MESSIAH'S ADVENT.

• He came unto his own, and his own received him of and all : 11. He came not in his people's day Of miracles and might, When awe-struck nations owned their sway, And conquest crowned each fight: When Nature's self with wonder saw Her ancient power, her boasted law, To feeble man gave way—
The elements of earth and heaven Fer Israel stayed, for Judah riven!

Pillar and cloud Jehovah gave, High emblems of his grace; And clave the rock and smote the wave, Mored mountains from their place Moved mountains from their place, But judgment was with mercy blent; But programment was with mercy blen In thander was the promise sent; Fierce lightning veiled his face; The jealous God, the burning law, Were all the chosen people saw.

Behold them—pilgrim tribes no more— The promised land their own: And blessings theirs of sen and shore, To other realms unknown: From age to age a favored line Or mighty kings, and seers divine, A temple and a throne; Not then, but in their hour of shame, Wee, want, and weakness-then "He came."

Not in the earthquake's rending voice, Not in the carrinquage's rending voice, Not in the blazing fire, Not in the strong wind's rushing course, Came He, their soul's desire! Forerunners of his coming these, Proclaiming over earth and seas, As God, his might and ire; The still, small voice, the hovering dove, Proved him Messiah, spoke him "Love!"

Of life the way, of light the spring, Eternal, undefiled! Researce, Prophet, Priest and King— Yet came He as a child! And Zion's favored eye grew dim, Knew not her promised Lord in him, The lowly and the mild! She saw the manger and the tree, And scornful cried, "Can this be He?"

BISHOP BERKELEY.

An extra t from the Church Review. The locrative living (of £1,100) which he had thus obtained he soon afterwards resigned. His object in doing so was to to execute a project, which has given him of love was by no means a truitless labor, nearly as great a reputation as a philanthropist, as his metaphisical works have as a speculative philosopher. For three of disinterested benevolence, and to the or four years past he had revolved in his end of time it will be cited as one of mind a " scheme for converting the savage | the noblest exhibitions of philanthropy re-Americans to Christianity, by a college to corded in the history of our race. be erected in the Summer Islands, otherwise called the Isles of Bermuda." To enery this plan into execution, he resolved

Trinity College, Dublin, to give up all their prospects at home accompany him occross the Atlantic, as teachers, receiving as their salary only £10 per year. An outline of his plan he published in a paniphlet. As it was so necessary to obtain the assistance of the Government, in order to carry out his plan, he went to England in 1725, bearing a letter of introduction at the time in London. In this letter Switt speaks of him as an " absolute philosopher with regard to money, titles and

He succeed without any difficulty in The King granted him a charter for his College, and also enjoined Sir Robert Walpole to lay his plan before the House of Commons. The proposition was favortained the necessary means to execute his He was accompanied by his wife, whom he had recently married, a single lady and him a large sum of his own money, and

intended library. After his arrival in Rhode Island, he determined to remain there till the money granted by Parlian.ent should be sent be disappointed in his expectations. After years, he was at knight informed by the was wanted for other purposes. Disappoinin regard to the means by which he expected to accomplish his design, he concluded motives that had brought him there. He was indefinigable in labouring as an itenerant preacher, and in performing pastoral duties wherever the opportunity was offerded. He frequently visited the continent, and travelled along the coast, and sometimes penetrated tar into the interior. He was very useful to the missionaries of the Eiglish Society for the Propagation of the Gospel, in giving them advice and in theourging them in their labours and think. He especially urged them to con-Counte, by all innocent means, the affections of their leavers, and also of their Charced his precepts upon this head; for it is scarcely possible to conceive of a vide for a future of sickness or infirmity conduct more uniformly kind, tender, The churches must give their pastors betbeteficent and fiberal man be was. He ter salures, or they cannot expect that men, seemed to have but one wish in his heart, blessed with equal common sense and tai-Which was to eleviate misery and diffuse lent, will devote themselves to their work. happiness. At his departure he give a And in every denomination there should farm of five handred acres, which lay be, at least until their wages are very much amound his house at Newport, and his increased, ample provision made for the house itself, as a benefaction to Yale and support of its decayed and worm-out ser-Harvard Colleges; the value of that land, | vants. Either they must give such wages then not insignificant, because cultivated, that the commical can save for themselves became afterwards very considerable. He something for the future, or white supply-

gave of his own property to one of these ling only their current necessities, give them

books to the amount of five hundred pounds. To the other (Yale) he made a large donation of books, purchased by

others and placed at his disposal. By these noble benefactions, and the oustant benevolence of his conduct during his residence of two years in his country, he left an endeared name behind him. The memory of no European who visited our shores, previous to the Revolution, has been cherished with more respect and affection. While bustly engaged in his benevolent labors, he seems to have accurately surveyed the rising greatness of our country, and to have caught a prophetic glimpse of its future destiny. Under the influence of this feeling, he wrote those well known stanzas, the last verse of which is :—

"Westward the course of empire takes its way; The four first acts already part. A fifth shall close the drama with the day... Tune's noblest off-pring a the last."

