

Missionary Intelligence.

From the Colonial Church Chronicle, for September.

THE MELANESIAN MISSION.

In a Letter from the Bishop of New Zealand

1. In H. M. S. *Dido*, (already described,) from December 23, 1847, to March 4, 1848, visited, Friendly and Navigators' Islands, Rotuma, Anateum, and the Isle of Pines.

2. In schooner *Undine*, from August 1 to October 1, 1849, visited, in company with H. M. S. *Havannah*, Captain Brekin, Anateum, Tanna, Erromango, Fata, Uva, Lifu, Nengone, New Caledonia, and the Isle of Pines, and brought back five scholars to St. John's College.

3. In schooner *Undine* from April 6 to June 8, 1850, in company with H. M. S. *Fly*, Captain Oliver; visited the same Islands, except the Isle of Pines, and took back native scholars to Nengone, Lifu, and New Caledonia.

4. In schooner *Border Maid*, with the Bishop of Newcastle, from July 8 to October 7, 1851: visited Anateum, Futuna, Tanna, Nua, Erromango, Nengone, Lifu, Fata, Apev, Paum, Ambrym, Mallicolo, and the Isle of Pines, calling at Newcastle and Sydney on the return voyage.

5. In schooner *Border Maid*, from June 19 to October 21, 1852: visited more than fifty Islands, including those already mentioned, with the addition of many others in the New Hebrides, Banks' Islands, and Vatikoro, Tubua, and St. Christoval in the Solomon Islands: and returning with 25 scholars for the Melanesian school at St. John's.

6. From June 11 to Sept. 7, 1853, in the barque *Daniel Webster* from Auckland to Sydney, and in the barque *Gratitude* from Sydney to Anateum, Nengone, Lifu, and Mallicolo, and back to Auckland. In this voyage the Melanesian scholars brought in last voyage were taken back to their homes, with the exception of those whom it pleased God to take from us by death.

7. From November 8 to December 11, 1853, in H. M. Colonial brig *Victoria*, with His Excellency Sir George Grey, to take R. v. W. Nihil to Nengone, and to visit Sunday and Norfolk Islands, in the hope of finding a suitable station for our Central Melanesian School: the climate of New Zealand having been found by experience to be injurious to the health of our scholars.

I shall now endeavour to combine the observations made during these voyages in one general result, in the hope of giving you a clear idea both of the present state of our Missionary work, and also of our plans and prospects for the future.

In the letter already referred to, I stated to you the duty which I felt of endeavouring to make our Colonial Church itself a new centre of Missionary effort.—Your Societies at home, I am sure, did not impose it to me as any want of respect to them, that I did not propose to them to undertake these new Missions as part of their own work. They will rejoice, I am sure, to see the branches of the Church of Christ which they have assisted to found, each in its turn sending forth new shoots, and bearing fruit for the supply of its own neighbourhood. There will always remain between us the connexion of gratitude and of love, even when we have ceased to be parts of your actual system. You will, I think, agree with me that no Society, and scarcely even any Church, unless it approach closely to a doctrine like that of the Papal supremacy, can profess to govern Episcopal communions scattered, as our Colonial Churches now are, over the whole circumference of the globe.

For these reasons I rejoiced when the opportunity was afforded to me of placing myself under the late honored and beloved Metropolitan of Sydney, as one of the Suffragans of his province, and I obeyed, without hesitation, his summons to the Conference, at which he assembled all the Bishops of Australasia in 1850. Of the other proceedings of that meeting, I leave others to retain their own opinions, as I hold my own unchanged even in the slightest particular, both as to the truth of our statements of doctrine, and the expediency of our practical recommendations; but I can claim the unanimous assent of the bishops, clergy, and laity of the six dioceses to the Resolution by which it was declared to be the bounden duty of the Australasian Churches to take prompt and efficient measures for the conversion of the heathen races within their own territories and in the adjacent islands. In the midst of many differences of opinion, the Mission cause preserved its appointed credentials of "unity and concord."

It was a great satisfaction to me to find that the charge laid upon me by the Archbishops and Bishops

of the Church in England, in 1841, was renewed and confirmed by the unanimous vote of the Bishops of Australasia, supported by large and influential meetings of private friends and public confidence, it was most gratifying to me to be associated in the Mission work with the Bishop of Newcastle. And to complete all, so liberal were the contributions of the Church in the dioceses of Sydney and Newcastle, that the Missionary Bishops found themselves in the possession of a vessel of nearly one hundred tons, bought for them at an expense to the two dioceses of more than £1,500.

My solitary voyages in the *Undine* were thus brought to an end; but I must confess that I gave up with some regret a friend at once so faithful and so cheap. In the little cabin of the *Undine* I had read almost all that I have been able to read since I left England, and had written every journal, pastoral letter, and charge. No literary man who loves his own study will wonder why I loved my little cabin. Not that I always had it to myself, for I have sometimes been obliged to treble-bank it with native scholars, ranged like the throned ranks of Grecian warriors, some sleeping on the floor, some on the benches, and some in the berths. The varied incidents of my voyage in the *Undine*, round her wide circuit, to the south to Stewart's Island, to the north to the New Hebrides, and New Caledonia, and to the eastward to the Chatham Islands, performed without damage to the vessel, and without so much as a single serious accident or illness to any one on board, all rose up in my mind and caused a feeling of regret when I shifted my diocesan flag (a mile and three staves) to the foremast of the *Border Maid*.

