

Missionary Intelligence.

From the Colonial Church Chronicle

• AUSTRALASIAN BOARD OF MISSIONS

The Bishop of New Zealand then came forward, and was received with loud applause. The great difficulty which he felt in addressing them that evening was, that he knew that he must make two frequent references to himself. He must, however, state at the outset, that he differed from the views taken by his colleagues and dear friends who had preceded him. He believed, however, that this difference was one more of practice than of principle. In the latter, he trusted they were all very nearly agreed. But when he heard his dear friend state that the inhabitants of the islands they had visited were to be regarded habitually with distrust and suspicion, he must say he dissented from him. He believed it to be the first principle of Christianity—the first step towards improving all men—to trust every one, to believe in the good existent in common humanity, and not to think of those who were disqualified from them by many matters of mere circumstance. He wished not to pain their feelings by a detailed recital of cruelties inflicted by the English and other Europeans who had visited these islands, but he wished most distinctly to express his belief in the earnest desire of these savages to open their arms to them, so long as they had any faith in their country to confer benefits upon them. Why, it was from the very island where twenty-one unfortunate men, all but one by his right rev. friend, were murdered, that the boys now before them were brought. He and his friend had been at that island, had walked through it, and their missionary teacher had been a resident on it for three months, preaching the word of God. From there, too, it was that the two young females had been brought whose conduct had been so deservedly praised by the Venerable Archdeacon. True it was, that the deed of blood attested by under the light of the gospel, would not be justified by any provocation, but they had a right to remember that on this very island the grossest outrages had been perpetrated by some of our countrymen on the unoffending natives. In this island of Mallicolo there were, it was well known, now two factions—there was a good class, and there was a bad class; and it would be found all over the world, whether in civilized or savage life, that good men and bad men were mingled together. He believed, if fair play were granted, the good would be found to preponderate. In this very island, where the outrage and murder by the Europeans had taken place, he had himself been kindly received. When he went into the harbour, the very first person by whom he was met was the Russian spoken of by his rev. friend. He came to the beach with his arms upon him, his bow and arrows, and club. He (the Bishop of New Zealand) opened his arms to him, to express that he had no weapons about him, and asking him to lay down his weapons. The islander complied with this request, and he then asked him to walk away about 200 yards from his tribe. To this also he acceded, and they then met, and he took this man in his boat, where, having been well friendly parley as they could, not understanding a word of each other's language, he still made this so-called Russian understand that all that had passed between the foreigners and his countrymen was forgiven. Another young man from the same island was taken on board for four or five days, and during that time he learned sufficient of the language to explain to his countrymen the object of the mission. They showed him what they came to do. They let him witness their morning and evening service, they showed their non-possession of all weapons of war, and their peaceful intentions. When, after a short absence, he returned again to the island, he was again met on the beach by this Russian chief, attended by seventy or eighty of his tribe. But this time he was not afraid to meet him, and prepared to go ashore. There was, however, some shallow water to wade through, and the first person to offer his shoulder to carry him through this, was this Russian. They were soon enabled to understand what he had visited them for, and in a short time, he had a circle of boys and girls around him, the names of whom he registered in his book, with the view of future steps being taken for their instruction. On his third voyage to this island, they took on board a second young man, who was with them on a voyage of six weeks' duration. When they came back, so complete a reconciliation had taken place, that it was proposed that two young men should proceed with the mission to New

Zealand, to be educated as teachers. One of these young men had died during the voyage; the other was present that evening a living witness of the fact of the change of feeling which had been effected. There were many other facts by which he could illustrate the principle he had set out with—that they ought to trust in the good feeling of human nature, and not to suspect each other of bad motives. He believed it was only necessary to plant the sign of the Gospel on these uncivilized islands, to make them all friendly, and to induce them to give a friendly reception to every missionary effort. He would venture to add one other instance of the spirit with which, when understood, missionary visits were received by the natives. When on their voyage, they approached the island of New Caledonia, it was late in the evening of Saturday. The natives in their canoes collected round the ship in great numbers, and, had not the following day been the Lord's day, would have proposed to trade. He (the Bishop of New Zealand) however, spoke to their chief, told him that he desired the next day should be kept by his ship's company quiet and holy, and the chief at once gave orders to his people, and, during the whole of the Sunday, not one native approached the ship, except the chief and one of his officers. He had the satisfaction of spending, in those wild waters as quiet and placid a Sabbath as ever he had enjoyed. On the next day (Monday) their decks were as crowded as ever, but those who came on board were orderly and well conducted, except in a few instances, where the perversity of human nature induced some to lay hands on chattels which did not belong to them. Such characters were to be found in every community, and, when these simple people were discovered in their thefts, and the property taken from them, there was no wish nor attempt to punish them. The appeal was made to the chief, who in this, as in other instances, by a word caused restitution to be made of every missing article. But this was not the conduct which had uniformly been observed towards these natives in many instances the purloiner of some article of small value, detected in his thieving, was punished by civilized man, under no law of his own condemnatory of such an offence; but was shot on the deck of the vessel, or thrown overboard to be drowned. And he believed, then, that justice, and kindness, and Christian charity were all that were fitted to advance these Christian missions. These hitherto had succeeded, and with God's blessing would continue to succeed. In respect to the future, he would only say a few words. When he first went to New Zealand, and attempted to evangelize the natives there, he felt what had long ago been felt before by the great and good Mr. Marsden, who was the first Christian minister who strove to preach the Gospel to that race,—that if they wished or expected success in their missions, they must have native teachers and native ministers. Now, since he was last with them, he had accomplished one definite fact in this direction, the first native minister of their Church had been ordained. He had admitted him to Holy Orders in the presence of three Archdeacons—one, Archdeacon William Williams; another, equally well known, Archdeacon Brown, and he believed he performed the interesting ceremony with the entire approval of these reverend gentlemen, and with their earnest prayers for blessing upon it. This native minister, now by God's grace a labourer in the vineyard, had been formerly a mere attendant on himself in his travels through New Zealand. Three times had he passed with him through the colony as the carrier of his luggage; but so much faithfulness and zeal had he displayed, that he believed there was not one dissentient voice in the congregation to his appointment. He dwelt upon this fact because he believed it was highly interesting as connected with the future success of missionary enterprise. In the islands of the Pacific, as in the heart of Africa, as in many instances the climate was so unhealthy, that only native missionaries could withstand it. Their first and most important duty, therefore, was first to train up the native teachers, and subsequently the native ministers. They knew, from records familiar to all friends of missionary enterprise, that this was the course which had been pursued in Africa. Three negro ministers had been admitted into the service of the Church. It was thus alone they could look for the perfection of the great work in which they were engaged, for it was impossible that European missionaries, whether Bishop or not, could do more than visit from time to time the ground on which the seed had been cast. In regard to the field to which their future labours should be devoted, he would refer to the summary of the islands which had been visited by the Bishops. First appeared the New He-

