

For the Christian Messenger.

**The French Mission.**

Mr. Editor,

A great deal has been said in the Christian Messenger lately in reference to the Australian Mission, and we hope that good will result from the discussion. Let us not, however, forget the old maxim, that "Charity begins at home," for we are credibly informed that our *French Mission* is much embarrassed for the want of pecuniary aid, especially in connexion with the Mission-house. A heavy debt is still resting on the premises, and of late very little has been done, either to diminish or pay it off. Until this debt is removed the mission cannot be carried on efficiently. It is not too late for something to be done by our churches for the removal of this incubus, before the meeting of our Associations. Let each brother enquire, What is my duty? and share towards this a portion of his contributions to benevolent objects and we are persuaded that, a part at least, perhaps the whole, will be speedily removed, and the heart of our missionary cheered in his "work of faith, and labour of love."

Yours truly,

A FRIEND TO THE FRENCH MISSION.  
Yarmouth Co., May 20th, 1857.**Christian Messenger.**

HALIFAX, JUNE 3, 1857.

THE Christian world on both sides of the Atlantic are very generally agreed in holding their great public religious meetings on the opening of the season, and principally during the month of May. The London meetings have been deeply interesting, and the leading Baptist Societies appear to be extending the influence of the Denomination in the great missionary and moral operations of the day, to an extent far beyond the example of past years. We give as full extracts as our pages will afford of the meeting of the Baptist Foreign Missionary Society in London. We see by our American papers that the Anniversaries of our own Denomination, which have this year taken place in Boston, are, ere now, over, and interesting reports of most of their proceedings appear in the different Journals. Those of chief note are the Publication, the Home Missionary and the Foreign Missionary Union. In the last of these especially, have we felt ourselves chiefly interested, on account of the unfortunate differences which for these two years past have existed between the Board of the Union and several of the most active and well-known Missionaries in Burmah. These differences, it is known, arose from the report of the Deputation which visited the Burman Mission some three years since, and in consequence of the discrepant views existing between the Board and the Missionaries, in regard to the authority and power of the one, and the nature of the relation and position of the others. Our reports do not conclude the business of the meeting, but a new code of regulations had been reported for approval, very considerably modifying the original ones adopted in 1827, some of which have been the chief subjects of complaint among the missionaries, as investing the Board with too great power. We are gratified to observe a spirit of kindness and conciliation prevailing in the transaction of the business, and most cordially trust that the divisions which have so unhappily obstructed the usefulness and unanimity of the Society may very shortly have a happy termination.

The pecuniary resources of the Union are, we trust, somewhat improving, but from the pressure of circumstances for sometime back, the Board will be compelled to discontinue some of their missions. Upon the whole, as far as we can at present form an opinion, the serious difficulties, both pecuniary and otherwise with which the mission has of late had to contend, would appear to be lessening.

The results of all the public meetings for the present year will, we trust, be encouraging and productive of renewed earnestness and success.

By statements made at the late meeting of the Home Mission Society in Boston, it appears, that there are 10,774 Baptist Churches in the U. S., with 7,768 ordained ministers, of which 5,678 churches are in the West, but in this extensive region there is a great destitution of ministers. Great exertions are being made to afford aid in respect to the numerous vacant churches and localities, where the services of zealous and active men would be highly appreciated.

**Religion on the Continent of Europe.**

MUCH interest has been given to the Baptist Anniversaries in London, by the presence of the Rev. Mr. Oncken, of Hamburg. The details of his labours, sufferings and success, has served to shew British Christians the blessings they enjoy in their possession of civil and religious liberty. Notwithstanding the persecutions, he and the churches gathered through his labours have been called to endure, there is scarcely an instance on the records of evangelical Christianity in which the work has spread so rapidly. It can hardly be conceived that so much hostility to vital godliness could exist in a professedly protestant country.

