

## Missionary Intelligence.

From the Colonial Church Chronicle & Miss'g. Journal.  
THE MISSIONARY SOCIETIES.\*

THE recent publication of the Annual Reports, both of the venerable Society for the Propagation of the Gospel, and of the Church Missionary Society, will enable us to present to our readers a complete summary of the present Missionary labours of the Church of England, and to compare it with the efforts of other Christian bodies. We shall find some matter for thankfulness, but much for reproach. We may be thankful for the large and increasing contributions that are being poured into the treasury of our Church, and the efforts that are being made to redeem past years of neglect, but we stand ashamed when we consider how many fields of labour peculiarly our own have been resigned into stranger hands; and how Churches, whose Apostolical commission we discredit, display an Apostolical zeal that we cannot question, and have distinguished themselves by a boldness of Missionary enterprise, a profoundness of learning, or a readiness of martyrdom, which we must be content to emulate and admire.

The venerable Society for the Propagation of the Gospel, the oldest of our Missionary Societies, has the first claim upon our notice. The present Report shows a total of receipts, including a balance from the previous year, of £112,386 17s. 6d., of which £46,886 6s. 11d. consisted of annual subscriptions and donations for the general purposes of the Society; being a considerable increase over the previous year, when the total receipts were £131,582 14s. 5d., and the annual subscriptions and donations amounted only to £42,977 19s. 8d. These amounts do not include sums collected in foreign parts, and expended on the spot. They are almost entirely English contributions; our fellow-churchmen in Ireland contributing but £988 5s. 6d. to a Society to which her emigrants are so much indebted; while the unendowed Episcopal Church of Scotland contributes as much as £523 17s. 2d. to its funds. These resources, augmented considerably by Clergy-reserve Funds in Canada, enable the Society to maintain in whole or in part, as many as 478 Missions, of whom the greater part are labouring in our Colonial dioceses, amid a population of English descent; but sixty-five of the whole number being employed in direct Missionary work among the heathen. We would not for one moment undervalue the importance of providing for the spiritual wants of our emigrants; our first duty is to those of our own house; and it is by careful instruction of our colonists in the Cape and elsewhere, that we shall best break ground for more direct Missionary labours among the native tribes with whom they are brought in contact. And yet we own to some degree of dissatisfaction, when we see so large a portion of the funds of this Society absorbed by our more settled Colonial dioceses; while the Missions of Borneo and Natal are straitened, and city upon city in Hindostan has not yet heard the name of Christ. We rejoice to know that the Society for the Propagation of the Gospel are increasingly anxious to establish and sustain fresh Missions among the heathen, agreeably to the original design of its foundation; the grants to the older dioceses are being gradually but vigorously retrenched; and every addition that is made to its funds will be so much added to its means for preaching Christ in Pagan countries. But last year we find the funds at its disposal distributed as follows:—The seven North American dioceses receive £36,053 12s. 7d.; the four West Indian dioceses, £4,621 14s.; the six Australasian dioceses, £8,038 14s. 5d.; the three South African dioceses, £25,581 1s. 1d., the far greater proportion, however, of this latter being a special fund, collected by the excellent Bishop of Capetown during his last year's visit to England. But a small portion of this will be applied to the conversion of the heathen; the neglected state of the English population had a prior claim upon the Bishop and his Clergy; "And as yet," writes one of them, "we have attempted nothing among the Kafirs, Zulus, or Fingoes; are doing very little at present, but with considerable promise of more, among the

\* Incorporated Society for the Propagation of the Gospel in Foreign Parts. Report for the Year 1851.  
Proceedings of the Church Missionary Society for Africa and the East. Fifty-fifth Year. 1853-1854.  
Report of the Directors to the Sixteenth General Meeting of the London Missionary Society, on May 11, 1854.  
Report of the Wesleyan Methodist Missionary Society, for the Year ending April, 1854.  
Annual Report of the Baptist Missionary Society, for the Year ending March 31, 1854.  
Thirty-sixth Report of the London Association in aid of the Missions of the United Brethren; for the Year 1853.  
Annals of the Propagation of the Faith. May, 1851.

