

It will be seen by the letter from Dorchester, that the Priest among the French in Albert County has commenced the work of burning the word of God. The testament alluded to is one we procured from the Depository of the British and Foreign Bible Society in this city.

What can be expected from a professed servant burning in contempt the commission under which he professes to act, or an ambassador burning both the credentials and the message with which he was entrusted?

We trust this will serve of itself to open more widely the eyes of our kind and patient French people to the true character of the Priest and his iniquitous system of superstition; we are glad that by the generous aid of christians, we can put two copies into willing hands where the priests can detect and burn one, "and this will we do if God permit."

Improvements in the Stores on our business streets are going on with great spirit. The new goods by the many arrivals of the week past are amazing in quantity, and judging from what we saw at the new British Store, on King Street, of J. Dougherty & Co, they are unusually rich and cheap.

The steamer Admiral reached this city on Wednesday evening, and left at her usual hour Thursday morning. By the politeness of Col. Favor we received American papers. The great topic in Boston appeared to be the arrival of Kossuth on invitation of the State Legislature. Preparations were making on a very liberal scale to give him a flattering reception, and his first step on the soil of the State was greeted by crowds; a commencement was at once made of putting into his hands MATERIAL AID. His speeches at Springfield and Worcester are reported in the Boston Journal, and he was expected in Boston the morning the steamer left.

We have received several California papers by the last mail. We find lamentable accounts in them of the floods and freshets which have destroyed immense amounts of property at Stockton, Sacramento and Marysville.

An energetic movement has been commenced by the merchants and also by the Legislature to secure a weekly mail communication with the Atlantic Cities.

TO CORRESPONDENTS.—A number of articles are necessarily delayed until next week.

LETTERS RECEIVED.—Rev. George F. Miles, with remittance; Rev. C. Spurden, do.; Rev. D. Crandal, do.; Mr. James Ayer, do.; R. E. Steves, Esq., do.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

DEAR BRO. VERY.—Pursuant to an appointment a Quarterly Meeting was held with the Baptist Church at Nashwalk, on the 13th March. The Ministering brethren present were—Elders W. Harris, George Rigby, D. Outhouse, J. H. Tupper, G. F. Miles, T. Todd, J. Magee, Pastor of the Church, and Bro. J. Hughes. A Conference Meeting was held on Saturday afternoon, when many of the brethren and sisters spoke freely of what God had done for them. On Sabbath morning, a prayer meeting was held, and at 11 o'clock, the writer addressed a large and attentive audience, on the mystical union which exists between Christ and his Church, and the duties which it enjoins. At the close of the service, the Pastor gave the right hand of fellowship to one sister previously baptized. At 3 o'clock, Bro. W. Harris preached a very touching and affecting Sermon on the sufferings of Christ both mental and physical. In the evening, Bro. J. Outhouse preached, his subject was—The preaching of the Cross foolishness to those who perish. At the close of each sermon appropriate exhortations were delivered by the ministering brethren. On Monday morning, our ministerial meeting was held, when we enjoyed quite an interesting season; several questions were brought forward and resolutions discussed and unanimously passed relative to the interest of our Quarterly Meetings. At 11 o'clock, Bro. Geo. Rigby delivered a discourse on the importance of forsaking the foolish, and enjoying the life of religion—the discriminating line was clearly drawn by the speaker.

Bro. H. E. Seely, the Agent for the Gene-

ral Union, being present, presented in a short and appropriate address the claims of the Union. An opportunity then was afforded the people to manifest their benevolence, which they did. Bro. G. F. Miles introduced the French Mission, its importance and pressing claims upon the Church of Christ. A collection, amounting to 20s. was taken in behalf of the Mission. In the evening, Bro. J. H. Tupper preached. On the following day religious service was held, the meeting assumed a very solemn appearance. We left, praying that God might enlarge the borders of his Zion in that place. The Lord has been very favorable to the people there. The Church, I should judge, is in good standing as regards their union. They have a very commodious new Meeting House which is a good index to their benevolence and zeal in the cause of God. They are also blessed with the faithful labors of Bro. John Magee, whose efforts have been blessed amongst them—having therefore these facilities, it is to be hoped that, that land will blossom like the rose and all the trees of the wood clap their hand, and that sinners may come bending to Christ to crown him Lord of all. The collections taken during this series of meetings, amounted to £2 15s.; 20s. for French Mission, the balance appropriated to the special interest of Quarterly Meeting. The next meeting to be held with the Baptist Church Tobique, on the second Saturday in June.

Yours, in the Gospel of Christ,
THOMAS TODD,
Woodstock, April 20, 1852. Secretary.

