

Correspondence.

State of the Denomination.

[The following Report, just received, from the Committee on the state of the Denomination appointed by the Convention, contains several items of information, which call for gratitude to God, and may serve as ground of encouragement to renewed labour in His cause. The prayer, "Thy kingdom come" is being to some extent answered even in these provinces.]

The Committee on the state of the Denomination report that the following Table comprises an abstract of the statistics furnished in the Minutes of the Associations:

Table with columns for Province (Nova Scotia, New Brunswick), Association (Western, Central, Eastern), Churches, Baptized, and Members. Includes a Total row at the bottom.

The following brethren have been ordained, viz:—

- List of ordinations by date and name: Oct. 12, 1858. McB. McDonald, Hampton Ferry, N. B. ... July 20, " Michael Normandy, Tusket, N. S.

Five new Churches have been constituted: at Tusket Lakes, and River Philip, N. S.; at Black River, N. B.; and at Salmon River, and St. Peter's Road, P. E. I.

Six new Meeting Houses have been opened, viz: in Nova Scotia, at Windsor—Black River, near Gasperaux—Greenwood Square, Lower Aylesford—Diligent River—and Mills Village; in New Brunswick, at Cambridge, Q. C.

The large number of baptisms reported (larger than at any previous meeting of the Convention) indicates the gracious blessing enjoyed in many of the Churches during the year. There have been seasons of remarkable revival, and numerous conversions have gladdened the hearts of God's people.

The Committee take the liberty to remind their brethren of the solemn responsibility connected with these bestowments. The new converts require careful instruction, continuous training, and all the appliances of parental solicitude, that they may grow up into vigorous, healthful piety. And the Churches which have been favoured with revival mercies need the exercise of special vigilance, lest the ardour of holy excitement be succeeded by coldness and declension.

The deficiency of pastors is much to be deplored. There are not half as many pastors in these Provinces as there are churches. And there are large districts which call for evangelizing effort; but "the labourers are few."

The measure adopted by the Convention with the view to the raising of a fund for ministerial education deserves to be commended to the earnest attention of the Churches. It is believed that there are many young men, in different parts of the Provinces, who are gifted for usefulness, and to whom a course of preparatory instruction, would be invaluable, but who are unable to repair to our Institutions for want of funds. The duty of the Churches to assist them is evident; and it may be hoped that such liberal contributions will be gathered as shall suffice to meet the exigency.

While in some places the spiritual rain has plentifully descended, the majority of the churches, it is to be feared, are far from being in a prosperous state. The causes should be searched out. Examination and enquiry will doubtless bring to light deficiencies to be supplied and evils to be corrected. May we be prepared to receive the instruction, warning, or reproof, with submissive teachableness!

J. M. CRAMP. S. W. DE BLOIS.

For the Christian Messenger.

Auckland, the Capital of New Zealand.

MR. EDITOR,

Having, in former numbers of your valuable paper, adverted to the three thousand miles of coast line of New Zealand—to its mountains, lakes, rivers, and boiling springs of the North Island, as described by tourists and historians, our present paper will be chiefly extracts from Bishop Selwin's journals, and from the authentic history of the British Colonies, by R. Montgomery Martin, Esq., late Treasurer to the Queen at Hong Kong, and Member of Her Majesty's Council.

Speaking of Auckland, he says, "It is the principal seat of Government in New Zealand. Its position, as the capital of a maritime and commercial Colony, with ready access from either coast, is of manifest importance; besides it possesses the advantages of easy communication with the inland districts back to the northward and the southward, and has a considerable extent of cultivable land in its immediate vicinity; with varied soils, and a climate favourable to agricultural pursuits.

"The site of the city is undulating, open space fronting the sea beach, two or three miles from the head of the Waitemata channel stretches along to Official and Mechanic's Bays. Official Bay contains the dwellings of many of the better class of inhabitants, such as government officers and merchants, and situated as the houses are in luxuriant gardens, ornamenting the steep sides of the descent to the water, they present a charming appearance. Many native canoes as well as sixty sail of vessels are owned by the natives here. The landing from them, on their arrival from the Thames, is often an animated and cheerful scene.

"St. Paul's Church, a brick building in the English style, with a tower and spire, is one of the first objects which meets the eye on entering the port. At some distance from this stands the chapel of St. Stephen. The Wesleyans have erected a very neat place of worship. The Baptists, Presbyterians, and Roman Catholics each have their own houses of worship. Outside of the city are situated cemeteries appropriated respectively to members of the different congregations and Jews.

"Amongst the public buildings and associations of Auckland may be noticed a Bank, a Museum, Mechanics' Institute, Lecture Room and Library, and an Agricultural Society, which issues useful reports on the best modes of cultivating the land, a Total Abstinence Society and Masonic and Odd Fellows Lodges. St. John's College was originally established at the Waimate, near the Bay of Islands, but in 1844 it was removed to its present position on the banks of Tamake. This excellent and truly Christian Institution is designed to answer three important ends, i. e., to afford, first, a place of instruction for all classes of the community and especially to candidates for the ministry; secondly, a temporary hostelry for young settlers on their first arrival in the country; and, thirdly, a refuge for the sick, the aged, and the poor."

