

## Religious Intelligence.

**THE MISSION ENTERPRISE.**—At the Union Meeting in Park street, on Sabbath evening, it was stated, that a letter had just been received from Rev. Dr. King, who has returned to his family and his missionary labors at Athens.—During his absence of a year, the rage of his enemies has probably somewhat subsided; but the reason of his return was, that from a change in the government his persecutor has been superseded by a man friendly to Dr. K., and had gone out of the country, having received an appointment to some office. The Editor of "The Age," also one of Mr. King's persecutors, having published an abusive article against one of the Professors of the College at Athens, which so excited the indignation of the students that they publicly flogged him. Thus Providence seems to have prepared a way for the peaceful return of this missionary to a city where a year ago his life was in imminent peril. He hopes that the time has come when the preaching of the gospel will make a deeper impression upon the minds of the Athenians than it has hitherto done.

The remarkable preservation of the Mission Chapel at Pera was also mentioned. It seems that while fires are promptly extinguished in Constantinople, a city of Mosques, and directly under the eye of the Sultan, at Pera, not more than a quarter of a mile distant across the "Golden Horn," firemen will work only for pay, and at the late fire they had suffered more than a thousand houses to burn with but very little effort to prevent their destruction, when the Sultan having signified his displeasure that such dreadful ravages were permitted, the firemen applied themselves in earnest to extinguish the flames just in time to save the Chapel.

A letter was read from Dr. Bridgeman of Canton, dated April 13th, urgently appealing for more missionaries to be sent to China. Dr. B. had been sent to Shanghai to assist the Missionaries of different denominations in preparing a translation of the Scriptures, and had been deeply impressed by the immense population of the country and with the importance of greatly increased Missionary effort.

He says the population of China may be safely estimated at four hundred and fifty millions—at least equal to all the rest of the heathen world; and the fact that the same language is used by this whole multitude, he thinks is a very strong argument for increasing missionary operations. In view of these considerations, added to the fact that so little has yet been done, there having been sent from America only 27 Missionaries of all denominations, he asks, will not some of those who meet in Boston at the next annual meeting in September, take up this subject and plead for China?

Rev. Mr. Meigs, of India, mentions as among the encouraging signs of the times, that the supporters of heathenism themselves are apprehensive that it is about to pass away. This fear has led to public lectures in defence of Hindoo idols, or of the principal deity, in many of those temples. The people are ready to acknowledge the folly, and to some extent the sin, of idolatry, but they are not ready to relinquish it. They are, he says, the slaves of Satan, and his fetters of iron and brass, are not easily broken.

An interesting letter was read from Dr. Scudder of Madrelia, giving an account of a Missionary tour in the country of the Foudiman, Rajah, and of several interviews with the king or Foudiman, who imitates the English in dress, manners and equipage. Among other languages he speaks the English quite fluently, though not eighteen years old. He has a good English library for English visitors, a bungalow provided with ample accommodations for their temporary residence. The king received him very graciously at his palace, seated Dr. Scudder's daughter at his left hand on the throne, adorned them with flowers and sprinkled their handkerchiefs with perfumed water. He the same day called on the Dr. and invited Mrs. Scudder and her daughter to a ride with him in an English carriage, while Dr. S. rode with the king's brother. The Dr. wanted the king to read the English New Testament in his library, but he said he could not; his lord Bishop, who has entire control of his religious sentiments, would not permit him. When they were about to leave, the king wrote a letter to Mrs. Scudder asking them to remain several days longer. Dr. S. thinks that place, Pootacotta, favorable for a Mission station. During this tour, Dr. S. preached several times a day, usually distributed tracts and books, and performed several surgical operations.

Extracts were read from a letter of Rev. Mr. Hume of the Bombay Mission, giving an account of a tour made by himself and Mr. Fairbank of the Ahmednugger Mission into the Southern Concan; visiting most of the important places on the coast for 200 miles to near the foot of the Great Mountain.

They were uniformly received with the utmost kindness by the people. They found every where an eager desire for books. In no part of India, says the writer, is the proportion of brahmins so great, and with few exceptions they are more or less educated. They were generally respectable and attentive hearers, wherever congregations were addressed. The villages are represented to be quite superior to other portions of the Mabratta country. In the larger villages schools are supported by Government, giving instruction in geography, grammar, arithmetic, history, geometry, &c., which must do much to destroy confidence in Hindooism. Indeed, Mr. Hume says, we often heard complaints that religion was on the decline—many of the temples were in a ruinous condition. Some spoke of the neglected idols with pity, others with the greatest contempt.