[FOR THE CHRISTIAN VISITOR.]

MR. EDITOR.—I beg space in your invaluable columns for a few remarks. I was thinking how few there are whose conduct accords with the sentiment of the wise man: "It is better to go to the house of mourning than to the house of feasting." There is a religious satisfaction in visiting the place of mourning to sympathize with the afflicted. The person who is willing to cherish serious thoughts is there led to view the hand of God in his providence, and is made conscious that such is the common lot of mankind. On the other hand the house of jollity presents a scene of carnal pleasure disgusting to the true Christian. In such places may often be seen the notoriously profane uniting with the comparatively moral to waste their precious moments on the very verge of eternity. There may sometimes be seen persons who but a short time previously were subjects of serious impressions, but alas, their tender feelings have subsided, their solemn promises are forgotten, their hearts are still set upon the things of this world, to which they now give a new pledge of their attachment. The most lamentable fact, however, connected with this subject yet remains to be stated. Professors of religion may now and again be found among the giddy throng. What is it that leads them there? It surely is not the word of God, for it pronounces a blessing upon those who walk not in the council of the ungodly; it is not an interest in the spiritual welfare of others, for no such interest is manifested at such places. What then? It must be the desire to witness the mere display of vanity and folly. Now I would ask is there not great inconsistency in this, for those who professed Christ to be mingling with the pleasures of the irreligious? Better in many cases had it been if they had never made mention of the name of the Redeemer.

But say some I dont see any great harm in going to a place of civil mirth, where every thing is orderly and quiet. I should offend my friend says a second if I refused compliance with his solicitation to attend an innocent party. No matter how innocent you may think it to be, it had better be avoided; you had better offend your earthly friend, than be false to your Christian profession. We may be told they took no part in the recreation; but do they not know that they cannot voluntarily stand as witnesses at such scenes without lending a sanction to all that passes.—But professors sometimes mutually countenance each other and then reply that A, B, and C, professors of religion, were there, and they did no more than others. Let it be remembered that the conduct of professors is not always an example for you, and indeed never only so far as they follow Christ. The word of God and not the conduct of others is the test by which your religion is to be tried and judged in a coming day.

In conclusion, I would say to all, in the language of the Scripture, "You cannot

serve God and mammon." It is utterly impossible to obey both, either forsake the vanities of the world, or renounce the name of Christian. It is in vain for you to talk of your experience, your discoveries of the plan of redemption, your great amount of religious enjoyment, your deep interest in the cause of religion, and your earnest desire for the salvation of sinners, until you give better evidence of reconciliation to the self-denying religion of Him who teaches that the friendship of the world is enmity against God and that she that liveth in pleasure is dead while she liveth.

J.
Butternut Ridge, April 11th.

[FOR THE CHRISTIAN VISITOR.]

Bellevue Village, Dorchester, April 22d, 1852.

DEAR BRO. VERY.—I came here on Tuesday expecting to see some of our French friends, I have not seen many of them as yet. I stayed at Petitcodiac ten days, I visited several families, they are much agitated in their minds, the Priest having both publicly and privately told them not to read the books I circulate for they are not approved of by the Bishops; but the people are not satisfied; they want to have the Bible; and they say that he must give them those that are approved; but he does not want them to have any, approved or not. I am told he has burnt one Testament that belonged to a young lad, the poor boy had it about two months; he went into the house and found it on the sideboard, and without opening it threw it into the fire; however, this is nothing new for a priest to act so, it is one more strong witness against him at the great day, its ashes will still rise and be blessed. The Lord is working on the minds of the people, and no wonder if the Prince of this world does exercise his powers, but his day is almost spent, he may rage he cannot bite; he is chained and can only go at a certain length. It is very distressing to a christian mind to see and hear the superstition and deceit that is used to deceive poor souls, and send them unprepared into an eternal world, blinded only for filthy lucre—money, not the salvation of souls is the aim of these blind guides deceiving and deceived. How awful to see men going about with the pretensions of religion, and yet denying the people the liberty of reading or hearing read the word of the living God, who has commanded all men to search and teach to all generations; yet with all deceitfulness they go on in sheep's clothing devouring the substance of the tender lambs and leading them astray, pretending all sanctity, and with authority commanding these poor inoffensive creatures to submit to their directions, and threatening them if they do not obey they will either punish them now or at the hour of death keep them back from enjoying eternal felicity, by keeping them in purgatory—awful delusion. However, many of them do not now believe in such gross absurdities, and it is to be hoped, they all will soon see the errors and deceptions they have been so long kept in. May the Lord bless every effort made towards promoting their christian welfare, and may many rise soon to call the Saviour blessed, is the earnest prayer and devout wish of yours, &c. P. K.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY.—It will afford your readers pleasure to hear that the cause of religion is still prospering in this place. One hundred and sixteen have been baptised since I came to Sackville, five of whom I had the happiness to baptise to-day. We had a Conference meeting yesterday, which continued three hours without losing its interest; nearly one hundred persons spoke and all were happy in the enjoyment of the blessing of the religion of Christ; truly it was a precious season; with pleasing satisfaction we listened to several who related their religious experience. Dear brother, the sun of righteousness is truly shedding his cheering rays on Sackville; backsliders have been reclaimed, the churches have been revived, and many sinners converted. May God continue to bless the means employed and favor us with a better supply. Yours, most affectionately,
Sackville, April 25. W. A. COLEMAN.

