

enemy. The Sultan does not wish to neutralize his first act of kindness to the refugees, but he desires on the contrary to strengthen and extend it. The Pope, or the Jesuits by whom he is surrounded, have been happy to find an occasion for suppressing the statute of 1848. At Constantinople the ruling power is true to engagements, brave and generous, as a power that has felt the influence of the Christian spirit, which has extended even to the remotest East. At Rome, the sovereign is unfaithful to laws and obligations, weak and cruel, as a power which falls and becomes extinct by the very action of the same spirit of Christian progress. Such is our explanation. Jesuitism will find some other one. But let us once more add our own testimony to that of the public conscience, which now, as it often has in the past, affixes its severest condemnation upon the spirit and acts of the disciples of Loyola.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, SEPTEMBER 20, 1850.

RELIGIOUS EXPERIENCE.

Some affect to be surprised and even shocked at a church which shall require candidates for its fellowship to give an account of the work of grace upon their hearts. Many unfair reproaches have been heaped upon Baptist Churches for this feature of their polity, but its advantages are an abundant compensation for this reproach; and he is but a poor soldier in this service who cannot bear reproach.

If the multiplying of members were the only or the chief consideration, we are aware that anything like such a requirement would be a serious impediment. If there was no call for Christian fellowship, and no responsibility respecting discipline, the expediency of this measure might be questioned; but so long as the church is appointed to be the ground and pillar of truth—a home for the household of faith—so long as members of the same church are bound for appearance sake, if from no higher consideration, to love one another, to bear one another's burdens, and to edify one another, so long will it be necessary that those only whose character and religious experience we can sympathise, be admitted. The controul and direction of our affections is not an arbitrary concern, to be exercised without reason. One of the first and most intelligible evidences of our conversion, is the strong regard we have for the truly pious, without reference to other qualifications; and wherever the lineaments of the new creature are discerned, our affections, without other effort or controul, are called forth. We love such because of their likeness to Him whom we love supremely; and though not loving them to the same degree, we love them for the same reason. Take this away, or leave us ignorant of its existence, and it would be impossible in the nature of things that we should feel any more respect for their persons, or deference for their character, than for other persons. Church relationship, under such circumstances, would become a mere thing of form; and the advantage of it no more than those derived from any of the ordinary social or civil organisations.

In the New York Recorder, of last week, we observe some interesting extracts, taken from the New York Observer, the leading Presbyterian Journal of that city, in which a Boston correspondent gives a sketch of the Churches and of the state of religion in the latter city.

"We will give the candid and just remarks of the correspondent of the *Observer* :—

It is interesting to note that in the past history of the rise and spread of Unitarianism in this city, no Baptist church has embraced that error. And this may be said, I think, of the Baptist churches in Massachusetts, and of New England. The reason must be the important fact, that a fundamental principle of all Baptist churches has been to admit no one to its churches who did not give evidence of having been born again, which was contrary to the principle of the old Congregational churches during the unfortunate days of the half-way covenant and the connection between Church and State. Indeed, it seems to me that during that period, the churches gathered the elements for just such a lapse to Unitarianism as they experienced. That our churches may not anticipate a similar lapse to error in another century or two, seems clear, if so be they cling to their present principles of having distinct articles of faith, and faithfully examine each candidate for admission to the Church in reference to them, with the accompanying evidence of a new heart and life.

Besides, we have the past as a standing beacon and warning. And yet notwithstanding these guards, the price of sound doctrine and sound practice, as well as of liberty, is eternal vigilance."

The following just observations are appended by the Editor of the New York Recorder :

"The statements concerning the churches of our own order are worthy of notice. It is a fair and true concession to the truth and value of the principle which we consider the fundamental idea of a Baptist Church—that none are worthy recipients of Christian ordinances, until they are born of the Spirit of God. The admission of persons who had been sprinkled in infancy to membership of the Church when they became of age sufficient to enable them to give an intellectual assent to its creed and covenant, without any profession of personal piety, crowded the Puritan churches and ministry with persons who had no love for the humbling and distinguishing doctrines of the cross. With those who loved the gospel for its own sake; with those who had felt the plague of a wicked heart, and "fled for refuge" to the atonement, and trusted for salvation in grace "without the deeds of the law," those persons who had been born into the Church of the flesh and not of the Spirit, could have no real sympathy. The one party became "Armenians" or "liberals;" the other and generally the smaller party, were called "Calvinists," "bigots," and "exclusives."—Here was the origin of the Unitarian controversy. The Arminians were progressives; they became Arians, then Unitarians, and finally renounced the creeds of the Puritan fathers entirely. The new birth, in the sense understood by the other party, was not deemed an essential for church membership, and they carried out the half-way covenant system to its logical results. The other or orthodox party adopted in part the system of the Baptists, requiring a profession of change of heart for full admission to the Church. Among them now the admission of infants to one Christian ordinance is not considered as qualifying for church membership at all without the profession of a personal change of heart. This course secures the comparative purity of the membership but it leaves the doctrine of infant baptism, as it seems to us, without any moral significance, and consequently we account for the very great practical neglect of this article of their faith by great numbers of the members of Pædobaptist churches.

