

[FOR THE CHRISTIAN VISITOR.]

Dalhousie, October 10, 1851.

DEAR BROTHER VERY.—We are now in the County of Restigouche, about three hundred miles from home. We have been about forty-three miles up the River, and have preached at Dalhousie, Point Canin, Campbellton, Flatland and Absequash. We have been received cordially in every place.

We found the Baptist cause very low here in Dalhousie, the Church has nearly lost its visibility, only three members remain, the rest have moved away. At Absequash we found the cause low, but the Church united and numbering thirty. We had quite an encouraging season last Lord's day, on which I baptized two happy converts, a male and female, the latter of which, was till recently a rigid papist. She was not the wife of the man who was baptized, but his wife's sister. She stated it was reading that Book which the priests tell them is a dangerous book to read that was the means of opening her eyes, and it is dangerous to the priesthood, for the people there see the deception. We saw and felt enough of the goodness and power of God to more than pay us for all our toil in climbing the mountains and rocks; we could thank God and take courage. I have received many warm welcomes to this place; some of the old people, who are Free-Presbyterians, have cried over me like children, and praised God with a loud voice that they were permitted to see again my face in the flesh; but the prejudices of the people are strong in favor of infant sprinkling, though several acknowledge it is not in the Bible, and one who has made this concession said he would not believe the Apostle Paul if he could come from heaven and tell him it was not right. I think a number of them are converted men and fear God and serve him according to their knowledge, but they want to be converted into the truth. One said if he were to be baptized the rest would eat him up; another said if he were to do so, he acknowledged it was right, that he would have neither house nor home. We earnestly request the prayers of all the brethren; beg they will not cease to pray for us, and that the word of the Lord may have free course here and be glorified.

Yours, &c. JAMES BLAKNEY.  
HEZEKIAH HARRIS.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY.—I wish you to give these few lines a place in your Visitor.

The Fifth District Quarterly Meeting of the Free Christian Baptists was held at Little River, Long Island, Parish of Hampstead, Queen's County, the 4th, 5th, and 6th of October. Elders who attended were S. Hartt, E. Wayman, W. E. Pennington, J. Perry, B. Merritt, and R. French. Met according to appointment at 10 o'clock, but in consequence of the rain, there were not a great many assembled, but those present enjoyed the presence of God. The meeting was conducted as a Conference. There were a goodly number spoke for the Lord. Met at 2 P. M., and the Reports of the Churches were brought in by the messengers from the several Churches to which they belonged. Some were reported as having some revival, others were holding on their way. After the Reports, the meeting continued some time as a Conference, and notwithstanding the inclemency of the weather, it was a season of some comfort. Met again in the evening, a goodly number collected, and Elder R. French, delivered an address to the people from the 126th Psalm and 5th verse, after which several exhortations were delivered by the Elders and brethren.

Sabbath, Prayer-meeting at 8 A. M., and preaching at 11. Elder W. E. Pennington, delivered an interesting and powerful sermon from Isaiah xiv. 1. After twenty minutes intermission the congregation met again, and after prayer, Elder Hartt preached from these words, "If any man be in Christ he is a new creature," after which Elder Wayman and brother J. Slip delivered two able exhortations, and were followed by several others in the like manner, and we consider it was a profitable meeting. Met at 7 P. M., after prayer, Elder J. Perry preached from Hosea xiii. 9. After which the meeting was continued for some time, and the Elders and brethren engaged in Conference.

Although there was no particular revival, yet we hope and think it was not a lost opportunity, but will be like bread cast upon the waters, and be found after many days. Met at 8 A. M., on Wednesday, for our business.

had an agreeable time, all were united, every thing done in harmony and love, and so we parted.

Elder S. Hartt was appointed Moderator.

**Missionary Intelligence.**

The Magazine and Macedonian for October bring intelligence of unusual interest from several missions. From Rangoon, in particular, the news is unexpectedly favorable for the re-occupation of Burmah Proper.

Having succeeded in gaining leave, to remain at Rangoon till the royal pleasure concerning them should be announced, Messrs. Kincaid and Dawson returned in March to Maulmain to remove their families. On the 16th of April they landed once more in Rangoon, and found general dismay among their acquaintances. During their absence the Governor had used great violence toward two or three who had shown them some trifling attentions, fining and imprisoning them in a summary manner. For a few days the prospect was gloomy, but they were once more permitted to reside there for the present, and hired a house sufficient to accommodate their families, and to furnish a chapel and dispensary.

"On the 3d of May, a royal writer called with a message from the Governor, that the King had expressed pleasure at the arrival of the American teachers, and the hope that they would remain in Burmah; his Majesty ordered that no one should molest them. Public worship in Burman and English was commenced on the first Lord's day in May, and had since been steadily observed, the congregation sometimes numbering from thirty to forty. An aged priest from Ava, a person of high rank and great influence at court, called at the mission-house several days in succession, and at last craved permission to lodge there. He had attended public worship three times, requested the brethren to accompany him to Ava after the rains, and promised them his utmost favor on their arrival at the capital.