[From the Watchman and Reflector.]

English and Burmese Hostilities.

By the arrival of the America, we have later news from Calcutta and Rangoon, through the London papers. On the arrival of despatches from the Governor-General, Com-

modore Lambert, on the 30th of January, informed the Burmese authorities that he was about to ascend the river, as the bearer of a fresh communication from his government. Notwithstanding this information, however, his vessel was fired into from the stockades, and the fire was returned with loss to the Burmese. On arriving off the town the Commodore sent an officer, with Lord Dalhousie's letter, proposing terms of conciliation, which, by some, were blamed as too moderate. Their substance was, that if the Burmese Gov. would apologize for his insult to the British flag, and pay the £900 previously demanded as compensation for losses inflicted on two of the many British subjects who have been pillaged at Rangoon, the Burmese ship should be restored, the blockade raised, and an agent from the Indian Government sent down. The answer was returned, it is said, in the most insulting manner imaginable, by a dirty laborer in an equally dirty fishing canoe. The Burmese Government took no notice whatever of Lord Dalhousie's first two demands. He refused to negotiate at all with the Commodore, but said he would talk over the subject with any other agent the Indian Government sent down; and he is said to have remarked that the blockade did not inconvenience them at all. In regard to the firing on the frigate while the Commodore was coming up the river in a diplomatic capacity, the viceroy avowed that he had given orders to the stockades to fire into any vessel daring to pass them without permission. The Commodore rejoined, that he would utterly destroy by fire any stockade that fired at his frigate on her passage down the river. The threat had its effect, and the Commodore returned to his anchorage off the mouth of the river without molestation.

On receiving the Rangoon Viceroy's answer to their last overtures, the Supreme Government is said to have decided that all further negotiation was out of the question. Private letters received in England, however, state that the Governor-General is still in hopes of avoiding anything more than "a demonstration," and that he expects the presence in their waters of a force so large and so rapidly collected as will frighten the Burmese into an immediate acquiescence in his terms, and thereby save the expense and delay of a campaign.

BOMBAY, March 4.—The coming war with Burmah is the exciting topic. His Majesty of Burmah has made one more (apparent) effort for peace. On the 15th of February, overtures reached the Governor-General at Calcutta, from the Burmese authorities, proposing that negotiations should again be opened, and that some other negotiator than Commodore Lambert should be appointed. But this seems designed merely to gain time. These overtures have not interfered with our preparations for war. Lord Dalhousie is in Calcutta. Two divisions of troops are being fitted out for Burmah—one at Calcutta, the other at Madras. A flotilla of steam-frigates, four in number, left this port on the 24th of last month for Madras, whence they will proceed with the division from that presidency to Rangoon. There they will find a squadron already engaged in blockading the enemy's ports, and will be joined by the steamers and troops from Calcutta. There will then be a powerful steam squadron, and an army of some 120,000 men, comprising two regiments of Europeans at least, ready for opening the campaign at once. The rainy season in Burmah commences in May, when military operations will be out of the question. But it is calculated that before that period, the British will be in possession of or have destroyed the Burmese cities from Rangoon up to Prome; and it will not be surprising if the capture of Prome should terrify the Court of Umerapora into submission. The annexation of all the maritime provinces of the Burmese empire by the British is now advocated by many well-informed, moderate-minded men in this country. General Goodwin is to be the commander of the expedition to Burmah. His military qualities are well spoken of, and he has experience of the enemy's country and people, acquired in the first war.

Toleration in Persia.—Information has been received by the American Board of Commissioners for Foreign Missions, that the Shah of Persia, on the solicitation of Colonel Sheil, English Ambassador, has issued an order granting equal protection to all Christians, with the right of proselytism, and of change from one sect to another.—Paritan Recorder.