Whetever may be thought of the wisdom und practicability of Berkeley's plan of converting the American Indians, his benevolence and self-denial cannot be questioned. The annals of philanthropy exhibit but few instances in which greater self. sacrifice and devotion are manifested in promoting the highest interests of mankind. At the time he formed this project, his worldly prospects were as favourable as he could wish. His income was such as to render him rich. His reputation as a scholar, philosopher, and an accomplished literary man, was count to that of any of his cotemporaries. His company was the delight of many of the most brilliant society in England when he appeared in it. He was a favourity of the Princess of Wales. afterwards Queen Caroline, and hence had every reason to believe that the highest offices in the Church would eventually be conferred upon him. All these blessings and splendid prespects he relinguished, in he prime of life, to pass the remainder of his days on a distant island in the Atlantic, engaged in teaching young savages, on a salary of a hundred pounds a year, the elements of knowledge and Christianity. Although his project failed, yet his mission age un undeniable proof of the existence

THE LACK OF PREACHERS.

to resign all his preferment, and addicate to resign and article in N. Y. Times.]

The EACK OF PREACHERS. [From an article in N. Y. Times.]

The EACK OF PREACHERS. [From an article in N. Y. Times.]

Look at the fitting up of the ranks of the clergy. Look at the duties which pertain to the Trinity. Callege the latter of the clergy. two professions which, until lately, have seemed to draught all the young men of our colleges into their ranks. Is it less pleasant in imagination to be a country pustor or a city minister, than to face the hardships through which the medical manmust struggle into position, or of the dull, dry duties of a law office ? Regarding only from Dean Switt to Lord Carterot, then the amenities of the profession, the clerical, a man is ordained, he means to devote his life to his new work. The young doctor or lawyer, on the other hand, means to make a living in his profession, if he can, or out, if he can more easily. He has no serugetting his plan laid before George I. ples about throwing physic to the dogs, or selling his Blackstone when he can get a better price at any other work.

The time may once have been, but it is now long since gone, that no unworthy rably received by them, and a grant was condidate might take orders for the sake of made of £10,000 to enable him to carry it making an easy living. Now, it has come to into effect. Having thus apparently ob- be pretty well known that preaching is not a very profitable job; but,on the other hand. project, he sailed, September, 1728, for that there is no class of men who have in Rhode-Island, which lay neares to Bermuda. | vested so large an amount of capital, and are so miserably rewarded for their services. In certain rich localities there are two gentlemen of fortune. He took with notable exceptions; but within an hundred miles of New-York there are many men a collection of books for the use of his of fine talents, unwavering devotion to their work, thoroughly educated, in all things equipped for their labors, and with large families, yet whose salaries are not over tour or five hundred dollars a year. Five across the ocean. But he was doomed to hundred dollars, indeed, is esteemed a pretty fair payment in the majority of parhaving remained in America nearly two ishes, the country through. Now, when aman assumes the responsibilities of a preacher. Government that the money promised him he is expected to forswear all his old ambitions. If he had dreamed of fame he must dream of it no more; if of we had he must abandon all longing in that directo return to England. During his resi. Ition. Yet it is not in human nature to close dence in Rhode Island he employed his the eyes to the troubles which must cross time in a manner corresponding to the levery man's path sooner or later. It is not a teaching of religion to trust blindly to Providence. The good soldier feets that he has no right to trust in Providence, unless he keeps his powder day. But when one in the vigour of his raunhood sees but five hundred dollars a year coming in and, with unxious solicitude, observes land tast, as it come-, tas family consumes it all, and remembers that in the course of human events it will be but a saure of years before hishands will faint, and he can no longer earn his duily supplies, it is a prospect so meiancholy us to sport the quiet conforts which otherwise he would heartily enjoy, dissenting neighbours. The own example, It is a man's business and his right, to lay as his biographer observes, very eminently jup when it is pleasant against a rainy day to save from his carnings emugh to pro

nort themselves.

Eccleslastical Entelligence.

ENGLAND AND GENEVA.

(From the London Guardian.) Towards the end of last summer an English there came to meet him, at the consecration, all that was dignified, lay and coclesiastical, in Genera-deputations from the canton and city, from the Consistory and the "Venerable Com-All was pleasing congrutupany of Pastors." and the unity that was now, between English and Genevan Protestants. The President of the Consistory, and the Moderator of the "Venerable Company," responded equally warmly, and dwelt on the "complete union of heart and feel-

