Then surely the emptiness of the Missionary treasury does not exempt him from obeying his Lord.

Perhaps the Missionary either is, or would be acquainted with some trade or profession by which he would make a support among the destitute, and still have some time to preach to them. St. Paul was compelled to pursue this course, yet so great was his obligations to preach that he said, "wo is me if I preach not the gospel." And had not the other apostles pursued the same course, the world had been in darkness till now; for them, there was no Missionary treasury to support them. Our local brethren act upon precisely the same principle. Now if all these are not works of supererogation, (and this will hardly be contended for,) is it not clearly the duty of every one who feels the Missionary fire burning in his soul to go and do likewise? It is true that the church is under obligation to support all such as labor in the gospel; and it would be as better if every servant of the church were able to devote his whole time to the work of the ministry. But this is not the case, and it never has been. It we wait for this, I fear we shall wait till perishing millions are forever lost. If the church neglect her duty, let not the Missionary neglect his.

If all who feel a call to the Missionary work pursue this course, who can tell the happy effect it would have upon the church and the world? Suppose, that by the middle of the present year, every minister who feels himself called to the work, and is able to support himself and preach to the destitute, were either already in the Missionary field, or found suing for such an appointment, would the church remain inactive?—Could she look on with indifference? Nay, but the Missionary treasury would soon be replenished to overflowing. Only let it be understood and seen that the world is to be taken any how, money or no money, and every one will seek to have some share of the glory. Brethren in the ministry, up! and let us be at work. The church looks to us for an example—the world, for the bread of life. Let us lead the way, and then we may confidently expect others to follow.

CANARESE FEMALE SCHOOLS AT BANGALORE.

We cordially commended to the attentive perusal of the friends and supporters of native female education in India, the following deeply interesting communication, lately addressed by Mrs. Sewell, of the Bangalore Mission, now on a visit to England for the restoration of her health, to a friend of the cause in this country; who in connexion with an Association by which it is assisted, has manifested an ardent and generous interest on its behalf. The degraded condition of woman in India is generally, though still very imperfectly understood; and there is no department of benevolence in which our female friends can more appropriately indulge their sympathies than by promoting the intellectual and religious improvement of their own sex.—*Missionary Magazine and Chronicle.*

POWERFUL OPPOSITION ENCOUNTERED AND OVERCOME.

Nothing could be more opportune than your kind offer to aid our school fund. It is only within the last three years that we succeeded in obtaining even one Canarese girls' school; and now that we have four, with no regular supplies, and our funds completely exhausted, I almost feared that we should be unable to continue them. The prejudices of the people in the Mysore country to female education are stronger than it would be possible to describe. In England changes and innovations of every kind are of daily occurrence; but the Hindoos, among whom we labour, are the same in their dress, food, habits, employments, modes of thought, learning—in every iota they are precisely the same as they were three thousand years ago! For either man or woman to do the most trifling (being not customary, seems to them an impossibility. They firmly believe that the customs and laws of their ancestors originated with the gods; and that it would be sinful as well as foolish to deviate from them.

DEGRADATION AND SUFFERINGS OF THE WOMEN OF INDIA.

The birth of a son is regarded with inordinate pleasure and satisfaction; but that of a daughter is esteemed a misfortune and disgrace; and this cruel and unjust distinction is adhered to in all, even the most trivial, circumstances of life. The boy is caressed, indulged, educated, and loved; but the girl is despised, depressed and neglected—a slave in her father's, and afterwards in her husband's, house; employed only to minister to the wants and pleasures of the other sex. If she has sons, she is the object of their unrestrained abuse and tyranny; if she has none, she is despised by all for not being so fortunate; and compelled to give place to a second, and, perhaps, a third wife. And when she becomes a widow, her head is immediately shaved; her ornaments are laid aside for ever; her dresses must be of the meanest and coarsest kind; she must sleep upon the bare floor; repeat daily and tedious rounds of mantras, or prayers; eat only once a-day, and then only about as much as a child of seven or eight years is allowed; and suffer many other privations which do not now occur to my mind.—From the circumstance of their being betrothed about eight or nine years of age, and no second marriage being allowed to a Hindoo female, the number of widows among them is almost incredible.