The Augusta number of the Baptist Missionary Magazine abounds in matters of interest to the lovers of missions. We extract the following:

## A MODEL CHURCH AMONG THE KARENS.

In the following brief notice of the Dong-yan church, its house of worship, its parsonage, its charitable fund supplied by monthly subscriptions, and especially its organization as a Domestic Missionary Society, we have a graphic representation and promise of what may be expected of Karen churches in home co-operation with missionaries, for the evangelization of the Karen people. Nor is this a solitary specimen, though it is seldom that the fact is brought to view with such distinctness and impressive beauty. The letter is from Rev. F. Mason, dated March 22, 1848.

"I have recently returned from a visit to Dong-yan, where with my family I spent three weeks. The Dong-yan church had sixty-seven members last year and one since died, leaving the present number sixty-six; no other changes having taken place. While there two were examined and received by the church for baptism; but I was too unwell at the time to administer the ordinance; so I left them for brother Moore to baptize after he comes.

I regard the field that has been allotted to brother Moore, second to none in the provinces; both as regards importance and interest. Dong-yan is in the centre of a more popular region of Karens than I know of any where else; and they are exclusively Pgho Karens. There is a very good beginning made in the church, which embraces some of the most respectable and wealthy families in the settlement. They have a very neat little chapel, the wooden floor and wooden sides of which they paid for themselves; and that is more I believe than any other of the Karen churches in this province have done towards their wooden chapels. They have supplied themselves with an ample number of good seats after the model of those in our Episcopal church. They were the first Karen church on the coast thus to seat their chapel, but their example is now in the course of imitation by others. Add to this, the church have built, at their own expense, a convenient bamboo house for the accommodation of the missionary when there. They have also a good bell, a present from the Burman church in Maulmain—they having two given to them; and a communion set that was sent from America. Then to keep the chapel roofed and supply any other pecuniary demand upon them as a church, they have a church fund to which they make monthly subscriptions. I saw nothing wanting to complete the church as any at home, in external matters, except a missionary Society; so while there I went to work and formed one. The plan was for them to send forth a preacher from among themselves to preach the gospel to others, the church pledging his support. This they did, and the man was forthcoming. There was a man in the church who had studied with a view to the ministry with brother Brayton and again with brother Bullard, and was in Mrs. Bullard's school last year; but no requisition being made for his services, he was now engaged in business.—When the inquiry was made, 'Who will go for us?' he offered himself. He gave up his business, threw his basket over his shoulder, and followed by his wife, walked down to the boat

with me, and took him up to Gyne, opposite the mouth of the Houngrat; and there I let them go like Noah's dove, to wander to and fro in the wide region watered by that river, with Crung-pung as the base of their operations, in the confident hope that they will return with an olive branch."

## Foreign Religious Intelligence.

## IMPRESSION OF THE RECTOR OF ST. PETERS WINCHESTER.

We learn from the London Patriot, that the cathedral town of Winchester, has been thrown into considerable excitement by the public impression of the Rev. C. B. Proby, rector of St. Peter's, in this city. The particulars are, we believe, as follows:—The Rev. J. Branch, minister of the Baptist Chapel, Waterloo road, London, attended and took part, some time ago, at a public meeting in Winchester, where Mr. Proby was present. After the meeting, a conversation took place, when Mr. Mr. Branch gave his views on the subject of baptism; he found Mr. Proby had been doubting for a long period upon the subject.

Last Sunday, Mr. Branch again visited Winchester, to preach there in behalf of the Sunday-school, when he received a request from the Rector of St. Peter's to baptize him, which he did accordingly, in a running brook, in the presence of between one and two hundred persons, after the Rector had made a solemn and public profession of his faith. In the afternoon, the Rector partook of the Lord's Supper at the Baptist Chapel, and in the evening preached a sermon at St. Peter's Church, although forbidden by the churchwardens, stating what he had done and giving his views on the subject of baptism. We understand that Mr. Proby immediately informed his Diocesan of the whole matter; the result, of course, in his immediate suspension. Time will show what further.

## BRISTOL BAPTIST COLLEGE.

The Annual Meeting of the subscribers and friends of the Bristol Baptist College, was held in Bristol on Wednesday, June 28. On Monday and Tuesday, the student were examined in the several branches of study to which their attention has been given during the Session—viz:—

Theology, the Original Languages of the Scriptures, the Classics, and Mathematics, Logic, and Moral Philosophy. These examinations were in a high degree satisfactory in their results. On Wednesday morning, the usual public service was held in Broadmead chapel, when essays were read by two senior students; one on the Scripture doctrine of the Resurrection, in opposition to the theory of Professor Bush, by Mr. A. Thomas, the other on the Recognition of each other, by the Pious in Heaven, by Mr. J. Bullock. A very serious and earnest address was delivered to the students by the Rev. Charles Daniell, of Melksham. The annual business of the Society was transacted in the vestry of Broadmead immediately after the service, and a number of ministers and other friends dined together afterwards in the lecture room of the College. Two students left the College during the Session; one to take the charge of a Church; the other, to study in Scotland. Six candidates for admission into the College have been received and three other applications are before the Committee.