It was soon found that the new vessel would swallow up all our resources. Instead of two five-shilling spars—which was the sum total of the *Undine's* demands for carrying our 20,000 miles—every topmast and yard of the *Border Maid* had to be condemned. When we had completed the rest of the rigging, the hull was found to require extensive repairs. It was evident that we should soon have an old vessel at the cost of a new one; and therefore, after two voyages to the Islands, and one round New Zealand, the *Border Maid* was sold, and is now engaged in carrying our New Zealand produce to Sydney, to supply the appetite which gold-digging creates but cannot satisfy.

Thus I found myself, for the first time for many years, altogether without a vessel of any kind, and experience soon proved that I should not only be unable to conduct the Mission duties, but even to visit the New Zealand settlements. Leaving my hopeful party of Melanesians to spend the summer of 1853 at Auckland, I set out on foot to visit Taranaki and Wellington, intending to take ship from the latter place to Nelson, Port Cooper, and Otakou. There my progress ended, for I found that I could scarcely be certain of returning to Auckland in twelve months, if I trusted to the chance of communications between the New Zealand towns. All the ships that could be procured were engaged in one great race to carry potatoes to Sydney and Melbourne. Happily in this country objects of interest never failed, so I returned to Auckland overland with Sir George Grey, marking out as we came along new sites for industrial native schools, and procuring grants of the land from the native owners. In the course of two months, more than six thousand acres of beautiful land was freely given to the Church, in trust for the education of the rising generation of both races in "the love and faith of Jesus Christ, and in obedience to the Queen."

On my return to Auckland I advertised for a vessel to go to the Islands, but without success. The season drew on at which our boys would be affected by the cold and damp winds of our variable climate. Many times I wished the *Border Maid* back again, with all her defects. I could perhaps have procured the *Undine*, or another vessel of the same size, but I was advised that I should be guilty of a breach of the new navigation laws, if I took my party, more than thirty in number, in so small a vessel. Nothing remained but to go to Sydney, though I feared that climate for our tender herb-rose plants: as much as New Zealand. Still, there was more hope of finding a vessel there; and that argument decided the question. We had a rough passage, during which one of our Mallicolo boys died, a youth of such promise, whom I shall mention further when I come to speak of his Island. At Sydney we were again disappointed; though in every other respect, but the anxiety for the health of our boys, I was well content to be there. We had scarcely anchored, when we heard, for the first time, of the death of our dear friend and Metropolitan, with whom my last act of intercourse had been to present to him our nine

Melanesian scholars, collected in the first voyage of the *Border Maid*.

The Sydney Churchmen on this occasion outdid even their former liberality. The post for some days seemed to rain bank notes, and in most cases the donations were anonymous. Every expense of our voyage from New Zealand, and of our residence at Sydney, and of our voyage to the Islands, and back to Auckland, was paid in full, and with a larger balance remained in hand. Christ Church, St. Lawrence, undertook the maintenance of our boys, and raised the whole cost of a month's provision for a party of twenty-eight, at the Offertory collection on the first Sunday; St. Philip's and several other churches were equally liberal; and the whole collections amounted, I believe, to one thousand pounds. You will, I think, agree with the opinion already expressed, that the Colonial Churches need only to have the way pointed out to them, and that they will not long require the assistance of the parent Societies to enable them to discharge all their duties. The Spirit of Christ, I humbly trust, has been shed upon them to make them fruitful branches of one true Vine; and the great Societies of the English Church have fostered and guarded them in their infancy and youth. Henceforward, the best return that they can make to their friends and patrons in England, is to show by their efficiency and steady progress the value of the aid which they have received, and also the truth and power of the doctrine and discipline which they have inherited from their Mother Church.

My next letter, if I should be able to write again, will contain some details of the Islands of Melanesia, and of our native scholars, with a sketch of our future plan of operations.

I remain,

Your very faithful Friend and Brother,

G. A. NEW ZEALAND.

Selections.

THE ILLUMINATED BIBLE AND THE LIVING EPISTLE.

From the Lamp and the Lantern.

"Before the days of Printing, the copyists sometimes took great pains with their manuscripts, and Bibles were then elaborately embellished. Traced in silver and gold and brilliant colors,—occasionally executed on tinted parchment, the mere letters were often a gorgeous picture; and such illuminated manuscripts will always awaken the astonishment and delight of the tasteful antiquarian. We do not print our Bibles in silver and gold; nor have we verses marked from the others, by their vermilion ink, or their bold character. And yet, we have sometimes thought that every careful reader can illuminate his own copy as he proceeds. The book is all bright with passages which, at one time or another, have stirred or strengthened him: it is all radiant with texts which have accused, or rebuked, or consoled him. On this verse he heard a sermon which he can never forget; this chapter is associated with some affecting event in his domestic history; and here is a paragraph which gave rise to a dialogue or meditation, ever memorable in his religious career. Yet, were a hundred such illuminated Bibles compared, it would be found that in no two of them is the same set of passages marked and made prominent. Some may coincide; and a few emphatic sentences may be common to all; but according to individual peculiarities, or providential circumstances, it will turn out that portions fraught with glory to one eye, are obscure or ordinary to every other. To take two instances, suppose that each man were to mark in vermilion the verse that first converted him of sin, or that made him anxious for the saving of his soul. In the Bible of the Apostle Paul, the tenth commandment would be inscribed in red letters; for, as he tells us, "I had not known sin, except the commandment had said, Thou shalt not covet." In the Bible of Alexander Henderson, it would be, "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber;" for that was the shaft which pierced the conscience of the converted minister. In the Bible of the Ironside soldier, the rubric would be found at Ecclesiastes xi. 9; for it was there that the bullet stopped, which, but for the interposing Bible, would have pierced his loins; and when the battle was over, he read, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."—Or suppose that each were to mark in golden letters the text which has been to him the gate of Heaven—