

cerned. The Madras Government will then be placed in a posture of neutrality in respect to the idolatrous worship which will greatly tend to raise our character in the native estimation, and be considered satisfactory by all parties. "P. MAITLAND."

#### CHURCH MISSION—NEW ZEALAND.

During the recent visitation of the church missionary establishments in New Zealand the Bishop of Australia found abundant proofs of the progress which Christianity is making among the native inhabitants in the bay of islands in the river Thames, and in other stations depending upon those missionary stations. In the administration of the rite of baptism the missionaries are cautious, it might almost be termed scrupulous, in putting to sufficient proof the faith and steadfastness of professed converts to Christianity. Nevertheless, the numbers baptized are very considerable, and there are at different stations upwards of two hundred expectants, to whom the ordinance will with all-becoming carefulness, be shortly extended. A translation of the entire New Testament in the native language has been completed, and five thousand copies printed at the mission press. These are gradually getting into circulation among the natives, by whom they are highly prized. The number of those who can read is very considerable, and the Bishop had his admiration called forth at every station, not only by witnessing the assiduity and accuracy with which the sacred volume was read, but by finding that the readers did also "mark, learn, and inwardly digest" the sense of the text. This was evident from the facility with which these heretofore aliens from the household of God were enabled to refer to parallel passages illustrative of that upon which they were engaged, and their aptitude in this exercise was so great as to show that it proceeded not from any mere mechanical drilling, but was the result of a comprehensive acquaintance with the book, accompanied by reflection upon their true import and mutual relation. They possess also the catechism and many parts of the liturgy in their own tongue.—During the Bishop's residence at Pahia forty of the most advanced and approved among the converts were recommended to his lordship by the officiating clergymen as qualified for confirmation, which, being found to be the case, after due examination they received confirmation according to the form of the Church of England, together with twenty of European parentage on Saturday the 5th January. The order of confirmation had been previously translated into the New Zealand language, and a sufficient number of copies printed at the mission press to admit of each of the natives receiving one. The Bishop had profited by his short stay so far as to make himself sufficiently acquainted with the language, to be able to deliver the preliminary prayer and the form of confirmation in a language which the receiver of the ordinance understood, and not in an unknown tongue, so that he was in no wise "a barbarian unto them, or they to him." On Sunday, the 6th of January, being the day of the Epiphany or manifestation of Christ to the Gentiles, the Bishop, assisted by the Rev. Presbyters W. Williams, H. Williams, and — Maunsell, conferred the order of priesthood on the Rev. O. Hadfield, late scholar of Pembroke College, Oxford. The burial ground at Pahia and that at Kororarika we also formally consecrated. The latter portion of ground was not many years ago the actual scene of a bloody conflict between two hostile tribes, many of the members of which are now numbered among the followers of Christ, and will sleep together in him, in hopes of a joyful resurrection upon that very spot which, in the days of the blindness and hardness of heart, they polluted with each other's blood.—*Sydney Gazette.*

#### AN INCIDENT.

The following passage occurs in the recently published memoirs of Mrs. Hemans:

"It was about this time that a circumstance occurred, by which Mrs. Hemans was greatly affected and impressed. A stranger one day called at her house, and begged earnestly to see her. She was then just recovering from one of her frequent illnesses, and was obliged to decline the visits of all but

her immediate friends. The applicant was, therefore, told that she was unable to receive him; but he persisted in entreating for a few minutes' audience with such urgent importunity that at last the point was conceded. The moment he was admitted the gentleman, (for such his manner and appearance declared him will be,) explained in words and tones of the deepest feeling, that the object of his visit was to acknowledge a debt of obligation which he could not rest satisfied without avowing—that to her he owed, in the first instance, that faith and those hopes which were now more precious to him than life itself; for that it was by reading her poem of 'The Sceptic' he had been first awakened from the miserable delusions of infidelity, and induced to 'search the Scriptures.' Having poured forth his thanks and benedictions in an uncontrollable gush of emotion, this strange but interesting visitant took his departure, leaving her overwhelmed with a mingled sense of joyful gratitude and wondering humility."—*Epis. Rec.*

#### For the Colonial Churchman.

#### COLONIAL CHURCH SOCIETY.

"Convinced that men are by nature children of wrath, and that it is only by faith in Jesus Christ that they become the children of God, we wish to publish through every destitute settlement in the British Colonies, the unsearchable riches of Christ."—C. C. SOCIETY'S APPEAL.

It may be unknown to many of your readers, Messrs. Editors, that within the last few years there had been usefully established in London, the "Australian Church Society."—The objects of that Society have lately become more extended, and its designation has consequently been altered to that of the Colonial Church Society. Its management is confided strictly to members of the Church of England. Its Committee select and appoint Missionaries having Episcopal ordination, together with Catechists, Lay-Readers and Schoolmasters. The Missionaries are to be subject to the control of the Bishops of the respective dioceses, and its other assistants are to be pious laymen of that church.

