

### MISSIONARY INTELLIGENCE.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Feb. 6, 1856.

THE friends of the Society will learn with satisfaction and thankfulness that the income of the past year has been considerably above the average, and has amply justified the confident reliance on public support with which the Society undertook last year to occupy new mission-fields in Grahamstown and Constantinople. The following statement contains the items of net income and expenditure for 1854 and 1855:—

1854. Net income (General Fund), £53,381, (Special) £23,429.

— Expenditure (General Fund), £60,396, (Special) £33,747.

1855. Net income (General Fund), £66,093, (Special) £16,118.

— Expenditure (General Fund), £65,671, (Special) £22,776.

THE friends and members of the Society are earnestly requested to make arrangements as early in the year as possible for those parochial efforts on which the income so much depends. Special exertions have been made to provide assistance this year, for any clergyman who will allow a sermon to be preached, or a meeting to be held in his parish, in aid of the Society.

It is proposed that "deputations" from the Parent Society should visit the dioceses of Canterbury, Rochester, Gloucester and Bristol, and the Isle of Man, during the Spring; Ireland, and the Dioceses of Oxford, Peterborough, and St. Asaph, during the Autumn. Arrangements have also been made for the tour of "deputations," both in the Spring and Autumn, through various parts of the Dioceses of Winchester, Bath and Wells, Chichester, Ely, Exeter, Hereford, Lichfield, Lincoln, Norwich, Salisbury, Bangor, St. David's, York, Ch. and Durham. Detailed arrangements will appear from time to time in the Society's new publication the "Mission Field." Clergymen who are willing to have meetings or sermons in their parishes, during the present year, in aid of the Society, are requested to communicate either with the Organizing Secretaries of their respective archdeaconries, or with the Secretary, 79, Pall Mall.

THE Society is taking active measures for the immediate commencement of its mission to Constantinople. It is hoped that before many weeks have elapsed, its two missionaries will be at work there. Their efforts will be directed in the first instance to the spiritual care of the sailors, shipping agents, storekeepers, and other residents in and about Galata and Tophana, who at present are virtually beyond the circle of the regular ministrations of the Chaplain of the Embassy. They will provide at once for the celebration of Divine Service in some hired room or hulk for the crews of the ships in the harbour. The Society contemplates the erection ere long of a suitable Church for the regular and perpetual worship of Almighty God,—a church which, while it is a witness of the true faith to the Mahometan, will present in its stated services to inquirers of every other race and communion, an example of the manner in which the pure doctrines of Christianity are taught by the Reformed Church of England.

It is specially suggested to the relatives and friends of those who have fallen in the war, that such a church would be in many ways the fittest monument that could be erected to the memory of those who laid down their lives in the East in the Service of their country.

### Youths' Department.

#### PRAYER.

LITTLE children, when the evening  
Falleth with its quiet shade,  
Over tree-top, sky and steeple,  
Ere your little heads are laid  
On your pillow for repose,  
'Neath the Father's mighty care,  
Bow the heart and bend the knee,  
Low to him in fervent prayer,  
Pray, little children, pray.

LITTLE children, when the morning  
Poureth o'er the eastern hills  
Its bright flood of blessed sunshine,  
Making glad the fields and hills,  
Ere you leave your quiet chambers,  
Pause, and kneel, and humbly pray,  
To the God that has preserved you  
To behold another day,  
Pray, little children, pray.

LITTLE children, when temptation  
Cometh with its tyrant power,  
Pray to Him, dear little children,  
Whom dark and bitter hour.

He will then disarm the tempter,  
Turn you from his poisoned dart,  
And with grace and strength triumphant,  
Make his throne within thy heart.  
Pray, little children, pray.

LITTLE children, when stern sorrow  
Lays on you its heavy hand,  
Velling all the world in darkness,  
Velling to the better land;  
Go to Jesus, little children,  
He will soothe, and he will bless,  
He'll revive your fainting spirits;  
Whisper peace and happiness.  
Pray, little children, pray.

LITTLE children, when His summons  
Calls you from these scenes away,  
Ask Him to receive your spirits;  
Pray, dear little children, pray.  
Pray that through the great Redeemer,  
You may rise to life and light,  
And glad hallelujahs sing;  
Dwell forever in His sight.  
Pray, little children, pray.

—Well Spring.

### WHAT BECOMES OF OUR SUNDAY SCHOLARS?

#### A FAIR QUESTION FAIRLY ANSWERED.

THIS is a question often asked, and sometimes answered in a very sweeping manner. It has of late been said, we have the children and we lose them, or that we have had them, and that we do not find them gathered into our congregations on the Sabbath, nor enrolled in the Church of Christ as members. To these statements it may be replied, that the adult population of our day to a large extent were not in our Sunday-schools in their younger days; as twenty or thirty years ago, when some of us were children, not half the number of Sunday-schools or scholars existed that do now exist. We have the children! I ask, Have we? We have many, a vast number, on the books, but far less in attendance; and while these things remain facts, can we say, We have the children? The putting forth these questions with such broad and sweeping replies, whilst it may stimulate to increased exertion, is calculated much to discourage those who are engaged in the work, and to dispirit others who are observers of our actions.

We have the children, and have lost them! If we think so and feel it to be so, let us act with reference to them as we would with our own individual concerns. If a mother, by some sad mishap, loses a child, does she quietly sit down and say, "Well, I had the child, but I have lost it," and then leave the matter? Surely not. She is up and about, searching everywhere, inquiring of everyone, thinking no effort too great, until the lost one is discovered.

