

Missionary Intelligence.

THE CHURCH IN THE PACIFIC.—At the recent meeting in Welle, the Bishop of New Zealand, in the course of a long and interesting speech, made the following remarks on this important subject. He said, referring to New Zealand:—

"If they went to the neighbouring island of Melanesia, they found a race descended apparently from African extraction. To the eastward they were supposed to be of Asiatic origin, but to the westward there were a multitude of islands, almost all of which had, in various degrees, an admixture of the African race, and, in many cases, the full African character—the curly hair, and other signs of the negro race. Almost every island had a language of its own. A small island of five hundred persons would have a language not spoken by any other people on the face of the earth—a distinct and copious language and having considerable grammatical beauty. Here was a great and rather difficult work to be performed. There were the great groups of the Hebrides, New Caledonia (now occupied by the French), and the Society Islands, with 20,000 or 30,000 inhabitants. Then to the northward are the Solomon Islands, New Britain, New Hanover, New Zealand, and New Guinea. Those who knew the map would be aware that New Guinea was about as distant from Borneo as from New Zealand; and what they hoped was, that the Bishop of Borneo would conduct his operations to the westward, and that he and the Bishop of New Zealand would meet and plant their common standards in the very centre of the great island of New Guinea, to announce the completion of the great work commenced at the beginning of this century, by carrying the Gospel over all the islands which remained unconverted throughout the whole Pacific.

"Referring to the lack of any ordaining power, what they hoped was to begin at once, and as speedily as possible, by an episcopal authority. Not wishing to employ English labourers in climates where, if they fall, they must be replaced by others utterly unacquainted with the language, they contemplated working at once by a native agency; and, in order to that, to gather together all the young men who might be fit to be admitted into the Central Theological College, and to place them in one of the most beautiful, and yet one of the most humiliating, spots which stud the face of the vast Pacific—Norfolk Island, where 'only man is vile'—where we had sent out the very worst class of our convicts to make that which God seems to have intended for a Paradise to be what it has been described—a very hell upon earth. Now that the convicts were about to be removed from that island, it was proposed to remove the Pitcairn Islanders thither. The man who, repenting of his sins, standing as it were between the living and dead, who had seen all his comrades kill one another, afterwards finding an old Prayer Book, taught all the children of the mixed race who had descended from those sailors, the mutineers of the *Bounty*, and thereby laid the foundation of a community which is the wonder of even the rude seamen, and to all educated man is the cause of thanksgiving to God for His overruling providence, who, out of the very depths of sin, has brought forth such abundant grace. If they were enabled to establish at Norfolk Island the see of the Bishop of Melanesia (and the Pitcairn Islanders were, to a man, members of the Church of England,) the Rev. Mr. Nobbe, would be the first minister; they would then gather all the native youths from the fifty or the hundred islands which they might visit, that there, under the direction of their own bishop, they might receive their education in his theological college, and be by him ordained ministers to their own countrymen in their own language. And thus would be solved the problem how to put in motion a system which, by God's blessing, may evangelise the world. It was nothing short of that, for there were at this moment five hundred millions of souls placed under the rule of our Church.

THE CHURCH IN THE SANDWICH ISLANDS.—At the October meeting of the Christian Knowledge Society, at which, as we have already stated, a grant of £1,000 was made towards the erection of a bishopric at Perth, Western Australia, some interesting information with reference to the progress of the missionary work in the Sandwich Islands was given by the Rev. C. Smeatham, who is about to return thither to resume his labours.

Mr. Smeatham stated that he had visited the Sandwich Islands three years since, and exerted himself in spreading a knowledge of the Gospel among them. They are composed of a group of eleven, containing a

population of 70,000 or 80,000, and are situated within a few hours sail of each other, Honolulu, the capital of the island of Oahu, which is to be the chief scene of this missionary's labours, is the seat of Government, where the King (Kamehameha III.) with his family and suite reside.

Mr. Smeatham landed there in March 1851 from St. Francisco, where he had been a theological student, and was requested by the British resident of Oahu to commence and conduct the services of the Church, as they had none. After obtaining the King's permission, who very handsomely gave the old courthouse to be fitted up for the purpose, Mr. Smeatham opened divine services with a congregation of about seventy persons; and before six months had expired there were two hundred, with gradual additions up to the time of his departure, which took place after a year, in consequence of the state of his health. On his quitting Oahu for St. Francisco the congregation presented him with £100 for his services, solicited his return whenever he should be ordained; and promised, on his settling among them again, as far as they were able, to provide for his maintenance and erect a suitable church. He had previously established at Oahu a Sunday school, towards the supply of which with suitable books several American Episcopalians contributed. He stated in his travels he had rarely met with an instance of a child above nine years old not being able to read, write, or cipher. The people are gentle, kind, and well-disposed, and have a peculiar aptitude for learning—particularly arithmetic and geography. At the college of Lanai they receive a very liberal education, fitting them for learned professions. Every village has its school or place of worship—one building serving both purposes where the population is thin.

The Board expressed much interest in the communication made by Mr. Smeatham, and agreed to place at his disposal such educational and other works to the amount of £20 as he might select from the catalogue. It was also agreed to assist in the erection of a church at Honolulu, whenever he should apply after his return to the island for the Society's aid.

