

Missionary Intelligence.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Feb. 19, 1851.

The following resolutions have been founded on the Report of the American deputation:—

"At two succeeding Meetings of the Society for the Propagation of the Gospel in Foreign Parts, held on the 10th December, 1850, and the 20th of January, 1851,

"The Society having had under consideration the several suggestions contained in a Report presented to it at the General Meeting, in November, by the Deputation which had been appointed to attend the Triennial Meeting of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States,—

"Resolved,—1. That the Board of Missions be informed that the Society has for some years past regularly transmitted to the Board a copy of its Annual Report and Quarterly Paper, and would be glad to supply any numbers which may not have been received.

"That a complete set of its publications, as well as of such of its books and tracts as may be of use in the Missions, be presented to the Board, and that any new publications be sent from time to time as they appear.

"2. That, with reference to the recommendation of the Report respecting the establishment of Missions and the appointment of Bishops in any colony or territory independent of the British Crown, the Society is of opinion, looking to the relation in which the Missionary Societies of the Church of England stand to the Church itself, that it is not desirable to do more than express its earnest hope that, in all cases, as far as friendly communication as circumstances permit may be kept up between those Societies and the American Board of Missions.

"3. That the Society is deeply impressed with the duty of more general and earnest prayer on the part of Christians for an increase of labourers in the Lord's vineyard, and for the blessing of God on all who are engaged in the work of propagating the Gospel in foreign lands; and that it be humbly submitted to His Grace the President, that suitable forms of prayer, drawn up under his sanction, and adapted for families, schools, and Missionary meetings, would, it is believed, be extensively used both in this country and America, and so become another bond of fellowship between brethren of the same communion on the two sides of the Atlantic.

"4. That a Manual for the instruction and guidance of Missionaries in heathen lands is much needed; and that, in the opinion of the Society, such Manual should not assume the form of a code of binding laws and regulations, but should consist mainly of information, advice, and suggestions, collected from the most experienced Missionaries, and be capable of enlargement and modification, as circumstances and more exact knowledge may from time to time seem to require. And with a view to the preparation of such a work for the use of the Clergy and Catechists in connection with the Society for the Propagation of the Gospel, communications be opened with the Bishops and Missionaries labouring among the heathen in India and elsewhere.

"5. That the Society abstains from expressing any opinion respecting the propositions of the Joint Conference relating to the Ancient Churches of the East, but that the Secretary be instructed to transmit a copy of those propositions to the Archbishop of Canterbury for his Grace's information.

"6. That the Society rejoices to hear of the success which has attended the weekly collections in Church for Missionary and other charitable purposes in America, but desires respectfully to leave to the Bishops and Clergy, and the members of the Church at large, the adoption of such measures as they may deem most expedient and effectual for raising the funds necessary to carry out the great purposes of the Society.

"7. That a Standing Committee be requested to consider and mature a plan whereby emigrant members of the Church may be most readily and conveniently brought under the notice of the Clergy of the United States and of the British Colonies at the port of their debarkation, as well as at the settlements to which they may ultimately proceed."

The following extract is taken from a letter from the Rev. R. T. Tucker, dated Jan. 11, 1851, inclosing a subscription to the Society from Bermuda:—

"The past year has been one of great distress and trial in these Islands, but I am happy to say that the work of none of our Missions was interrupted during the pestilence which for two months raged so fearfully amongst us. For this we cannot sufficiently praise the abounding goodness of God, when we consider that my colleague, Dr. Murray, and myself have had to consign to the grave, in that period, upwards of four hundred victims of yellow fever, to whom, with very few exceptions, we previously administered such consolations of religion as the appalling violence and brevity of their illness admitted. Our other Missionary, Mr. Lighthorn, had not so many cases of fever in his neighbourhood, still he was exposed to some danger, from which he too has been mercifully preserved.

"The 4th Jan. was observed universally, and I trust with true devotion, throughout the colony, as a day of thanksgiving for the removal of the epidemic."

Selections.

OXFORD AND CAMBRIDGE.—These two Universities consist of forty-one colleges—twenty-four at Oxford, and seventeen at Cambridge. They are two learned corporations, governed by their own laws and their own dignitaries, assembling in Oxford under the name of a Convocation, and in Cambridge, under that of a Senate. Each college, however, has its own special character. One is more devoted to theology, another to philosophy, another to classical literature, another to medicine, and one or two are distinguished, like the Magdalene College at Cambridge, for such qualifications as are more akin to the arts and mysteries of the grand turf than to any of the fine arts, or the mystic meaning of the white surplice.

In each University one College takes the lead of the rest, like a Triton amongst the fishes. In Oxford, it is Christ's Church, and in Cambridge it is Trinity. There are the royal apartments for the sovereign, and there upon the largest scale, you may perceive the distinguishing peculiarities of college life. Trinity College, Cambridge, is, we believe, the richest college in the world; but its chapel is not so large, nor so transcendently beautiful as that of King's College, nor is its dining-hall so large, as that of Christ's Church, Oxford. The finest chapel in the world is that of King's College, and yet it is only appropriated for seventy Eton boys, for whose sake alone King's College was endowed, and the chapel built. That chapel is three hundred and sixteen feet (interior, two hundred and ninety-one) in length, and the height of the ceiling seventy-eight. It contains twenty-six windows, each fifty feet high, and all but one (the west) magnificently painted, and so costly in their preservation that the very cleaning and burnishing of each window, which must be done in London, piece by piece, inflicts a bill of 200^l on the college treasury. Such magnificence is not to be seen in any cathedral in England. Trinity College chapel is smaller, being only two hundred and four feet in length, interior, and forty-four feet high, though even this is much longer than Oxford Cathedral, which is the chapel of Christ Church College. But as Trinity College contains about one-third of the students at Cambridge, its chapel is filled to overflowing, and is one of the most interesting sights which the University presents, for at each of the Colleges and Universities, on what are called surplice days, that is Saturday, Sunday, and saint-days, or *sevens*, the students all attend in their white surplice (white linen, that represents the righteousness of the saint); and there, at one view, you see the future Chancellors, Bishops, Prime Ministers, Judges and Legislators of England—an imposing scene, which amid the deep-toned voice of the organ, and the solemn accompaniment of the choristers as the anthem is chanted, suggests a richer idea of England's greatness than the far more profane and common-place-looking sight of either of the Houses of the Imperial Parliament.

