

But this most interesting people are decreasing rapidly in numbers,—a fact which must be attributed to their very unphysical habits of life, added to grosser vices—his hot and unhealthy dwellings and other causes. "All are fully alive," says a recent historian, "to the value of their intercourse with the settlers; but although the thirst of gain is their prevailing characteristic, and they can work well, they are not equal to long continued exertions like the foreigner." The present number on the North Island is estimated at 60,000. "They are painfully aware of the decrease of their numbers," says the same author, "and a most interesting movement is set on foot by their leading men, in hopes of arresting their extinction." But it is the gospel, and the gospel alone, which is to be the sovereign remedy for all their ills, and this they are to receive from the Church of God.

Yours truly,
Wm. Hobbs.

Locke's Island, May 23rd, 1859.

For the Christian Messenger.

MR. EDITOR,

I am pleased with the *Christian Messenger*, and am glad to know that you keep it free from political strife.

My motto is "Study the things that make for peace;" and I would not needlessly administer reproof to any one, yet in the present case I feel called upon to disapprove and expose the insulting and disgraceful conduct of two young men; and as a supporter and subscriber to your paper, I would claim the privilege of a corner for this purpose.

As I was returning from Bridgetown, in company with Mr. Johnston and a large number of his Annapolis friends, who came with him as far as Aylesford, these two young men, whose names, I was told, are Walker and Randal, disturbed us by their base and daring conduct. We had halted on the borders of King's County for the purpose of hearing Mr. Johnston take leave of his old and tried friends, and while sitting in our carriages listening to the gentleman, we were suddenly interrupted by loud talk and other disturbances.—Walker and Randal had come up, bearing a *wooden Cross*, to disturb and annoy Mr. Johnston and his friends. Of course there were no rowdies among Mr. Johnston's select friends to retaliate and send the scoundrels back with broken bones. Their mean actions elicited an honorable rebuke from Mr. J's. friends, and quiet was restored.

The lasting disgrace which will follow these young men should be a standing warning to others, not to disregard all civility and manliness.

This proceeding, no doubt, is the fruit of principles which have been propagated for some time past, and should not only make those who countenanced these young men in their ungentlemanly conduct blush with shame, but also all others who, in their reckless determination for party elevation, have descended to unmanly and unchristian means for the purpose of blackening the moral and religious character of respectable and influential baptists. I am sorry to know that some of our own denomination have not only opposed Mr. Johnston, as a politician, but have echoed and circulated unfounded assertions which originated in the minds of reckless and rabid politicians.

I hope the conduct of these young men, whom I feel compelled to expose, will restrain our Baptist brethren, who have not heretofore condemned such proceedings, from giving them any countenance or approval.

Berwick, May 19th, 1859.

ABEL PARKER.

[Every right-thinking person, to whatever political party he may belong, must condemn such a proceeding as that referred to. If there must be political contests, and we know no reason why there should not, surely they might be carried on without violating the common laws of decency and propriety.—Ed. C. M.]

The following letter appeared in our N. B. contemporary some weeks since. One of our ministering brethren, on behalf of Mr. Rowe, has requested us to publish it.

Victoria, C. W., March 11, 1859.

DEAR EDITORS,—

It is with a great degree of pleasure I send you some interesting incidents of my last three months labour in Canada West. I commenced a protracted meeting in this beautiful village that skirts the lake shore, and laboured, preaching every night in the week, Saturday excepted, for six weeks before the "dry bones began to shake." Providentially, at this stage of our meetings, a gentleman named C. G. Purret, a Baptist Minister, met with me; we worked on for six weeks more, when the cloud of mercy descended, the Lord was in the cloud and everything fell before it—the chains of the iron-bound captives were unloosed and praises

burst forth from the happy converts. Parents were seen weeping for joy that the lost were found, and the wanderers also restored to the fellowship of the Church.—Three of my own family were converted to God in this Revival, and one a year ago. These three months have been amongst the happiest portion of my life—all my thoughts were swallowed up in the work of the Lord.