At a meeting held in the Diorama Chapel, Regent's Park, Sir Morton S. Peto in the chair,

Mr. Oncken brought forth facts and statistics which shewed that but little difference existed on the continent twenty or thirty years ago, between nominal Protestant and professedly Catholic countries. He said:

In Hamburg, when he began his labours twenty-five years ago, the ministers of the National Church were utterly and irreconcilably opposed to the circulation of the Scriptures except by means of themselves; and he, not being a Lutheran clergyman, was looked upon as a heretic. He could not, therefore, obtain Bibles in his own name from the depot. But the pastor of the Independent church, who had obtained the indulgence while on a visit to England, authorised Mr. Oncken to procure as many Bibles for ready money as he wanted, in his name. But when the secretary of the Bible Society found this out, he refused to allow Mr. Oncken to have any more copies. Therefore (said Mr. Oncken) I called on that gentleman, and, with a fearful curse and an awful imprecation upon me for preaching the Word of Life, he declared that I should have no more Bibles. "What do you know about preaching?" said he; and then, smiting his breast, he exclaimed, "We are the men—we are the men!" And the poor man got into such a rage, that I thought of what Paul said about fighting with wild beasts at Ephesus. It was, therefore, under the most unfavourable circumstances that the work of revival was commenced in Germany. The ecclesiastical and civil power united to prevent any efforts being made for the spread of the gospel out of the pale of the National Church; and, ever since the Reformation, till the Baptist movement, twenty-five years ago, none ever did take place. The Moravian movement occurred within the church; and through Germany the Moravians conform to the national system now. Consequently, as pioneers, the Baptists had been obliged to bear the heaviest persecution. And let this ever be borne in mind, that all persecution for conscience' sake, in Germany, had been originated and carried on by the National Protestant Church. The civil authority in all instances had been far more liberal than the clergy of the National Church. It had, he found, been generally reported in this country that the persecutions of himself and his friends had arisen from the fact of their being Baptists. Now this was not so; for the persecution began long before a Baptist church was formed. The reason was this, that they would not bow down to the absolute authority of the State Church. When the persecution commenced, Mr. Oncken sought for an interview with the president of the National Church Assembly, in order that he might explain the position he had felt compelled to take, and the belief he entertained; but that gentleman refused the interview. Thereupon Pastor Rautenbach expressed his surprise, and represented to the president that it was his duty to grant the proposed interview, reminding him that even Romanists, when they had resolved to burn a heretic, always gave him an opportunity of defending himself. But the remonstrance was unheeded. And not only so, for these Hamburg ministers sent an appeal to the senate, entreating the civil power to use means to stay the progress of the heresy, which the senate promised to do, and they did; but the work was of God, and it went on in spite of all opposition. He believed that there had been given the non-conforming Christians generally in Germany a spirit of great wisdom, so that they had never provoked persecution, which would be a wicked thing. On the contrary, every means that could be employed had been used to conciliate and prevent persecution. Before he was incarcerated, he went to the head of the police, then a distinguished member of the senate, and asked him, at a private interview, not to employ his measures against the Christians to the uttermost. But the gentleman replied, "Whilst I can move this little finger it shall be moved to your destruction." Mr. Oncken replied, "You will find it is all labour lost. You are a scholar, and know history, and must be aware that persecution has never succeeded in its design." He replied, "If it does not succeed in Hamburg, it shall not be our fault." And that gentleman has kept his word. The police were constantly on the alert for the suppression of the Baptists; and many of them were imprisoned, as he was also himself, and his goods confiscated and sold. But the Word of God and the power of God was not; and when the place where the one church used to meet was closed, then it multiplied into twelve churches; so that Christian life was not only not destroyed, but fostered and strengthened. Their success had been wondrous, and all the glory must be given to God, for it was clearly his work. Twenty thousand precious souls and more had been converted to the faith, seventy four churches formed, and 586 preaching stations opened. The church members numbered 7000, and about 1,500 good and devoted Christians had emigrated to the far west of America. Protestants would rejoice to

know that twenty-five per cent. of the converts were formerly Romanists. In illustration of the persecuting spirit that had prevailed, not only in Hamburg but in various parts of Germany, Mr. Oncken mentioned that sanction had not only been refused to marriages between Baptists, but active measures had been taken to prevent the brethren and sisters from leaving the country to get married in England.

