

on from the pulpit? Might not the sermon be shortened on such occasions, and a narrative, in the style of the Acts of the Apostles, be given to your congregations? That book of Scripture has been called the Acts of the Holy Spirit; and would not such a narrative tell of the workings of the same Spirit working through the ministrations of His servants, through the means and ordinances of grace?

There are many things I may say in regard to New Zealand and the Presbyterian Church there. But I must not detain the Assembly with a lengthened statement, and I shall be as brief as I well may.

It is a fine land; and, if it get fair play, it will very soon develop into one of the best colonies of the empire. That fair play, I regret to state, it has not received from Sir G. Grey and his advisers. I could much wish your countryman Colonel Gore Browne had been left to us; and then, in all human probability, the wretched, and ill-conducted war in which the country has been involved would have speedily been brought to an end. However, it is likely to come to an end now, thanks, under God, mainly to the colonists themselves; and if ever Christian Churches are to work in New Zealand, now will be the time. The country is being more rapidly settled than it has hitherto been; and unless you want a population Christian in name and heathen in practice, we must make haste in the work of Christ—for this farther reason too, that such a population is the most difficult of all to work among. Who are going to that far away land? Many go as emigrants usually do; people who have no means or way of getting on at home who, for their own sake or their families, think they may be better and cannot be worse in a colony. And so they come many of them very poor, and not a few in debt. Even if they get work at once, and what in this country would be reckoned very high wages, living is so expensive, and settling down attended with so great an outlay (especially for people who have little or nothing to lay out), that generally for the first two or three years it is a great struggle. Then it is only a certain proportion of them who care for divine things, and all exposed to temptations incident to a new colony; so that where religion is a thing merely external, whether of rites and ceremonies on one side, or mere mechanical morality on the other, it is very apt to pass away. Alas! where true religion exists, it is apt to get blighted from the less wholesome atmosphere?

As to the work of evangelising, it is very difficult, from there being little or no supply for the pulpit, when ministers are engaged in it. We are worse off than any other Churches in this respect. The Church of England has its bishops and several retired missionaries, especially now since a good deal of Mormon Christianity has proved false.—Thank

God! not all of it. So also the Wesleyans with their missionaries, their local preachers, &c., can make progress where we are almost at a standstill. I need not speak of the tact and wisdom of the Romanists, of what they can do in building churches and schools, and setting their whole machinery in motion.

We would need to follow the example of John Knox, and appoint a "Superintendent for the Plantation of Kirkes," otherwise that evangelistic work so necessary in a new country must either come to an end or be carried on in a painful and unsatisfactory way. If there were a small fund, raised partly at home and partly in the colony, from the proceeds of which (and interest is 10 per cent. in the colonies) such a man could be paid, it would be a great blessing. The work might indeed be tolerably well done by giving any qualified minister an ordained assistant. But the other plan would be better, and not much more expensive. We should like also to do something towards the difficult work of founding a college—to bring the claims of the ministry before the eyes and minds of the community. But without help (of which Bishop Selwyn gets a great deal from this country for English Church collegiate purposes) the attempt cannot be made for a long time to come.

We want men, living and loving men. And here I must tell the truth, impugn it whoso list. It will not do to talk of men, "being good enough for the colony," while the fact remains that, if any good is to be done in a colony you must rather pick your men. Men of piety are needed, because, although there is less actual crime than at home, the tone of morality is not so high. There is little of the atmosphere of Christian love, although with many there is much kindness and much hospitality. Yet there is much improvement in these respects; and with an earnest ministry, and the various influences and agencies that are at work, there will be more. Men of common sense, intelligence, and catholicity of character are also needed. There are so many nationalities and so many churches represented in the same place, that it may easily be seen how unfitted some men are for such a sphere. Then, as a rule, the colonists are more educated and much more intelligent than our home congregations. Men cannot have travelled so far, and many of them all over the world, without gaining a certain amount of education, activeness, and intelligence. Their minds are pretty much out of a groove. And I am sorry to say that in some classes semi-infidel books and reviews are greatly read. The last pattern of infidelity quickly finds its way to the colonies, and men seldom care to inquire after the antidote to the poison. Then there is Romanism, active, earnest, insidious, with all its machinery worked with wisdom and power. It has erected some of the best schools in the colony, and to these very