that union. Everything went off as well as it was wished it should. Mont Blane shone out, just at the right moment, from his veil of clouds and rain. Everybody was full of the great demonstration, and the public fraternisation between General pastors and an English Bishop-of their sinking of "minor differences," and their combination and protest against Popery. All at tieneva were satisfied and pleased; all—it now turns out mit one section of people there. The accounts annualities by which she has been surrounded, it is still cause of deep thankfulness to every undisturbed harmony. It now cozes out, however, that this grand manifestation of Genevan unity, so delightful and full of promise to many, and affection with which she is viewed by so was not quite complete. Medio de fonte leporum. There were seats not filled in that assemblage of illustrious Genevans. The Bishop of Winchester was there, and the representatives of the Venerable Company of Pastors, the lineal and legitiwere some missing. These were, of all people, the leaders of the Orthodox and Evangelical Oratoire; the body which is understood to be the general and most fervent representative of the doctrines of the Reformation, the most congenial in doctrine and spirit to the Evangelical breasts of our people, a more devoted zent for school in England—a body which has the credit God's service, and a stronger desire to strengthen of having been, some years ago, the chief witness and perpetuate the ministrations of the Clergy, in Geneva for the Divinity of our blessed Lord. So that wherever the banner of the Cross is -and among the missing personages who, lifted up, wherever the services of the Church though most reluctantly, could not be present are plainly and fully set before the people, Aughigné, the enthusiastic historian of the

thirty-six years, have never ceased professing Aranism publicly, in their catechisms, in their versions of the flible, from their chair of theology, and in their judicial sentences, without having ever made any retraction." As far as we have seen, these allegations have not been contradichas abandoned its public sauction of Arianism, or that a man may not, if he pleases, with her full authority, teach Arianism, as her minister, and appeal to her documents as his warrant.

It is not for us to settle all the right of the quarrel between the "Venerable Company" and the Oratoire of Geneva. There may be human infirmity even in the Oratoire; our sympathics loubt it was conscience, but perhaps it was also sense of unacknowledged services, which forbade them to be present; for, as M. Gaussen tells us, they would have come if all had been

nvited as individuals.

But, at the same time, the result of the whole witness to substantial Protestant unity, it turns at the last moment, and under the most promis-ing auspices, it will not, according to Mr. Carlyle's pursue, march. Instead of the Bishop Winchester having come home, after having

meets, on his return to England, their letters to
the public prints, complaining that the party
which had gained by his visit was that of the
Arians and indifferentists, whom they find been
all their life long opposing.

We cannot help sympathising with them; but
they are unreasonable. They could not expect
him, if there was to be a "demonstration" of
the kind at Geneva, either to ignore the National the kind at Geneva, either to ignore the National Church, or single them out to be placed on a par He and the committee had to take things as they found them. They could not lic body to hold out hands to; and there is no public body of the kind at Geneva but the National Church and the Venerable Company. No doubt the Bishop fully felt, what one of his detenders calls, the deseasy of the situation; it must have been uncomfortable for the Bishop of a dormatic and Trinitarian Church, to find him. self protesing and claiming religious fellowship with men of whom, in their public character, the most that could be said was, that of late they had ceased to insist on Arisu, or to persecute Trinitarian, doctrine. But if a compliment was to be paid to Calvin's Church, and Calvin's Church was to be represented in the English chapel, we quite agree with the committee and the Bishop of Winchester, that there was nothing for it but to invite the "Venerable Company" as they were, and hope that, by time and good necessity of becoming members of the Church example, they would get better. M. Merle of Christ, in order to obtain eternal salvation d'Aubigné is hardly the person to complain, if

these Colleges and to several missionaries. I the promise of a support when their strength the Bishop of Winchester, in his real to give a the promise of a support when their strength has failed them, and they can no longer suphase failed into a necessary accompandment of that public recognition

int public recognition.

There are those who have a right to complain if the facts are as they uppear to be; but the are on this side of the channel. These who know how nice a dogmatist the Bishop of Win-cheter is on some questions, may fairly be surprised at seeing him so little sensitive on the highest doctrine of the Creed. They may be Towards the end of last summer an English inguest doctrine of the Crees. The Geneva is surprised that the memory of eren Calvin, in salvation which he proposes for their acceptance Government had behaved handsomely, and had given the ground. Everybody in Geneva had present connivance at Arianism. The members been friendly and sympathizing. The Bishop of the Church of England who value it as a benefit, and therefore may be safely neglected, without the contract of the Church and a particular Church may fairly without the contract of the Church and a particular Church may fairly without the contract of the Church and a particular Church may fairly without the contract of the Church and a particular Church may fairly without the contract of the Church and a particular Church may fairly without the contract of the Church and a particular Church may fairly without the contract of the Church and a particular contract of the Church and the contract of the Church and the contract of the church of the Church of England who walks it as a benefit, and therefore may be safely neglected, Church, and as an orthodox Church, may fairly without incurring any guilt or responsibility. Church, and as an orthodox Church, may tarry without incurring any gunt or respondence. Church, and as an orthodox Church, may tarry without incurring any gunt or respondence. Church, and as an orthodox Church, may tarry without incurring any gunt or respondence. The came to meet him, at the consecration, all part of its Bishops, which occutainly appear to having come late into the field; or at best, as that was dignified, lay and ecclesiastical, in limits which separate, in religious communion, not merely Churchmen and these who disawn the Church, but those who worship our Lord pany of Pastors." All was pleasing congrutu-lation, and interchange of paternal sympathy and mutual compliments. The Bishop dwelt warmly and freely on the unity that had been, and the unity that was now, between English to his own Church, not to coquette with a budy which has been nutoriously Arian, and will not even now, when it is said to be in a more hopedwelt on the "complete union of heart and feel. Oul state, formally withdraw a prohibition to ing between his lordship and themselves, and preach our Lord's Divinity. He owes it not only to her, but to Geneva, that those who think it an indifferent matter whether this truth be believed or not, should not be able to defend their indifference by the example of the courteous tolerance of a Bishop of Winchester.

