

Missionary Intelligence.

JERUSALEM.

The anniversary meeting of the supporters of the Jerusalem Diocesan Fund, in aid of Bishop Gobat, was held on Monday evening in St. Martin's-Hall. The report stated that of an income of £1,900, £1,291 had been sent to the Bishop, £607 spent in other ways, leaving a balance of £162. During the same period the Bishop had spent £838 more than he had received, and was about to incur an expense of £600 in sending six more missionaries to Abyssinia. The *Earl of Shaftesbury*, in opening the proceedings, is reported to have stated his belief that the restoration of Christianity to Jerusalem was reserved to the Church of England:—

"The Bishop whom they had sent out to Jerusalem was essentially a missionary Bishop, and his missionary labours were not confined to the Jews, but extended to the professing Christians belonging to the Greek Church, and to the Mahometans, and other sects scattered over about one-half of Asia, Egypt, and Abyssinia. With regard to the Christians of the Greek Church, these who receded from it to join Protestant congregations had their right to do so fully recognised by the Sultan, so that those who made converts of them neither violated the law of the country nor exposed the people themselves to persecution. Every thing denoted a breaking up of the Turkish system, and as the people themselves had hitherto seen only the heinous idolatry of the Greek Church passing as Christianity, there was every reason to expect that they would adopt, in its purity, the Gospel as preached by the Church of England. His lordship particularly referred to the tolerance and generosity of the Sultan, in reference to the Protestant Cemetery at Constantinople, and to the fact that Bishop Gobat was about to consecrate a church at Grand Cairo, situated on a piece of ground granted to the Christians of that city by the late Mahomet Ali, as signs that the Turkish system was giving way."

The *Earl of Chester* presided yesterday at the fifty-sixth anniversary of the Church Missionary Society, at Exeter-Hall, supported by the Bishops of Winchester, Meath, and Melbourne, Bishop Carr, the *Earl of Shaftesbury*, Lord H. Cholmondeley, &c. The speakers were the Bishop of Meath, the Very Rev. the Dean of Carlisle, the Ven. Archdeacon Hunter, Mr. J. F. Thomas, late member of Council at Madras, the Bishop of Melbourne (who gave an interesting account of his own Diocese), Canon Miller, the Revs. F. Close, of Cheltenham, and E. H. Bickerseth, and Macleod Wyne, Esq., Magistrate of Calcutta. The report expressed regret that during the last year the Colonial Church has sustained a deep loss by the death of Dr. Vidal, Bishop of Sierra Leone; and added, that it was satisfactory to state, that the Government had appointed a very able successor in the person of the Rev. J. W. Weeks, incumbent of St. Thomas's Church, Lambeth, who would be consecrated in the course of a few weeks:—

"The income of the society during the past year amounted to £107,348 2s. 9d. The expenditure to £116,256 10s. 8d. It would be seen from this statement that the expenditure of the year had exceeded receipts by the sum of £8,913 7s. 11d. but as there was a balance in hand at the commencement of the year of £3,292 5s. 9d., the actual excess of expenditure was £5,621 2s. 2d. The society had connected with it in various heathen districts 121 stations, 189 clergymen, 39 schoolmasters, &c., 11 European female teachers (exclusive of missionaries' wives), 1,697 native and country-born catechists and teachers of all classes, and 17,899 communicants."

Appended to the report were lengthened details of the Society's operations in West Africa, the Mediterranean, India, China, New Zealand, Rupert's Land, and other parts of the world.