Upwards of forty were baptized and a number restored; so our church numbers two hundred, with an excellent Sabbath School. With all these attractions I feel very much united to this church, but notwithstanding I have one great objection to remaining in this country, viz: the climate. The changes are so extreme and frequent, that it is very injurious to health. We have scarcely two days without change from cold to rain. The summers also are very hot and produce languor. I have felt it my duty to return; my heart is in New Brunswick. Whenever a suitable opening presents itself I shall embrace it. By great care and rigid habits through the Divine blessing, I have enjoyed my health. I do not regret my coming to Canada. God has blessed my family and my labours in the conversion of souls; and when I leave this land I shall anticipate a happy meeting in the world of glory with my new made friends.

Yours truly,
JOHN ROWE.

Religious Intelligence.

For the Christian Messenger.

UPPER AYLESFORD, May 20.—Dear Editor:—The powerful work of grace that has been in progress in this place for some time past has produced a great change. Sinners have been redeemed,—backsliders brought home—intemperance has fallen before the triumphs of the Cross. 60 have been baptized, more are received, and others have given evidence of a change of heart. The Church is greatly united and moving in the right direction, ready for "every good word and work."

Yours in the Gospel,
JAMES L. READ.

New York Anniversaries.

We gave in our last a brief summary of the proceedings of the first week devoted to these large annual gatherings in the great capital of the Empire State. We find the pages of our American exchanges almost wholly occupied by the report of these meetings.

The speakers are much more numerous than in the similar meetings held in London during the month of May, and their speeches are consequently much shorter. The reports of them also are much more abbreviated—some only having two or three lines to indicate the principle thought in them.

Our space will only permit us to make a still more condensed summary, or indeed, a mere notice.

AMERICAN BAPTIST PUBLICATION SOCIETY.

The Anniversary of this very important Society was held in the Baptist Tabernacle, New York. The meetings consisted of three Sessions—morning, afternoon, and evening. The discussion of consolidating this and the American and Foreign Bible Society, gave it an increased degree of interest, and drew together a large audience. In opening the business, the President, Hon. J. H. Duncan, said:

"They had cause for thankfulness for increased usefulness, during the past year, and for grateful recognition of the blessings that had descended upon them from whom all blessings flow. It was, however, matter for surprise that objections had been taken to the organization of the Baptists in societies such as this. Other denominations, both here and in England, combined together, not only for works of benevolence, but to spread abroad their distinctive principles. Should the Baptists form an exception to the general rule? If they had confidence in their own principles, they would take measures to spread them abroad. He entered upon a defence of the colporteur system, as a means of diffusing religious knowledge by means of suitable publications. He showed the necessity of the existence of the society, to aid in that work, and to appoint persons in whom they had confidence, to select such books as they thought fit for circulation. The colporteur work should be part and parcel of the publication system. Books might be printed and published, but they had not the power of locomotion, and required the aid of colporters to carry them to the remote frontiers. The Baptist denomination had about one million of communicants, and there were about five millions connected with it; therefore, it was necessary that means should be adopted to spread instruction among them. To that end, the colporteur work was admirably adapted; he hoped it would continue, and that the society might go on in the work of spreading abroad religious truth."

The Report showed that—

"The society has issued, during the year, thirty-three new publications. 412,000 copies of books, pamphlets and tracts have been published.

The Reaper has a circulation of 80,000.

The list of Sunday School Library Books has been increased, within a few years, from thirty-six to two hundred and two.

The Board are making arrangements by which they expect to be able to publish a new Sunday school book every Wednesday for a year, beginning with the fourth Wednesday in June. These books will be highly evangelical and denominational. To secure books of a high order, large premiums have been offered.

The Colporters reported the formation of 249 Sunday schools; the constitution of 102 churches, and the baptism of 4,136 persons; and the conversion of very many others.

