

## Missionary Intelligence.

## EXTENSION OF THE EPISCOPATE.

ALL who have perused the Journal kept by the Bishop of Capetown during his nine months' visitation in 1850, will have been enabled to realize in some degree the enormous territorial extent of that unwieldy Diocese. The necessity of its immediate subdivision by the erection of a new See, somewhere in the eastern province of the old Colony of the Cape, has been felt and admitted by the authorities both in Church and State. Indeed, but little is wanting towards the completion of that important work, save the provision of a moderate fund for the endowment of the Bishopric; towards which our two great Church Societies have made such munificent offerings. *The Society for the Propagation of the Gospel*, a grant of £5,000 out of its Jubilee Fund; and *The Society for Promoting Christian Knowledge*, a grant of £2,000. But this arrangement will still leave Natal, distant 1,000 miles from Capetown, subject to the spiritual oversight of that Bishop. It is needless to observe that all which can be done by the energy of one man will be achieved by the unflinching zeal and perseverance of Bishop Gray. But it is manifestly unjust to him, and injurious to the best interests of the Church, that he should be permitted much longer to bear a burden, which it is to be feared has already overtaken his strength. Two years since, he recorded his deliberate opinion that nothing less than a threefold subdivision of his Diocese would be sufficient. He has recently repeated an expression of that opinion in a letter addressed to *The Society for Promoting Christian Knowledge*, making a formal application for a grant towards the endowment of a third See in South Africa. Natal, be it remembered, is as large as Scotland. It contains a native population of no less than 115,000 aborigines, a population nearly half as large again as the native population of New Zealand. The Church is about shortly to commence Missionary operations among them, under happy auspices and on an unprecedented scale. For some years past the tide of emigration has been flowing in there, not merely from our own shores, but from Germany and other parts of Europe. What provision has the Church made for the supply of the spiritual wants of those multitudes?—Scarcely any. At Pieter Maritzburg we find the Rev. J. Green, the Rural Dean, an exemplary clergyman, maintained partly by the Government. At D'Urban the Government entirely supports one Colonial Chaplain, Mr. Lloyd. The only other Clergyman of our Church throughout the whole district is Mr. Shooter, sent out by *The Society for the Propagation of the Gospel*, under the provisions of their Emigrant's Spiritual Aid Fund, and maintained by them for two years, which have nearly expired. Meanwhile the Church of Rome is not idle. An extract from a letter just received from Pieter Maritzburg gives the following account of her activity in that distant part of the world:—"We have a Romish Bishop here with a staff of priests. He styles himself Bishop of Samaria. He is a Frenchman, and his priests are French. I cannot but think the Gallican Church must be very poor just now,—at all events, out of their poverty they maintain a Bishop and staff in Natal. And what do the Clergy and Church here cost the Mother Church? Daily you may meet a Romish Bishop, two (or one) priests and a deacon in this town,—very frequently three or four Wesleyan ministers,—and of the English Clergy, one only."

If nothing else can provoke us to the good work, will not shame at our supineness, when contrasted with the unceasing energy of Rome, stir us up to wipe off this reproach? We need many more Clergy in Natal. It is obvious that the best and surest way to obtain them will be to plant the Church there at once in its integrity. The work is already begun. The munificence of *The Society for Promoting Christian Knowledge* has led them to be foremost in the cause, with an additional sum of Two Thousand Pounds. Cannot the yet unexhausted portion of the Jubilee Fund of the sister Society spare something more for the spiritual wants of South Africa? And will not the tardy liberality of English Churchmen provide for their own brethren and fellow-subjects these spiritual privileges, which the forward zeal of the Gallican Church has already led her to proffer uninvited to the aliens in blood and strangers from her communion?

## THE BISHOPS OF NEW ZEALAND AND NEWCASTLE.

An imperfect account of the escape of the Bishops of New Zealand and Newcastle having appeared in the newspapers, the following extract from a private letter of the latter Prelate, will give a more correct

count of that event. After briefly mentioning their arrival at Malicolo, one of the New Hebrides, where they put in for water, the Bishop of New Zealand is described as setting out in the boats for this purpose, leaving the Bishop of Newcastle, together with the mate, a sailor, and two or three native boys, in charge of the ship. Several canoes then surrounded the vessel, full of savage-looking men, apparently desirous of getting on board. They were armed with clubs and spears, and it was with great difficulty they were overawed. After two hours, the savages appeared to consult together, and departed. "During this time," says the Bishop of Newcastle, "I was constantly employed; and though I perfectly know our danger, I felt no fear. But now began the most anxious moment of my whole life: for the savages made for the boats, which were lying off the shore, the Bishop of New Zealand having gone to a pool, a quarter of a mile up a rocky wooded bank, for water. They evidently intended to cut them off, and prevent the Bishop's return. While I was called upon to act and protect the ship, I was calm; and though conscious of the danger of my position, I felt no alarm. Now I was full of fear. With my telescope I could see one man in each of the boats, and about a hundred natives on the shore. The danger therefore was, lest the canoes should reach the boats and kill the men before the Bishop of New Zealand's return, and thus deprive him of all power of joining the ship, and destroy him at their leisure. The canoes neared the boats. I asked the mate, 'Can we render any assistance?' 'None,' was the reply. 'If anything should happen on shore, have we any means of defence?' 'None.' This information did not disconcert me. I felt it a duty to inquire, and if anything could have been done, should at once have set about it. But the thought that something fatal might happen on shore, brought with it a sickening disregard at to what might happen to myself. I paced the deck and rendered the only aid I could, that of fervent prayer, asking, in our Saviour's name, that He would guard, and protect, and restore to us in safety my dear friend and his companions." The Bishop of New Zealand, seeing the hostile intentions of the natives, lost no time in getting into the boats, and rowing off as quickly as possible; and, although arrows were shot at them, they happily regained the ship without any injury.

