

Missionary Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

REPORT OF THE FOREIGN TRANSLATION COMMITTEE FOR THE YEAR 1855.

Read and adopted at the General Meeting, Tuesday, July 3, 1855.

"As to the Book of Common Prayer, three versions of it have more directly occupied the attention of the Committee, viz. translations into the Arabic, the Ogybwa, and the Cree languages.

"The Board is aware to what an extent and with what results the Prayer Book, in Arabic, has been distributed, especially in Syria and Palestine. To meet the growing demand it became necessary to print a new edition of the work. The version has been carefully revised; and Mr. Fares has corrected the proofs, as the sheets were carried through the press. In writing to the Committee respecting this translation, Mr. Bower observes that 'the earnest way in which the congregation at Nablous join in making the responses in our Liturgy, in the Arabic Prayer Book, can be rivalled in few congregations in England.'

"A new and more complete version of the Prayer Book in the Ogybwa language, by Dr. O'Meara, has been printed, under the auspices of the Committee, at Toronto. This edition contains, for the first time, a translation of the Book of Psalms, and it has been made conformable, where it was required, to the translation of the New Testament in the same language, published since the first edition of the Prayer Book was printed.

"The translation of the Liturgy in the Cree language was brought home by its author, Archdeacon Hunter, of the Church Missionary Society's North-west American Mission, where he had been using it among the Cree Indians for a considerable time, with much success, in manuscript. The Bishop of Rupert's Land had borne testimony to the value and accuracy of the translation, and was anxious to have it printed as soon as possible. Archdeacon Hunter corrected the press while he remained in England; an edition of 1000 copies was printed, and at the last meeting of the Board five hundred copies of this Prayer Book, on the application of Archdeacon Hunter, were granted for use and distribution by the Bishop of Rupert's Land.

"The Committee view with particular interest and satisfaction such efforts as these, in behalf of the North American Indians. National decay had for centuries fearfully progressed among them, and they were long pronounced to be a race doomed to perish.

"We cannot wonder, it is said by Archdeacon Hunter, 'that many have viewed them as marked for extinction at no distant period like the aborigines of Hayti, and other portions of the human family which have ceased to be. And such must have been the case had they remained in destitution of the Gospel. The same influence which had already produced results so disastrous, must have continued to operate with increasing force, until the grave had closed up a childless remnant. But that Gospel has been introduced, and new prospects are now opening to the Red Indian race in connexion with the advance of Gospel truth amongst them. The Gospel of Christ, while it ministers eternal hopes to individuals, is dispensing temporal blessings to the race; and, by wondrously correcting those national vices which have proved to be the noxious sources of untold calamity, it is arresting the progress of depopulation, and preserving the race from the extinction which had been deemed inevitable. There are little spots in Rupert's Land reclaimed from the moral wilderness, which prove to us what may be done. We shall notice one—Cumberland Station—commenced in 1840 by an Indian catechist, by whom were erected the first rude buildings and the first school and congregation collected. In autumn last, only nine years had elapsed since the arrival of the first European Missionary, during that brief period of nine years, 600 natives have been baptized, and many and interesting are the proofs that their profession is heartfelt. They value the means of grace, and, when absent at their hunting grounds, will come long distances to be present at the highly-prized occasions of Christmas and Easter, undertaking cheerfully a journey of 100 or 200 miles, exposed to all the suffering of winter travelling. Their manner is orderly and devout. All join in making the responses from memory, and in singing there is not a silent tongue. They are remarkably attentive, and can repeat the leading topics of a sermon when they return home to their friends, the greater part of the Lord's Day is spent in this way, repeating to each other what they know of Christianity, singing hymns, &c.

(*Concluded from last week.)

In every house they have morning and evening prayer, and on their hunting excursions the same excellent practice is maintained. In approaching the Lord's table, it is no unusual thing to see them deeply affected, even in tears; and intimately acquainted as their missionary is with their every-day life, he is enabled to state his full persuasion "that many, very many, are sincere and earnest Christians, who, in a simple, child-like spirit, are striving to observe their Saviour's commands. One cannot but feel that many of them are children of God, washed in the fountain of the Saviour's blood, sanctified by his Spirit, and daily ripening for that better and happier world, where the wicked shall cease from troubling, and where the weary shall be at rest." They are anxious for the conversion of their heathen countrymen, and omit no opportunity of winning them to embrace the Gospel."

The Issues of Bibles, Common Prayer Books, Tracts, &c., by the Society, between April 1854 and April 1855 were:—

Bibles	133,254
New Testaments	72,041
Common Prayers	344,529
Other Bound Books	845,898
Tracts, &c.	2,651,592
	4,047,314

Selections.

SUNDAY AT CAMP AUBURN.

God's holy day, September 2d, 1855, has gone, and never to return. The actions of the day, thoughts alike of good and evil, are ascended to be placed with the final record. It was a long and serious subject of thought and meditation to us before we determined it to be our duty to remain on Camp during the Lord's day. We decided it to be duty. The day has passed. We now cheerfully add, it was a duty and a privilege. Never, during the period of our manhood, have we spent a more interesting and profitable Sabbath. The recollections of the day will always be pleasing. They never can be otherwise, because the hours have passed unstained by indecorum, thoughtlessness and wasted time.