"Auckland," says Bishop Selwin, "is admirably fitted for the residence of a maritime nation. Almost every settler has the sea brought conveniently to his door by one or other of those long fingers of the great estuaries which almost insulate the town and its suburban districts. And it is our duty, as God may give us strength, that it may be good as it will be great."

"Look," says the Bishop, "at the position of Auckland and judge whether it may not be called the 'Corinth of the South.' Auckland, as well as Wellington, Nelson, and Otago, have each their own newspapers—Auckland has three; Government has established one in the Maori language; by this means the aborigines are kept posted up with the measures of the government with respect to them. It is read with avidity, and its news discussed by village politicians with freedom and public spirit."

RELIGION.—There are no livings, rectories, or glebes throughout New Zealand. Until recently there was only one clergyman to attend the spiritual care of 4,500 persons, spread over an extent of nine miles, to officiate at four places of worship, to visit the Hospital and Jail, and succour the poor and afflicted. In 1848, the places of worship in New Ulster or Auckland were eight, with six clergymen; at the Bay of Islands, four, with six clergymen; Wesleyans six, with six clergymen. They now number sixteen stations, the chief establishment of which is at Auckland, where the College is situated. They number one hundred and four chapels, and 129 other places have now been erected for worship. Missionaries 20, with upwards of 3,000 native communicants. Many native teachers have been raised up, who are zealously engaged in teaching their countrymen, under the directions of the missionaries. Of this number, 325 act as local preachers, 390 as Sabbath school teachers, who also assist in conducting day schools, of which there are 110. Three thousand four hundred and thirteen native adults and children are receiving the advantages of a religious education. A printing press is also in active operation in printing books in the native tongue to meet the wants of the people. The British and Foreign Bible Society have printed, in the Maori language, of the New Testament, 60,000 copies; Testament and Psalms, 20,200. About 80,000 of these copies have been granted to the Church and Wesleyan Missionary Societies for the use of the New Zealanders. "It is done as commanded, and still there is room."

For the Christian Messenger.

To the Female Members of the Baptist Churches of Nova Scotia.

DEAR SISTERS,

In the "Messenger" of the 21st inst., is a copy of a Circular put forth by the late Convention—proposing to raise a fund to assist young men in preparing for the Ministry, by collecting, from every member of the denomination 1s. 3d. per annum; and as we females, are, of course—expected to bear our share of this burden, I, as one who feels deeply the responsibilities resting on professing Christians—take this method of addressing to you some suggestions which may possibly be of service.

To you, my wealthy sisters—or you to whom God has given abundance—or even a sufficiency of this world's goods—I have but little to say—you will doubtless give liberally—not merely the specified 1s. 3d. each—but as much more as you can possibly spare—that this most desirable object may be accomplished—the deficiencies of those who have really nothing to give supplied—and our young brethren spared the necessity for the painful self-denial and privation so touchingly depicted in the article—in the same paper) entitled "A Student's musings."

But it is to you—my sisters, who like myself—are compelled to labor in order to assist in supplying the daily wants of our families—that this letter is particularly addressed—and unceasing as your occupations may be—I venture to say there is not one amongst you—who cannot—in the course of a year find material and time to make one pair of socks—and for these you can readily obtain 1s. 3d.

Here, then—is a simple plan, by which every sister who has no other way—may easily obtain the sum required by the scheme of the Convention to raise the proposed fund.

How many young females—I trust there are but few such among Baptists—will work unrelentingly until they complete 5 or 6 pair of socks—and when done—take them to a store and exchange them—for what? for an article of dress—for which they give three times its value, which, in style and texture is unsuitable for any but those who have nothing to do but to dress—and which the first shower of rain will render unfit to be seen.

Dear Sisters—the love of dress is one evil which should be unknown among christian females—but especially among Baptists. Founded as our Churches are—on the model of those founded by the Apostles—we may safely assert that so far as they consist of fashionably dressed females—so far they are no longer Scripture churches—and when we see our brethren continually striving—by cherishing the truth—and warding off error—to preserve apostolic purity in doctrine, principles, and usage—shall we who ought to be foremost in all good works and holiness of living—shall we bring the reproach of worldliness upon them by dressing in such a style as makes it difficult to distinguish between us—and the worldly-minded around us who have never known the Lord?

