

Church Missionary Intelligence.

THE BISHOP OF NEW ZEALAND.

On Sunday, the 17th of October, the Rev. George Augustus Selwyn, D. D., of St. John's College, Cambridge, was consecrated Bishop of New Zealand, in the Chapel of Lambeth Palace, by the Archbishop of Canterbury, assisted by the Bishops of London, Lincoln, and Barbados. The Bishop of Barbados preached on the occasion.

In November last a very numerous meeting of the inhabitants of Windsor and the gentry and clergy of the neighbourhood was held at the Town-hall, for the purpose of a splendid service of communion plate, purchased by subscription, being presented to the Right Rev. Dr. Selwyn, the Bishop of New Zealand.

The hall was completely filled, and amongst those present were the Bishop of New Zealand, the Hon. H. Ashley, M. P., the Rev. Mr. Hartley, Mr. W. Meyrick, the Rev. Mr. Coleridge, Dr. Ferguson, the Rev. Isaac Gossett, Captain Bulkeley, Dr. Stanford, Mr. E. Jesse, the Rev. Mr. Moore, Mr. W. Hodness, Mr. W. Jennings, Mr. R. Blunt, the Rev. T. Gosset, the Rev. Mr. Chapman, Mr. W. Fowler, &c.

The plate bears the following inscription:—“Presented to the Right Rev. Father in God George Augustus, first Bishop of New Zealand, by the inhabitants of the borough of New Windsor, Berkshire, England, as a mark of their high esteem, regard, and gratitude, A. D. 1841. John Baister, Mayor.”

Mr. J. Baister, the late mayor, rose and expressed the high gratification he experienced at the great honour which devolved upon him, as chairman of the committee for carrying out the wishes of the inhabitants, who had subscribed to purchase a communion service, to be presented to their late curate, the Bishop of New Zealand. Mr. Baister then read the following address, to which were attached between 700 and 800 signatures:—

“To the Right Rev. Father in God, GEORGE AUGUSTUS SELWYN, D. D., Bishop of New Zealand.

“The inhabitants of the parish and borough of New Windsor respectfully desire to accompany the presentation to you, as the first Bishop of New Zealand, of the vessels destined for the service of the altar in the first cathedral of that English colony, with a brief expression of their gratitude for the inestimable benefits you have conferred upon them during the too short period in which you have performed the duties of the curacy of New Windsor.

“This testimonial can very imperfectly express either the amount of our obligations, or the deep anxiety we feel not to be held as regarding them as the ordinary result of the relations in which we have been mutually placed. That your piety, your love, your benevolence, extending to all amongst whom your duties called you, are the proper attributes of the Christian minister, and the best ornaments of the English church, we acknowledge with a due consciousness of the blessings which belong to our country and our times. But you have added to these demands upon our affectionate remembrance personal qualities which are rarely exercised with such advantages. You came amongst us a few years ago a stranger. We had no claim upon your extraordinary exertions. You devoted yourself to the task, not only of our spiritual improvement, but of benefiting our condition in every particular that came within the sphere of your duty. You found our parochial church encumbered with debt. You contributed the whole emoluments of your curacy for two years towards the discharge of a just demand, and your example was sufficient to raise an amount to a very large obligation, without litigation, and without placing unnecessary burdens upon the poorer parishes. Your whole course amongst us has been one of disinterestedness and self-sacrifice. Bitter would be our reproach if you had quitted us without some attempt on our part to say how we appreciate these qualities, rarer than talents or learning, but associated with them, constituting that character whose immediate effects may be best traced in the welfare of a parish, but which extends its influence, directly or indirectly, over the whole human race.

“The contrast between the duties which are presented to you in the future, and those of the past, is most remarkable. You quit the office of curate in a place over which for centuries the standard of the monarchy of England has waved, to become the bishop of the last-founded of England's colonies. But the power of European industry is now planted amongst the natives of those distant islands, and the church sends forth her ministers to direct and sanctify the material knowledge of civilized life, to blend these poor tribes with those who have settled amongst them, and to raise up a mighty nation in a distant ocean. May we not, without an improper pride, anticipate that when churches rise up in every valley in New Zealand, and congregations from many a scattered parish crowd round some future bishop, they may gather in their first cathedral, and pointing to the humble offering of the good wishes of some who had known their first spiritual head in their fatherland, connect our small tribute with your name, and learn that the same Christian virtues which have commanded the respect of the few may become the means of happiness, temporal and eternal, to powerful communities whose best blessing is that which they have received through you, and such as you, the language, the arts, and the religion of England? In conclusion, may we not, without presumption, add our earnest prayers, that when your holy mission shall have been in part fulfilled, you may be restored to the church in England, and exercise in your native land those apostolic functions which you now go forth in the spirit of obedience and self-sacrifice to perform?”