These are great and blessed results; but they are only the "first fruits."

Dr. Bright referred to the Literature of the denomination not being confined to this Society but also given to the world by the hands of several highly respectable publishers forming a striking contrast to the monopoly of publishing in the hands of the Methodist Book Concern.

The question of combining the operation of the two Societies was discussed with much earnestness.

The following resolutions were introduced and after considerable debate were carried with an amendment that the word "cordially" be substituted for "legally" which was agreed by a vote of 64 to 65.

Whereas the American and Foreign Bible Society, at its recent meeting in this city expressed itself as favorable to an union of that society with the Publication Society, if such union should be found to be practicable, therefore,

Resolved, That in the judgment of this society the proposed union is desirable, if it can be legally effected.

Resolved, That the Board of the American Baptist Publication Society be instructed to communicate these resolutions to the Board of the Bible Society, and to adopt all other suitable measures for carrying this action into effect.

AMERICAN BAPTIST MISSIONARY UNION.

The Executive Committee of this body have initiated a highly important movement by submitting to the Board of Managers "A plan for the Reconstruction of Missionary Policy" which with a draft of a NEW CONSTITUTION for the Society appear to have commenced a new era in the history of this great organization.

The following extracts will give our readers a general idea of the principal features of this Plan and the changes in the Constitution.

"The fundamental idea which they have endeavored to recognize throughout, is the parity of all parties concerned; in other words, that the members of the Union, official and unofficial, and all the missionaries, are brethren, equally under law to Christ engaged as voluntary associates in a common enterprise, and fraternally co-operating under the pressure of responsibilities that are varied in form only by the nature of their respective services. To this idea they have endeavored to adjust every part of the proposed system. Such being the relations, mutually acknowledged, of the partners in a joint concern, there can properly be no government of the one party by the other in any way that shall interfere with any man's freedom as a servant of Jesus Christ.

There shall be hereafter no organized Missions, but every laborer shall be regarded as immediately responsible to the Executive Committee.

All the missionaries shall be recognized by the committee as essentially on the same footing as evangelical laborers in the United States, with rights and responsibilities, duties and claims, measurable by the same Christian standard.

It is recommended to the missionaries in any particular field to form associations among themselves, according to convenience, for free conference and mutual counsel and encouragement respecting their work.

That the wives of missionaries be no longer regarded as assistant missionaries, and that they be held responsible for no service.

That the salaries of missionaries be made to cover the support of themselves and families, and also house-rent, medical attendance, books, and the expense of travel.

The appropriations of salaries shall be made annually by the Executive Committee; and in no case shall the salary of a missionary be reduced until the reasons for the same shall have been communicated to him, and time allowed him for reply.

All proposed changes in fields of labor, especially those involving additional expense, shall be matter of negotiation and agreement between the Committee and the missionaries.

Mission presses shall be dispensed with, except where they are necessary, and appropriations may be made to individual missionaries for printing, with the approval of the committee, such tracts or books as may be requisite to the best prosecution of their work.

The missionaries shall be requested, as far as practicable, to avoid demands upon the treasury of the Union for the support of schools, and to spare no exertion to induce the members of the native churches to provide for the education of their children.

The oral communication of the Gospel, the formation of churches, the training and ordination of a native ministry, and the extension of the missionary work by the aid of native laborers, be regarded as the chief business of the missionaries."

The 2nd article of the Constitution was amended and passed as follows:

"The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, throughout the world."

On the report of the German Mission being presented it was remarked by the Rev. G. W. Bosworth.

"Within the last few days an interesting occasion of commemoration has been observed in Hamburg, where twenty-five years ago Dr. Sears, while sojourning in Germany, baptized Oncken and six others. Now the seedling church then planted, has expanded into sixty offshoot churches, hundreds of preaching stations, and an enrolled membership of 7120, scattered throughout Germany, Denmark and Switzerland. Even into Poland, and on the borders of Russia itself, the influence of the German Mission is making itself felt.