The kitchen of Trinity College, Cambridge, supplies food for one thousand one hundred mouths daily. The hall, which is one hundred feet long, forty broad, and fifty high, is not sufficiently large to dine one half of the students. There are two diners, and many dine at their own apartments. The cellar contains about four hundred barrels of ale, four of which are emptied daily. The ale usually drunk is about six months old, and is of course of the best quality, for the college is rich above all other colleges; and though its revenue cannot be discovered by the Paul Pry's of the Exchequer, it is supposed by many to amount (church livings included) to little less than a quarter of a million. Even the butler keeps his carriage and his livery servants, and is reckoned a man of £3,000 per annum. Food, there, is over abundant, for nothing is ever sent twice to table. The remnants go to certain officials, and a table at Trinity College is sometimes worth £200 a year to him or her who has the cleaning of it. Next in size to Trinity is St. John's, and these two monopolize more than half of the students, as Christ's Church, Oxford, one third of the Oxonians.

Gradations of rank, like the four Indian Castes, prevail in both Universities. In Cambridge it is: 1. Fellow Commoners; noblemen and rich gentlemen who have the privilege of dining at the Fellows' table, and wear gold trappings on their gowns, and gold tassels on their caps, or if they choose to wear hats,

they may. 2. Pensioners; who receive no pension, like State pensioners, but pay for all in least expensive style than the former. 3. Scholars, who are elected on the foundation and have various emoluments, according to the value of the scholarship. 4. Servitors, who have commons free, and dine on the remnants of the Fellows' table. In Oxford, the four castes are Noblemen, Gentlemen-Commoners, Commoners and Servitors. The fourth was once a degraded caste, and used to serve at table, but the delicacy of modern feelings has entirely removed that badge of poverty, and the Bizar and the Pensioner now go arm and arm together, invite each other to their respective apartments, and occupy the same seats at the University Church. The distinction between Servitor and Commoner, in Oxford, is however, still too much preserved, for Oxford is High Church, and dignified, and does not always happen that High Church shows the example of that humility and fraternity which the Church inculcates. In Oxford the Servitor's cap is without a tassel, and his gown has no plaits on the shoulder. At Trinity College, Cambridge, the dress is precisely the same as that of the Pensioner.

Education at the Universities consists, for the most part, of private tutoring. Each student attends the class-room of a tutor, either in college or out of it, and reads with him as at school; and there are public examinations, at which he has opportunities of displaying his abilities and the progress he has made. There are also public lectures, which he may or may not attend, according to his professional interests. Every facility is afforded to the industrious, and every encouragement to the talented and ingenious, and the associations of a University residence are most inspiring for those who are susceptible of inspiration. The names and the images of the great surround him at every step, their memories are everywhere beloved. The very mulberry-tree that Milton planted with his own hands, in the garden of Christ's College, Cambridge, is carefully preserved, propped up, and the exornated parts covered with sheet lead. Every College has its list of great men, in which it prides itself, and poor must be the spirit of that youth who has no ambition to add himself to the number.

SIGNIFICANT.—We are glad to see occasionally, that those, who appear to have acted upon the supposition, that the Church was very much what a congregation or society of Christians choose to make it, become startled by the evident consequences of their course, and are casting about for the remedy of an evil, which they are convinced, must be soon found, if the most disastrous consequences will follow.

We have seen this manifestation, of late, in opposite quarters. A Convention of Congregationalists recently met in Hartford, Conn., for the purpose of considering their present ecclesiastical organization. Their deliberations resulted in a resolution to call a *General Convention* of the denomination. In the letter containing this call, is this sentence:—

"After prayerful deliberation, we have come to the conclusion, that the time has arrived when our ministers and churches ought seriously to consider the nature of the ecclesiastical organization under which they live, and what can be done to improve and invigorate it. Nevertheless, we do not feel it to be our province to take any further responsibility, than to propose to the several Conventions to meet, they see cause, in a General Convention, and adopt such measures to be recommended to the churches as they may judge best, after due deliberation. We have therefore concluded to invite the various Conventions of our State to meet by their delegates, if they see cause, in General Convention, to consider the whole subject."

On the other hand, we find the following, from the Christian Register, the organ of the Unitarians in this city—a sect who have so long boasted that they had no creed.

"The experiment of 'no Church' can never succeed. Extreme individualism is suicidal. What Unitarianism? The world has a right to know this. What is there in which we all agree? Let it not be one thing in Boston, another in New York, another in Philadelphia, and another in St. Louis. It is, if it is anything, 'quod ubique et ab omnibus creditur.' We want a Church, greater union, concentration, and consistency of action. We want a book of our Church not authoritative, but declaratory, that we may have some written representation before the world. We must have more thorough and efficient organization."

These are signs not wholly unworthy of observation.—*Am. paper.*

MORTALITY.—Of every thousand persons, it reaches a hundred years of life; of every hundred only six reach the age of sixty-five; and not more than one in seven hundred lives to eighty years of age.