

the tongue of that disciple whom Jesus loved, who selected his Lord's humility and love as themes most congenial to his own taste, and leaned on his sacred bosom." "O for the aid of the Holy Spirit, the spirit of Christ, to unveil His excellencies, that while we are beholding we may be changed into the same image, that we may have our taste purified and exalted into sympathy with his transcendent character."

While this gospel is here proclaimed some are induced to choose Christ as their friend and their portion forever. I had the happiness of administering the ordinance of baptism last Sabbath, also, the Lord's Supper, which ordinance is regularly administered here the first Sabbath in every month. We believe these divinely instituted ordinances have a hallowed influence. The seasons of refreshing which we experience from time to time as mercy drops from on high we hope are tokens of an abundant rain. God grant that our hopes may be realized. We would ask an interest in the prayers of all your readers who address the throne of grace, that God may glorify himself in the salvation of many souls in this place. Yours in the bonds of the Gospel.

W. A. COLEMAN.

Jacksontown, Nov. 3, 1851.

COLLECTIONS IN NEW-BRUNSWICK FOR ACADIA COLLEGE.

The following statement shows the amount raised for the annual support of Acadia College in New Brunswick. A part of which was subscribed previous to my present visit:

Saint Martins' Association.—Rev. G. F. Miles, 20s.; Rev. E. D. Very, 20s.; Rev. James Newcomb, 20s.; James Moran, Esq., 40s.; Daniel Bacon, 10s.; William Vail, Esq., 20s.; Isaac Bradshaw, 5s.—Total, £6 15s.

Sackville and Point de Bute.—Henry Ward, 5s.; Archibald Hoar, 5s.; Silvanus Miner, 20s.; Richard Jones, 5s.; William Barnes, 10s.; Nathan Lawrence, 20s.; Christopher Harper, 20s.; Titus Hicks, 20s.; John Barnes, 20s.; John Ford, 20s.; John Anderson, 10s.; Jas. Anderson, 20s.; S. & David Hicks, 20s.—Total, £9 15s.

Moncton.—Rev. David Crandal, 20s.; Jas. Steadman 20s.—Total, £2.

Harvey.—Joshua Bishop, 20s.; Allen West, 20s.; John Wilbur, 20s.; Isaac Turner, 20s.; Capt. Wells, 20s.; Rufus Piper, 10s.—Total, £5 10s.

Hopewell.—Elisha Peck, Esq., 20s.; Miles Peck, 10s.; James Rodgers, 5s.; Samuel Clarke, 10s.; William Calhoun 20s.; Joseph Calhoun, 5s.—Total, £3 10s.

Hillsborough.—William Wallace, 20s.; John Wallace, 20s.; W. H. Steves, Esq., 20s.—Total, £3.

Salisbury.—William Stone, Esq., 20s.; A. H. Munroe, 20s.; Miss E. Sinton, 25s.—Total, £3 5s.

Carleton.—Isaac Bradshaw, 5s.
Saint John.—George A. Garrison, 20s.; E. H. Duval, 20s.; John Fisher, 20s.; M. Frances, 20s.; S. B. Estey, 20s.; W. H. Needham, Esq., 20s.; W. Short, 50s.—Total, £8 10s. Sum total, £42 10s.

JOHN CHASE,

St. John, N. B., Nov. 8, 1851.

Missionary Intelligence.

Baptist Mission in France.

..... Last Sunday was a day to be remembered by our little church. I told you in my last something about a Priest who wished to join us. He had several times expressed an earnest desire to engage in the work of evangelization, but Dr. D. did not wish him to come among us from interested motives. So when he applied, the Dr. told him that it must be without any hope of being employed. "Now," added the Dr., "I will not ask your decision to-day, but go home, sleep upon the matter, weigh it well, and count the cost."

M. Lefevre, (the priest,) was evidently disappointed, for, from his heart, he wanted to engage in the work, and in the Evangelical church he had a hope of being employed. He thought over the matter several days, and slept over it several nights, and at last came to the conclusion, employment or not, I must render obedience to my Savior's commands. He related before the church an experience that went to every heart; and last Sunday was appointed for his baptism. Our chapel was literally crowded, to see a Priest baptized. Bro. Martin gave us a most excellent discourse, then an aged brother was baptized, and then Lefevre. He stepped into the water like a man that had made up his mind and was determined not to look back. It was very

solemn. In the afternoon he received the right hand of fellowship, and then engaged in a most earnest prayer. Every one was moved—and to the church, the day seemed like a gala-day—a real festival. Every one exclaimed, Oh! have we not been blessed to-day! With these two additions, our church now numbers 45. January 1st, it numbered 7. Is there not a blessing upon it?

On Sunday afternoon, a sister who has suffered bitter persecution from an unconverted husband, but who is one of the brightest ornaments of our little Zion, came to me and exclaimed,—"I must tell you all my joy." "What is it?" I said. "Oh, my Caroline is seeking the Saviour." This is her eldest child, a remarkably obedient, gentle, thoughtful girl—and yet she is so deeply convicted of sin, as to fear that Jesus will never pardon her. She came to see me on Monday, and cannot help hoping; that ere long, she may obtain peace and joy in believing.

