

Missionary Intelligence.

(From The Ecclesiastical Gazette.)

Ceylon.—The following extract from the "Ceylon Journal," with reference to the consecration of the cathedral of Christ Church, Colombo, an account of which is given in this month's report of the proceedings of the Society for Promoting Christian Knowledge, will be read with interest.—"It is most gratifying to turn aside for a little while from the turmoil of every-day life and the complaints of mis-government that accumulate around us, to contemplate a scene that suggests calm and holy thoughts, and points to better things to come. The Bishop of Colombo, feeling convinced that education is the great pioneer of Christianity, determined to found a collegiate establishment, as well for the instruction of youth as especially for the training of a native ministry, and in necessary connexion with such an establishment to provide for the daily celebration of the services of our Church. The school and college of St. Thomas, the apostle of India, have long been successfully at work. To-morrow will witness the consecration of the goodly pile, the chapel of the college and the cathedral of the diocese. The dedication of a church to Almighty God, at all times a subject of the highest moment, becomes especially so when situated in a heathen land. The interest increased when the church is connected with the education and training of youth, because it then bears daily witness of its object. Add to the above that the building to be consecrated to-morrow is to be the cathedral of the diocese, the first cathedral in connexion with the Church of England and Ireland erected in Ceylon, and the picture will be admitted to be replete with interest. It is neither our province nor our intention to dwell upon the uses of a cathedral, nor do we intend just now to speak in detail of the noble institution founded by the bishop, and known as St. Thomas' college. We wish simply to announce the completion of Christ Church cathedral. Its progress from the laying of the foundation-stone on the 15th of June, 1852, has been watched by us with ever-increasing interest. The massiveness of its granite walls, as they arose course by course, excited the wonder and astonishment of the natives; indeed, some Europeans thought that the bishop had not counted the cost. Used to the ephemeral structures of Ceylon, people considered that unnecessary expense was gone to in the erection of the cathedral. They forgot that it was intended as an abiding witness to the truth of God, to carry down from generation to generation in Ceylon some such associations as those which cling around and hallow the shrines of other lands. The thickness of its walls and the durability of the material used bid fair to withstand for ages the shocks of a tropical climate. It is indeed an imposing and most interesting structure. This brief announcement of the completion of the cathedral would be imperfect without mention of its builder. Upon Corporal Moore, of H. M. 15th regiment, the whole of the details connected with the erection of the fabric have devolved, and most ably has he carried them out. He has directed and superintended the work throughout. His good taste has been brought to bear in the design of much of the ornamental part of the work, and in the execution of the whole of it, and he will doubtless derive a lasting fame in Ceylon from his connexion with Christ Church cathedral."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Tuesday November 7th, 1854.

The Rev. Dr. Russell in the Chair.

The following letter from the Lord Bishop of Colombo, dated St. Thomas' College, Colombo, Ceylon, Sept. 25, 1854, was read to the Board—

"With a heart full of gladness and thanks to God, to the Society, and to all who have aided in the holy work, I am now enabled to communicate to you the consecration of the cathedral of this diocese on the 21st, St. Matthew's Day. The proposal made on my first arrival having, from the circumstances of the colony, been forced into abeyance for several years, and seeing no hope of the conversion of St. Peter's Church, within the fort of Colombo, into a befitting seat for the bishop of the diocese, I resolved, in the auspicious year of the Jubilee of the Society for the Propagation of the Gospel in Foreign Parts, to consecrate our humble work for the service of God by connecting the future cathedral with the college as its chapel, and doing the best within our power to secure the realization at least of its most important features,—the daily service, weekly communion, and a resident clergy. This, God be thanked, we have been able

to effect, through the generous aid afforded by the Society and other members of the Church, who, though removed from sight, have been glad to help forward its work in blessing to this distant colony. On the 15th June, 1852, the last day of the Jubilee, the foundation was laid. The progress of the work has been uninterrupted from that day, and on Thursday last we had the happiness of setting it apart and consecrating it in full solemnity to the service of God for ever. Our services for the day began at an early hour; the principal one, for the consecration, the installation of the bishop and warden of St. Thomas' college in their respective seats, and the celebration of the holy communion, being appointed for half-past seven A. M. The church was thronged, the chancel and stalls being filled by the clergy, of whom twenty were present. To impart something of a national character to the solemnity, the second service was partly in the Sinhalese language, and was attended by almost all the Sinhalese in high position at Colombo; who felt much gratified, I understand, by my selection of their pastor as one of the two first honorary canons of the cathedral—the Rev. J. Wise, Colonial chaplain of Kandy; and the Rev. J. W. Dias, Sinhalese Colonial chaplain of Colombo. In this service, after the induction of Archdeacon Mathias, and the installation of the two honorary canons, the sermon was preached by the former, and in the evening service by the warden of St. Thomas' college. The communion at the first service was very fully attended, and the offertory collections exceeded 75*l*.

"On the following day, after 120 of the college students had breakfasted in hall, divine service was solemnized for them, when I delivered an address, and subsequently distributed the prizes in college hall. Subsequently about 800 children from all the schools of the Society for the Propagation of the Gospel round Colombo were assembled to feast under the fine banyan-trees within the college precincts; and a very picturesque scene it was, with the multicoloured costumes of the different races and nations. At 2 o'clock they filled the cathedral for divine service in Sinhalese, and with their parents and teachers, amounting to not less than a thousand, though Christians only were admitted, were earnestly addressed by the Rev. C. Senarathna, a Sinhalese colonial chaplain.