NOTICES OF THE CANADIAN CHURCH .-- NO. IV.

(From the English Churchman.) Sir .- Notwithstanding the heavy discourage ments under which this Church has been suffer were satisfied and pleased; all—it now turns out ing in this country, and the many complicated —but one section of people there. The accounts difficulties by which she has been surrounded. many of her sons and daughters. When the Egyptians of old attempted to subdue the people of God by oppression and hard bondage, they signally failed, for "the more they afflicted them, the more they multiplied and grew;"
until at length they obtained a happy deliverance from the hands of their enemies: and we also feel that the great hand of God has been upon us: for every act of injustice and oppression which we have suffered, has only stimulated us to fresh exertions, and call forth, in the on conscientious grounds, was the best-known there, for the most part, they are gladly and name in England of Genevan theologiaus, Merle thankfully received, and many a stray and wandering sheep is gathered into the fold of the

Most cause this? Was it because they had scruples upon Prelacy and surplices, and forms of consecration? Not at all. They profess to make light of all "Church questions," and to have a special respect, as we are assured by a distinguished member of their body, M. Gaussen, for the Bishop of Winchester's "decision and their or and the broader the broader the broader the broader the progress of fits work, are neither for nor trifling. The soft work, are neither for nor trifling. The soft work, are neither for nor trifling. The soft work, are neither for outlivate is, in many instance, or else over-run we imagine, the Society would have given more with noxious weeds, which require all his toil and thought in the society would have given more information, if more was to be land. White for detailing it may be to always it as not neglected. for the Bishop of Winchester's "decision and induity," particularly in cases "where some indelity," particularly in cases "where some courage, perhaps, was required to manifest, as portion of the Lord's vineyard, some settlements in the backwoods, where the service of the Presbyterian ministers." It was, they say, because the chapel committee thought it right to invite in their public and official capacity, not as individuals, but as the representatives of the National Church has been soldom or fover, hearth, and where the people have been accustomed to spend their Sabbaths in idleness and vice, or have imbibed every variety of religious error, from the imprant preschers who may change of calling attention to the Mission in have imbibed every variety of religious error, from the imprant preschers who may change to the Molancelan Mission, the reader details as to the Molancelan Mission, the reader later to the Mission in the individuals, but as the representatives of the later and pointed, if may be, to lubour in some neglected in an enlarged form by Mr. Hogg (who is just returned from a trip to New Zealand), at the end of a letter the Nihill; which is required in an enlarged form by Mr. Hogg (who is just returned from a trip to New Zealand), at the end of a letter to be never the proportion of the Lord's vineyard, some settlements in the increase and vice, or have a later of the Mission in the increase and vice, or have inhibited every variety of religious error, the weather the proportion of the Lord's vineyard, some settlements in the increase and vice, or have inhibited every variety of religious error, the weather the proportion of the Lord's vineyard, some settlements in the increase and vice, or have inhibited every variety of religious error. Company of Pastors"—a body whose "public professors are anti-Trinitarian" by authority, who began by persecuting and driving into separation those who, like Merle d'Aubignó, were paration those who, like Merle d'Aubignó, were witnesses of the dectrine of our Lord's Godhend, and who, even now, as a body, only tolerate it —a body in whose pulpits the great doctrine of the many sects which swarm in the country, and be preached one Sunday and denied the next—"a body of men," says M. Gaussen, "who for half a century, and, above all, for the last thirty-six years, have never ceased professing Arianism publicly. In their catechians in their All the knowledge they process regarding it has been derived from political demagogues, and won for him—and not undeservedly—the titles won for him—and not undeservedly—the titles for the Apostto of the Pacific," and "Xavier of its to level all distinctions, and to foment strife the Anglican Church" Of course there must and discord, by bringing the ministrations of the Anglican Church into contempt, and exciting in the minds of the lower classes a bitter hatred of every thing British and Conservative. And not uncountered to the Mission speak in terms of the Miss ted. It is only said that the younger clergy are cling British and Conservative. And not ungiving up, in point of fact, their Arian proaching.
It is not said, either that the National Church neglect, become infected with this had spirit, Mission is likely to be retarded from want of and imbibe the leaven of Democracy.
In England there is, in the minds of the peo-