UNION CONVENTION.—The public exercises of the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island, will commence with a social Conference tomorrow at 2 o'clock, P. M., at the Baptist Chapel in Portland. There will be preaching in the chapel in Portland by Ministers from abroad at 11 A. M., 2 and 6 P. M. on Sabbath. The Meetings will be continued at the usual hours through Monday and Tuesday.—The Introductory Sermon will be preached at 10 o'clock on Monday, by Rev. I. E. Bill, of Nova Scotia.

ACADIA COLLEGE.—We learn that a temporary provision was made at the late Meeting in Wolfville, to resume the classes at Acadia College, and that the few students who have assembled are manifesting a very laudable interest both in their studies and in behalf of the College. This arrangement will be continued till the Convention can complete their permanent arrangements.

It is very gratifying to learn that the fruits of the religious exercises in connection with the session of the Association at Manguerville are already appearing. Brother Burton remained and attended Conference with the Church, and preached on Sabbath last, when he had the happiness of leading four willing disciples by baptism to the fellowship of the Church. One has since been baptised by brother Bill.

SONS OF TEMPERANCE.—We are happy to learn that the Procession, &c., of the Sons at Fredericton yesterday was very pleasantly conducted, and gave great satisfaction.

The Minutes of the Association held last week in Manguerville, are out and ready for the Churches. They contain the Constitution of the Association, the Articles and the Covenant.

We are much obliged for the favors of brother C. D. R. The notice to which he alludes has never reached us.

It will be seen by the Post Office advertisement that the British Mail Steamers from Liverpool to New York, will not hereafter touch at Halifax, that they may be better able by a direct route to compete with the Collins line. We shall therefore have the advantage only of the steamers going to and returning between Liverpool and Boston. We hope that this measure instead of exciting more grumbling in New Brunswick and Nova Scotia, will be a new and strong incentive to urge on the day of the great American and European Rail Road as our only chance of holding on to the world in its gigantic strides for progress.

The new Postal law of the Provinces goes into operation on the first of next month.

To Agents and Subscribers: We are now near the close of another quarter, and must soon make up a large sum more than has yet been paid in, to the Publisher. We hope our friends will transmit their money immediately.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

Dalhousie, September, 1850.

DEAR BROTHER VERY,—Having returned to this place yesterday, according to promise, I will give you a short account of my tour up the river. I left brother Vaughan's and rode to brother Robinson's, where I intended to preach, but it being late, and the most of the neighbours being from home, there were but three or four attended. I had an opportunity of reading our Circular Letter, and other parts of our Minutes. Tuesday rode on to the end of the road, and then had to travel on foot. I preached in the evening, at Mr. Forth's. Wednesday, I walked up a high mountain to brother Mitchell's, and preached in the evening. Thursday, crossed the river to Lower Canada, and preached at brother Moore's; here I visited the friends, and preached twice on the Lord's day. Monday, was poled up the river to the mouth of the Upsalquitch, and preached in a school-house. Tuesday, visited through the neighbourhood, and on Wednesday, was poled up the river three miles, and preached at Mr. Mort's. Thursday, returned and preached in the School-house again, and on Friday returned to brother Moore's. Saturday, attended Conference, and received three candidates, who were baptised on Lord's day morning, one of the candidates was a young man from England, who was converted last winter; another a married woman, who arose under a flood of tears and related an interesting experience; the third was a young woman in the thirteenth year of her age, and was awakened under the preaching of brother Blakeney. This day's labour will tell on the minds of many of the congregation who wept during the sermon, and at the water side, I think I could say that I enjoyed the fulfilment of the promise, "Lo I am with you always." I am sure there is no pleasure to be compared with the presence of the Lord in the holy work of the Ministry. Monday, preached across the river at brother Mitchell's, and on Tuesday crossed to Canada again, and preached at Mr. Fraser's. Wednesday, came over to New Brunswick again, and preached a funeral sermon, but few attended; it being among those people who do not practice preaching or having any religious service at the burial of the dead.—Thursday, came on to Mr. Robinson's and preached in the evening. Friday, arrived at brother Vaughan's; the friends at Dalhousie came nine miles to an evening meeting; surely my heart rejoiced to see them. Saturday, I expect to have Conference here, and to preach on Lord's day.