"Yesterday (15th day after Trinity) again two native services, as well as two English, were solemnized, in the morning at 8 o'clock, in Portuguese; in the afternoon, in Sinhalese, by the two colonial chaplains, the Rev. J. Kats and the Rev. Canon Dias; both services were thronged, and showed our need of transepts, if only we could raise them. At 11 o'clock I held an ordination for the admission of the Rev. G. Schrader to the priesthood, born in Ceylon, but educated at King's College, London, and Cambridge. It was a very pleasing service, the sermon being preached by the Rev. Canon Wise; and four presbyters joined with me in the laying on of my hands. Next Sunday our native services are to be (God willing) in Tamil and Sinhalese, and a confirmation solemnized, and this will close our special consecration services, embracing all the principal ordinances of our Church, and every age and race and language in the diocese; imparting, we trust, not only a national interest to the work, but a spirit of brotherly union around a common centre of light and faith and truth. Of the material fabric, &c. the local paper gives so full an account, that I send it to you in preference to describing it myself.

"The Society may rejoice with me in the completion of one more work for the glory of God, which in a missionary aspect, as well as for the purposes of education, may, with his continued blessing, exercise a most important and improving influence on this colony, through their timely and generous aid."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Nov. 10, 1854.

The following extract is from a letter, dated Oct. 10th, from the Rev. R. L. Webber, Special Commissary of Demerara, Guiana—

"The Rev. W. Brett will doubtless send you an account of the progress of the missions under his superintendence in Pomeroon and Moruca. I have seen the catechist's (Mr. Landroy's) report for the quarter, and it appears most satisfactory. These once restless and benighted tribes of Indians seem gradually settling down into civilization in various parts of the colony. Christianity is evidently doing its work surely, though it may be slowly and silently. They have now the Holy Scriptures in their hands in their own pecu-

liar and as yet unwritten dialect; and this of itself is an unspeakable boon. Mr. Wadle tells me that on reading to some of the Caribbee tribe the Lord's Prayer, translated into their native tongue by Mr. Brett, the effect was quite electrical. He mentions also his own satisfaction yet surprise as he saw persons of different tribes promiscuously mingled together before him in common worship, and reflected that but a few years since they never met together 'but for to kill and destroy' each other. Is not this a speaking proof of the gradual fulfilment of Isaiah's blessed prophecy: 'The wolf shall dwell with the lamb, and the leopard shall lie down with the kid . . . they shall not hurt nor destroy in all my holy mountain.' Let us not despise this our day of small things. God can and will see even the meanest to the furtherance of his Almighty counsels."

Selections.

REVOLT OF THE GERMAN LUTHERAN CHURCH AT NEWARK.—Some eleven years since the German Lutheran Church at Newark, which belongs to the Synod of New York, employed a minister of reorganizational ability in their denomination, stipulating in their agreement that he should occupy the pulpit for a term of fifteen years. All went well at first. Eighteen months ago, the officiating minister was induced to desert the Lutheran faith, and embrace that of Catholicism. At first, instead of making overt demonstrations in favor of Popery, he gradually introduced innovations, at first candles, and then wafers, and at last struck out old and dear formulas of the Lutheran faith, introducing in their stead Catholic forms. This at once aroused the congregation, and excited the greatest alarm. By this time, however, the priest had acquired a decided advantage; and he maintained his right to control the church discipline as he pleased. He instituted regulations directly conflicting with the established worship, such as requiring worshippers to observe the Catholic posture during prayer, &c., and if any refused to observe this form, the priest called in the aid of the police, and had the offender at once placed under arrest. His next step was to introduce the confessional, and the congregation came out in open revolt. When the time arrived for the election of trustees, he placed a padlock on the door of the church, and refused entrance to the dissenters, doing the same thing also on the day appointed for the election of pewes. The trustees applied to the chancellor for redress, but that officer refused to entertain their cause, on the ground that the congregation and officers of the church had a right, without order of his to reoccupy the church and assume their legitimate position; and they had made application for advice and assistance to the Mayor. The dissenters, some forty-five in number, have for some time past worshipped separately apart from the old congregation, but are determined, if possible to obtain the restoration of their rights, and doing so will have the sympathies of all who prefer freedom of conscience to spiritual bondage.

NEW AFRICAN EXPLORATION SOCIETY.—A society has recently been formed in London for the purpose of exploring Central Africa with a view to its evangelization. It is intended that the attainment of this object shall be sought chiefly by means of a native African agency, especially trained for the purpose, and that with a view to the preparation of this agency, a training school should be established in Tunis, to be conducted by medical, scientific, and religious teachers, sent from the United Kingdom, who shall have previously undergone a course of instruction in medicine, Oriental literature, and general science, under the superintendence of the society. The society intends to employ a native African agency, and to disseminate throughout the Sahara that genuine civilization which is based upon revealed truth. Through the same instrumentality it will endeavor to forbid legitimate commerce so as effectually to eradicate the nefarious and unnatural traffic in slaves: to be useful in promoting the interests of geographical and other science, and in various ways to secure the real welfare of the numerous inhabitants of Central Africa.—The African Exploration Society will thus combine those important elements which have hitherto been studiously kept asunder—the Christian, the mercantile, and the scientific. Through Africa's own sons, who now carry merchandise into the heart of her wild deserts, and traverse periodically with comparative ease her oceans of sand, the society will seek effectually to benefit that mysterious continent, and to secure information which the civilized world eagerly desires. Several influential persons, both in the religious and