ple, an innate respect for the Church of the cruise, he realm; and the Clergy are looked upon as the vessel, as his present scanty funds will not suffice duly authorized instruments of the people, and to meet the rise in seamen's wages, consequent bearing about them a Divine commission. But here, there is no such antecedent respect for that case, it would seem in a high degree desiration. narrancy even in the Oratoire; our sympathics either Church or Clergy. The former is constitutally side with it; but perhaps M. Merle d'Aubigné and his friends, to whom, some years are creature of the State and the ligo, 800 English clergymen sent are addressed. l'Aubigne and his friends, to whom, some years included the Crown, who are living upon upon the control of the Crown, who are living upon the control of the land, or class enjoying what ympathy and encouragement, might have thought that more was due to them than to sit should properly belong to the people. Thus we not the crowd of individuals, while the "Venera-suffer, because we are the Church of England; ble Company," with its equivocal faith, and its persecutions of orthodoxy, had its official place of honour by the Evangelical English Prelate, and exchanged congratulations with him in the name of the Genevan Church. We have no our opponents. And yet these men know very the fruitful source of all the malicious attacks of our opponents. And yet these men know very well, that the British Government have long renounced all intention of establishing the Church in the Colonies; and that so far from the Clergy receiving State support, not one single shilling is derived from the Government; and that excepting the payments made to our Missionaries affair is an awkward one. Instead of that solemn witness to substantial Protestant unity, it turns out a signal example of the way in which, just the Propagation of the Gospel, the Clergy are

dependent, in a great measure, upon the free-will offerings of their own people.

It is a rather hard measure that we should be continually taunted with this State patronage and support, when the truth is, that the Church, shewn us the way to merge our differences, and join in the broad basis of the Reformation with the Calvinists of Switzerland, he has had the illof the numerous sects by which she is surroundfortune to hurt and scandalise deeply just the ed. For they can all meet and deliberate, and party with whom he most sympathises; and settle their own affairs, and enforce their rules meets, on his return to England, their letters to of discipline and order; but the Church shall enjoy none of these advantages, because she is somehow or other connected with the State, and therefore it is necessary to restrict, and coerce

her, and if possible, to keep her in bondage.

Very many of the working class of English emigrants also come out to this country strongly prejudiced against the Church, as well as disaffected to the Government. Brought up to hard labour from their childhood, they have had no opportunity of religious improvement; the ministrations of the Church, if attended at all, have a public holding out of hands between have made little or no impression upon them.
English and foreign Protectants, without a pubvery little desire to place themselves under the teaching of the Church. Besides, they often actile in neighborhoods where the regular ministrations of the Church are not to be obtained; and being but nominul Churchmen at best, they frequenty glide into the ranks of bissent frequenty glide into the ranks of Dissent, because they are courted and flattered, and saved the trouble of korning their duty. For it is an undeniable fact, that with most modern sects, there is no teaching of Divine truth, properly so called: the members lines to prayer and preaching, and not unfrequently the whole system is made up of a species of sentimental formalism. The children of these people frequently grow up unbaptised, settle down is life, and become parents themselves, without any fixed religious belief, or any idea of the

Such is the general state of every new parish tend when he enters on the sphere of his labors. With every qualification for his work, and with a heart burning with seal for God's glory, and for the good of souls, he soon fluids that the message of salvation which he brings, is not as eagerly embraced as he had anticipated. The truths country, ignorantly setting forth the latest novelties in religion, and "teaching for doc-trines the commandments of men."

And the state of t

Under such circumstances, it may well b supposed, that Missionary work, aspecially in our new settlements, requires the utmest patience, tesl, and devotedness. For some time it is emphatically up-hill work-an unrouting of senseless and bitter prejudice, an undoing of much that has been done before, and a setting forth of the Church in her beautiful and Scriptural services. But after a while, the Missionary begins to see the fruit of his labours, in an increasing and steady attendance upon his min istrations. The quiet, soler, and unobtrusive spirit of the Church contrasts strongly with the acitements and extravagances of dissent; and the more sober-minded become attracted by the simple, solemn gravity of her services, until at ength they begin to inquire for "the old paths, and take refuge in the boson of the Church from the turnoil and confusion which distract and divide the multitudinous seets around her It is astonishing what an effect is produced upon the minds of the people, by the constant and sublime ministrations of our sublime Laturgy. Tired of the shifting sands of sectarianism, gindly place their feet upon a rock, and lean upon the only Foundation which shall never fail them. Parents and children now come to hear the Word of Life, -- there is a ventuing to be again reconciled to the mother, whom they had so long described,—whole households are bap-tised,—the Missionary is looked up to with respect, and whether it be in a harn, a log dinuty, or a school-house, his ministrations are engerly sought, until soon by the blessing of God, he sees gathered around him a numerous and attentive congregation.

Diocese of Toronto, Sept., 1853.

