

Missionary Intelligence.

From the Colonial Church Chronicle & Miss'y. Journal.
THE MISSIONARY SOCIETIES.

The Baptist Missionary Society, though elder, is more limited in its operations, and is distinguished more by the well-known learning of its Missionaries than by the extent of their labours. Its total receipts last year were £24,764, of which nearly half was expended in Hindustan and Ceylon. Their other Missions are in the West Indies, and in the Cameroon country, West Africa.

The Missions of the Moravians claim our respect by the loving and simple piety which has always characterized them; and a sum of £7,392 is raised in England for their support. Their entire resources do not reach £11,000, but they maintain Missions in Greenland and Labrador, among the Delaware and Cherokee Indians, and the negroes of the West Indies; which latter is their most important station. Their stations at Shiloh and Genadendal, in South Africa, have excited the admiration of Bishop Gray and Archdeacon Merriman, who have mentioned them in their journals; and it is pleasant to find this good feeling reciprocated by the brethren, and to meet in their last "Periodical Accounts," a character of the Archdeacon as "our warm friend" and "a cheerful Christian, full of zeal and activity in the Lord's work." They have recently despatched two Missionaries to labour among the Mongols, who are now at Kotchur, waiting for an opportunity of penetrating to Ladak. And they have also a station at Lake Boga, where their treatment of the Australian aborigines illustrates the secret of their influence over savage races:—

"On the 15th of March four natives came. I was alone. They asked for victuals, promising to work for them on the morrow. Accordingly, the next morning, I took them into the garden and showed them some work. They wheeled sand till noon cheerfully and diligently. I assisted them, and excited thereby their astonishment. At length they said, I should only help to load the sand, and they would wheel it in the barrow, because I was a white man. I replied that it was no shame for any one to labour. Upon this, they exclaimed again and again, with their faces radiant with joy, 'You, best fellow-master.'"

In all, the different dissenting bodies round us raise an annual sum for missionary purposes of £224,036, while the receipts of our own two Societies amount to £279,000. The proportion is not what we could wish. It argues a far more lively appreciation of Missionary obligations among dissenting congregations, than exists among our own, and a more liberal support of Missionary enterprise, in proportion to their means. But it is sufficiently in our favour to rebut the reproach cast upon us by Mr Heywood, in the parliamentary debate on Bishop Selwyn's stipend, that "the Missionary efforts of the Church of England were not to be compared with those of the Dissenters." Our Missionary disbursements are the larger. In India—the Calcutta Missionary assures us—our converts are far more numerous than all theirs together. In Sierra Leone, and Abbeokuta, and on the West Coast of Africa; in Rupert's Land, New Zealand, and Borneo, our efforts fairly take the lead. But in Melanesia, and the islands of the Pacific, we are only following in their track.—China will be ever a name of reproach to us, Madagascar their crown of rejoicing.

Additional reflections will suggest themselves if we advert to the Missionary labours of the Roman Catholic Church, a summary of which is annually presented to us in the May number of the *Annals of the Propagation of the Faith*. "It was not to be expected (the Annalist remarks) that the proceeds of the last would equal those of the preceding year, in which the special favour of the Jubilee increased the subscriptions to an unusual amount; but the sum realized in 1858 being almost equal to the amount subscribed in preceding years, serves to show how much the work has been benefited by the last blessing bestowed by the sovereign Pontiff. We have collected £157,406." Of this—no very large amount for the Roman Catholic population of the world—more than half, viz. £98,519 comes from France; while Sardinia, Prussia, and Belgium, and North America, come next in the amount of contributions. The British Isles and Colonies remit £8,072, of which £5,376 comes from Ireland, while our own Church in Ireland contributes only £3,931 to our Missionary Society. If we examine how this income is apportioned, we find the Missions of Europe receive about a fourth of the whole (£39,000), the greater part of this going to various Missions in Germany, and

(Concluded.)

to the Roman Catholic Bishops of England, Ireland, and Scotland, almost every one of whom seems to be in receipt of a pension from this source. The Missions of Asia receive a larger sum (£60,021), which is part spent on the various Missions among the Oriental Churches, part placed at the disposal of the Vicars Apostolic of Agra, Patna, Bombay, Calcutta, Dacca, Verapoly (Malabar), Pondicherry, Madras, Madras, Colombo, and Jaffnapatam; the very mention of which sees is enough to awaken our anxiety for additional bishoprics in our Indian empire. Disbursements follow to the Vicar Apostolic of Pegu and Ava, to the four Vicars Apostolic of Tong-king, to the three Dioceses of Cochin-China, to the Missions of Malasia, Cambogia, Siam, and Thibet; names utterly unknown to our Missionary Societies in England. In China and its dependencies, ten different dioceses receive aid from the Lyons Society, and reckon upwards of 220 priests within their limits; as many, that is, as the Church of England employs throughout the world for the conversion of the heathen. The African Missions of the Roman Catholic Church must be of lesser importance; for they require an expenditure of but £14,280, of which the largest items are £2,089 for the two Guineas and Senegambia, and £1,851 for the Jesuit Mission in Madagascar. The American Missions receive almost as much as those in Asia, viz. £45,392, the far larger portion of which falls to the different Bishops of the United States, and betrays the anxiety of Rome to strengthen her hold on so rising a State, and the paucity also of the native support which she there receives. The Missions in Oceania receive a sum of £17,241, the greater portion of which is devoted to our Australian Colonies, the remainder being spread over the islands of the Pacific, where there are as many as eight Bishops settled, two of them in New Zealand, one at Batavia. Upon the whole, there seems to be scarcely a spot upon the earth where Rome has not planted her foot. Some of their Missions may be but feeble ones. That of the Corea, their own accounts inform us, hardly lives. Those of the late Bishop Douarre, in Caledonia, and of Bishop Pompallier, in New Zealand, are feeble we know. But still Rome, true to her pretensions of Catholicity, grasps at all. And in Borneo alone, and in East and West Africa, does our Church work out of the presence of her rival. Another point to be observed is, that Rome addresses herself to the conquest of civilized empires rather than of savage tribes; and affects the conversion of Hindostan and of Burmah, more than of the Dyaks or the Negroes. We must gird ourselves even to this struggle; we must not be content with evangelizing the islanders of New Zealand, or the Negroes and Zulus; this will be but conquering the outskirts of the world; we must carry the struggle into the capitals of heathenism; we must plant the Cross in the seats of ancient civilization, and the centres of political power; in Hindostan, for instance, and in China: when those positions are carried, then the battlefield will be ours, and ruder tribes be christianized at our ease. But for this our Missionaries must be endowed with higher energies, and wider learning, and subtler intellects, than we have often sent. It is men that we require, even more than money, for our work; apostles like St. Paul, with all his human culture and his superhuman faith.