After Mr. Oncken's address:

The Hon. and Rev. BAPTIST W. NOEL rose and said: The narrative to which they had just listened, with those which they had previously heard related, had given him, at all events, the conviction that these Germans, in whose behalf the sympathies of English Christians were asked, are real followers of Jesus Christ; and if so, they should be tenderly regarded as members of the common family of our Saviour. We must not consider them as strangers, but brethren with whom, if we be also Christians, we shall spend a happy eternity. This fact alone entitled them to our warm regard. But then it should be remembered also, that they are not only brethren, but persecuted brethren. The honoured brother who had just been speaking had himself suffered persecution, imprisonment, and the loss of his goods, the violation of what an Englishman called his castle, and been exposed to obloquy and shame before the people of many countries. For into whatever part of Germany he had gone, he had been exiled, had been obliged to travel on foot by night, meet the brethren in the midnight air, and celebrate the ordinance of baptism beneath the midnight stars. Mr. Oncken and his associates had been obliged to proceed as secretly as if they were felons, thieves, and murderers. But in fact they had broken none of the laws of morality, nor even, during the most excited and restless periods, connected themselves in any way with revolutionary movements, though such charges had been made against them. They were persecuted thus simply because they had done that which the great reformers of their country had done before. They had been persecuted simply because they felt it their duty to make confession of their faith, and to obey the laws of their Master. Ought the Lutherans to have been averse to this, and to have persecuted their countrymen on account of it? What else did their own Luther do? Did he not refuse to bend to the ecclesiastical authority of his time, notwithstanding that it was almost universal, because he would make the Word of God his guide? And if Luther and his followers did so, what right had the successors of Luther—the degenerate successors in many cases; and who claim the title of the Reformed Church of Germany—to say, you may go thus far and no further—you must believe this and no more? If it was right for their great ancestor to say, the Bible, and the Bible alone, shall be my guide, why should not Oncken and his brethren say, the Bible, and the Bible alone, shall be the rule we will follow? But if this principle had not been asserted at the Reformation, these brethren were only following the example of the apostles of Christ, who when they were threatened by the priests and Pharisees—the ecclesiastical authorities of their day—and charged not to preach again in the name of Christ, replied, "Whether it be right to hearken unto man more than unto God, judge ye," and refused to submit. Because these German brethren hold that only believers in the Lord Jesus are to be baptized, ought they therefore to be persecuted? Surely not. Consequently their persecution had taken place for causes which English Christians could not recognise as just. Nay, more, their sufferings had given these German brethren a title to the veneration of Englishmen. I myself (said Mr. Noel) feel before our good brother Oncken as a man who has done only garrison duty would when he sees before him a comrade who had suffered in the trenches or the breach. They had manifested a fidelity to the truth, and endured hardships on its behalf, which did them great honour, and by which one little church had multiplied into seventy-four, and comprising 7,000 members, living stones in the spiritual temple. English Christians might surely take such a fact as this to be the appeal of God himself to their hearts.

We find a correspondent to the *Freeman* writing from Huntingdon, where Mr. Oncken went into a statement respecting the work in Germany, concludes by saying:—

*Such a tale has never been told before an English audience, and we fancy not many such records are to be found more closely allied to the work and labours, the sorrows and successes of the apostle Paul. What a blessing to England's churches that Mr. Oncken has been compelled to come to them for aid!*

We are pleased to find, however, that at a meeting held in London on the 30th ult., Mr. Oncken gave a piece of intelligence which indicates the dawn of a brighter day.

He (Mr. Oncken) had, however, just received a piece of glorious news upon the subject of religious liberty in his beloved land, and with the simple announcement of this, he would sit down. The Government in Hamburg were on the point of conceding to the Baptists, 1. Permission to worship God according to the dictates of their consciences. 2. The right of civil marriage. 3. The legal registration of births, apart from the baptism of the infants. 4. The acknowledgement of the validity of previous "illegal" marriages by the Baptist body. This was a statement which he (Mr. Oncken) was sure the meeting and the Christians of Great Britain would receive with joy and gratitude.

An "Alumnus" of King's College, Windsor, in a letter to the *Morning Journal*, calls on the Governors and friends of that Institution to give its Anniversaries a more pop-

ular character. He pays a deserved compliment to "Acadia College," and the "hundreds who attend its annual gatherings." The high character which King's College has ever maintained demand for it the respect and best wishes of all friends of education.