UNJUST OPINIONS OF THE FEMALE SEX SANCTIONED BY THE SACRED BOOKS OF THE HINDOOS.

This treatment of the females is professedly derived from a belief on the part of man, that woman is so vicious and incorrigible a creature that nothing short of this dispicable system will keep her in proper subjection, and prevent her being insupportably mischievous. Hence, one of their constant objections to a girl being taught to write is, that she will use it only for evil purposes to the prejudice of her husband and family; and nothing for a long time could shake the received opinion that no man would survive a year after his wife had learned to read. Their shasters or sacred books, enjoin that "woman is neither to be trusted nor loved;" and contain many passages with respect to her, so brutish and disgusting; that when reading them, I have been obliged to break from my pundit and books; hasten to my own room; and vent in tears and prayers the horror and distress they had occasioned.

POWER OF THE GOSPEL TO SAVE THE WRETCHED.

This may give you some faint idea of the wretchedness of their external circumstances;—the hardness of their hearts—their ignorance of God—of themselves as immortal and accountable beings—the difficulty they have in understanding spiritual things—their indifference to all beyond the grave—who can portray? It is a laborious and difficult task to teach the Gospel to such persons. How much have they to learn! Many of them from long neglect can scarcely connect two ideas upon such subjects; are void of any interest in them, and of any notion that they can possibly be desirable or important for a woman. Yet some of these are the trophies of divine grace. The word of God has enlightened; sanctified, and saved even such; and we have some in our little church at Bangalore who daily read and study the Holy Scriptures, and with whom we can enjoy the communion of saints.

BEST MODE OF RENDERING ASSISTANCE.

You will have seen many particulars respecting our schools in the Missionary Magazine of September. It is for the girls in our boarding-school that we are chiefly anxious. For the support of four of them we have lately obtained promises of regular supplies—six remain. So precarious are our resources, that we are often anxious, and still oftener straitened; and I cannot too strongly urge your Association to attempt something stated and regular. We are thankful for occasional assistance, because several parties contributing in this way enable us to meet our yearly demands; but it would relieve us much if Associations like yours would undertake to support one, two, three, or more girls. These dear children would be to you distinct and special objects for supplication; and, by our sending you accounts of their particular disposition, character and improvement, I think you would feel yourselves more directly repaid than if you go on scattering the fruits of one year here and of another there.

AN ARMY CONQUERED BY PRAYER.

When the Missionaries first went to the Friendly Islands to preach the Gospel, it happened that the chiefs, most friendly to the Missionaries, went to a neighbouring island to fight. Those who were left behind hated the Missionaries, and thinking it a fine opportunity to destroy them, gathered together a large multitude, armed with war-clubs and bows, and marched to the mission premises, shouting, "We are come to cut off the white people!"

Finding that they could not run away, the Missionaries, instead of being frightened, knelt down to pray. O, it was a glorious sight to see them—the ministers, their wives and their children, all kneeling before God, pouring their hearts out in prayer, with closed eyes, and spirits calmly resting on the bosom of Jesus—the Missionaries' God! They knew not but the knotted club was then suspended in the murderous hand of the savage, and yet they were not afraid.

Very soon, however, the noise outside ceased. Wondering at the quiet, they arose, and found their house deserted. Not a soul of that vast crowd remained! They walked abroad. The whole neighbourhood was desolate. They went to the sea-shore, and found a little boy.—"Where," they asked him, "are the people gone?" Pointing to a small island a quarter of a mile distant, he replied, "They said you were praying to the great God, and if he became angry he would come down upon us, and we and our gods shall be destroyed."

Thus did the God of missions fight for his faithful servants. Was it not a wonderful deliverance? Ought we not then to be anxious to help on a cause of which God takes especial care? Surely while he works miracles, we should give our prayers and our money; for nothing short of the miraculous influence of the Holy Ghost could have frightened that savage multitude, and have induced them to run away from a family at prayer. Children, pray for the Missionaries!—*Sabbath-School Recorder.*