

3d. Scholarships may be founded by Churches, the requisite sum being collected in what manner they please.

4th. Two Churches may join for such an object. 5th. Subscriptions to any amount may be contributed by those who are unable to found Scholarships or to combine with others for the purpose.

6th. In order to enlist the sympathies of all the people, Congregational collections may be made from time to time, the proceeds of which may be appropriated to the foundation of one or more People's Scholarships, for Nova Scotia, New-Branswick, and Prince Edward Island, respectively.

8. That the Governors of the College be requested to take such steps as may appear to them most advisable to bring this subject before the Denomination, and to adopt whatever measures may be necessary in order to prepare for any meeting or meetings which they may convene or procure to be convened.

9. That these Resolutions be published in the Christian Messenger and Christian Visitor.

The Governors, it is presumed, will take early action in this matter, either by procuring a special general meeting of the Convention, or by adopting measures to bring the subject under the notice of the Associations, at their next anniversaries. Some decisive step must be soon taken, as the Treasurer is without funds, and there is now no Collector, the Financial Agent having recently resigned.

AMICUS.

[FOR THE CHRISTIAN VISITOR.]

MY DEAR BROTHER.—The following is an extract from a letter addressed by the Rev. R. A. Fyfe, of Warren, Rhode Island, to a friend in Toronto:—

"It must be self-evident to any clear-sighted man, that nothing but a Canadian Institution can supply Canada with a ministry. I have lived on both sides of the line, and am satisfied that the denomination in Canada lose much in every way by sending their sons to be educated in this country. Society on the two sides of the line differs widely in sympathy, modes of thought, &c. If the candidates for the ministry are young men of talent, they are almost sure to be picked up here; if they are not, Canada scarcely wants them. They lose in sympathy and in patriotic feeling, when their tastes and habits of thought are formed here. I do not think any well-wisher to Canada would like to see it a mere appendage, a kind of fief of the United States. And those who are educated here can scarcely help imbibing the notion or feeling that all countries under the sun are secondary to this. I do not blame the Americans for their high appreciation of their country. I think it is proper and amiable in men to love their country. But it is quite a different affair when this feeling is rooted in the heart of one who means to spend his days in a different land."

The letter from which the above is taken appears in the Toronto Christian Observer for the present month. Brother Fyfe, I think, is substantially correct. The application of his remarks to our circumstances in these Provinces is obvious. Yours truly,

J. M. CRAMP.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY.—Since I last wrote to you I have been called to pass through a scene of trial of mind. You are aware that I have been laboring under complicated diseases of body for nearly six months, without any signs of recovery, but about four weeks ago, I lost my comfort and fell into distress of mind, fearing that I did not love the Lord. My friends thought that the enemy took advantage of my weak mind, rendered so by want of sleep and continued affliction, however a wise God permitted it, and I wrote hard things against myself, and concluded that God had forgotten to be gracious, and shut up his tender mercies in his wrath. I was stript of every thing but "God be merciful to me a sinner," and at times of that too. I never doubted the security of true believers in Christ Jesus, and I felt that I had preached the truth and had no charge on my mind about ever preaching any thought contrary to sound doctrine; this was a comfort to me under my trial, but God in mercy has blessed me lately with the manifestations of his love. I truly believe that Jesus is my Saviour and my friend, and I look to heaven as my home; blessed be the Lord for his rich grace, I desire to call on my soul to praise him. Christ's blood is Satan-conquering and soul-saving blood. I humbly trust that I can desire to kiss

the rod and love the hand that holds it; The Lord is kind to me, I desire to be grateful for all his mercies to me. I am still under affliction of body but happy in mind. May I be enabled to look by faith to my risen Lord and rejoice in the belief that he is my portion. I request an interest in the prayers of the children of God who may read these lines.