Let Sunday-school teachers do the same; let them act upon the same principle and with the same determination. Have we lost our scholars?—Then let us at once be up and at it; search them out until we find them. I think I hear it said, That can never be done! that is one of the impossible things. Not so; persevering determination will overcome great difficulties. Part of the machinery for such a work is ready to our hand. Sunday school unions are spreading all over the land. Some are doing very little; here is something for them to do, and what has been done can be done again.—let the towns be divided into districts, the districts into divisions, those divisions be again subdivided, until the whole is set out in small portions; let an individual be appointed by each, and then let a general and simultaneous canvass commence.

Teachers cannot do it—too much engaged—no time is it so? They can do some part of it; and let them look to their own separate churches and congregations for the rest. How many are there who are doing nothing? Surely there will be found among this large class a host who will rise and labour to obtain a real and practical answer to questions so important as these. Let it be a union of effort without distinction of name or party; a union of effort and a division of labour, and the work is done.

I am led to these remarks and suggestions by what I saw when visiting one of our country unions a few months since. A canvass had been made of the description here given; it was chiefly undertaken by the members of one large and influential school. I examined many of the canvassing papers, and the results were very gratifying; one more item in the inquiry, and it would have been complete, viz.: "What place of worship attended?" The paper was carefully prepared. On the outside fold it shows the number of the district, and the streets and lanes it comprises, the name of the visitor, a few abbreviations to save writing, the initials of the different churches and chapels in the town.—*Eng. S. S. Magazine.*

### Selections.

ROMAN CATHOLIC CHURCH IN AMERICA.—The Buffalo German Catholic paper lately published a yaticinatory article, from which the *Commercial Advertiser* translates the following view of the Catholic force in this country:

"Whoever undervalues the spiritual power of the Church in the United States, wanders in a fearful labyrinth. We have not only seven Archbishops, thirty-three Bishops, and seventeen hundred and four Priests, all in the service of the Pope and the Church, but we have also thirty-one colleges, thirty seminaries, and a hundred and seventeen female academies, all founded by the Jesuits; bringing danger and death to unbelief and misbelief, to American Know Nothingism, and un-American radicalism. And the hierarchical band which, like a golden thread, surrounds forty-two dioceses and two apostolic vicariates, and stretches from the Atlantic Ocean to the still waters of the Pacific, and maintains an invisible, secret, magnetic connection with Rome—this hierarchy is to us a sure guarantee that the Church, perhaps, after severe struggles and sufferings, will one day come off victorious over all the sects of America. It is computed that there are at present more than two millions of Catholic inhabitants in the United States, who are baptized and confirmed Catholics soldiers of the Lord, and who, at the first summons, will assemble in rank and file; then will men not undervalue the power of the Catholic Church in the United States."

AN AMERICAN RABBI ON THE MESSIAH.—Doctor Raphael, the well known Jewish Rabbi in New York, says:—"I was a Jew to say that it appears to me that Jesus Christ became the victim of fanaticism, combined with jealousy and lust of power in Jewish hierarchy, even as in latter ages Huss, and Jerome of Prague, Latimer, and Ridley, became the victims of fanaticism, combined with jealousy and lust of power in Christian hierarchy; and while I and the Jews of the present day protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, who are far from reviling his character or deriding his precepts."

Father Mathew, of temperance celebrity, is now on one of the missionary stations of the Church of Rome in the Fejee Islands.

THE WORKS OF ART PRESENTED TO THE CANADIAN INSTITUTE BY THE EMPEROR NAPOLEON III.—We have been requested to state that these beautiful specimens of art have safely arrived and are now deposited at the City Hall, where, as soon as they are unpacked and properly arranged, they will be exhibited to the public. Until then—of which due notice will be given—no one can be admitted to see them.

They consist of the five following pieces:—

1. The Venus of Milo—from the Antique.
2. The Apollo Balvidere—do.
3. The groups of the Laocoon—do.
4. The Grand Candelabra of the Council Chamber, in the Palace of the Louvre—also a cast from the Antique.
5. La Nymphe de Fontainebleau—a charming bas-relief.

They were all prominent objects of the Imperial Musée of the Louvre.—*Montreal Herald.*

A WONDERFUL MIRROR.—Among the curiosities to be met with in the Paris Exposition, was a huge concave mirror, the instrument of a startling species of optical magic. On standing close to it, it presents nothing but a magnificently monstrous dissection of your physiognomy. On retiring a couple of feet, it gives your own face and figure in true proportion, but reversed, the head downwards. But retire still further, standing at the distance of five or six feet from the mirror, and behold, you see yourself, not a reflection—it does not strike you as a reflection—but your veritable self, standing in the middle part between you and the mirror. The effect is almost appalling, from the idea it suggests of something supernatural; so startling, in fact, that men of the strongest nerves will shrink involuntarily at the first view. If you raise your cane to thrust at your other self, you will see it pass through the body and appear on the other side, the figure thrusting at you the same instant. The artist who first succeeded in fashioning a mirror of this description, brought it to one of the French kings—if we recollect aright, it was Louis XV.—placed his majesty on the right spot, and bade him draw his sword and thrust at the figure he saw. The king did so: but seeing the point of a sword directed to his own breast, threw down his weapon and ran away. The