Hottentots and Negroes) and have hitherto tried in vain to make any impression on the Mahometans."—The Borneo Mission received £1,506 10s. 10d. from this Society. In the three Indian dioceses of Calcutta, Madras, and Colombo—in Bombay it has no Mission—fifty-eight Missionaries are employed, and a sum of £24,548 7s. 10d. was last year expended by the Society.

(To be Continued.)

## Youth's Department.

## IMPORTANT DECISION.

AN important decision has recently been pronounced by the Chief Justice of the Presidency of Madras, India, Sir C. Rawlinson. The point at issue was whether young converts, who have of their own accord sought refuge in the mission-house, are to be compelled to return to their relatives if required so to do.—Before the Chief Justice gave his decision, he put the following questions to Nagalingum, the youth whose case was before the Court:—

Sir Christopher Rawlinson.—What age are you?

Nagalingum.—I am sixteen.

Sir C.—How long have you been in the mission-house? N.—Nearly four months.

Sir C.—Where did you learn English? N.—I was learned at Royapettah, and before that at Madras.

Sir C.—Have you read any English books? N.—Yes.

Sir C.—Did you read the Bible before coming to the mission-house? N.—No.

Sir C.—What English books have you read? N.—The Second Reading Book which is used in the High School. There it tells about idolatry.

Sir C.—How did you know about Mr. Anderson's schools? N.—An East Indian told me before I came to the mission-house.

Sir C.—Who was that? N.—I don't know. I met an East Indian as I was going from school to my house and asked him.

Sir C.—Was it from him that you first heard of the Free Church mission-house? N.—Yes.

Sir C.—How long before? N.—The day before I came to the mission-house; but months before that I heard of Rajabgopal preaching at Tellicherry.

Sir C.—Who told you? N.—One of the scholars of the school where I was reading.

Sir C.—How came you to go to the mission-house? N.—My conscience told me that if I continued in idolatry I should be destroyed. My conscience and the grace of God brought me to the mission-house.

Sir C.—Can you go out when you like? N.—No, because the heathens are waiting to take me if they see me out, and to destroy me.

Sir C.—Are you allowed to walk out? N.—I stop inside, but sometimes I take a drive with the missionaries.

Sir C.—Are you under restraint? As Naga did not seem to catch the question, Sir C. continued. Do you wish to go to your grandfather, or stay in the mission-house? N.—I am a Christian; how can I go to live among idolaters, and worship idols?

Sir C.—Why? Perhaps you might convert them. N.—They are idolaters, and they fully believe in idolatry, and like their idols. Once I said in my house, when they worshipped a god, your worship is a great sin. For that they beat me. If they are idolaters, how can they allow me to live among them as a Christian?

Sir C.—I see that he understands English perfectly, and I think this must be evident to all. There is, therefore, not much use (addressing the counsel) of making your application for a private interview between him and his grandfather. Mr. Ritchie.—I did so because the grandfather wishes it.

Sir C.—It certainly seems proper enough, if both parties are willing. Mr. R.—Perhaps there is some room to which the parties might retire.

Sir C.—(To Nagalingum.) Have you any objection to talk with your grandfather? N.—I have no secret things to speak with him in private.

Sir C.—Suppose your grandfather wishes to speak with you in private, will you not go and speak with him? N.—If they have any secrets let them tell them publicly, that all brethren may hear.

Sir C.—He does not wish it, and of course I cannot force him to go. With whom then (addressing Nagalingum) do you wish to go? N.—With my spiritual father, the Rev. Mr. Anderson.

After an opinion of considerable length, the Chief Justice said, "You, Nagalingum, may go to any place you please. No person has any right to interfere with you."

