

Missionary Intelligence.

SOCIETY FOR PRO. CHRISTIAN KNOWLEDGE.

OCTOBER, 1853.

The Lord Bishop of Gibraltar in the chair.

The Lord Bishop of Adelaide was present.

The Secretaries laid before the Society the report for 1853.

A letter was read from the Lord Bishop of Colombo, dated St. Thomas's College, Colombo, Ceylon, May 25, 1853:—

"I write to you from the lecture-room, where I have been obliged to take my seat again, from the too sudden and regretted departure of our excellent warden from ill health. With the assistance of my chaplain, the Rev. J. B. Bailey, and the spontaneous aid of a late Singhalese student at Bishop's College, Calcutta, Mr. Dias, I hope to go on till a successor is sent out. I would not" (says the Bishop) "be too sanguine, but can hardly resist the conviction that the real work of such an institution is beginning, when I see the principal chieftain among the Buddhists, lately elected by the whole body of Kandyan chiefs to take the charge of their sacred relic, not scrupling to entrust his son to us for a Christian education."

The following is an extract from his Lordship's letter, July 23, 1853:—

"Your welcome letter of June 11th, communicating the Society's kind grant in aid of Mr. Thurstan's schools, and two other grants for printing Singhalese books for the use of our schools, and for the native chapel near Pantura, reached me yesterday, and gladly do I express to the Board my very sincere thanks.

"A grant of about three acres of land has been just made by the Government to the inhabitants of Nāwāli pītā, in the Central Province, for the erection of a church, and the formation of a Christian burial-ground, the Bishop being Trustee. It is a populous place, and, being within reach of the large coffee district of Kotmālie, it will be available, when built, for the use of an English as well as Singhalese congregation. A monthly English service is regularly solemnized there at present by the Chaplain of the Kandyan Districts, the Rev. G. I. Schrader, who reports to me favourably of the neighbourhood. A magistrate's court is held there weekly, and its officers though all Singhalese, are conversant with our language, and nearly all Christians. It was at the instigation chiefly of these Christians that the proposed church has been set on foot, and they are now collecting subscriptions for the purpose. It is to be built of brick, I believe, and will therefore be a substantial little structure. If your Society will befriend them with a small grant of £20, it will hearten them on in their good work, and become, I trust, a blessing to the district, which will then be provided with four little churches, all aided by the venerable Society."

The Society granted £20 towards the Church at Nāwāli pītā.

The Rev. R. Kempthorne, in a letter dated St. Helena, July 30, 1853, requested of the Society assistance towards the erection of a new church in a "scattered hamlet in that island, the population of which was 500, including many families of Africans, recently liberated from every chain save that of spiritual darkness and heathen habits."

It was agreed to grant £50 towards this object.

The Lord Bishop of Tasmania, in a letter dated Launceston, Van Dieman's Land, March 14, 1853, wrote as follows:—

"Archdeacon Davies (as I understand) wrote to you respecting the liberal donation of £1000 from your Society to our Tasmanian College. I enclose the financial statement, which will serve to show you not only that your gift was timely, but also that we are doing something for ourselves, and are not idly resting entirely on the bounty of our generous friends at home.

"Will you kindly make my grateful acknowledgments to the Society for this fresh instance of their thoughtful care for the Colonial Church. I am sure it will be a source of gratification to them to know that an institution which they have thus fostered is steadily advancing in public confidence, and in usefulness.—One student has been already ordained; four more are candidates for holy orders. The Governor's two eldest sons are there. My second boy will join them after Easter."

A letter was read from the Lord Bishop of Newfoundland, dated St. John's, Newfoundland, May 31, 1853, thanking the Board for a supply of lending libraries.

A letter was read from the Rev. G. H. Holman, dated H. M. S. "Portland," Callao, June, 25, 1853. Mr.

Holman, who had occupied the position of pastor of Pitcairn's Island for nine months, stated that "during the season of the Epiphany he had drawn the attention of the islanders to the missionary work of the Church, and the spread of the Gospel among the heathen. They were deeply interested in it, and afterwards came to talk with him about it. They expressed a great desire to aid in so good a work. They subsequently held a meeting, at which it was resolved that each family should give one dollar a year, and the younger members be allowed to add what they liked."

The subscription of the community amounts to £5. The rest making a total of £8 10s., had been subscribed by individuals. Among the names are observed those of the Quintalls, Adamases, Young, McCoy and Nobbs. The money, having evidently been intended for the Society for the Propagation of the Gospel, had been sent to that Society's Office.

The Secretary informed the meeting that he had heard, through a letter from Rear-Admiral Moresby, C. B., that the Rev. G. H. Nobbs had reached Pitcairn's Island, in good health, on the 15th of May last. Mr. Nobbs, on his return to his flock, was accompanied by his son and daughter, whom the Admiral has also conveyed in the "Portland," from Valparaiso.—They were, at the time of the arrival of the "Portland," suffering in some degree from a deficiency of provisions, and dejected in consequence of the fatal accident which had carried off the chief magistrate, M. McCoy, Mr. Nobbs's brother-in-law. It was added, that words could not express the joy of the islanders on receiving their friend and pastor among them again.

The Ven. Archdeacon Abraham, in a letter dated St. John's College, Bishop Auckland, New Zealand, thanked the Society for the late grant of books and maps, and said that in his archdeaconry and neighbourhood several schools, including two day schools, are now at work. In a school in the suburbs of Auckland, the deacon is school-master, and the result is most satisfactory in attaching his flock to him. The population is much scattered; and were it not for the school fees a clergyman could not be supported in several of the parishes which now have the advantage of a resident minister.