THE MELANESIAN MISSION. There is not, so far as we are aware (and we have taken some pains in the matter) , any direct and authoritative account of this Mission instance, upon turning to the recent Report of funds; which appears to be the case, insamuch as Mr. Hogg states that, since the Bishop's last has been obliged to part with his able, that more coplous information on the subject should be laid forthwith before Churchmen. It may be wright or it may be wrong, we do not profess to determine; but so it is, the be fed with facts in order to ensure co-operation, And of this we are certain, that if, in this case, facts could be laid before Churchmen, Bishor Selwyn would be enabled not only to carry on his Mirgion to the Islands of the Pacific on its present scale, but on a much larger scale, if need should arise than he may have at present contemplated As it is, the best account we have seen of one of the Blehop's voyages in the "Undine," will be

may possibly interest our readers :--Bishop Selwyn's mode of addressing the Natives.

found in Captain Erskine's narrative of his cruise in the Pacific, in the year 1849; to this

we refer our readers; but we purpose in the following pages to make a few extracts from that book, and from Mr. Hogg's letter to the Duke of Newcastle; they interested us, and they

" In this island visit, the Blahop's first course is to make the natives understand that he does no come among them as a trader; then to try and give them some idea of his real object in coming among them; and after friendly and confidential intercourse is fairly established, to induce them to trust him with some of their youths, whom he carries to St. John's College, Auckland, where they are instructed in industrial pursuits and useful arts of life, during the eight warme months of the year. On the approach of winter, which in New Zealand is too severe for their tropical constitutions, the Bishop takes them back to their own homes. By this means a knowledge of what they have learned is spread among their friends, and kindly intercourse between the white Missionuries and the native teachers is greatly extended) ear by year, since the Linkop took back the first youth ensince the misuop work user the nest youth en-trusted to his care, and with happy that won the confidence of the parents, while yet unable to speak freely with them, by contrasting the con-dition of the then half-fed islanders with that of the well-fed returned hoys—putting his fist into the hollow cheek of the one, and pinching out the plump round cheek of the other; on which the perents at once catching the Birhop's ing, chapped their bands, and danced with meaning, chapped their hands, and danced with delight, and readily put more boys into his hands—his Lordship has been welcomed, and his influence felt through a widening aphere." -(Hogg, pp. 8, 8).

Female Converte.

"On the Bishop's return to Auckland last year, when I had the pleasure of being present at St. John's College, no less than twenty-five youths and two young Polynesian females accompanied him: and a gladdening sight it

· Colonial Church Chronicle, vol. vi. p. 423.

island maidens arrived, might well be kept in some of the Mission museums, in token of the Bishop's manual skill; for since the days when St. Paul plied his needle, few Missionaries of salvation which he brings, is not as easyrly combraced as he had anticipated. The truths which he delivers appear strange doctrine to many of his hearers: the means of grace and cort appear with the following account of many of his hearers: the means of grace and cort a patch-work bed-quilt into becoming gar-

come to the conclusion, that this loss was a visitation upon them for their illtreatment of the white teacher."—(15, p. 7).

s. F.G. MISSIONART IN BRIGAL.

a whaler bound for Sidney, thence run down to Auckland, and walked on to the college, to beg, on behalf of his countrymen, that the Bishop would either come or soul them a white teacher so much were they improssed with the reports bey had heard of his good influence among the cighbouring islands. - (18).

Earnestness of Roman Catholia Missionaries. " His Lordship testifies to the spirit of devoion and ready obsolience to the will of the laurch of Rome, which has drawn numb with of male and female labourers, into this in 1831. Mission-field. Our own Whalers and sandalremarked to him that, great as may be the crivers of Romish teaching, none can deny the good intention and carnest spirit which prompt those Missionaries to station themselves, on a sounty pittance, in these far off isles."—(1b).

Priendly relations of the Bishop with Christians of other Communions.

"It may serve as a proof of the friendly existing between his Lordship and other Missionaries in these islands, that last war, he carried, as a sharer into his cabin. Mr. inglis, a Proshytorian Missionary, with Mrs. luglis, to be stationed on the faland of Analteumtie holds much friendly intercourse with ther Protestant Missionaries: his rule is not

These men are the fruit of the remarkable the heathen, to not as a ripitrator in their displacement of the Lendon Missionery Society, through whose influence a great number of matives, after embracing Christianity, went forth in their turn to spread in the neighbouring lalands a knowledge of the truth they had quiet and unotientations in body in the case of temper, his simplicity of character, his quiet and unotientations in body in the case of temper, his simplicity of character, his quiet and unotientations in body in the case of temper, his simplicity of character, his quiet and unotientations in their dispersion in the heather. It is the heather to act as a ripitrator in their dispersion in the heather. It is put on the heather to act as a ripitrator in their dispersion in the heather. It is put on the heather to act as a ripitrator in their dispersion in the heather. It is put on the heather to act as a ripitrator in their dispersion in the heather. It is put on the heather to act as a ripitrator in their dispersion in the heather. It is put on the heather to act as a ripitrator in their dispersion in the heather. It is put on the heather to act as a ripitrator in their dispersion in the heather. It is put on the heather to act as a ripitrator in the heather to act as a ripitrator in the heather. It is put on the heather to act as a ripitrator in the heather to act a ripitrator in the heather to act as a ripitrator in the heather to act as a ripitrator in the heather to act as a ripitrator in the heather to act a ripitrator in the heather the heather to a received.......Architeacon Abraham, in one of coordingly weeful in that sphere in which it pleased his letters, says, "The Bishop knows of forty God to continue him so long, within the last eight years, who have either hoon murdered or fallen victims to the fever of good of the flock entristed to his care. This hoon murdered or fallen victims to the fever of good of the flock entrusted to his care. This thuse islands; every fresh set of boys that appeared to be the great object of his life; comes here has a story to tell of murdered in the pursuit of this he died; for there can be sameans, who come to them to preach to them no doubt that his sickness was brought on by

in the Pacific.