We have also another interesting case before us. A paralytic—a woman of deep and fervent piety, has asked for baptism these three or four months. The Dr. has feared that it was a physical impossibility, on account of her weight and her infirmity. She is, however, so anxious, that she cannot rest night nor day,—so it is determined that, on Sunday morning next, it is to be tried.

This poor woman comes sometimes to our meetings, and then she has to be aided by two or three persons—if she walks. She is three hours on the way.

Yours in love, E.
LYONS, FRANCE, Oct. 7th, 1851.

Burman Mission.

Mr. Kincaid, in a letter of July 8, thus speaks of the effects produced by the royal order above mentioned:

You can hardly fancy the altered tone of the officers and people towards us. Before these orders came down they were proud, haughty, and insolent. Even the coolies in the streets would take pains to jostle us, and the underlings in office were insolent in the extreme. Nothing of this now. This order from Ava, was unsolicited and unexpected.

The Bible in Ava.

The Bible is still read in Ava. It is no wonder that Mr. Kincaid's anxiety to reach the imperial city was quickened by the evidence of this fact as he related:

Very early yesterday morning, two fine looking young men called and inquired for books, among others for the New Testament. Their style of speaking, and their polished manners, made me think of Ava. I said, "You are not Rangoon people. Where do you live, and where did you ever see the New Testament?" They were merchants in Ava and came down to Rangoon on business.—One of them said, a neighbor of his had the New Testament and he had read much in it. As there were many other Burmans in the room, and possibly some emissary of the governor, I refrained from making many inquiries, but invited them to call again. I cannot express the emotions I felt, when reflecting that at least one of the Testaments I left there in 1837, was still in existence, and was read, perhaps, by some disciple of Christ.—Then I thought of that Bible I gave to Thurawadi, after he ascended the Throne; and that other Bible I gave to the Mekara prince, a most amiable and intelligent man. Both those men have gone to the judgment seat, but where are the Bibles? Amidst the up-heavings of the last thirteen years, is there a remnant left of that little church that used to pray within the walls of the golden city? One New Testament at least is there. The voice of Christ is heard in that proud city. I long to be there and plead the Savior's cause. I wish to visit the hundred cities and towns between this and Ava, and in their streets and temples preach once more the things of the kingdom.

The Light Spreading.

Mr. Kincaid relates the following incidents showing the impression which his presence in Burmah has produced:

Last week the governor of Tha Nen, a city some fifteen miles from Rangoon, called on us, with forty or fifty followers, and when he left, gave us a pressing invitation to visit him and his family. We intend doing so in a few days. Yesterday morning twelve priests with twenty-five or thirty of their pupils, called on us and remained about two hours. Among other things they wished to know where the religion of Christ had spread. I took Johnson's large Atlas and showed them all the countries of

Europe, Asia, Africa, and America, and the islands, and pointed out those countries where it had subverted paganism; and the countries where it had begun to diffuse itself; then took the globe and showed them the relative size and position of all these countries. One of them was the *Gine Ouk* or *Bishop* of this province, to whom all the rest paid the most deferential respect.

JERUSALEM.—About nine years ago, Rev. C. F. Ewald, missionary of the London Jews' society, commenced his labors at Jerusalem, preaching Christ in the synagogues of the Jews. On his arrival he found four adult Jews who had embraced Christianity, with whom he met for prayer. One and another were added, till the place became too strait for them, and now a Christian church and congregation, of both Jews and Gentiles, the walls of partition broken down, assemble on Mount Zion, where services are conducted in English, Hebrew, and German. There are over forty converted Israelites among them.

THE MISSIONARY APPRECIATED.—A recent number of the *Calcutta Review* published an article written by a distinguished civilian in the service of the East India Company, bearing the strongest testimony to Dr. Judson's qualifications for his labors. It hazards the opinion, that as Luther's Bible is now in the hands of Protestant Germany, so, three centuries hence, Judson's Bible will be the Bible of the Christian churches in Burmah.

TAHITI.

The accounts from Tahiti, relate to obstacles thrown in the way of the proper observance of the Sabbath by the Government, in enforcing the celebration of the anniversary of the French Republic upon the Lord's day, which chanced to be the one on which this time occurred. Sports, games, and military displays were kept up through the day, and a large ball at the Governor's took place in the evening.

The Queen was wholly opposed to these proceedings, but her wishes were not consulted, and she was herself obliged to attend the ball, even while stating her conviction of its sinfulness, as a violation of God's law. An English chaplain, who addressed an audience of Americans and English on the Sabbath, upon this desecration of God's day, and advised them not to participate in the approaching festivities, was summoned to appear before the police, and ordered to retract what he had said, or suffer imprisonment. He addressed a note to the head of the police, stating the circumstances of the case, but declining to retract anything said. This course seemed likely to prove successful in satisfying the authorities that no offence to the Government was intended, and at the same time it did not compromise the integrity of the writer.

