

### Missionary Intelligence, SOCIETY FOR CHRISTIAN KNOWLEDGE

June, 1854.

The Lord Bishop of St. Asaph in the Chair.  
The Lord Bishop of Adelaide was present.  
The Secretaries laid before the Board the Audit Sheet, signed by the Auditors, April 29, 1854.  
It appeared that the amount received during the year ending 20th April, 1854, had been—

Benefactions . . . . .	£3,860 5 6
Subscriptions . . . . .	13,700 12 0
Legacies . . . . .	5,163 17 5

The issues of the Society's publications during the same period had been—

Bibles . . . . .	140,700
New Testaments . . . . .	71,500
Common Prayers . . . . .	276,000
Books . . . . .	1,274,200
Tracts, &c. . . . .	2,500,300
	4,262,600

The Rev. W. D. Voitch, Chaplain to the Bishop of the English Church in Jerusalem, wrote as follows:—

"I have just received a letter from the Anglican Bishop in Jerusalem, desiring me, in his name, to petition the Society for Promoting Christian Knowledge, for a grant of Common Prayer Books in Arabic. He finds them very acceptable to the poor natives in Palestine, and declares he could beneficially disseminate many hundreds. But he hopes the Society will not think him asking too much, if he petitions for two hundred.

"The bishop desires me to offer his thanks to the Society for the kindness with which they acceded to his last request for a grant of Prayer Books in English."

The Board agreed to grant two hundred Arabic Prayer Books, and place them at the Bishop's disposal.

The Rev. E. W. Stokes, in a letter dated Montevia, Liberia, acknowledged the Society's donation of Bibles and New Testaments for the use of his schools, and requested a few educational books for the classes, a small lending library, and a Bible for the Church, which is nearly finished.

Books to the value of £5 were granted.

Lord Bloomfield, in a letter dated British Legation, Berlin, acknowledged the Society's grant of books for the chapel, it being a portion of the royal palace, lately assigned by the King of Prussia to the use of the British residents in that capital.

The Lord Bishop of Rupert's Land, in a letter dated, The Red River, April 13, 1854, thankfully acknowledged the donation of £25 from a lady at Hampstead, towards the completion of the church at St. James's in his diocese. Very little had been done towards the building during the winter, which had been unusually severe, but the bishop thought that in June the work would proceed effectually. Funds are yet wanting for its accomplishment.

"The Revd. J. Stannage, Missionary at St. Margaret's Bay, Nova Scotia, informed the Society by letter, that it had pleased God to put it into the hearts of many in this country to aid him in his efforts for the benefit of his poor mission; and that he had raised £1300: £800 of which will be invested for the permanent endowment of his parish, and the rest for special objects therein. He thanked the Society for its grants towards the promotion of religious instruction among his flock.

July, 1854.

The Lord Bishop of St. Asaph in the Chair.

The Lord Bishop of Adelaide was present.

The Secretaries called attention to the letter of the Lord Bishop of Gibraltar, read at the last Meeting, and to the notice which was then given by the standing Committee with reference to a proposed church at Constantinople.

It was agreed accordingly that the Committee be empowered to place at the disposal of the Bishop of Gibraltar, a sum not exceeding £500, towards the erection of such a Church at Constantinople, as may be suitable to the character of the English nation.

The Lord Bishop of Nova Scotia, in a letter dated June 6th, 1854, acknowledged the receipt of £1000 and £1000 11s. 6d., and added, with reference to the amount voted by the Society to King's College, Nova Scotia: "I trust that future generations, whilst enjoying the benefit of the Institution, will not forget the debt of gratitude due to the Society by which it has been so liberally aided.

"If they can be granted, a few complete sets of Service Books for the use of new churches will be very acceptable."

Six sets of books for the performance of Divine Service were granted.

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79 Pall Mall, July 6, 1854.

An effort is now in progress to effect a large and permanent increase of the income of the Society, with a view to the extension of its operations specially among the heathen. The Society's General Fund (which amounted last year to £59,441) is already pledged for the maintenance of existing missions, about two-thirds of it being appropriated to colonial and one-third to heathen missions. Appeals, chiefly for spiritual aid to our heathen fellow-subjects, are now before the Society in such numbers, that an addition of £20,000 per annum to the Society's income would barely suffice to meet them.

A public meeting will (D. V.) be held on July 19, at the Egyptian Hall, Mansion House, as a commencement in the City of an attempt to raise the required funds. The Lord Mayor has consented to preside.

It is hoped that the effort thus begun in the metropolis will be extended throughout the kingdom. The object proposed is to increase by one-third the present amount of the Society's General Fund. There is no doubt that this might be effected either by preaching annual sermons for the Society in those churches where there is now only a triennial sermon; or by a more systematic canvass of parishes where an association is established, combined with the foundation of additional associations in parishes where they do not exist.

The following clergymen have recently been appointed Archidiaconal Secretaries for the Society:—Rev. J. R. Hogg, Lower Brixham, Devon, for the archdeaconry of Totnes; Rev. W. Jackson, Hurstmonceux, for the archdeaconry of Lewes; Rev. H. Jones, Osmotherley, Northallerton, for the archdeaconry of Cleveland. Parochial clergymen in the several archdeaconries are requested to apply to the Archidiaconal or Organizing Secretary, when they desire the presence of a deputation from the Parent Society, or any assistance in establishing a new Association.

