

to aid in providing for the moral and spiritual needs of our seamen of the mercantile service, who, in vast numbers, visit colonial ports, by means of Sailors' Homes and like institutions and by the ministrations of Clergy specially set apart for this work.

x. That it is the duty of the Church to give all possible assistance to the Bishops and Clergy of the Colonies in the endeavour to protect native races from the introduction among them of demoralizing influences and from every form of injustice or oppression, inasmuch as these, wherever found, are a discredit to Christian civilization and a hindrance to the spread of the Gospel of Christ our Lord.

### Domestic and Foreign Missions.

The Bishop is trying, by the Conferences which are being held at his Visitation, to arouse and intensify the Missionary spirit of the Diocese. And, connected with this desire, we have been asked to open a Missionary Department in our DIOCESAN GAZETTE. This we gladly do, and we shall be very pleased to receive from our readers interesting items of Missionary news.

In this our present number we give two brief items as follows:—

#### HOW THE WORK BEGAN IN NEW ZEALAND.

The most adventurous of all our early Missions was that to New Zealand. Many of us have friends in New Zealand now, and it seems to us as if it must be just like another England on the other side of the world. But a hundred years ago there were no lines of steamers and no mails, and Australia itself was only thought of as a very distant place to which convicts were sent and never came back. New Zealand was hardly known at all, except as a more distant island inhabited by fierce savages, who would very likely kill, and perhaps eat, any one who tried to land.

The Government had sent out a very earnest chaplain to the convicts, whose name was Samuel Marsden. To him, in his home at Paramatta, near Sydney, New Zealanders were brought from time to time. He encouraged them to stay with him, and sometimes had as many as thirty of them lodging in huts in his garden. One of them, a chief named Tippahee, asked for someone to be sent over to teach his countrymen. So when Mr. Marsden came back to England in 1808, he pleaded for the Maoris.

It was a great venture to undertake a Mission at such a distance, but the attempt was made. A joiner named William Hall and a shoemaker named John King were sent out, with much prayer. The idea was not so much to preach the Gospel as to prepare the way for it by teaching the Maoris how to become civilized and then preach.

On board the ship which took out King and Hall was found a poor Maori who, after many adventures and much ill-treatment, had been brought to England and turned adrift to starve. He turned out to be Tippahee's nephew, and himself a chief. Ruatara, for that was his name, was full of joy at hearing why King and Hall had come out, and promised to help them all he could.

When the ship reached Port Jackson (that is, Sydney), news had just come that a British ship had been burnt, and her crew killed and eaten by some of Tippahee's tribe in New Zealand. They had done this, it appeared afterwards, in revenge for murders committed by traders. In return, a party of whalers burnt Tippahee's village and killed him and his tribe.

After waiting some months, a whaling-ship was found willing to take Ruatara to New Zealand and land him there, but the captain broke his word, carried him off to Norfolk Island, and left him there destitute. A more successful attempt was made after a while, and Ruatara landed in New Zealand, and was able to persuade the chiefs to