MISSIONS OF THE CAMPBELLITES.—The Disciples or Campbellites, of the Western States, have determined to engage in the Foreign Missionary enterprise, and have selected Jerusalem as the field of their operations. Rev. D. Barclay has been selected to explore the ground and has safely arrived at his destination.

Baptist Convention in Canada.

At a meeting of delegates from Baptist churches, called together by a circular issued by A. T. M'Cord, Esq., of Toronto, assembled in the John street Baptist Chapel, to take into consideration the best course to be adopted for spreading the gospel of Christ in Canada. The Rev. William Wilkinson was called to the chair, and the Rev. William Hewson was appointed Secretary.

The following resolution was moved by Rev. James Pyper, and seconded by Rev. Robert Boyd:

Resolved, That in view of the destitute state of the Province of Canada, especially in the remoter districts, in regard to the means of grace in connection with our denomination; and in view, also, of the absence of any effective organization for the purpose of relieving that destitution, we do hereby form ourselves into a Society to be called "The Regular Baptist Missionary Society of Canada."

This resolution was carried unanimously.

Resolved, That the following five members be a committee to draft a constitution by which this Society shall be carried on, viz., Rev. James Pyper, Robert Boyd, J. Gilmour, J. E. Ryerson, and A. Duncan, to report immediately after adjournment.

The following resolution was moved by Rev. W. Hewson, and seconded by Rev. W. H. Landon:

Resolved, That, as a Convention of Regular Baptists, we express our entire approbation of the course pursued by the "Christian Observer," of Toronto, and hereby declare our undiminished confidence in the principles and course of its editor, and our cordial sympathy with him in his self-denying and arduous labors.

The committee to fix the place of meeting and appoint the preacher, reported that Toronto should be the place of next annual meeting, and Rev. S. T. Griswold should preach the sermon, and Rev. W. Hewson should be the alternate.

The committee appointed to nominate officers for the ensuing year, reported the following:

President, Rowley Kilborn, Esq. **Vice-Presidents,** Rev. H. Fitch, S. T. Griswold, and D. Martland, Esqs. **Recording Secretary,** Rev. William Hewson. **Corresponding Secretary,** Rev. James Pyper. **Treasurer,** A. T. M'Cord, Esq. **Directors,** Rev. A. Slaght, J. E. Ryerson, and Messrs. M. Seger, J. R. Cooke, M. T. Troyer, W. Robinson, A. Carrol, C. C. Smith, T. A. Haines, D. Sheare, H. Moyle, Jr., A. Barber, T. Lalley, A. Burtch, William Miller, and all Regular Baptist Ministers who make an annual collection for the funds of this Society.

The Report was adopted.

The following resolution was moved by A. T. M'Cord, Esq., seconded by T. A. Haines, Esq.:

Resolved, That a committee be formed with power to organize an institute for the education of young men for the gospel ministry, and to appoint a Divinity Tutor to said institute so soon as a satisfactory subscription list be procured for the support of the same, and that the said institute be located in Toronto.

The following were appointed that committee, viz., Rev. J. Pyper, Robert Boyd, John Gilmour, W. Wilkinson, and A. T. M'Cord, Esquire.

Calvin's Letters.

The publication of the volume of the hitherto *Unpublished Letters of Calvin*, it seems, has been delayed, and is still embarrassed by the jealousy of the Romanists, operating through the French Government. The minister of public instruction under Louis Philippe, had committed the publication of these letters to a Protestant scholar, Prof. Bonnet, formerly of the college at Nismes, and dismissed from thence for speaking too highly of Luther. He travelled in France and Switzerland, at the expense of the Government, in order to collect the letters. After the revolution, the influence of the Romish clergy with the Government became more effective, and so the new minister of public instruction found a thousand difficulties in the way of accepting the labor of M. Bonnet. The subject was finally referred to a committee, who reported in favor of the publication; yet to split the difference with the clergy, they on pretence of a saving of expense, ordered that some of the less important letters should be omitted, and that the Latin and French letters should be published together in the same volume. The number of Calvin's unpublished letters in the collection is 497; of these 190 are in French, 307 in Latin.—*Cor. Pur. Recorder*.

DR. SUTTON GENERAL BAPTIST MISSIONARY, AT ORISSA, ON TRANSLATION.—In an earlier letter, dated April 25, in reply to some suggestion as to reports put in circulation in this country on Dr. Sutton's views of translation, to the prejudice of this Society, Dr. Sutton says:—

"In relation to the important matter noticed in your letter, I cannot delay assuring you that I hold sacred the wishes of the Society. No copy of the Scriptures, or any portion of them, has ever been printed or published under my editorship, with *baptizo* and its cognates transferred, or translated in any but one way. The word we have used is *dob*, the same, I suppose, as the Dutch *dop*, and I can assure you that no copy will be published under my charge at variance with your known principles. I believe that my colleagues and myself are perfectly unanimous in this matter."

—*Letter to Am. & For. Bible Society.*
The Duchess of Angouleme, daughter of Louis XVI., died Oct. 19th. She leaves 2,000,000 francs to her nephew, Comte de Chambord.