At the conclusion of the reading of the address the Bishop of New Zealand rose, evidently much affected, and addressed the meeting. “I am very happy to-day,” said the Right Rev. Dr. Selwyn, “quite unprepared with any lengthened and laboured offering of thanks for this mark of your kindness and attention, trusting God will enable me to express to you, at this moment, all that my heart would dictate. Should I, however, be unable to express to you what I feel in my heart upon this occasion, for your great kindness towards me, those friends who are present to whom I am personally known will know that if I am now prevented from giving utterance to my sentiments as I could wish, it is to be attributed to the depth of the feelings which I now experience.

“The occurrence of the last few days has been to me full of import, and I find great difficulty in responding to the marks of respect I have lately met with. I feel that my tongue is almost dried when I attempt to offer my thanks. The offering which you have this day made to me shall be dedicated, with all holiness, to the service of God in a foreign land. I wish most distinctly to state, that this is that description of offering which goes nearest to my heart. It is an offering of that kind which can only be made by a Christian people to a Christian minister. I therefore accept it with the greatest Christian thankfulness. It repeats to me the words which are swallowed up in shall again meet and sit down together at the supper of the Lamb.”

“I pray you to accept from me my heartfelt thanks for the many thousand acts of kindness with which I have been blessed during my intercourse with you. May I ask, as a closing favour, to bestow upon you, for the last time, that blessing which I can now give more officially than formerly?”

The bishop then pronounced the benediction, and the meeting shortly afterwards broke up.

MISSION OF THE AMERICAN CHURCH AT CONSTANTINOPLE.

(Extract of a Letter addressed by the Rev. J. J. Robertson, D. D., to the Right Rev. H. U. Onderdonk Bishop of Pennsylvania.)

“It must have been extremely gratifying to you to ascertain that your tract on Episcopacy had been useful in bringing over a valuable addition to our body of clergy, and also that it was so highly prized by our interesting friend Mr. Bassam, of Moscow. The copy I had given him during the summer of 1839, when he was confined here for some weeks on a bed of sickness, when I had been conversing on the subject of the restoration of the Oriental Churches to unity and purity, and uniting with him in prayer, that God would graciously hasten the day when the breaches of Zion should all be repaired, and she should no longer be a mockery to her enemies. At the same time, at his urgent request, I presented him with ‘The Primitive Church compared with the Protestant Episcopal Church of the United States’ by my kind friend Bishop Hopkins. I parted with the book reluctantly, as I valued it highly, and it was with some regret that I parted with it. Mr. Bassam's urgency, who was quite enamored with the volume, which he read repeatedly with great delight. I remember coming in one day when he was too weak to leave his bed, when he held it up to me, saying, ‘Oh! it is a sweet book, a sweet book! Works in this spirit, he said, would be well calculated to conciliate, enlighten, and benefit the clergy of the churches in Mesopotamia. Indeed if our friends in the United