Nagalingum is an ingenious, simple-hearted youth, beautiful and spirited, with a childlike trust in the good providence of God.

## Selections.

TURKEY.—The Paris *Univers*, in a letter from Jerusalem, dated Nov. 28, relates the following occurrence:—"The English Protestants in the Holy City, wishing to avail themselves of the dawning of freedom which the events of the day seemed to promise to the Franks established in Turkey, and particularly at Jerusalem, have suspended a moderate-sized bell before their place of worship. Now, there is a prejudice general among all Mussulmans that the sound of a Christian bell disturbs the repose of the souls of Mahometans. The Turkish soldiers in garrison in the old tower of David, which faces the Protestant temple and the English consulate, were highly incensed whenever they heard this bell. But soon after its erection came the feast which the Mussulmans celebrate at the end of the Ramadan. It is the custom at Jerusalem, as in many Turkish towns, to fire the cannon of the fortress three times a day on this occasion; and, to make the sound of the cannon more solemn, and cause it to produce a greater impression upon the inhabitants, the mouths of some guns which garnish the loopholes of the Castle; the Pisans are pointed towards the interior of the walls in the direction of that part of the city which covers the hills of Sion and Acre. The Anglican temple and the consulate adjoining it are only forty yards from the fortress. At the time of the Feast of Bairam, the British consul was in the country with his family. It is said that one day, at the hour of the *salve*, a Turkish gunner levelled his cannon shot against the British consulate and temple. Some of the wadding of the cannon, mixed, as it is asserted, with some old ash, broke the glass of a window and entered one of the rooms of the consulate. The British consul, on hearing of the disaster, complained of the insult. Yacoub Pasha had no wish to compromise himself in any way with the agent of a power which so vigorously exacts the reparation due to it. He replied that this affair must be referred not to him but to the military commander of the place. The Bin-Bachi, wishing to keep on good terms with the consulate and the Europeans, showed a disposition to punish the offenders, when they might be. The British consul required that the gunner should be bastinadoed in the public square before the consulate. Whether rightly or wrongly, the Bin-Bachi refused, alleging that to be contrary to military regulations; but he was willing to have the punishment inflicted on the culprit in the barracks. As neither of the parties could come to an agreement on the matter, the affair was referred to the chief officer of the military division at St. Jean d'Acre, to whom the garrison at Jerusalem was confided. An inquiry was set on foot, and the matter referred, as a last resource, to Constantinople. The English consul gave notice to the ambassador at Constantinople, and made strong representations, in order that the culprit might be subjected to his punishment in front of the house of the consulate at Jerusalem, and that the mouths of the cannons of the fortress should be turned no longer towards the town, but to the country. It is well known with what energy Lord Redcliffe conducts matters and the promptitude with which the Porte attends to his requests. The demands of the British ambassador were successful, and he obtained complete satisfaction in all he asked of the consul at Jerusalem. The gunner, who was condemned to receive fifty stripes, received his punishment in front of the consulate, but from a feeling of humanity which did him honour, the English consul ordered the stripes to cease at the twentieth.

"In future the windows of the houses situated in the vicinity of the town of David will no longer be shaken and even destroyed by the cannons too often let off without any limits. The satisfaction accorded to the British consul has produced a salutary impression at Jerusalem. All the Europeans sincerely rejoice at it, and they desire that, in all cases, the European allies of the Porte should exhibit the same energy and inflexibility. It would be a great charity to thus assist the efforts of the Porte to remedy abuses."

THE UNITED STATES SENATE.—It cannot have escaped the observation of those who have attended to the legislative history of our country that, with the growth of our government, the complexion of the Senate of the United States has gradually varied from that which it appears to have worn in the infancy of our political institution; and that the character of its deliberations more and more nearly approached that of the representative chamber.

The Senate on its first organization under the Constitution, secluded itself from the public eye, appearing to have been considered rather in the light of a privy