I am not yet determined whether I shall return up the river or come on to Westmorland. There are great passions making, though somewhat secretly, to prevent the people from hearing me preach. It is a great pity that this great County should be left without the holy gospel, but if the gospel is preached here it must be by making a great sacrifice. I do not consider myself entitled to any remuneration from the Board; as I came voluntarily, yet I wish to act in union with the Board, the friends will assist me with such things as they have, but money is not to be had. A Baptist Minister with a small family need not fear to settle in these parts, as the friends would supply him from their farms, and there would be a continual increase to the Churches. Were I a young man I should not hesitate. I think there is no better farming Country in North

America. I hope all the dear brethren that read these few lines will remember me at the throne of grace. This month, I am seventy-nine years of age, and must soon give an account of my stewardship. May the Lord give me grace to finish my course with joy. My kind regards to you my dear brethren, and all the household of faith.

JOSEPH CRANDALL.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—I omitted to write an account of the continuance of the Lord's goodness to us in this place, knowing that brother Wallace in his communication to you, gave a very correct description of the state of things here. Since that time we have had blessed seasons here, the work of grace seems to prosper, we have another visit of love from brother Trimble, who with brother Marsters and brother Smith work together in unity and love.

There has been a request presented from the members of the church located on the Eastern side of the bay, praying that a church might be organised there; the church met, brother Marsters was appointed Moderator, when it was unanimously resolved to grant a Letter to 25 members to form a church. Accordingly on Tuesday the 10th, at 3 o'clock, P. M., the services commenced, brother Marsters preached an appropriate sermon on the occasion. Brother Trimble read the articles and constitution of the Baptist Churches, together with the covenant. Brother Smith presented the right hand of fellowship, and brother Marsters gave the charge to the new church, a very solemn time; may God grant that this little one may become a great nation. Brother Spragg and brother E. Kierstead assisted in the services of the organisation, the new church to be designated the Third Springfield Baptist Church.

After the services, we proceeded to the water-side, where brother Smith baptized two persons in the name of the Holy Trinity. May God grant a continuance of his mercy and that many may yet be brought to the knowledge of the truth as it is in Jesus. I remain your's.

J. F. B.

Springfield, September 11th, 1850.

Missionary Intelligence.

Letter of Mr. Abbott.

SUPPORT OF NATIVE PREACHERS.

An important subject, and one that agitated us more than any other, at Ong Kyoung, related to the support of native preachers. In 1848 I sent circulars to all the churches, referring particularly to this subject; and requested them to send in statements to the Association of 1849. Consequently these native preachers brought each their epistle. I will translate one as a specimen of the whole.—They differed only in immaterial points and in the amount given to their pastors.

"The year of Christ, 1849. The elders of the church at Great Rock to teacher Abbott. May the blessing of our Father God be upon you. Amen. We received your letter and were very happy. The Lord Jesus Christ died for us, and we ought to do something to enlarge his kingdom. We gave our teacher Shwey Bo, during the year, twelve rupees eight annas, sixty baskets of paddy, one hundred weight (Burmese) of dried fish, fifty do. salt, a bundle of tobacco, &c. We are very poor, O teacher, [too true,] and can do but little. Pray for us that we may be blessed."

Those letters indicate the fact that the churches are beginning to perform that work in the right way. All the letters were read to the Association, and each pastor or teacher aided as his case might require. Those churches did nobly during the past year, and in my circular at its close I did not fail to tell them so.

Eight native preachers are supported entirely by their churches. They voluntarily renounced any aid from the mission—noble spirited men! The sacrifice they have thus made affords the most satisfactory evidence of the genuineness of the Christian spirit that I have ever seen exhibited in this mission. Besides these there are thirty-seven, including five itinerants, aided by the mission. The whole amount expended during the year was about 700 rupees, averaging about twenty rupees to each individual.

These churches are poor, very poor.—Their taxes are heavy in this province, but in Burmah Proper they are oppressed and ground down to the dust by the iron heel of a ruthless despotism, beyond what is conceivable by any