Your paper, dear brother is a welcome Visitor. I hope that Christian people will from christian principle sustain it, and encourage you in your labours of love. I often think while we can read it at ease and be refreshed, edified and instructed by it, of the toilsome and anxious days and nights of its industrious editor. From it, of late, I learn that many of the Lord's dear children are suffering persecution; how necessary that Christians in our Provinces live near the Lord, and by faith get into a strong-hold. I am glad to learn that brother Miles is succeeding so well in regard to the French Mission, and that brother Seelye is on the Union Agency, I hope that the people will pray for him and for the objects of his mission. We need working laymen as well as working ministers. I would not here offer thoughts on this subject, as any thing I could write was laid before the Churches in the Circular Letter to the Eastern Association last July. I am glad to learn that the Churches met to pray for the blessing of the Lord on the Institutions of learning; this is as it ought to be, when the Lord blesses them the world will feel their influence. When the devoted Missionary Williams was murdered on the island of Eromanga, a missionary spirit was poured out in answer to prayer on the young men in the Colleges, at home, and many offered themselves to the London Missionary Society, to go and proclaim salvation to the perishing heathen. May such be the case with some in these Provinces. May the household of faith feel their union to Jesus more and to one another more. I hope the Lord will continue to bless the Colporteur operations amongst us. I am your brother in hope of eternal life. JAMES TRIMBLE. Jemseg, March 19, 1852.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY.—I am happy in the opportunity of dropping you a few lines respecting our protracted meeting.—Those who attended gave great attention, and we doubt not the word of God had a salutary influence upon their hearts. God has wonderfully blessed us in this place, distilling into the souls of his people the pure water of life. The remembrance of past mercies increases our hope for future blessings. Brother Marshall gave us a timely visit here—the word of God fell with power from his lips, refreshing the children of God in this place. One special object of his visit, was to raise funds to build a small Meeting House on Five Islands; he received from this Church £10 3s. towards its erection. We expected some of our ministering brethren from Sackville this week but providential occurrences have prevented them. We feel truly grateful for the liberality of our brethren in assisting destitute Churches in this noble manner. God will own such donations, as given to Him.

We recommend Brother Marshall's object to all our Churches, and pray God may open their hearts to give liberally towards it. We reasonably expected the co-operation of brother Francis in these meetings, we hope he will not disappoint us. We all feel a deep interest in the Visitor, hoping it may be widely circulated. Yours affectionately,

J. ROWE.

Maccan, March 20, 1852.

[FOR THE CHRISTIAN VISITOR.]

Sackville, March 28, 1852.

DEAR BROTHER.—The work of God in this place is increasing in interest, solemnity and power. Eleven were baptized here, this day, and two on Tuesday last, at the Joggins.—Brethren William A. Coleman and Donald McPhail are laboring faithfully and efficiently. We would invite any of the faithful ministers of Christ, who may have occasion to pass this way, or who may be inclined to visit us, to assist us in this glorious work of God, if it were only for a few days, and can assure them they will be affectionately received. We ask also an interest in the prayers of God's people, it is an important day for Sackville, therefore, dear brethren pray for us. Ever yours in Christian love. JOHN FRANCIS.

[FOR THE CHRISTIAN VISITOR.]

The York Total Abstinence Convention met at the Baptist Meeting House, on the Keswick, on Thursday, the 13th ult., according to appointment.

OFFICERS PRESENT.

Vice-President, Chaplain, and Secretary. Attendance of Delegates limited.

Owing to the paucity of Delegates the business was necessarily limited, consisting chiefly of the usual routine.

On motion of Mr. Nehemiah Curry, seconded by the Secretary—Resolved, That the next Quarterly Meeting of the Convention be held in the Baptist Meeting House on the Mactuaquack, on the second Thursday in July, commencing at 2 o'clock, P. M. The audience though not large was respectable, orderly, and attentive. Several gentlemen addressed the meeting, with much spirit and animation, which we hope will be the means of doing a vast amount of good.

Punctual attendance, especially, of Officers and Delegates is all essential to success.

Z. J. CURRY, Sec'y.

April 1st, 1852.

Missionary Intelligence.

The Half-awakened Kaffir.

Since missionaries have become acquainted with the heathen amongst whom they labor, they have been surprised to learn what some of them thought and felt before the light of the Gospel dawned upon their minds. The cases alluded to are those, in which they have been sorry for their sins, and "felt after God, if haply they might find him." The following is an illustration. It is that of a converted Kaffir woman.

Born and brought up in the darkness and wicked ways of her nation, she had become a woman before the Gospel was brought to her village: but, not long after a servant of God had settled there, she gave signs of a change of heart. Her sorrow for sin, her concern about her soul's salvation, her diligent attention to the means of grace, and her very consistent conduct, showed that God had made her to differ from her heathen neighbours. Satisfied that she was a christian, the missionary received her into the little church which had been formed in the place, and on that occasion she made the following statement:—"The sorrow of heart," she said, "which I now feel, I felt when I was a young girl, before the Word of God came in this land. One day, when I was in the field near my father's kraal, my heart all at once thought of the great God. I looked up to heaven, fell down on my knees, but could say nothing. Then I felt my heart very sore. I went home and told my father and mother of it; but they said it was the bird of heaven that made the thunder, which made me feel so; and that, if I got some long grass, and thorn bush, and burnt them together, and then rubbed myself with the ashes, I should feel so no more. I did what they told me, but my heart was still so sore, that I could never feel happy. And when the Kaffirs came to my father's kraal to practice their wicked customs, I often desired to turn away altogether. At last the missionary came into the country, and I went to see and hear him, and when the people of the place spoke to me, I immediately thought upon what I had felt when a girl, and resolved, as soon as I could, to come and live at the place where he was. I have now been here eighteen months, and I can say that this has been the only time that I have enjoyed happiness. I love the place, I love the people, I love my teacher; and my desire is, that I may never get another heart, but that I may live and die here; for the word of my heart is, I am willing to leave the works of Satan, and all the Kaffir ways; I hold to the Lord only and his services."

