

Missionary Record.

From the C. C. Chronicle, for February

THE Church is entitled in common fairness to occupy one or other of two positions:—

- I. That of favour and privilege derived from her connexion with the State; or,
- II. That of freedom and independence, accorded to other tolerated but non-established communions.

At present, however, she is in the unhappy condition of possessing neither the substantial advantages of an established, nor the compensating freedom of a voluntary Church.

Now on one or other of these alternative conditions we must peremptorily insist. The former we know to be absolutely hopeless in the Colonies; and we claim, therefore, in the full confidence of right, as well as with an unhesitating preference, the latter. Plainly, and in set terms, we demand that the particular religious communion, attached to the doctrine, and using the service book of the Church of England, be left at liberty in the several Colonial Dioceses to regulate its own internal order and discipline, and to manage the affairs of its own parishes and schools, in such manner as it shall deem most conducive to God's honour and service. This is a claim of simple justice, not to be set aside by any nonsensical declamation about ecclesiastical despotism, or by any imaginary dangers of the splitting up of the Church into sections. Nobody proposes to touch the authorized version of the Bible, the Book of Common Prayer, the Articles of Religion, or any of the prescribed formularies of the Church. All that we demand is liberty for the Bishop, Clergy, and laity of each Diocese, to meet together in authorized assemblies, to take into consideration from time to time the affairs of that Diocese, and so to adopt measures for supplying the needs and correcting the abuses of the Church.

Indeed, so strongly is the necessity felt of some organization, that the two oldest Bishops of the Colonial Church—neither of whom had before left his Diocese since the day of his consecration—have come from their distant spheres of duty, for the sole purpose of representing to the authorities of the Church and State, in this country the many difficulties and discouragements with which they have to contend in administering the affairs of their respective Dioceses, and suggesting the necessary remedy. The Bishops of Sydney and Quebec were consecrated on the same day, (14th February, 1836), and for the last seventeen years have been engaged in the active oversight of two of the largest Dioceses in the world, though both have been more than once subdivided. They have therefore had ample experience of the working of the Church in the Colonies; ample experience, too, how the Church's work is impeded by the want of adequate and suitable machinery. They come to return an answer in person to the circular letter of Sir John Pakington, on the expediency of adopting Mr. Gladstone's enabling Act. They bring with them evidence, accumulated during the whole period of their Episcopate, of anomalies, irregularities, and deficiencies, which prove conclusively the harm and detriment which the Church is suffering from the absence of all authority to correct what is vicious, or supply what is wanting.—They ask redress for practical and unquestioned grievances,—and that redress, we are satisfied, will no longer be refused.

It is a fortunate circumstance that the representative Bishops of the great and spreading Churches of Canada and Australia should have arrived at a time when they will have the opportunity of conferring with their episcopal brethren—more or less subject to the same inconveniences and disabilities as themselves—from the Dioceses of Newfoundland, Capetown, and Antigua. We sincerely hope that they will, jointly or severally, lay the whole case of their Dioceses before the Parliament and the public; for we hold it to be impossible that when the full amount of grievance under which the Colonial Church suffers is known, the necessity of affording some remedy will any longer be disputed.

For the first century of its existence the Colonial Church was left without a Bishop; for three quarters of a century, since the establishment of the Episcopate, it has been left without any constitution or intelligible code of Church law. Whigs and Tories have been equally indifferent to its claims, but both parties have been roused of late, by the earnestness of Churchmen at home, and the bold and determined attitude of Churchmen in the Colonies, to admit the Church into the category of interests which claim a statesman's attention. Late Governments have even gone the length

of allowing Bishoprics to be founded, on condition of the entire endowment being provided from voluntary contributions. We may hope, therefore, that with the advancing liberality of the age, and the recognised principle of Colonial self-government, the Church will be indulged with its own representative assembly. We should be sorry that the Church should be compelled to have recourse to the opinion of the late Attorney-General, who holds that the restraining Act of Henry VIII. does not apply to the Colonies. We hope, and we believe, that the necessity for doing so will not arise; for we shall be much indeed surprised if the statesmen who so confidently, and, as we believe, so wisely, assert the claim of the colonists to manage their own civil affairs, should continue the obsolete and injurious restrictions which at present confine and cripple the action of the Church.

Lew Chew and the Lew Chewans. By George Smith, D.D. Lord Bishop of Victoria. London: Hatchard. 1853

We have read through this little brochure on a deeply interesting and important subject, with unbroken attention. It is remarkably well written, in a simple pleasing style, but with spirit, and graphically.

Most of our readers are acquainted with the island of Lew Chew, or Loo Choo, as it is usually written, from the narrative of Captain Basil Hall; few, perhaps, are aware that a Mission has been planted there since 1846, and we fear that the account here given of the conduct of the Lew Chewans towards Mr. Bettelheim will dissipate whatever favourable impressions they may have formed of them.

Seven years ago a few naval officers formed themselves into a Society, sent out a Missionary labourer, and have hitherto persevered against multiplied difficulties and discouragements, sufficient to have overpowered minds less hopeful and less sustained by faith in the sure fulfilment of God's promises. Their missionary—a converted Jew—possesses many qualifications for his work: he is an able linguist, has gained a medical diploma in a foreign university—possesses great energy of mind, and activity of body—is indefatigable in his labours—and has braved many trials and surmounted much opposition, cheered by the one hope of being permitted to diffuse the Gospel in Lew Chew, and through Lew Chew to the secluded and benighted empire of Japan.