I have heard the reply, when this subject has been spoken of—"I have a right to wear what others wear—if I can afford to buy it." This is undoubtedly true in a worldly sense—and

it might be true in a religious sense also—were there no lost world to be reclaimed—no self-denying Saviour to be followed—no talents to be accounted for at the last, the fast-coming day—no missionaries to be supported—that the gospel may be carried to the ends of the earth, and that blessed day hasten on when Jesus shall come and take us to himself—but we who have put on Christ, must remember that we are no longer our own. He has bought us, and our means—our time—our talents—our influence—our example—all belong to Him; and should be employed as we would employ them were He ever visibly at our side, walking with us through this world as we know He is spiritually; could His people but realize it at all times. Looking at the love of dress in all its bearings—its withering effect on our own piety—its baneful influence on those around us—its absorption of those means which are given to be employed for Christ, I sincerely regard it as an evil greatly to be deplored—and I do trust—dear Sisters—that you will suffer a word of exhortation from one who is fully acquainted with all the difficulties you can have to contend with. Read the article in the "Messenger"—before alluded to—"A Student's musings"—and say, can you—will you ever spend a shilling in a superfluous article of dress—while our young brethren who have given up all for Christ—their ease—their comfort—and the lucrative employments they might have chosen—are suffering privations which it is in our power by cordially and energetically embracing this proposed scheme—to relieve—or altogether remove?

Dear Sisters—there is a neatness and simplicity of style in dress—which betokens a pure and well-regulated mind—and is far more becoming to the Christian female than the most elegant style the most skilful milliner could devise. Yours in humility and love.

BAPTISTA.

For the Christian Messenger.

A Sea-side Sketch.

At sunrise we are aroused by the note of preparation, and speedily sally forth to the busy scene to be enacted on these shores. How beautiful! is the half uttered exclamation, as our eyes rest with delight upon the novel objects around basking in the early rays of the god of day. The spacious bay—studded with verdant islets that repose on its silvery expanse like huge creatures of the great deep—lay like a mirror before us. The sea-bird gracefully poised ere it darts upon its prey, the skiffs of the fisher now rounding the miniature Capes into their desired haven, while their crews unraise some joyous song, varied by the sweet notes of a well-known hymn, harmonious with the dip of the oar as bent by the vigorous rower—please alike the eye and ear. While the boats draw to land, the wives and daughters assemble in cheerful anticipation of the reward of the fisher's toil; and beaming with health, unconscious alike of nerves or hoops, hasten to extricate the glistening fish from the nets, which are speedily suspended from poles in sable festoons; others address themselves to the speedy curing of their funny prey on which their winter's food depends. Meanwhile the merry laugh goes round, and the essays of wit, though not highly refined, are nevertheless fully appreciated, and elicit rejoinders equally provocative of merriment.

Our attention is, however, attracted by some pinkish, jagged, branchlike looking stones described as Nova Scotia coral—which is brought up from Old Neptune's retreats by the nets in which it is often entangled, to the disgust of the fisherman. It is we opine among the things not generally known that coral abounds on the coasts of Nova Scotia. A fine Albacore, harpooned for the sake of its oil next received our attention. When struck, these fish, 6 or 8 feet long, tow the boat to which it is attached at so great a speed that the foam rises above the bow and sides, reminding one of a similar circumstance, magna comperere parvis, in the striking and capture of the whale. A monk fish, of hideous aspect, next demands notice, but we are reminded by the arrival of sundry little children, the fishers' pride, bringing, in little clean baskets and tin cases, the well earned breakfast for their several daddies, of the imperative necessity of speedily devoting our attention also to that necessary introduction to the duties of the day.

ASPOTAGON, N. S.

For the Christian Messenger.

The "fifth Door."

MESSES EDITORS,

In the Christian Messenger of the 21st Sept., ult., "Contra Traditionem" has undertaken to justify the construction of the "fifth door"—He says, he supposes "Baptist" meant by a "fifth door," "an unscriptural door"—granted that "Baptist" meant that. He then asks "why he did not at least endeavour to show that this way out of the Church is not a New Testament passage?" "Baptist," of course, did not think he was called on to prove a negative. Until "Contra Traditionem" shows from the New Testament, either precept or example for turning unoffending members out of the Church, "Baptist's" assertion remains proved. But "Baptist" meant this and more—he meant that from the days of the Apostles down to the year 1840, this fifth door did not exist, in Baptist usage. "Baptist" would ask if, prior to the above date, 1840, any person ever heard of members of Baptist churches being swept out of the church by scores and hundreds, without an effort being made to save them, when not the shadow of a shade of aught could be brought against them derogatory to their moral character, save and except, that they had removed to some other locality. "C. T." then quotes several passages from the New Testament to show that offending members were put out of the Church. This is all right. They should be put out—and in many cases without visitation—whether penitent or not—as soon as proof of their guilt is obtained. But what has this to do with dropping unoffending members through this trap-door? But says "C. T."—Those members have moved away and in this way become disorderly. Then it appears this is the grave charge brought against them—this then is the ground of their expulsion. Well, I never heard this objection urged against them before, although I have seen a great many dropped. What is the meaning of that passage where it says, "in many things