SAILING OF MISSIONARIES FOR AFRICA.—A private letter informs us that, on the 25th ult., Rev. Robert Smith, Mrs. Payne and Miss Alley sailed from New York, in the new barque *Estelle*, for Cape Palmas. Their departure is said to have been 'under the most favourable circumstances.' Mrs. Payne, who before leaving Africa was greatly reduced in health, is now, we are happy to learn, quite refitted in body and spirit, and more especially the better in both respects, 'at the thought of getting home once more,' at the 'African Antioch,' as Bp. Payne most pleasantly calls Cavalla. 'We had a delightful meeting,' says our correspondent, 'at the Mission rooms, the evening before our friends left. All of the Committee were present and several other clergymen. It is cheering to know that so many warm, earnest hearts are engaged with and for us, in highly privileged work.' It is most pleasant to us to chronicle every such event as the sailing of these Missionaries for West Africa.—Our prayer and hope are, that the number of them may be increased, in due proportion to the greatness of the harvest. We are persuaded that the proper spirit of the missionary work is that of a Church favored by the gift of the Holy Ghost.

For the propagation of the Gospel, at home and abroad, we need in the body of the Church the quickening of the Spirit of God. The men and the gold abound, were they but sanctified and devoted to the Lord. The true consecration of hands and hearts to the Lord is that only of the Holy Spirit. If He comes upon us, as on the day of Pentecost, men and treasures devoted to the service of Christ will not be wanting. Under the influences of the first remarkable descent of the Spirit, the disciples brought their worldly goods, or the value of them, and laid them down at the Apostles' feet. We would lay stress on the word pray, when we quote the text, 'Pray the Lord of the harvest to send forth laborers into the harvest.' Let the bond of sympathy between our missionary brethren, abroad, and the Church at home become stronger and stronger, and all be joined in one spirit of thorough devotion to the Lord Jesus.—*S. Churchman.*

The great chain of causes which link one to another to the throne of God himself, can never be unrolled by any industry of ours. When we go but one step beyond the immediate sensible qualities of things, we go out of our depth; all we do after is but a faint struggle, that shows us we are in an element that does not belong to us.—*Burke.*

Selections.

THE LATE BISHOP WAINWRIGHT.—We copy the following from the Church Journal:—

Bishop Spencer, the Chief of the honored Delegation which last year did so much to strengthen the bond between the Mother and the Daughter Church, seems to have taken with him as enduring feelings of sympathy and love, as he and his Reverend colleagues certainly left behind, among the Churchmen of America. On bidding farewell, he promised never to forget forward to forget America; and it will be seen, below, that the promise then made with the tongue, was no idle phrase, but is still fully redeemed by his heart and hand:—

EDGE MOOR, NEAR BUXTON, ENGLAND,
October 12, 1854.

To the Editor of the Church Journal:

Rev. and Dear Sir,—When that faithful and true branch of the Church of Christ, the Protestant Episcopal Church in America, elected Bishop Wainwright to the Episcopate, the Church of England heartily rejoiced with it in the choice of so good a man; and now that he has been called so early and so unexpectedly to enter into his rest, and we see our beloved brethren of America suffering under such a bereavement, I am so that I speak the mind of the Church of England when I say, that we heartily suffer with them.

For my own part, I feel privileged to speak of our dear departed brother with peculiar esteem and affection. In common with all who had the advantage of knowing him when in England, I had there learned to reverence him; but during my visit last year to America, he taught me to blend reverence with love. I was his guest during my stay at New York; and they only who were admitted, as I was, to such intimate intercourse with such a man, could fully appreciate Jonathan Wainwright. His faithfulness as a Minister of Christ, and a Steward of the mysteries of God, which whilst it never yielded, nor was allowed to seem to yield, a point of conscience, never degenerated, as unhappily we see it in some, into uncharitable severity, or Anti-Christian exclusiveness; his clear perception of the path of duty, and his unostentatious and steady perseverance in it; his genuine simplicity of character, springing out of a genuine singleness of heart; his love of Christ because Christ first loved him, and his love of souls because Christ loves them; his sanctified good sense, that excellent gift of nature, consecrated by grace to the service of God and man; his excellent spirit that was in him, readily acknowledged by all who knew him in his public capacity, would, perhaps, only be valued at its full price by those who, like myself, were permitted to know him in his house. I may be allowed to add that, as an Englishman, I felt myself strongly drawn towards Bishop Wainwright, because, whilst it was impossible not to see that he was a most earnest and zealous citizen of America, he was inseparably bound to England by that bond of one Lord, one Faith, one Baptism, which binds so many of the noblest in your noble country to our common Mother Church, a bond which man did not forge, and which man can never break asunder.

My last words to him, when together with so many others of his beloved and honored brethren, he accompanied Archbishop Sinclair and myself to our ship, were, God bless England and America. I say so and pray so still. Believe me Rev. and Dear Sir, Your affectionate Brother in Christ,
G. T. SPENCER.

SUPERANNUATED CLERGYMEN.—In noticing the death of the Rev. Nathan B. Burgess, at Utica, at the advanced age of 82 years, Bishop De Lancey says:—

"This venerable brother, who was born Sept. 11, 1771, was ordained Deacon, January 18, 1801, at Cheshire, by Bishop Jarvis, of Connecticut, and labored in that Diocese till 1835, when he removed to Western New York, was at the erection of the Diocese in 1838, and has served it as a Missionary, in 1840, at the age of 70 years, he applied to me for a Missionary Parish. I recommended to him three or four. He visited them. The next time I saw him he said to me, 'Bishop they all tell me I am too old.' 'They want a young man.' 'I can get no Parish.' 'There is no provision in the Church for old Clergymen.' 'I and my family must go to the County Poor House.' 'I must die there.' It was this sad case which in 1840 prompted my suggestion to the Convention of the Christmas Fund for Disabled and Superannuated Clergy, of which this Reverend brother became at once a participant, at \$200 a year, and the Diocese has the satisfaction of knowing, that in this case, as in others, it has aided to some small extent, to diminish the asperities and trials which crowd upon the ministry in age and poverty."