States knew how much good they might effect by sending us copies of useful theological works, written or edited by themselves, or such as they could conveniently spare from their own shelves, we should be far better supplied with instruments to work with. In the earlier years of our Mission we received a considerable number of volumes, but chiefly of a light character, such as religious story books and the like. As I prefer that they should be of solid and useful character, and have their religious acquire their religious knowledge and have their religion aided by the study of the Bible and a few ideas developed chiefly by the church, very many of these solid standard works of the church, very many of these I have already given away to passing friends or persons studying English. We see no reason hitherto to regret the course we have pursued. Our three oldest daughters have been led, through their own convictions of duty and desire for the privilege, with us, trust, duly enlightened minds and Christian affections, to come to the altar of their Saviour, and assume to themselves their baptismal vow. The first communion of the two younger was on Sunday last, when I administered the Holy Eucharist, in our private oratory, at the same time to the Syrian Metropolitan, who (the same who formerly communed with Bishop Heber), and to a Bishop, Priest, and Deacon of another branch of the Syrian Church, (commonly called Nestorian), together with a pious Bulgarian, member of the Greek Church, and brother Southgate and wife, as well as my wife and oldest daughter. It was to me the most interesting and deeply affecting event that has occurred during my residence in the Levant. It was the harbinger, I humbly trust, of a brighter day for the Church of Christ. Grant us a share in your prayers, that all things may continue to advance according to this good beginning; that my children may continue to grow in the nurture and admonition of the Lord, leading after them the younger members of the family,—and that we may gain more and more the confidence, good-will and brotherly affection of the Ecclesiastics of the Oriental Churches, until the day shall come, when the heads of the various Episcopal Communion, in General Council assembled, shall settle the terms upon which unity may again be restored to the long members of the body of Christ.

“The importance of the work, both large and solid works, and also more popular treatises on the history, polity, doctrines and discipline of the Church, both for our own special use, and also as gifts to others, who may desire or be willing to receive information regarding our institutions. The number of persons who understand English in these regions is far greater than is generally imagined. Among the Greeks it is the case with multitudes, and an acquaintance with it is greatly on the increase throughout the East. Let it not be forgotten that all others English may be expected to call spiritual books in it, and the comparatively small number of those of a pernicious tendency. Happy will be the day when its prevalence shall be such as in a great measure to supersede the French, (now so almost universal), that great vehicle of infidelity and immorality. Go into the two or three chief bookshops here, and you will find a large portion of the volumes French romances, often of the most dangerous description. With the gradual extension of education in the East, a fondness for reading is also continually on the increase. The French books, to be hated often become objects of suspicion and meet with opposition, but almost any one may safely possess and peruse a volume of English. In regard to such works as those of Bishop Hopkins, some of your own, Dr. Chapman's sermons, (which I have lent out with good effect,) and similar works, we wish them chiefly for the more intelligent clergy, and a few of the inquiring and influential laity. Single sermons, such as that of Dr. Jarvis (at the triennial meeting, are often very useful. The only copy I have been able to procure is all sold, and I have with frequent lending. We must depend on lawful means of removing prejudice, and disseminating truth, and conciliating good feeling. A dozen of copies of your tract on Episcopacy, with the replies, rejoinders, &c. were given me at the Protestant Episcopal Press, New York, when I was last in the United States. I soon distributed them all, and on my tour early this year, I discovered more than one case where they had produced a very favourable disposition towards our church and her institutions. Three copies I forwarded by a distinguished German Professor, one of my most attached friends, to three of the leading Theological Professors in Göttingen, Germany. As there is now a tendency on the part of many in Germany, particularly in Prussia, (where the King especially favours the idea,) to draw nearer the Church of England, by obtaining Apostolic Episcopacy, may we not hope that your little treatise will contribute to this desirable result? The reading of it, I know, has helped to incline two or three German ministers living abroad to go to England for ordination. I should be glad to have the replies, of three or four of the last edition of your work on Regeneration, and of several of each of your charges. Perhaps some of your Tract societies, by your recommendation, might supply them.

“Brother Southgate is fast recovering his accustomed health and strength, which suffered severely from exposure during his late very interesting tour in Mesopotamia, a tour from which we anticipate, with the divine blessing, the happiest results. He is now busily employed in preparing his journal to lay before the Committee. While the field of usefulness is opening upon us more and more, it is our hope and prayer that the church at home may be constantly more and more inclined to act in its unity to sustain us in the very important and responsible station of common sense, and of several of each of your instructions we receive from the whole body. I cannot allow myself to doubt that the more the enterprise in which we are engaged is investigated, the more it will approve itself to all the members of our Communion. I am aware that some at present think that our work is not sufficiently direct and decisive, and that others think that it is not in accordance with Catholic principles. Let the one class weigh more and more maturely the fact that we are not on a superstitious and absurd, or any other, and the other, that we claim no right to exercise offices properly ecclesiastical among the members of these churches without the consent of their particular heads,—and they will meet, I think, in the sentiment that we are doing a good work and in the right way. The process may be somewhat slow, but it is the more sure. By caution in the outset we shall be less likely to commit error or to have to retrace our steps, and when God's due time shall arrive, we shall be able to proceed with more vigour and fewer obstacles, than if we had at once attempted much with little experience. Every day is furnishing new encouragements. Let the churches be frequent and fervent in prayer for us. Let them remember that each returning Lord's day they pray that God would ‘illuminate all Bishops, Priests and Deacons with true knowledge and understanding of his word,’ not those of our own Communion alone, but those of Christ's holy Catholic Church throughout the world. Let us all pray earnestly for the peace and prosperity of Zion. Recommending myself particularly, Right Reverend and dear Sir, to your prayers, as one who has special need, and begging to be remembered by your brethren of the clergy in your neighbourhood, I remain very sincerely and affectionately, your servant in Christ.”