In a subsequent letter the Archdeacon enclosed a cheque for £30, the further proceeds of the sale of the Society's Maori Prayer Books, he having previously remitted £40 on this account. He requested an additional supply of these most acceptable volumes, and added:—

"The Bishop is still absent on his visitation tour.—He has had to go on foot all the way this time, there and back; and the summer has been so wet, that he has been much impeded by floods and swamps. He will have walked 1000 miles in the months of January and April."

He solicited a grant of 250 small Prayer Books, with the New version of Psalms, for children, and applied for 250 copies on his own account.

It was agreed to grant the Books requested, and to inform him that all the Maori Prayer Books had been taken out to New Zealand by Archdeacon Williams.

The Lord Bishop of Victoria, writing from Hong Kong, alluded to the very remarkable intelligence from China, and to the progress of the rebellion in that vast empire. His lordship enclosed a copy of a letter which he had addressed to his Grace the President of the Society, and which begins as follows:—

"St. Paul's College, Hong Kong, May, 23, 1853.

"In a letter to your Grace, dated January 23, 1852, giving a report of our St. Paul's College and Mission, I was led thus to address you near its close:—

"The general political aspect of China and the state of our international relations at this time are such as to suggest instability, expectation, and hope.

"This Empire, the venerable relics of a system [it is to be hoped] fast giving way, and doomed ere long to become obsolete, may be on the brink of great civil convulsions, or it may still continue for another generation immovable, more from its own superincumbent weight, than from its inherent strength. A rebellion now convulses the southern province of Kwangsee; in parts of the empire no more than three or four hundred miles distant from Canton the arm of Chinese law is paralyzed, and the power of Imperial majesty is suspended. With all such symptoms of internal danger and change, it is difficult not to feel that we, whom God has stationed on the frontiers of this land, may ere long have to give up our minds and to buckle on the whole armour of God against a new and momentous emergency."

"When scarcely sixteen months ago I penned these remarks, I was little prepared for the rapid series of wonderful events which are now occurring in this empire."

The Rev. J. Hobson, Chaplain at Shanghai, in a letter dated May 31, 1853, thanked the Society for its grant of educational works, and enclosed a Chinese woodcut of a school-house and promises lately erected at that place for the purpose of training Chinese boys in the knowledge and practice of Christianity. His letter of June 21 concludes thus:—

"I am sure your venerable Society will abound in prayers for China. Whether this rebellion succeed or not, it is evident the days of Chinese exclusiveness and apathy are numbered. The demand for Christian books, and especially for works treating of western nations, is greatly increased. I have had nearly fifty applications at the chaplaincy within a few days. May the Celestial Empire soon correspond to its name, and the true Tea Ping Wang (Great Prince of Peace) reign supreme!"

It was agreed to send books and school materials to the value of £20, and to intimate to Mr. Hobson that, should he find a further application necessary, an additional grant would be made.

The Lord Bishop of Victoria, in a letter from Shanghai, July 7, 1853, said,—

"I despatched lately my two native catechists towards Nanking via Loochow, but after thirteen days' absence, and encountering many risks from the Imperialists, they returned three days ago, having been able to accomplish only half the distance. Unless foreign intervention save the Emperor, the insurgents must prevail. They form a most astonishing compound of religion, zeal, sincerity, and truth, with many elements of an opposite character. It appears they only have twenty-seven chapters of Genesis and a few Christian tracts among them; and yet at dawn of day they chant doxologies to the Trinity, &c. &c. My catechists took one copy of our Chinese Liturgy and New Testament, but were forced to leave them at Loochow, as a discovery of them in their possession by the Imperialist troops, further onward in their march, would probably have led to their instant decapitation."

A letter was read from the Rev. E. Winder, dated Alexandria August 18, 1853, informing the Society that Her Majesty's Government had authorized a further and final grant of £1000 towards the church at that place. The grant has been made on the condition of the British residents guaranteeing, with the assistance, the completion of the undertaking. It is hoped that the friends of this good design will carry into effect the wishes of the Government, as well as of the Society, with as little delay as possible.

A very large number of grants in aid of Schools, Lending Libraries, &c., and also several grants from the fund of "Clericus" and from the Emigrant Fund, were approved by the Meeting.

The following motion was passed by the Rev. J. M. Neale:—

"That the Society has no intention of departing from the principle laid down in the preface to the Modern Greek, Armenian, and Arabic versions of the Prayer Book, namely, That the book is published without any view of recommending its adoption as a Service Book by any foreign Churches, but principally as a means of making known to all who read it, with all the doctrines, the rites, and the ceremonies of the Church of England, how it is constituted, and what are the orders of its ministers; and in the instructions given on the 27th July, 1840, to one of the Society's Secretaries, sent on a mission to the Levant,—'You will take care to inform them' (the Bishops and Clergy of the Churches and communities of the Levant) 'that the Society does not seek to interfere in any way with the affairs of the Churches or communities of the East; but that it is very anxious to offer them such aid and co-operation as it may be able, consistently with its principles, to afford to the members of other Churches; and, at the same time, such as they may accept without detriment to their own dignity and independence.'

This was seconded by William Cotton, Esq., and carried.

Donations to the amount of £49 15s. 2d. were announced.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

OCTOBER 7, 1853.

THE Triennial Royal Letter in behalf of the Society will be in the hands of the Clergy, very shortly.

The Report for the year 1853 is now published.—At the present time, when so many meetings are being held, and sermons preached, in aid of the Society throughout the country, there are opportunities where the friends of the Society ought not to lose of presenting its present position. Some of the most pre-