CHRISTIAN INFLUENCES IN POLYNESIA.—Bishop Selwyn, in one of his recent speeches in England, in furtherance of missionary efforts in the Pacific, thus spoke of Polynesia:—

It is a most hopeful field of labour to which I would invite you. There is not a single child in the Pacific islands, even of that island in which John Williams lost his honoured life, that in a few years could not be trained to exhibit all the graces of a Christian life. A kindly spirit prevails even among the natives of that very island, in spite, too, of the barbarism sometimes practiced by the English seamen. I will give you an instance of it. A young chief of an island had gone aboard a trailing vessel, the captain of which he had

previously received at his house and treated with kindness: a brawl ensued, and the captain, who was intoxicated, drawing a knife, stabbed him. The poor youth jumped overboard in his agony to swim ashore, but was unable to do so; he came back, cried out for a rope, was hauled on board the ship again, and on her deck died. He was chief of a part of the island where a poor English carpenter, who was sick, had been left alone, and who with tears in his eyes related the fact. This man stated, that when put on shore, all he remembered during his delirium was, that the natives came and forced open his mouth and gave him nourishment. His life, he said, had been saved by them. On another part of the island of which I now speak, there is a hot spring bubbling up. By the side of it I found a poor English seaman living alone in a little hut that the kind hearted natives had made for him. They were in the habit every day of bringing him provisions, and coming daily at the right time to put him into the pool. There was a little native boy, twelve years old, who had come from Karotonga—that very island from which it might be thought no good could come—and that little boy devoted himself to the care of the spring. How the boy and the sailor came into company I cannot tell, but it was the simple fact, that the boy devoted himself to the care of the seaman. When first I saw the boy, he was crouching before the door of the hut, watching every gesture of the sick man, fetching every thing that could alleviate his suffering. The man begged me to take him to Sydney, and when they reached that place, the poor boy actually cried to be allowed to accompany the seaman to the hospital. Of course, I took him into my care; and we all found the same thing when there was sickness; the native boy was always ready to help: and so he went on, winding himself round our hearts, until there was not one of us who would not have adopted that little boy, loving him for his devotion. However, we carried the boy back to his native island, at a spot five miles from the spot where John Williams died. One of the natives came off, and told us that he did not know where we would find the boy's father; that he had been driven back to the bush, and despoiled of what little property he had: and he advised the boy not to come on shore. "Well then," continued the Bishop, "he became my own son, I took him to my own home, and to my own heart, but it was not long that he continued with us. He accompanied us to sea in our voyages, and gradually sank and died, and it was to my enjoyment to hear him call me by the same names that he would have called his own father and mother in his own country. They were exactly equivalent to the terms of endearment, "papa," and "inamama," which we used to avoid the dry cold terms "father" and "mother." In the middle of the night he was always so considerate as to say when you were watching him, "Why don't you go to bed? you will be very tired." In the middle of the night he called to me, "papa," and putting his arm round my neck he died peacefully; and I felt his death as if he had been my own child, so completely had this poor boy entwined himself round my own heart.

Selections.

THE "GOLDEN LECTURE."—Melville preaches the "Golden Lecture," so called, every Thursday morning at eleven o'clock. We have nothing in our country on this plan, but I wish we had. A good man in his will, or by gift antecedent, devotes a sum of money the interest of which is to be paid to some preacher, whom he also makes provision to appoint, on condition that he will deliver in a certain place a lecture on a given day in the week. Perhaps he desires to have a certain doctrine defended and system of errors opposed, and requiring them to be the subject of discussion, for successive generations, he being dead, secures the delivery of discourses that propagate the truths he loved, and which he believes to be for the happiness of his fellow-men. Error seldom makes such provision for its perpetuation and extension. Some of the most learned and powerful treatises in defence of truth have been procured by this measure, Melville's lecture is established in this manner, and I was told that he receives £400, or \$2,000, per annum for the weekly discourse. Besides, he is chaplain of the Tower, for which he receives as much, and as principal of a college an equal sum, so that his income must be about eight or ten thousand dollars. He delivers this weekly lecture in a church—St. Margaret's, Lothbury—by the side of the Bank of England, in the busiest part of all London: as much in the way of business and out of the way for preaching on a week-day, as the First Presbyterian Church in New York was in Wall street, before they took it, stone by stone, and put it up in Jersey. I