"let Sept. 1819.—At daylight, having been working to the southward all night, the exworking to the southward and many tremes of Tana (one of the liebrides) bore from south to east, when stretching over to the low was alway island of immar or Nina, the "Undine," was at God's will. length seen under the land. I was happy to mind. On being laid up, he sent for a hrother? his little vessel, to hear that all laid gone well jutor, and recommended his leak to his care, with him since he left New Zealand; but his crew, who had imbibed all the dread of savages felt by the Sidney traders, did not disguine their antinfaction at being under the pro-tection of a man-of-war. It must be admitted ut the same time, that the enterprise under taken by the Bishop, who would not permit an arm of any description on heard his vessel, was one of no little risk; and when informed by him that he had permitted several of the Eromangans, whose healthy to white men is noturious, to come on beard in Dillon's Bay, I was ready to allow that it required the perfect was ready to allow that it required the perfect transfer of the reposed his mind on Christ, at this was ready to allow that it required the perfect transfer of the reposed his mind on Christ, at this was ready to allow that it required the perfect taken by the Bishop, who would not permit an was ready to allow that it required the perfect presence of mind and dignfied bearing of Bishop Science, which never seemed to fall in impressing there savages with a feeling of superiority, to render such an act one of safety or prudence." -- (Ecokine. p. 801).

Meeting of two Bishops on board on English man-

'of-war.'
" 22nd Sept. (Isle of Pines).—At eight o'clock, the French Bishop and his vicar, having borrowed a boat from the shore, came on board to return my visit.....The meeting at this remote iele, of a Protestant and Roman Catholic Prelate -rival soldiers in the Christian camp-was indeed a singular event; but, as might be supindeed a singular event; but, as might be supposed, the conversation between two such men, who could have but few religious feelings in common, nor any sincere desire for each other's success, was of no great interest. Bishop Dourse spoke chiefly of the bad disposition of the New Caledonians—a subject on which he was not likely to meet with much sympathy in facilities. With his last breath he attempted to the course of the Rev. Mr. Blake, as the change, the change of the Rev. Mr. Blake, as the change, it was should be beneficial. On Them day, the chief of the bouse of the Rev. Mr. Blake, as the change, it was should be beneficial. On Them day, the chief of the bouse of the Rev. Mr. Blake, as the change, it was should be beneficial. On Them day, the chief of the bouse of the Rev. Mr. Blake, as the change, it was should be beneficial. On Them day, the chief of the bouse of the Rev. Mr. Blake, as the change, it was shought, would be beneficial. On Them day, the crisis of his disease cause, and continued to the crisis of the crisis of the chief of the course of the Rev. Mr. Blake, as the change, it was shought, would be beneficial. On Them day, the crisis of his disease cause, and the crisis of the crisis was not likely to meet with much sympathy from Bishop Selwyn, whose efforts have always been directed to the eliciting and cultivating the good points of the savage character, with what success need not now be repeated. The been directed to the eliciting and cultivating the good points of the savage character, with what success need not now be repeated. The reproach of cannibalism was strongly insisted upon: a fact of which we now required no poof, and which had been so long familiarly before us as to have lost much of its horrid interest in our eyes,"—(Ib. p. 898).

Captain Erskine's book, most pleasingly written, fall of facts and details respecting the Natives of this part of the l'acific, is of great importance in one respect—that he bears an unqualified testimony to the beneficial results of village; every spot as they passed it having the village; every spot as they passed it having the village; every spot as they passed it having the village; every spot as they passed it having the village; every spot as they passed it having the village; every spot as they passed it having the village; every spot as they passed it having the village; every spot as they passed it having the village; every spot as they passed it having the village; every spot as they passed it is having the village; every spot as they passed it is having the village; every spot as they passed it is having the village; every spot as they passed it is having the village; every spot as they passed it is having the village; every spot as they passed it is having the village.

Missionary labour. We can hardly imagine the Mindous—and we advisedly use the word—
Mindous—and we advisedly use the word—
rising up from the perusal of the writings of
this impartial, and unprejudiced eye-witness,
without undergoing a complete revolution in
his opinions. We must bring these gleanings to
a close: but before deline as we must present

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when he managed with his own hands to convert a patch-work bed-quilt into becoming garments for those damsels, hitherto unaccustomed to oncumber themselves with many additions to nature's garb.'—(Ib. p. d).