## DEATH OF THE REV. DR. R. W. HAMILTON.

It is our melancholy duty, says the London Patriot, to announce the death of the Rev. Dr. Hamilton, of Leeds. He expired at two o'clock on Tuesday morning, July 18, aged fifty-four years. His death was occasioned by erysipelas in the arm. The heat of the weather having quite prostrated the strength which long illness had left him, mortification ensued in the diseased limb; and on the day before his death, all hope of his recovery was at an end. "Nothing," observes one of his most intimate friends, "can exceed the glorious calm and joy which he experienced in the prospect of his removal to his reward. For weeks he has been in the most delightful state of mind, amidst bodily agony. The prospect of recovery was a trial. The announcement of his medical men, that the end was near, was received by him as 'the best tidings they could bring.' He retains his great faculties unclouded; and his assurance of salvation, through the Redeemer, is not merely strong but transporting. Our departing friend holds all his great principles with the most triumphant confidence."—Leeds Mercury.

## New Zealand mode of "Putting Away" a Wife.

Amongst the earlier missionaries who visited New Zealand, one gentleman, a Mr. Y——, was distinguished alike for his zeal in the good cause, and the success with which his efforts were crowned. His most promising proselyte was one of the native chiefs; but all at once the man absented himself from the prayer meetings and appeared morose and dejected. At length Mr. Y—— sent for him, and, after some trouble, elicited from him that he was unhappy; he said, "You say, Christian man only have one wife; now me got two; you said, that very wicked; what me do with 'em eh? This was what is commonly termed rather a poser; and the worthy missionary was at first somewhat at a loss what advice to bestow. After a few minutes consideration, he replied, "It appears to me that in the situation in which you are unfortunately placed, the only thing to be done is for you to determine to which of your wives you are most deeply attached, and then put the other away, of course taking care that she shall not want for anything; it is your duty to provide for her properly. Do you understand me?" The chief signified that he did, and took his leave with many expressions of gratitude. A short time elapsed, when he again sought Mr. Y——, and greeting him with a countenance beaming with contentment, and intense self-approval, began, "Me very happy now." "I am glad to hear it," was the reply: "Have you acted on my advice then?" "Yes, I only got one wife now." "Quite right, and the other, how have you provided for her?" There was a pause ere the chief with an air of a man who had done something decidedly clever, and felt sure of applause, replied with a chuckle of self-approbation, "Me eat her."—Sharpe's Magazine.

## A sample of Mahometan Matrimony.

Another girl attended the school for five years. In her twentieth year she was married by her mother to a Mahomedan Fakcer. On the day of her marriage her husband took a walk; and this was rather a long one, for he did not return for two years. In the meanwhile the girl returned to school, where she became a converted character. On Sunday, when I baptized a number of girls, she presented herself among them: and when Mr. Smith said to her, 'We dare not baptize you, as it is against the Mahomedan law,' she burst into tears, and wept bitterly. After the service, I comforted her by telling her that I would baptize her on the following Sunday, at the hazard of being imprisoned by the magistrate. I did so. Not many weeks after, her husband came and claimed his wife; but she refused to return to him. At this he was much annoyed, and said 'I paid your mother five rupees for you; what shall I now do? Return me the money, and you may stay for I care not for you, but I want the five rupees.' The poor girl went to Mrs. Smith, and begged the loan of five rupees, stating, that she would work day and night to repay them. Mrs. Smith came and spoke to the man, and told him, if he would give her a bill of divorcement, she would give him eight rupees. The man was overjoyed: he quickly wrote it and according to law his wife was free. The girl's name was Mary. She now acts as teacher in the Orphan School. She has, since then succeeded in persuading her mother to come also to the School, and she is at present employed in the girls Kitchen, and receiving Christian instruction. Thus, the girl was not only instructed herself, but has been the means of bringing her mother under the sound of the gospel.

**SELF ACTING FURNITURE.**—We have seen advertisements in all the papers, for some months past, with this heading. We have not the least notion of what it means. Can it be that modern ingenuity has invented furniture which helps us to discharge our duties to ourselves and neighbours? We can at once appreciate the value of a bed which at six o'clock every morning, turns out the occupant on the floor, and make itself; or a showerbath, which persists steadily, on the coldest days, in irrigating its owner notwithstanding his struggles; or chairs and tables which, the moment a quarter's rent is due, take themselves in execution, and set off to the broker's; or a dining table which the instant the guests had eaten and drunk as much