brides, but as these had been taken in hand by the London Mission, he thought they would do well not to interfere with them. There was next the island of Santa Cruz, with a population of itself sufficient to employ three missionaries. Then they had the Solomon Islands, amongst which was the island of St. Christoval, the nearest to that where the late Mr. Benjamin Boyd was murdered. In reference to this event he might say he believed it to be a totally false though very prevailing impression, that security was obtained amongst these savages by going well armed. This, from a letter from Mr. Boyd, probably the last he wrote, was signally proved in an even case: and he, like most other Englishmen, trusted in the goodness of his weapons of war, but they only did that which they always would do, provoke the suspicion and excite the cunning of the natives. He would now direct the attention of the meeting at present in New Caledonia—to the Loyalty Islands, and to the Solomon Islands, and in all of these the missionary work had been begun. He thought he might appropriately conclude this address by the summary he had drawn up of the work performed in another place. That summary was as follows.—In twenty-six of these islands we were able to hold some kind of intercourse, more or less, with the people, from eleven we have received scholars, in seven, mission stations have been established by the London Society, three of which are proposed to be given up to the Church Mission. The aggregate of population cannot be less at the lowest estimate than 200,000 souls, with a different language or dialect, on a probable average, for every 1,000 souls. This is evidently a field in which each body of Christian missionaries may carry on its own work without collision with others, and upon the principle the operations of the Australasian Board have always been conducted. May the Holy Spirit so guide and bless the work of all, that "the multitude of the islands of the Melanesians" may be added to the Lord. (His Lordship resumed his seat amidst much applause.)

Mr. Hector, the superintendent of the native youths at St. John's College, New Zealand, then came forward, and after some apologetical remarks for his inexperience in public speaking, made some interesting statements as to the progress of the youths. He believed the whole of those brought up could read English—some fluently, others partially. The natives of the island of Murray could read fluently, and they had translated into their own language the first four chapters of the Gospel of St. John, a portion of the Gospel of St. Luke, and an analysis of the book of Genesis. The pupils from Lifu had not acquired so much general information, but they, too, could read the Scriptures, and had a translation in their own language of the Lord's Prayer, the Gospels, and short Scripture lessons. The pupils from Erromanga could read English well, and have a translation of the Lord's Prayer, and possessed a tolerably good knowledge of the Gospels. The moral character and general conduct of the pupils were very satisfactory.

Mr. Charles Lowe moved the following Resolution:—"That the thanks of the Meeting be presented to the Missionary Bishops for the interesting narrative they had given of the enterprise, and that the Meeting pledges itself to contribute to a systematic maintenance of the Mission."

The Rev. Mr. Walsh having been called upon to second the Resolution, the Resolution was then put by the gallant Chairman, and carried with acclamation. The Evening Hymn was then sung, the Melanesian scholars taking part. Of these ten youths, one is a native of Waikato, one belongs to a tribe of the Barwan or Darling River district of this colony, one is a native of Lifu, one of Mallicolo, one of Erromanga, and five of Male or Nengene. The meeting broke up shortly after ten o'clock.—*Sydney Morning Herald, July 21.*

Youths' Department.

THE LITTLE FROCK

A common light-blue muslin frock.
Is hanging on the wall.
But no one in the household now
Can wear a dress so small.

The sleeves are both turned inside out,
And tell of summer wear;
They seem to wait the owner's hands,
Which, last year, hung them there.

'Twas at the children's festival
Her Sunday dress was sold;
You need not turn it from the light—
To me it is not spoiled!

A sad and yet a pleasant thought
Is to the spirit told,
By this dear little ruffled thing,
With dust in every fold.

Why should men weep that to their home
An angel's love is given?
Or that before them she is gone
To blessedness in heaven?