We are informed that Mr. Bettelheim is married to an Englishwoman, but it does not appear whether he has received English orders, or whether he belongs to a foreign Protestant communion. This Mission the Bishop of Victoria visited in the autumn of 1850, and we have in this volume the Bishop's narrative of his visit, which, as we said, is singularly interesting.

The Mission itself has signally failed of success.—Whether this failure is attributable to any defect in Mr. or Dr. Bettelheim's character, (for the Bishop speaks in a very apologetic tone about this gentleman, and asks for large indulgence in behalf of his peculiarities,) or whether it may be attributable to any defect in the principles upon which the Mission is founded, or to the peculiar genius of the people of Lew Chew, we are not able to conjecture; at all events there is no attempt to account for it in the pages of the narrative.

The natives flee from Mr. Bettelheim as from a pestilence; and they dispersed before the Bishop as before an armed host.

Yet there is something trenching closely upon the sublime in the spectacle of a man exiling himself voluntarily from all the charities of ancient civilization, excommunicating himself from all external fellowship with Christians, and cooping himself up in an island of barbarians, only that he may be a witness for Christ, and lift up the Ensign to the nations from far: as, indeed, there is also something terrible in the thought, that as of old time so now there should be men who seeing see not, and hearing do not hear; or regard the Saviour's messenger as once He, Lord of all, was Himself regarded—in the light of one come to torment them before their time.

Who shall say what success is ordained for the Gospel in those eastern regions, or how, by what instruments, that success shall be achieved?—whether by the direct efforts of the Missionary, or by the reflux of the tide of emigration from China to Australia and California and South America, so that when the waters fill again they shall carry back the Gospel on their surface? Shall commerce precede the Gospel, or the Gospel open the way for commerce? Is Christianity to be the *aram courreur* of civilization, or civilization of Christianity? What influence is the god of gold to exert over the destinies of man in the Southern Hemisphere?

We have only to express a wish in conclusion, that the Bishop had allowed Mr. Bettelheim to speak more largely for himself in the pages which his Lordship has given to the world.

Youths' Department.

TWO KINDS OF RICHES.—A little boy sat by his mother. He looked long at the fire, and was silent.—Then, as the deep thought began to pass away, his eye grew bright, and he spoke, "Mother, I wish I was rich."

"Why do you wish to be rich, my son?"

The child said, "Because every one praises the rich. Every one inquires after the rich. The stranger at our table yesterday asked 'who was the richest man in the village.' At school there is a boy who does not love to learn. He takes no pains to say his lesson well. Sometimes he speaks evil words. But the children don't blame him, for they say he is a wealthy boy."

The mother saw that her child was in danger of believing wealth might take the place of goodness, or be an excuse for indolence, or cause them to be held in honor who led unworthy lives. So she asked him, "What is it to be rich?"

And he answered, "I do not know. Yet tell me how I may become rich, that all may ask after me, and praise me!"

The mother replied, "To become rich is to get money. For this you must wait until you are a man."

Then the boy looked sorrowful, and said, "Is there not some other way of being, rich, that I may begin now?"

She answered, "The gain of money is not the only, nor the true wealth. Fires may burn it, the floods drown it, the winds sweep it away, moth and rust waste it, and the robber make it his prey. Men are wearied with the toil of getting it, but they leave it behind at last. They die, and carry nothing away. The soul of the richest prince goeth forth, like that of the wayside beggar, without a garment. There is another kind of riches, which are not kept in the purse, but in the heart. Those who possess them are not always praised by men, but they have the praise of God."

Then said the boy, "May I begin to gather this kind of riches now, or must I wait till I grow up, and am a man?"

The mother laid her hand upon his little head, and said, "To-day, if ye will hear his voice; for he hath promised that those who seek early shall find."

And the child said, "Teach me how I may become rich before God."

Then she looked tenderly on him and said, "Kneel down every night and morning, and ask that you may love the dear Saviour, and trust in him. Obey his word, and strive all the days of your life to be good, and to do good to all. So, though you may be poor in this world, you shall be rich in faith, and heir of the kingdom of heaven."

A TOUCHING INCIDENT.—Little Helen was a child of uncommon loveliness. Her thoughtful countenance, clear articulation and mature expression, all showed her—even before two years of age—to be a bud of no ordinary promise. Born on New England soil, she was soon after taken to her western home, where her infantile powers developed, foreshadowing a fruitfulness and richness rarely perceptible so early in life. The pet of her friends, the joy of her parents, she was retaken to the place of her birth for a visit. Scarcely had she become accustomed to the change, when

"An angel visited the earth;

And bore the flower away."

Little Helen had spent the day playfully and happily in loving and being beloved, and although she drooped a little, yet not sufficiently to alarm the watchfulness of maternal love. She said, "Good night" to her friends, kissed her brother and sister, and when she laid her head on her pillow, repeated—as she was in the habit of doing—in clear accents, those words of our Saviour, which have afforded so much comfort to bereaved parents and friends ever since they were spoken, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven;" then giving the usual kiss, "Good night, Ma; I wake up happy—I wake up happy, Ma." Her mother left her, intending to go out, but returning for a forgotten article, found her darling Helen in convulsions. Medical aid and skill were at once put in requisition, and unremitting efforts were made to give relief; still disease held fast hold of the little sufferer until 7 o'clock the next morning her second birthday, when her spirit took its upward flight, and she awoke happy in her Saviour's likeness, to bloom and expand under his teachings, ripening and bringing forth fruit to immortality.—*Independent.*