W. H. H.

## AUSTRALIA.

AMIDST the distractions occasioned by the recent discoveries of gold, the Church of the Southern Hemisphere is silently but steadily developing her energies, gradually accomplishing her own organization, and preparing for the exercise of self-government, whenever that power shall come, or be accorded to her. On Epiphany last, the Diocesan Assembly of ADELAIDE, consisting of the Bishop, twelve Presbyters, four Deacons, (who are not permitted to have a vote in the proceedings,) and fifteen Lay Delegates, met at that town for the purpose of drawing up a Church Constitution. The meeting lasted for four successive days, and the discussions are characterized by a singular earnestness of purpose, as well as by great unanimity. The Adelaide Observer of the 10th of January reports all the speeches at length, and we regret that we cannot give even an abbreviation of them. Among other matters, it was decided that Lay Representatives to the Assembly should be in full communion with the Church. On Thursday, the 8th of the same month, the South Australian Church Society held a meeting, when the hopefulness of missionary efforts among the Aborigines afforded matter for highly interesting conversation. We infer that they are by no means so low in the scale of humanity as it has been the habit to assert in this country, but that like other races of the great family of God, they are accessible to the influences of religion and civilization. In New Zealand similar meetings for similar purposes took place, either by design or by a curious coincidence, simultaneously with those at Adelaide; the day being the 7th of January, the place of meeting Thorndon. Sir George Grey, the Governor, took an active and able share in the business.

JOY OF A MISSIONARY IN HIS WORK.—It was in no common transport that Paul wrote the third chapter of Ephesians. But those who are engaged in the same work to which he devoted himself, are permitted at times to enter into his feelings of rapture. Says Mr. Schneider, in recounting the scenes that are passing at Aintal, The ministry of the Word in such circumstances is most delightful work. Though toils and wearisomeness and trials fall to the lot of a missionary, yet seasons of such spiritual refreshment, such tears to the soul, far more than counterbalance them; and the meaning of the declaration is fully realised.—Unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.—*Four Miss.*

## Youth's Department.

## EVENING HYMN FOR CHILDREN.

Now we thank Thee, Heavenly Father,  
For the blessings of the day;  
Thou hast fed, and clothed, and blessed us,  
And hast kept all harm away;  
Father, hear us,  
While our evening hymn we say.  
Though Thou art so good and gracious,  
We have very sinful been;  
Naughty ways and evil tempers,  
Through the day Thine eye hath seen,  
Lord, forgive us,  
Wash our souls and make us clean.  
We are weak and helpless children,  
And we have no guard but Thee;  
Through the silent hours of darkness  
Still our kind Protector be.  
Thou hast taught us  
We may safely trust in Thee.  
Father! be Thou always with us,  
Keeping us by day and night,  
Chiefly guard our souls from evil  
By Thy Holy Spirit's might;  
May He make us  
Pure and holy in Thy sight.  
Thus may we, though weak and sinful,  
Peacefully lie down to rest;  
For no evil can come near us,  
With Thy gracious presence bless'd;  
Happy Children!  
In our Father's love we rest.

'THAT IS A BOY I CAN TRUST.'—I once visited a large public school. At recess, a little fellow came up and spoke to the master; as he turned to go down the platform, the master said, 'That is a boy I can trust.—He never failed me.' I followed him with my eye, and looked at him when he took his seat after recess. He had a fine, open, manly face. I thought a good deal about the master's remark. What a character had that little boy earned! He had already got what would be worth more to him than a fortune. It would be a passport into the best store in the city, and, what is better, into the confidence and respect of the whole community.

I wonder if the boys know how soon they are rated by older people. Every boy in the neighborhood is known, and opinions are formed of him; he has a character, either favorable or unfavorable. A boy of whom the master can say, 'I can trust him; he never failed me,' will never want employment. The fidelity, promptness and industry which he shows at school are in demand everywhere, and are prized everywhere. He who is faithful in little will be faithful also in much. Be sure boys, that you earn a good reputation at school. Remember, you are just where God has placed you, and your duties are not so much given you by your teachers or your parents, as by God himself. You must render an account to them, and you also will be called to render an account to him. Be trusty—be true.

A TRICK WELL PLAYED.—Many are fond of playing tricks, as hiding a boy's cap, or a girl's bonnet at school. Such things may sometimes be done for amusement, or to confer pleasure, but never to any one's serious inconvenience.

In one of our Colleges, a professor who made himself very social and familiar with the students, was walking out with an intelligent scholar, when they saw an old man hoeing in a corn field. He was advancing slowly with his work towards the road, by the side of which lay his shoes. As it was near sunset, the student proposed to play the old man a trick. "I will hide his shoes, and we will conceal ourselves behind the bushes, and see what he will do." "No," said the professor, "it would not be right. You have money enough; just put a dollar in each of the old man's shoes, and then we will hide behind the bushes, and see what he will do."

The student agreed to the proposal, and they concealed themselves accordingly. When the laborer had finished his row of corn, he came out of the field to go home. He put on one shoe, felt something hard, took it off and found the dollar. He looked around him, but saw no one, and looked up gratefully towards heaven. He then put on the other shoe, and found another dollar. He looked at it and looked all around him, but saw no one. He then knelt upon the ground, and returned thanks to God for the blessing which had thus been conferred upon him. The listeners learned from the prayer, that the old man's wife and one of his children were sick, and that they were very poor; so that the two dollars were a great relief sent to them from heaven.—The old man now returned with a cheerful and grateful heart. "There," said the professor, "how much better this is than to have hid the old man's shoes!" The student's eyes filled with tears, and he said he would never play another trick upon any one except in kindness.—*American Messenger.*