Change is the natives of Malliculo.

On the last visit but one, his Lordship was roughly handled, as his life, and the life of his companions, perilled by a party of heathen natives on the island of Malliculo; last year the ring'cader of that attacking party, swam off, and carried him ashore on his shoulders (?).......

This striking change in the disposition of the Malliculo men was (as far as the likhop's imperfect power of communicating with thom enabled him to judge) owing to the fact, that during the interval between his visits intestine war had prevalled amongst them to a great extent, and cight or nine men of that attacking party had fallen in tribe fights; and the survivors had come to the conclusion, that this loss was a visitation noon them for their illtreatment of the INTERNET SOTICE OF THE BIND.

(From the Culculta Missionary for August).

(Samoa or Navigators of Captain Erskine's at 10, p.m., the Rev. Daniel Jones, scalor map) was pointed out in the college-hall, who, during the Bishop's absence, had put blusself in a whaler bound for Sidney, thence run down

Mr Jones was one of the earliest students of lishop's College, having been admitted in 1824, when the College first began operations under Dr. Mill. In 1820 he was appointed Catechist to the Tallygunge Mission (then under the charge of the liev. Mr. Tweddie), and continued to labor there either as Catechist or Missionary to the time of his departure, a period of nearly to twenty-five years. He was ordained denom by our venerable Metropolitan in 1833, and prices.

The writer of this notice had the pleasure of Augmoheed, making frequent excursion to the distant stations connected with the Tallyguinge Mission, Amiermanic, Sulkes, Berripore, which were all, previous to 1850, under his care. It is believed that Mr. Tweddlo and he were the first Missioneda. believed that Mr. Tweidle and he were the first Missionaries who presched the gespet at Mogra-Hat, and at the populous and influential village of Joynugar; inducutial from its being the residence of many learned lirahmins and wealthy semindars. From this village both the Missionaries were repulsed with violence. The intant Church at Thanjers was the great object of Mr. Jones's anxiety and joy, and he isloured day and high to build it up in the faith and love of our Lord and Saviour Jeaus Christ. His simple and carnest addresses were

to join in their public services, the way of advice and encouragement as his own experience suggests; and his desire, as he expressed it, is, that their work may run, not in opposite, but in parallel lines, where it cannot be in conjunction."—(16. p. 10).

Persecution of native Christians.

"On several islands the Bishop has found and conjunction of native Missionary teachers, oblicity Samoans, fruit of the remarkable have obtained, and was often requested again by the heather, to act as arbitrator in their discussions. He seems in the districts which few Missionaries have obtained, and was often requested again by the heather, to act as arbitrator in their discussions.

Samoans, who come to them to preach to them of 'Jesus up above and Satan down below."—

(16).

Unity service at St. John's College, Auckland,
"This consists of a short-selection of Psalms and Collects bearing upon unity, with the versicles and preface in the Communion Service, the prayer for unity, a prayer for the college, and one for the Blahop, when absent. It was drawn up by the Blahop for use on Sunday evenings, when those menters of the College who have been ordained and placed in charge of pensioner villages and native settlements in the neighbourhood reassemble, and unite in this abort service, which is chiefly choral, and forms a cheerful conclusion to the labours of the day."—(16.)

We paus on now to one or two glennings from Captain Krakine's volume; and we would gladly furnish more, please God, at some future poriod, if so doing might have a tendency to on him alowly, though surely, On Monday in the latter of height of the latter of the limits of the day."—(16.) y furnish more, please God, at some future on the latter of February, and continued galaing, period, if so doing might have a tendency to him slowly though surely. On Monday in Mittantide, he assumptated Professor Salter to Jianjera. In the providence of God, this proved to be his last visit to his beloved flocks.

proved to be higher white his peroved nock.

Ile was now removed into Calcutta for medical advise, and confined to his hed. Here, he was visited by his brother Missionaries and other friends, and, notwithstanding his great sufferings, was always cheerful, patient, and resigned to defend with His flock was still uppermost on his control of the height his second to be him to the high second to he his to be him to the high second to he high the high second to high the high second to he high the high the high second to he high the high second to he high the high second to he high the hi till it might please God to remove his cick-

To the friend that informed him that his case was one of extreme danger, leaving but, small hopes of his being benefitted by anything that human skill could do, he said (after a minute

whether he reposed his mind on Christ at this trying time, he replied emphatically, "On Christ, and none clee."
The first Sunday after he was removed into Calcutta, as he was lying in a room clees to the Five School Church, the organ and the award voices of the children burst upon him amid the stillness of the day, he seemed quite over come, and asked to have his couch drawn near the verandah, "that he might if possible hears the words," and then remarked to a Missionary friend who had joined him at the conclusion of the words," and then remarked to a diseasenery friend who had joined him at the conclusion of the service, "liow sweet do English hymns sound to my care! We Bengalli Alistionaries seldon enjoy the treat.

Un Monday, the 4th July, he was removed to Blay the "gierious and mighty Lard" lack