J. J. ROBERTSON.”

Pera, 14th September, 1841.

English Ecclesiastical Intelligence.

CHURCH EXTENSION.—DIOCESE OF RIPON.—Within the last four years and a half 40 new churches and chapels have been completed in this diocese, a large number of them having received aid from the Ripon Diocesan Church Building Association; seven churches have been wholly rebuilt, and 17 are in different stages of progress towards completion, making a total of 64 new places of worship, besides 30 school-rooms licensed within that time for the like purpose. The committee of the association have recently published their second annual report. The following statement of the funds received during the past year is given:—

Donations	1453	0	11
Subscriptions	1044	19	10
Church collections	1025	5	6
Interest, &c.	338	11	5
Total	4260	17	8

The committee present the following summary of their proceedings:—Within the short period that has elapsed since its establishment, the society has contributed no less a sum than 14,320*l.* towards carrying out its several designs, exclusive of 1000*l.* transmitted to the incorporated society. This sum has been expended in the following manner:—4960*l.* in aid of the erection of new churches, whereby 523 sittings have been obtained, 2312 in aid have been appropriated to the use of the poor; 930*l.* in aid

of the increase of accommodation in existing churches,—by this expenditure 1051 additional sittings have been obtained, 985 of them being free; 500*l.* towards the purchase of buildings to be converted into churches, by which 1082 sittings, 456 of which are free, have been obtained; the society has also made grants to the amount of 6150*l.* in aid of the endowment of 30 churches in localities where the population connected therewith extends to 61,191 souls, whilst the average annual incomes of each church did not amount to 34*l.* It has also granted in aid of the erection of parsonage-houses 1780*l.*, which have cost at least 7000*l.*

LONDON AND BIRMINGHAM RAILWAY.—We learn with pleasure that the directors of the London and Birmingham Railway have established at their great central works, together with an infant school, in addition to a reading-room and library for their artificers and servants. They have also provided the means of religious instruction. The Rev. G. Weight, M.A., F.R.A.S., has been appointed chaplain to the Wolverton station, and a chapel, built by the company, has been licensed by the Lord Bishop of Lincoln, which will be opened for Divine service on Sunday next. We cannot but commend this conduct, and hold it up as an example to other railway companies, and large mining and manufacturing establishments, many of which exist at some distance from towns and places of worship. A timely attention had been paid to the education, the national occupation of leisure hours, and above all, to the religious duties of the population gathered together in great works in Wales and other districts, it is probable that Chartism and political troubles would have been unknown among them. We understand that donations of useful books to the Wolverton library would be very thankfully received.—*Standard.*

CHURCH EXTENSION.—On Sunday, the 21st instant, two sermons were preached at Farmborough Church, near Bagnish, by the Right Rev. the Bishop of New Zealand, and the Hon. Rev. Charles Harris, who collected for the new church, which is a hamlet of Cove and South Hawley, containing about 800 inhabitants, at a distance of not less than four miles from the parish church, and, with the exception of a few farmers, consisting entirely of labouring people. On the following day a meeting was held for the same purpose, when the promise of donations of 50*l.* from the Lord Bishop of Winchester, 50*l.* from J. Norris, Esq., 26*l.* 5s. from B. Roupel, Esq., 20*l.* from Henry Dambledon, Esq., together with many other sums, amounting together to 353*l.*, were announced by the chairman, or subscribed by the Rev. the Hon. Rev. Charles Harris, and the Hon. Rev. 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