THE Rev. B. Scott has accepted an invitation to the pastorate of the Second and West Yarmouth Baptist Churches. We trust his labours may be attended with the Divine blessing, so that both pastor and people may long rejoice.

ENGLISH news to the 16th May has been received by Telegraph from New York. The only item of any moment is that a treaty has been concluded by the Russians with Japan, upon the same conditions as the treaties of that Government with the United States, Great Britain and France. It concedes a free trade with three of the principal ports of the Japanese Empire. The Russians are also said to be sending out a fleet to China. It is more than probable that all the European Powers will coalesce in insisting on the general opening of the Chinese ports to trade and commerce with other nations, upon the same principles as are usually recognized among commercial and civilized countries in the Western Hemisphere.

By the latest accounts Gen. Walker, so called, is said to have abandoned Nicaragua and taken refuge on board a British man-of-war. A filibustering expedition from California to take possession of the adjoining Province of Sonora, belonging to the Mexican Government, has been repulsed with loss.

Mexico is still in a disturbed state, with a threatened war with Spain. Amid their almost yearly revolutions, there seems no real spirit of improvement or capacity for rightly appreciating the value of a truly constitutional government. The Government of Peru, which seems for years past to have been in a state of almost chronic revolution, is at present torn to pieces by contending parties.

The Seminole Indians of Florida are again giving the U. States Government a good deal of trouble, as are also some of the Western tribes on the borders of the latest organized States and Territories.

**General Intelligence.**

Foreign and Domestic.

PROVINCIAL SECRETARY'S OFFICE,  
HALIFAX, May 27, 1857.

APPOINTMENTS.

To be Justices of the Peace:

In the County of Richmond—Robert McKenzie, (St. George's Channel), Robert Hill, do., William Brymer, (L'Ardoise,) Patrick Mabourgette, do., Charles McNab, (Red Islands,) Maurice J. Kavanagh, (St. Peter's,) and Kenneth Morrison, (L'Anond.) Esquires.

To be one of the Justices of the Peace of the County of Digby—John McNiel, Esquire, who is restored to his rank in the Magistracy prior to 20th Nov., 1848.

To be Seizing Officers in the County of Richmond—James Hearn, Esquire, Joseph Martell, Esquire.

To be the Registrar of Deeds for the County of Pictou—John Ferguson, Esquire, in the place of Edward McDonald, Esquire.

To be Collectors of Colonial Duties, in the County of Victoria—A. F. Haliburton, Esq. (Baddeck,) Alexander McDonald, (Cape North,) Jesse Rouper, (Ingonish.)

To be Tide-Waiters and Seizing Officers—Evans Campbell, Esq., (Baddeck,) Neil McPherson, Esq., (Cape North.)

To be Harbor Master at Baddeck—Evans Campbell, Esq.  
To be Harbor Master at St. Anne's—Henry Sutherland, Esq.

The Financial Secretary is now absent on an official round of inspection of the various Revenue Offices in the Eastern portion of the Province.

In the case of *Stanford vs the Inland Navigation Company*, which lasted four days, the verdict was given for the defendant. The Plaintiff obtained a *rule nisi* to set aside the verdict, which will be argued next term.

**COURAGE REWARDED.**—The United States Consul received, a few days since, a number of presents, from the Government which he represents, to Capt. W. S. Boyne and his crew, of the Brig *Orion* of this port in appreciation of their services in rescuing from shipwreck, a few months ago, the master and crew of the U. S. Schr. *Standard*. The presents consist of a gold chronometer to Capt. Boyne, a massive and beautifully embossed silver medal to Robert Fisher, the mate of the *Orion*, a similar medal to James Agre, the Steward, and a \$20 gold piece each to John Butler, James McKnight, George Ramers, and Barot Larkins. The chronometer and the two medals have suitable inscriptions briefly setting forth the facts of the case which they commemorate.

## ARRIVAL

The Steamer about 11 o'clock takes to the 23rd political intelligence in the Imperial Palace between Frederick William

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