"There was a constant stream of visitors. A daily average of near forty had received medical or surgical aid; among them a principal officer of the customs, whose case was considered desperate, obtained relief. An orphan youth nearly blind, who before his calamity had studied for the priesthood, came for help and asked leave to stay with the missionaries, to which they assented. His eyesight is improved, and he receives Christian instruction with apparent interest."

MAULMAIN.—Mr. Stevens writes that he has had the pleasure of baptizing a young woman, formerly a pupil in the Burman boarding-school. Two members have since been added. Mr. Stilson, of the Burman mission, is in a declining state of health.

SANDOWAY.—Mr. Abbott gives an interesting sketch of the incipient Burman church at Sandoway, to which a member has been lately added,—a body that promises much in time to come.

Mr. Beecher writes, June 10, that twenty-three pupils had arrived from Burmah and the coast to enter the boarding-school, and that more were expected. They brought information that the native churches are in a healthy and prosperous state. Moung Yay, who was ordained in December, has since baptized ninety-seven converts near Bassein. The native Home Mission Society has completed its organization, raised over one hundred and fifty rupees, and appointed three missionaries to labor among their heathen countrymen. May this germ of evangelical influence wax great!

SIAM.—The death of the old King, April 3, and the accession of princes who profess a more tolerant and liberal policy, give hopes of more prosperity to the mission. The missionaries and other foreigners were invited to the coronation ceremonies, and encouragement was given of freer intercourse with foreigners and improvements in domestic administration.

HONGKONG.—Mr. Dean is making progress in the translation of the Scriptures. The church has been encouraged by the baptism of three persons, and two more have since applied for admission.

FIRST CHINESE CHURCH.—The first Baptist Church organized in China is the Tie China Church at Hong-Kong, by Rev. W. Dean, in 1848. It originally consisted of three members, converted Chinese, two of whom were the first Christian converts on that island. Twenty-nine have been baptized since the organization of the church.

**LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.**

BAPTISMS.—The Jewish Intelligencer of July contains an account of the baptism of a Jew at Frankfort-on-the-Main; of another at Jerusalem; of a father with his three children at Cairo; of a Jewess at Warsaw; of a father with his six children at Amsterdam; and of a Jew at Doncaster, England.

CHRIST SPOKEN OF IN THE OLD TESTAMENT.—In the extract below from a letter by Mr. Lauria of Cairo, it is seen how strongly the Old Testament would witness to the Jews that Jesus is the Christ, if the utmost pains were not taken to blind their eyes.

A Jew from Asia Minor, not ignorant in Talmudical lore, came here on some business, and called on me to buy a Bible. After paying for it, he said, he hoped that it contained nothing about Jesus of Nazareth. I answered, that he would find him mentioned by almost every prophet. Hearing this, he at once asked me to return him his money; but I said he must first see some of those passages I referred to, and then, if he objected to them, I would return him his money. I showed him the 53d of Isaiah, and the 12th and 13th of Zechariah, and after reading these chapters twice over, he became a little angry, and said he wondered how the Jews dare buy these books, and insisted on my receiving back the Bible. I assured him that this Bible was a faithful copy of theirs; but he said he was not to be fooled; for had it been as I asserted, all the Jews would have become Christians. As I had no Bible printed by Jews, all arguments proved useless; and as soon as he had received his money back, off he went, cursing the Jews who buy these Bibles. He then called on the chief rabbi, complaining, as I was assured by Jews who were present, of the rabbies permitting the Jews to buy these Bibles, in which, he said, is inserted a part of the New Testament. He then took a Bible of ours, which was in the rabbi's possession, and pointed out the supposed insertions; but the rabbi showed him that those chapters are also found in the Jewish Bibles, and told him how they must be understood. He left however much dissatisfied with the rabbi's explanations; and said, that the Christians must have bribed all Jewish printers to insert those passages!

**SWEDEN—JEWS IN NORWAY.**

A fact to which we are called upon to allude, is the progress made on the Jewish question in Sweden and Norway. Both chambers gave a large majority on the question of opening the country to the Jews, who are now entitled to the privileges of citizenship. This change in the policy of the country is one reflecting great credit upon the people, who have done what the English houses of Parliament, with all their lauded liberality and boasted civil freedom and religious toleration, have failed to do after a struggle continued for many years, by those who see moral grandeur in the course they advocate for emancipating a portion of the British population from the tyranny of religious proscription. It is to be hoped that the lesson given by Norway and Sweden will have a good effect on the British Parliament, when this subject is again discussed.