The plain and undisguised objects of this excellent Society are to encourage sound religious Education throughout these and other British Colonies, and zealously to diffuse the knowledge, and to enforce the practice, of the saving truths of the blessed Gospel; directing all within its influence to the Saviour, and teaching them the need of the influence of the Holy Spirit. Its mode of operation is founded on the principles, and guided by the rules of that Church of which its officers, its Committee, and its workmen, must be members. In pleasing accordance with the plans of its venerable predecessors—the elder Church Societies—to which not only British but Foreign America are so immensely indebted, its anxious desire is—(thus runs the appeal)—"to send out faithful ministers to those of our countrymen who have no ministers at all, and to secure a christian education to large numbers of their children who would otherwise remain untaught. And although we confine our agency to members of our own Church, we heartily desire that every one of our missionaries should cultivate a brotherly spirit towards all who love the Lord Jesus Christ in sincerity. To effect our object, we intend to send out Clergymen, Catechists and Schoolmasters; to furnish a part of their maintenance; to aid in the erection of Churches and Schools; and to procure for our missionaries, if necessary, Bibles; School Books, and religious Tracts."

The admirable views of this Society must, I should suppose, meet with hearty response in the mind of each member of our portion of Christ's Church.—The President is, Lord Barham: Vice Presidents, Lord Teignmouth, M.P., Lord Henley, Sir Peregrine Maitland, Lord Glenelg, Sir John Franklin, Sir Edward Parry, and eleven other Gentlemen of piety and influence. Among the twenty seven who constitute the Committee are, Hon. and Rev. Baptist W. Noel, Hon. P. Loché King, Rev. S. Jones. Clergymen are to be ex-officio members of the Committee.

The special regard of this Society to our own No-

va Scotia, is evinced by the fact of its agent now being actively employed among us, in making ready the way for extensive and judicious usefulness.—That gentleman, (Mr. CAVIE RICHARDSON) will readily afford, at Halifax, any additional information, and will gladly receive all such particulars as may be useful to the Society, together with recommendations of such persons as may be calculated to serve as zealous and pious Catechists. Mr. R. has already reported to the Society, that the visits which he has made to some parts of our Eastern shore, and to other destitute places, seem to point out some districts of this Province as peculiarly in need of the operations of this benevolent institution. Several grants of Bibles, and religious Tracts have been bestowed.—Knowing that many a secluded spot among us remains without the "noon-tide beams" of that Gospel beneath whose cheering smile most of your readers sit—can any lover of his divine Master, and of our portion of His Church, withhold from this Society his prayers and a portion of his influence? "Constrained by Jesu's love," should we not hail with joy such means as this Society may afford for bringing others, by the Divine Blessing, under the influence of that Love? "For my brethren and companions' sake, I will now say—Peace be within Thee: because of the House of the Lord our God, I will seek thy Good." 122 Ps: Allow me for this Society, to add the hearty wish that

"With chastened hope—strong faith and holy fear,  
They bring the precious seed, to plant it here."

SIGMA.

December, 1839.

#### THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, DECEMBER 12, 1839.

ADVENT.—Upon this solemn season of the Church's year, the excellent Bishop HOME observes—"The lessons and services for the four first Sundays in her liturgical year, propose to our meditation the twofold Advent or coming of our Lord Jesus Christ, teaching us that it is He who was-to come and did come to redeem the world, and that it is He, also who shall come again to be our Judge. The end proposed by the Church in setting these two appearances of Christ together before us at this time, is to beget in our minds proper dispositions to celebrate the one and expect the other; that so with joy and thankfulness we may "now go even to Bethlehem and see this great thing which is come to pass, which the Lord hath made known to us," even the Son of God come to visit us in great humility: and thence with faith unfeigned, and hope unmoveable, ascend in heart and mind, to meet the same Son of God in the air coming in glorious majesty to judge the quick and dead."

COLONIAL CHURCH SOCIETY.—We call attention to the communication of a correspondent in another column, respecting this Society lately instituted in London, an Agent of which, (Mr. CAVIE RICHARDSON,) has just visited Lunenburg. His present object, it will be seen, is to inquire for such places as may require the services of catechists, school-masters and Sunday readers; and also for suitable persons to supply them. He has already selected several stations, and reported them to the committee in London, who will probably forthwith send out individuals to fill them. In this new exercise of christian charity to our spiritually destitute land, there is surely cause for gratitude to God, and to the pious persons with whom it originates. We confess that when we first heard of the formation of this Society we could not entirely understand its necessity, nor see why the excellent men who formed it did not throw the whole weight of their money, influence, and zeal, into the cause of the old Society for the propagation of the Gospel, whose friends have within the last few years bestirred themselves in an unusual degree, and are still striving to enlarge its usefulness. But if this junction may not be, and if there be a clashing of interests between those two Societies, or with