supposed a few men, and more women would struggle in, and make an audience sparse and few, and the lecture would be a *form*, elegant undoubtedly, but uttered to empty pews, and therefore cold. But the house was crowded before service began. In the middle of the day, in the rush and maddened whirl of business, under the eaves of the eight-acre temple of Mammon, to which all the world sends its daily offerings, this house of God was thronged with worshippers, or at least with hearers: and what was worthy of remark, the greater portion of them were men. They seemed to have dropped their pens, and rushed from their counting-rooms at the hour of service, to receive the instructions of the preacher, and they now sat reverently to hear his message. The pews were full, the aisles were partially filled, and a stranger made room for me on a bench in a favorable situation.

Melville came from the vestry and passed near me to the desk. His hair was quite gray, his face strongly marked with benevolence and thought, high cheek-bones, and large mouth, tall and slightly bent, his whole appearance fitted rather to impress you that he is a good man than great. He is decidedly both. His lecture was adapted to the day in the Church of England, the Feast of the Pentecost, and was on the personality and work of the Holy Ghost. It was a compact and striking exhibition of the argument against the Unitarians, delivered with earnestness and much feeling. The man who sat next to me, and who had given me a seat, annoyed me by constantly assuring me that it was *excellent*, but I thought so in spite of this provocative to dissent. It was sound, evangelical, Calvinistic, and uttered with so much unction, that it did not fail to move as well as to please those who heard. Some of the expressions, and now and then a whole passage, were very fine; but as a whole it was far below my anticipations as an intellectual effort, and far above them as a spiritual and instructive discourse.

When he left the pulpit after service, I met him at his vestry, and had a few words of genial conversation, in which he expressed himself pleased to hear the estimation in which his sermons were held abroad, and when I rejoiced to hear such sentiments as he in the Church of England pulpits, he declared his belief that the apprehensions of a tendency to Romanism had been greatly overrated. He trusted in God there was no danger of such a calamity. When I left him, it was with thankfulness that this Church has such men in it, and that the city of London, given as it is to the worship of material wealth and power, is nevertheless pervaded with such influences as these lectures, crowding upon the hours of business, tracking the Mammon worshipper to the very doors of his gods, and attracting him by the charms of scrupulous eloquence, as well as the voice of conscience and eternal truth, to turn from his idols, and give even the best hour of the day to the contemplation of Him who has the hearts and coffers of all men in his omnipotent hand.—*Practical Travels.*

FRANCE.—At Lyons, one would think the laws are not the same, for, here a poor old man, admitted into the barracks to partake of the soldier's humble fare, has been permitted by the Colonel of the regiment freely to give religious tracts to the troops. The greatest facilities have also been afforded to the pastors of the Evangelical Church for the distribution of the Scriptures among the soldiers leaving for the Crimea. Upwards of 4,000 copies of the New Testament have thus been distributed, and received with pleasure and even with earnestness in every case but two. A few days before the same troops had received from another quarter brass medals of the Holy Virgin. Such are, respectively, the gifts of Protestantism and Popery.—*News of the Churches, April.*

FLORENCE.—During Easter week in one of the most gorgeous halls of the Pitti Palace, in the midst of the Ministry, the diplomatic body, and the chief officers of his Court, the Grand-Duke Leopold washed and kissed the feet of twelve aged men, the Grand-Duchess performed the same ceremony to twelve aged women. They sat at a long table loaded with every delicacy, were served reverentially by their Sovereign, and afterwards conducted to their homes by the Grand-Ducal servants. Had these aged men dared, in the privacy of their own houses, to read in their native tongue, the account of the very supper which they thus commemorated—had they ventured to read together the 15th chapter of the Gospel of St. John—they would, like Count Guiccardini and his friends when engaged in the same task, have been thrown into a dungeon with highwaymen and murderers, and deemed themselves very fortunate if allowed to escape the dire offence by a speedy banishment from their native land.