The Society's Mission at Cawnpore, Bengal, which has for some time been a source of anxiety, appears to be now undergoing a favourable change. The following extract is taken from a report just received from the Rev. H. Sells, who was sent to Cawnpore, in November, 1852:—

"On the 2nd of October, Mr. Haycock and myself commenced real missionary operations, by preaching in a large village, called Maswanpur to an attentive crowd of about 150 Hindoos. This auspicious beginning we followed up by visiting in succession all the villages within a circle of three or four miles radius from the Mission premises; we were most kindly received, and attentively listened to. Towards the end of the month we found it expedient to suspend our visits for a time, as the people were out at field labour, and it was consequently almost impossible to collect a congregation in any of the villages. On the 14th of November we again commenced operations, by visiting the meli at Bithoor, a large and very ancient town, possessing some fine buildings, about ten miles distant. We had a tent pitched there, and remained until the close of the meli on the 19th.

"At this meli about 100,000 persons collect annually; we found them, however, in too excited a state to allow of very extensive operations. Indeed I do not think a meli a favourable place for missionary preaching. Visited at their villages, and at the quiet huts held on various days in places of resort, the Hindoos generally give us a dispassionate hearing; and if there be one or two noisy opponents in the crowd, the rest, if properly appealed to, will mostly join in putting them down; but the excitement of a meli, and the great quantity of devotees, Sanyasis, and the like, who attend there, are circumstances which cannot but have a prejudicial effect. The Hindoos, even if they do not respect, are afraid of these people, whose spiritual pride is generally only equalled by their ignorance. One of these Baktawads will often cow a whole crowd.

"The chief advantage of a meli consists in the fact that people are gathered together from all parts, and that thus the sound of the Gospel may reach many who would never, in the ordinary course of events, have any opportunity of listening to our preaching.

"Bithoor is celebrated from time immemorial as a spot favoured by Valmiki, in later days it has attained still further celebrity, in consequence of a tale spread abroad, and readily believed, that Brahma, on completing the act of creation, offered an Asmawadh at a

spurious 'Brahmawarth' ghāt on the banks of the Ganges there. On this occasion Brahma is said to have left behind him the pin of one of his shoes, an object which is devoutly worshipped by the thousands who throng to the meli. The great occasion of this meli, however, is not, as Wilson stated, the worship of Brahma, as represented by this very dubious relic, but the ablution in the Ganges, either at some Tributary, or at a place of pilgrimage enjoined to all Hindoos at the full moon of Kārtik.

"We stood for some time on an eminence behind the ghāt, watching the unceasing stream of pilgrims proceeding gravely, and with their attention entirely absorbed in that one object, to the spot where the relic lies. But we found no opportunity of speaking either to the pilgrims, or to the immense crowd which was with equally absorbed attention gazing upon the proceedings. It was not that people slighted us, but that they did not even see us. I tried to commence a conversation with one of the more indifferent bystanders, but could not succeed in collecting a crowd of two or three to listen. After leaving the ghāt we had rather better success among the pleasure-seekers in other parts of the fair, but were still unable to collect so large a congregation as we have had many times in the villages.

"Many people came to our tent, and received tracts gladly, but we found but few, if any, real seekers after the truth. The chief motive of their coming was simple curiosity or amusement.

"There is at Bithoor a large colony of Malabar the followers of the late Ex-Peshwa Baji Rao. They are an interesting class of men, and differ much, both in appearance and manners, from the Hindoos. It would, I think, be desirable to establish a Mission at this town for the benefit both of these Malabars, and of the native population, who amount to some twelve thousand.

"Among other huts visited by us this cold season we have in particular been regular frequenters of a hut held at a village called Bāra-Sirohi, situated about five miles from the Mission compound. The hut is built twice a week, and some five or six hundred persons may always be found there, out of whom we have generally succeeded in getting an audience of from 50 to 150. I do not think there has once been any such like opposition, and one very good sign has been the presence time after time of some hearers. Among these, we particularly noticed one remarkably old man, who seemed to drink every word we said. The third or fourth time he spoke to us, and expressed a desire to call on me at the bungalow, which he did the very next day. I was much pleased with almost child-like simplicity and unusually high tone of feeling. He is one of a class which I believe to be uncommon about the country; men who are reaching up to the light which they possess, and are earnestly seeking for more. Such men are most rarely found among the villages, and are called 'Sādhs' (I do not here apply the word 'Sādhs' as representing a peculiar sect) by the more worldly Hindoos. They generally keep up an acquaintance one with another, and interchange visits, &c. Our acquaintance with this man, Jagat Singh, proved of great service when we began our tour early in December. We pitched our tents in this very village Bāra, and using it our headquarters, visited and preached in villages on all sides round about. Jagat Singh only pointed out to us the names and localities of villages, but in one or two instances recommended us to his Sādhs acquaintances in them. We generally on very well in our visits, the opposition raised by generally of that sort which worldly-minded men always raise on the introduction of religious topics, opposition which is violent in proportion to the force of the religion which they attack."

### CALIFORNIA MISSIONS.

We have just received the following detailed account of "The first Confirmation on the Pacific." It traces the Catholic aspect of our Missions on the tant coast; and is, we trust, but as the earnest great ingathering of souls "who shall come from East and from the West, and from the North and the South, and shall sit down together, in the kingdom of Christ. Thus, Christian and heathen lands shall rejoice together in the light of the Gospel of grace and salvation:—

### THE FIRST CONFIRMATION ON THE PACIFIC.

On the evening of the Sunday next before April 9th, it was my privilege to administer the sacrament of confirmation in Trinity Church. The service has an enduring interest in the history of the