And many a poor heathen, no doubt, is still groping in the dark, and seeking light and help which he cannot find. And shall they be left as they are? Jesus came from heaven to die for and deliver them, and shall we rest until we have sent to them his message of love, and showed unto them the way of salvation?

Important from Burmah.

The European Times of March 6, received by the Niagara, brings most unexpected intelligence of the commencement of hostilities between the British and Burmese at Rangoon,—the last previous arrival having brought news of a settlement of the difficulties.

It seems that the new viceroy arrived at Rangoon on the 4th of January. He refused to receive any deputations from the British commander, and prohibited communications between the shore and the vessels. He insulted the British flag, and erected batteries and stockades to prevent the departure of any of the vessels lying there. Commodore Lambert proclaimed a blockade of the mouths of the Irrawaddy. On the 9th the viceroy wrote to the Commodore to allow the passage of the river, or he would set fire to the batteries. The steamers Fox and Hermes were accordingly fired into by the Burmese; whereupon the British replied, destroying the batteries and killing three hundred persons. Sixty British subjects, endeavoring to save their property, were thrown into prison. Commodore Lambert had returned to Calcutta for further orders, and the Indian papers say that active preparations for a campaign are going on.

We shall wait with anxiety the arrival of more particular intelligence, specially with reference to our missionaries at Rangoon.—Such intelligence may be looked for within two or three weeks. Such is the character of the Burmese rulers that no immediate submission to terms can be reasonably anticipated, nor can there be any doubt that a protracted contest will result in the enlargement of the British territory. Thus will God again overrule the wrath of man for the furtherance of the gospel. Fervent prayers will be offered up for the personal safety of the missionaries.—Ch. Watchman & Reflector.

BAPTISTS AND RELIGIOUS LIBERTY.

Speaking of the prevailing sentiment on the subject of religious liberty among the Catholics, and of the doctrine as once held by most Protestant sects, the Independent makes an exception in favor of the Baptists, which is alike honorable to the candor and truthfulness of its character. It says:

The time was when that doctrine was not at all the special opprobrium of the Roman Catholic Church. For more than a century after the commencement of the Reformation, that doctrine in one form or another, was held by almost every Protestant body, and was incorporated with the laws of almost every Protestant country. That the Church of England held it, and that it was embodied in the laws of England, Papist and Puritan alike can testify. The doctrine of religious persecution was introduced by the Westminster Assembly into the standards of Presbyterianism; nor was it a dead letter when Presbyterians domineered in the long Parliament. Our New England ancestors brought the same doctrine with them, in their exodus, and incorporated it with their Cambridge Platform. Nor did the fathers of the Saybrook Platform cast it out. The Baptist churches are almost alone in the steadfast assertion of the doctrine of religious liberty from the beginning of their history.

But within the last hundred years, Protestantism generally, and particularly the Protestantism of the English language, has become identified more or less distinctly with the doctrine of religious liberty, as opposed to the doctrine of persecution.

MANIFESTOS, ANCIENT AND MODERN.

We clip the following published regulations for Lent of the present year, as issued by the Catholic Bishop of Boston:

1st. All the days of Lent (Sundays excepted) are fast days of obligation. 2d. The use of flesh meat is allowed by dispensation, on all Mondays, Tuesdays and Thursdays in Lent, once in the day only; on Sunday it is allowed, without restriction as to the number of times. 3d. Lard may be used in preparing food on all days in Lent. (This dispensation extends also to the days of abstinence throughout the year.) 4th. Eggs, fish, butter, cheese and milk, may be used at the evening collation. 5th. The use of flesh meat and fish at the same meal, is prohibited.

† JOHN BERNARD, Bishop of Boston.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving by them which believe and know the truth."

"PAUL, An Apostle of Jesus Christ by the will of God."

Mayor Dow has recently received a letter from the National Temperance Society of London, complimenting him as the originator of the Maine Liquor Law.