There is one more reflection suggested by such a review as we have attempted of the Missionary field. We find but little attempt made on the Mahometan population, and with even less success. Romanism and Protestantism are equally at fault here. The faith of Persia, of Morocco, of the Arab, is untouched and unassailed. More, it is advancing in our face; it is rapidly travelling over the Indian Archipelago, and anticipating our mission to the Dyaks. It has reached the very extremity of the African continent, and made Converts in Capetown. It is not propagated here by the sword, but by zeal and by religion. It must be met by arguments of religion. And may it not be, that the Mussulman Theist, who finds a rational stumbling-block in the image-worship of Rome, and the depth of whose devotional feeling would fail of satisfaction in the extempore worship of a mere Protestantism, may rest at last with a natural satisfaction in the purer creed and the ritual service of our English Church? It is a subject to which we shall venture to return.

During a late episcopal Visitation, the Bishop of Alabama administered the right of Confirmation to the Rev. Samuel J. Parkerton and his wife, M. Parkerton for some ten years has been a minister of the Campbellite Baptist order. He now purposes, as soon as he may, to take holy orders in the Church.—New York Churchman.

YOUTH'S DEPARTMENT.

LENT.

This division of time into the Ecclesiastical Year, as it is called, is, I think, the wisest and most beautiful provision of the Church. By this arrangement, the great and leading events of our Saviour's life, from the gladsome rejoicings of the Nativity on Christmas to the solemn and soul-subduing services of Good Friday, all are brought distinctly and in their regular order before the mind, and in such a way that the most careless attendant upon her public worship is obliged to become familiar with the history of our Blessed Redeemer. I know from experience how beneficial this arrangement is, and although I acknowledge that I ought to think of these things without waiting to have them recalled by the Church service, yet I must confess, that very many times I find myself so engrossed in worldly employments, or perplexed by worldly cares, or weighed down by worldly troubles, that all other thoughts and feelings are crowded out of my mind until the gentle voice of the Church arouses me from my lethargy, and her services in Advent, on Christmas, during Lent, on Good Friday, Easter, Whit-Sunday, or Trinity Sunday bring so plainly to my contemplation some great event in my Saviour's life, or some cardinal doctrine which He taught, that I cannot, if I would, refuse to give it my attention. But to return to the subject of our conversation. What did you say the first day of Lent is called?"

"Ash-Wednesday," replied the child.

"This is rather a singular name, do you not think so, Bessie? Can you tell why this name was given to it?"

"No, mother, I cannot."

"Because, Bessie, on this day the early Christians used to throw ashes over their heads as a sign of humiliation and sorrow: hence the name Ash-Wednesday. This was a custom prevalent among the Jews whenever they had any very great grief to bear, whether it were a national calamity or a private sorrow; and we frequently read in the Old Testament of persons mourning in sackcloth and ashes. And as during the season of Lent, the Christians were to contemplate the sufferings of Christ, they spent its first day in these outward demonstrations of sorrow for all their sins, the weight of whose punishment He bore. What do we call the last week of Lent?"

"Passion Week," replied Bessie.

"And this, my child, means Suffering Week; for although it would seem that the innocent Saviour's cup of sorrow had been before full to overflowing, yet, during this week of his sinless life, He had to bear a weight of agony from which even his patient and uncomplaining spirit seemed to shrink with unutterable dread. It was during this week that He was scourged, and mocked, and insulted by his enemies; denied by one disciple, sold by another, deserted by all. It was during this week that he was crucified; and, as the climax of his anguish while dying upon the cross, He was denied the blessed comfort which those very agonies have secured to the humblest Christians—the light of the Father's reconciling countenance to illuminate the dark valley of the shadow of death. Truly the Church has well named this Passion or Suffering Week! The sad, solemn services of Good Friday—called good, because those sufferings so terrible to Him were our highest good, inasmuch as they purchased heaven for us; the calm, holy services of the next day, or Easter Even, as it is called in the Prayer Book, when his torn and lacerated frame rested quietly in the sweet repose of the grave; these conclude the week, and leave the heart subdued and ready when the joyous light of Easter or the resurrection morning dawns to sing away all its sadness in the exulting chant which the Church puts into the mouth of all her children:

"Christ is risen from the dead, and become the first-fruits of them that slept.

"Christ being risen from the dead dieth no more, death hath no more dominion over Him.

"For as in Adam all die, even so in Christ shall all be made alive."

Mrs. Melville's countenance glowed with earnestness, for she was trying to impart to her little girl somewhat of her own appreciation of the inestimable privileges of Passion Week. She paused a moment, and then added—

"Bessie, my child, I honestly believe that an affectionate, devoted Christian will be more humbled, and softened, and comforted by the services of Passion Week than by the Church privileges of all the rest of the year besides."