Hon. J. H. Duncan, wished that with words of fire he could move the adoption of this report. How its facts should inspire gratitude to God! Look at Germany, look at Burnah, consider the multitude of Karens gathered unto Christ, and who would say this Missionary Union had been a failure?

Rev. Dr. Crowell referred to his remembrance of what Dr. Sears, his former teacher, had narrated a quarter of a century ago, of the conversion of Oncken, and the expectation he cherished that he would become an apostle of evangelical religion in Germany. Little did Dr. C. then expect to see this same man at his distant home in the West, and to call then, as now so freshly to mind the great things which God has wrought through the instrumentality of this Union in Germany. What use of disputing over differences, so long as by any plan not conflicting with truth and the word of God, the cause of human salvation goes on?"

On Friday morning, Dr. Lathrop, read a letter from a young man who embraced Baptist principles a few years ago, and now desires to become a missionary to Japan. He is a man of intelligence and culture, and longs to devote himself to the foreign missionary work. He will support himself and family, and only asks for aid in the incidental expenses of the mission.

Dr. Armitage said that Dr. Bettleheim had made a translation of the Bible into Japanese, and had applied to the Bible Union for assistance to publish it. It would probably be done. He hoped the Union would not allow Mr. Osgood to labor at his own charges. Let him be supported like other missionaries.

Rev. A. H. Danforth returned missionary from Assam, said:

We speak of the decline of the spirit of missions. There may be a decline of missionary romance. The events and discussions of the last year had laid bare this subject in all its ruggedness, and revealed our enterprise to be one of business, of hard and persistent work. He was glad to have it regarded as a real, not an unreal, service. The roots of the cause are, nevertheless, deep. They cannot be uprooted. It is said of Louis Napoleon that he has been at peace as long as it is safe for the success and perpetuity of his dynasty. He believed it, and so of us, in our aggression on the kingdom of Satan. We, too, must make an aggressive movement, or our cause is in peril. Heathendom is now stirred by great currents of active, intellectual influence. It is only the religion of the Gospel which meets with opposition. Yet the mind of all India is intellectually and sympathetically awake.

This anniversary appears in striking but pleasing contrast with those of the last year or two and is an indication of a spirit of union and determination prevailing which must be highly gratifying to all those who sincerely use the prayer, "Thy kingdom come, thy will be done, on earth as it is in heaven."

The Boston Anniversaries.

Were held in that City last week. We have but a brief notice of them yet.

THE AMERICAN TRACT SOCIETY of Boston, which has since 1825 been a branch of the New York Society having experienced some difficulty in working together harmoniously, has effected a separation. The Boston Branch has during the past year, on its own responsibility published some tracts on Slavery. It is now a distinct body and will in future act independently of the New York Society.

LONDON BAPTIST UNION.—The introductory address by the Rev. Mr. Lehmann of Berlin to which we referred last week is far too voluminous for us to copy entire, or indeed to make more than a very brief extract. The following passage will give our readers a general idea of some of the peculiar features of the Churches in Germany and their suitability for their great mission of arousing an evangelical feeling in the midst of the mass of formalism and death reigning in that dense population. Germany, first in the Reformation from Popery, has still obstacles to genuine Christianity, but a slight remove from those raised by Romanism.

Mr. Lehmann entered fully into the political position of the Churches in Germany and particularly referred to the persecutions of Baptists in Mecklenburg-Schwerin. "Mr. Wegener the Baptist minister in Ludwigslust" he remarks "is still under the surveillance of the police, and not allowed to leave the town under a penalty of twenty-five dollars or four weeks imprisonment for every attempt to break through this restriction. All members of the church there who are not residents have been expelled from the town, every Baptist is forbidden to meet anywhere with his brethren for worship under a fine of ten dollars or hard imprisonment. The Government of Mecklenburg strives evidently for the palm in the race of the persecutors."

He then gives a more pleasing account