The religious service of Camp has been Episcopal, because Rev. D. F. Warren, Chaplain of the 49th Regiment, is Episcopal in his views. Our own religious tenets differ from his; but, with thousands of others, we can worship the great Being who made the sea, the earth, the universe, and can be profited by this "good news to man," whether it comes from under a surplice, or a costume according to the prevalent style of the fashions, provided, in our soul, we believe it comes in the shape of the Gospel truth. The Morning Service was attended by all the Camp Guards; visitors were excluded. The exercises consisted of the beautiful Morning Service and Litany. The music was by Hall's Cornet Band, playing the Dying Christian for opening, and a grand Religious March as the companies returned to their quarters. The chants and hymns were performed by the Auburn Quartette Club, private Chas. H. Smith acting as organist of the Regiment. The 79th Psalm, to the Old Hundred, was sung by the whole Regiment, accompanied by the Band. The effect was impressive and solemn in the extreme.

The evening service began at four o'clock. A large concourse of citizens was admitted on Camp at this Service. Chaplain Warren preaching a most thrilling, eloquent, and instructive Sermon, after the Evening Service had been read. Two choirs were provided, and the selection for the second day of the month, Evening Service, was chanted antiphonally.

Rev. Dr. Cressy, who returned only on Saturday from the West Point Military School, on a visit to his son, read the concluding Prayers and Benediction upon an invitation from Chaplain Warren. About 2,000 persons formed the audience.

We now come to the evening, and while we write, the beautiful songs of Zion are ascending to Heaven in praise from several of the tents. Lieutenant W. H. Loomis's and Lieutenant Wm. B. Rhoades's quarters are filled with soldiers forming a choir of singers. Their songs are chosen from religious hymn-books of all the orthodox Christians. They float upon the air to our quarters like sweet incense. Alexander Scott's (leader of the Rochester Band) quarters are also filled with a similar choir, formed chiefly of the Rochester Union Grays. Who shall say that the sweet notes of praise, breathed forth in such solemn melody, has not found for itself a pathway to the Heavenly gate, while an angel sent from above is hovering over the tented field, whispering to the noble and brave that the "tear of repentance is the only passport at Heaven's gate?"

"Judge not, that ye be not judged." Lieutenant T. E. Smith, of the Fort Byron Dragoons, assisted Lieutenants Loomis and Rhoades in their Sunday evening music.

Lieutenant H. M. Stone's quarters were also filled with singers, occupied in singing the hymns of the Church, and others whom we do not know.

In conclusion, we must bear this testimony. We never saw a Sunday more appropriately and correctly observed. This is the universal judgment of every professed Christian man belonging to the Regiment with whom we have conversed.—Camp Auburn Jour.

LOCUSTS IN RUSSIA.

Of all the plagues suffered by the inhabitants of the steppes of southern Russia, the most disastrous, and therefore the most dreaded, are locust invasions. When the first German settlers came into the country, two varieties of this insect were known to exist: their increase was not rapid, and they had not been regarded as objects to be feared. In 1820, it was noticed that their numbers had multiplied alarmingly; and in some of the ensuing years they caused great devastation. In 1828, troop after troop of them invaded the country, in such dense masses, that they obscured the light of the sun; they destroyed the harvests; and, in several neighbourhoods, they left no traces of vegetation behind them. The poor terrified colonists thought the day of judgment had come. In their dismay, they took counsel of their Tartar and Russian neighbours, who were not less distressed than themselves. The oldest person among them had no recollection of similar depredations; but most of them remembered the tales which their fathers had told respecting these terrible invaders. The Germans, however, determined to adopt measures which should protect them from similar attacks; and for this purpose they established a kind of police. Whoever first perceived a cloud of locusts, gave information to the inhabitants by an understood signal; men, women, children, all who could walk, armed themselves with bells, kettles, drums, guns, anything in fact which would add to the racket, in order to frighten the invaders from the field. They were frequently successful; though it was generally found that smoke produced the most immediate effect, especially if thick and odorous. Sometimes, however, the winged enemy was able to extinguish the very flames which were kindled to exterminate him. The lower strata of insects were pressed into the fire in such numbers, by the masses above them, that the latter escaped uninjured, and were ready to return to the conflict. Not unfrequently similar escapes take place when they are driven into the lakes or the sea. The numberless swarms form floating islands upon the surface of the water, which are submerged if the wind is violent; but if the breeze is gentle, they are wafted in safety to the shores; where, after drying their wings, they ascend with unbroken spirit to scent out new fields for their ravages.

These insects show a decided preference for the gardens surrounding habitations. A village to the right or left of their direction never fails to attract them. It is impossible to describe the consternation of the inhabitants who have failed in their efforts to remove this plague of ancient times. The doomed field, orchard, or garden, where they alight, is covered by them to the depth of several inches; while waiting myriads above them intercept the very light of the sun. Windows, doors, and even chimneys, are carefully closed to prevent their entrance into the houses.

The most numerous swarms are seen in August. They seldom set forth on their marauding excursions earlier than eight or nine o'clock in the morning, and sometimes they stop only at midnight. An ordinary swarm is generally nearly a quarter of a mile in width, and a mile or two in length. It is more difficult to calculate in thickness; but this must be very considerable, as it obscures the sun light, and causes a perceptible coolness. They make so much noise in their flight, that they may be heard at a great distance; and when they alight it gives the impression of a shower of stones. In calm weather, they travel at about the rate of a mile an hour; in sunshine, at a height of some two hundred feet above the earth; but if it is cloudy, their flight is so low that a man must turn his back and take a firm position till they have passed.

These marauders seem to have their preferences for certain plants, though they devour indiscriminately whatever they meet; transforming an oasis into a desert in a few hours. The Russians say of them, they bite like horses, eat like wolves, and digest more speedily than any other animal.—American National Magazine.