Beautiful instance of Self-Denial; or, the Preciousness of God's Word to a Kaffir Peasant.—This man had heard a missionary speak of "The wrath to come," though he did not understand the meaning of it. He came into the colony, was brought to the missionary, explained his anguish, and asked what he must do. Mr. Hood preached to him the Saviour. He listened with eagerness, and stood trembling, and said, "Sir, I am old and stupid,—tell me again." And being told again, the tears rolled down the sable cheek of this man of noble and athletic frame, and he confessed his astonishment at the love of God and the compassion of the Saviour. He resolved to come and live near the missionary, that he might hear again and again the glad tidings. The little space in the village was, however, already occupied; and as he had acquired property, and that property was cattle, there would be no room to graze them. He told his difficulty to the missionary, and added, "I am a Kaffir, and I love my cattle; but I'll part with the last one I have, if that stands in the way of coming to hear the Word!" Noble decision! He had found the pearl of great price, and he would part with all he had to procure it. The missionary arranged matters for him, and he now resides on the spot—a consistent, devoted Christian, fervent in prayer, useful to many; and as I saw him, I said, "He is not an irreclaimable Kaffir."

SOUTHEASTERN FRANCE.—Dr. Devan has organized a church of twelve persons at Feurs, seventy miles from Lyons, June 8, one was baptized at Auzé; fourteen miles from Lyons, and on the 15th, four more were added to the church. Aug. 23, he reports two additional baptisms at the same place; four have been added at Lyons, and three more expected to receive baptism. His congregation sensibly increases.

CHAPEL OF GRAND-LIGNE MISSION.—Our little chapel, writes Mr. Roussy in the Grand Ligne Register, is at last begun, and we hope now that the work will be pursued with activity. Our Canadian brethren manifest much zeal; many of them have worked for several weeks in succession in drawing the materials and intend not to stop before the house is up, notwithstanding the labor they must bestow on their farms. It was truly gratifying to see them a few days ago, some digging the foundation, others preparing the stone, others drawing it, all working in a joyful spirit, feeling it is a privilege to contribute to the erection of a house of worship, where the truth shall be preached to them, their children and grand-children.

THE BIBLE IN TURKEY.—Rev. Messrs. Shaufflee and Bliss, of Constantinople, write to the American Bible Society, that in that city the sale of books, and especially of Bibles and Testaments, is on the increase. They say since January last, over 2000 copies of Old Testaments in Hebrew pure, and Hebrew with the Spanish translation, have been disposed of. How many copies the Scotch missionaries have scattered in the mean time, besides these, we have not been able to ascertain. Their colporteur is still absent. A very encouraging circumstance is the unprecedented sale among the Spanish Jews. Seventy copies have been disposed of by sale within the short period of a few months, while formerly the Jews would hardly accept ten or twelve copies as presents within a year. Many copies of the Old Testament in Armenian, finished in a small edition last autumn, at Smyrna, have gone from this port into Russia; also many Hebrew Bibles. The new edition of the Old Testament in Armenian, is anxiously expected here, and, without doubt, many of the old Armenian denomination will gladly receive this book as the only one which will place the text of the Old Testament fully within their reach.

The Bulgarian New Testament is much in demand, both here and at Salonica, both these cities being much frequented by this nation. Many copies are bought, and carried into the interior of Rومelia. A work greatly desired is the Old Testament in the Bulgarian language; and the time is not distant, we presume, when it will be indispensably necessary to furnish this interesting people with the whole Word of God. Would we had men and means to begin this work at once!

REV. DR. J. M. PECK, Foreign Secretary of the American Baptist Missionary Union, now on a tour of observation in Europe, has recently written home an interesting letter. He had visited all the Missionary stations in France, and represents the cause of evangelization in that country as quite encouraging.

THE SABBATH IN ENGLAND.—A paper by the Rev. J. Jordan, vicar of Enstone, on "Sabbath desecration" was read at the late meeting of the evangelical alliance. The chief causes of Sabbath desecration were said to be the sale of intoxicating drinks, cheap excursion trains, and the increase of government traffic in letters. Statistics on these subjects were very difficult to obtain; but in the absence of them there was plenty of general evidence that the Sabbath was fearfully desecrated in that country. It was needless to attempt to prove that gin palaces were very extensively open on the Sabbath. The extent of the Sunday railway traffic might be judged of from the fact that, according to the railway books, there were 1350 trains running on the Sabbath, besides short trains, which were also very numerous, and presented a great temptation to the public to desecrate the Lord's day. Only one line in England, one in Scotland, and one in Wales, were distinguished by not running on the Sabbath. Now, while the laws of the country prevented persons engaging on the Sabbath in their ordinary trades, why should public houses be allowed to be open, the railways to be in full operation, and government itself use the rails for the conveyance of letters?