

ter supplied with ministers of religion, in proportion to their population, than some small towns and country districts, where there is still an urgent demand for pastors. Some congregations however, who while destitute of pastors, were loud and clamorous for pastors to break unto them the bread of life—when supplied—soon became satiated like the Church in the wilderness, and loathed the light bread. A goodly number of faithful ministers and pious, intelligent church-members have emigrated to these Colonies, who form nucleuses of apparently thriving congregations, among whom are two or three excellent Episcopal bishops. I enjoyed the company of Bishop Perry very much, who on the platform of the Bible Society in Melbourne turned round to the various ministers about him and said, "It would be too little for me to say, you are my brethren—you are my fellow labourers in the gospel of our common Lord." My heart's desire is, that Nova Scotia may be much blessed by such men. Innovations, I am sorry to state, which modify the simplicity of the worship of God in the sanctuary among English Nonconformists, of late years, are not wanting in the Australian Colonies, which are too generally the concomitants of a smooth preaching ministry. From several numbers of the *Ecclesiastical Review* of 1856 and reports of Evangelical Alliance, it is obvious, that a considerable number of ministers in England wish to be smoother preachers than Christ and his apostles; and hence they have smoothed eternal punishment out of their sermons altogether. I fear that a world-pleasing spirit too frequently finds its way into the pulpit in these Colonies, as in Britain, to the injury of souls. I endeavoured on a certain occasion to preach a plain, simple sermon to a congregation, in which, I trust, I succeeded, but was subsequently told by the pastor that such plain preaching would be unacceptable to many, and that such preaching by himself would injure his standing in the community, which he seemed to deplore. The civil governments favour Antichrist as much, if not more, than Christ; and infidels have no reason to object to the views of some christians in relation to subjects, which sometimes demand the scriptural attention of governments. The Roman Catholics have considerable influence in all the Colonies, and if the Emigration Company send out five thousand Irish women to make up the disparity of the sexes, as

proposed, they will rapidly gain more influence. In this proposition, however, they are opposed by the Victoria Government of the South, which is now a powerful rival of the Government of New South Wales.

While the religious communities of these Colonies are forward to many good works, it is somewhat surprising to find how backward they are in the support of religious periodicals, several of which they have allowed to die and be buried without any obsequies, although worthy of a nobler end. The Wesleyans of these Colonies are very active in the missionary cause, and have taken the whole responsibility of the Wesleyan Missions of the South Seas upon themselves; and the Congregational Churches of Sydney have had a Foreign Mission Board for several years, which of late supports Messrs. Creagh and Jones at Mare. But it is vain to think of obtaining efficient missionaries from the Australian Colonies to labour in Polynesia, for many years to come. We did something towards promoting union between the Independents and Presbyterians of these Colonies, but I am not sanguine about any important results, further, than an increase of contributions. The last contributions which I received for the cause of Christ were from the children of Dr Fullerton's congregation, after preaching to them from the text, "Lovest thou me," which I endeavoured to improve practically by answering the two following questions: why should we love Christ? and how should we show our love to Him?

Isaia, the Rarotongan, interested some of our meetings very much, by relating the changes effected in the domestic state of the natives of Rarotonga by the introduction of the gospel. He never saw an idol till he saw the idol of his forefathers in the Museum of the London Missionary Society in London. He says, "He is a great big fellow, and when I saw him I was greatly astonished, and climbed up and broke off a piece of his nose to take to Rarotonga, and I asked Dr Tidman to let me take him back to Rarotonga, to show the young people the queer thing their fathers worshipped, but he say, 'No let you do that.'" The present king of the Sandwich Islands, in like manner, never saw an idol, till a few years ago he saw the idol of his forefathers in a Museum in Boston. "The idols He shall utterly abolish."

(Conclusion in next No.)