

Brother Miles preached three times last Sabbath in Sackville. I have understood from some brethren that were present, that the services were deeply solemn and impressive.—Brother Seave proceeds at once to Hillsborough and Hopewell. Brother Miles has engaged to be in Sackville next Sabbath, and perhaps will remain a few weeks. J. F.
Amherst, Feb. 24, 1852.

AMERICAN TEMPERANCE MAGAZINE.—The February No. of this Magazine has been laid upon our table this week. It contains a capital likeness of Dr. Jewett, and is like him every whit. We instinctively laughed outright when we looked upon it, as we have so often done when listening to his inimitably sparkling and witty lectures. The contents of the Magazine are varied and interesting. We see a notice in this number that in future it will contain a greater variety of matter than heretofore, and the embellishments will continue to increase, as the circulation extends. The Magazine is published on the best of paper and with excellent type, making it a luxury to read it. Price, Two dollars per annum.—Messrs. McMillan, at the Phoenix House, Agents for this City. Mr. E. H. Seelye for the Province.

LETTERS RECEIVED.—Mr. John Guiou, with remittance, Rev. T. Todd, do; T. B. Moor, Esq., do; Rev. Jas. Trimble, do; Mr. Mark Young, do; Rev. A. Match, do; Rev. T. W. Saunders, do.
Rev. James A. Smith, Mr. R. H. Emerson, Rev. H. Seaver, R. S. Davis & Co., Mr. John Currey, Rev. D. Crandal, Mr. W. Gremley, Mr. Jordan Crandal, Mr. Joseph Blakney.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER.—I send you the official notice of the intended meeting at Wolfville, with the names of those brethren who have already signified their concurrence. The list will be enlarged by subsequent communications.

It is not expected that all the Brethren whose names now appear will be able to attend the Meeting. Some of them have intimated their inability to do so, at the same time expressing their warm approval of the object, and promising to promote it in their respective localities.

During the course of the proceedings a lecture will be delivered on "The future of the Baptists, and their duty to prepare for it."—It is probable also that one or two sermons will be preached. Other arrangements will be announced in due time.

I hope that there will be a large deputation from New Brunswick. It is an important crisis in the history of the College.

Yours truly, J. M. CRAMP.
Acadia College, Feb. 25, 1852.

[FOR THE CHRISTIAN VISITOR.]

Revelation vs. Infant Baptism.

It has been the invariable procedure of God in revealing duty to mankind, to do it in the most simple, clear, definite manner; especially concerning every positive institution.—When we turn to the ceremonial law, we see a practical illustration of this statement. In that law every thing was minutely and plainly stated; nothing was left loose and obscure.—We see at once the propriety and utility of this clearness and precision. This same rule obtains in regard to the circumcision of children, the age, reason, &c., all plainly stated—who then can doubt for a moment, but that if it had been the will of God that children should be baptized, some rule would be observed? A plain statement of the age, reason, and manner of the Child's Baptism, would be minutely marked, and numerous examples given, so that no doubts could remain on the mind of the administrators. But as the word of God, nowhere reveals the baptism of an infant, or makes the least allusion to such a practice, we very safely conclude, it is not of God; and all the arguments of men to sustain this falling fabric will be like chaff driven by the storm. The greatest Padoebaptist writer has never yet brought one passage to prove infant baptism. The failure, is not for the want of talent or ingenuity, but the silence of God's word. And no Padoebaptist, yet to come, will ever be able to prove infant baptism from the Bible. Again, the very fact that Padoebaptists are compelled to go into the Old Testament, in their attempts to prove a

New Testament ordinance, by the analogy they may suppose to exist between Circumcision and Baptism, is a sufficient evidence that their foundation in the New cannot be sustained. No positive institution, needs such a mode of reasoning to prove it. We never reason from analogy that Moses smote the rock, or that Christ died for sins, because the fact is plainly stated. So Baptism is plainly stated. It needs no inferential reason to prove it, any more than the death of Christ, or any other fact simply stated. Baptism is as plainly revealed as Circumcision. The subjects, believers; the mode, a burial; the reason or sign, because our sins are washed away through the atonement. The very fact that they are driven to the laborious task of proving their position from analogy is a powerful evidence that they have not found any statement for it, either in the New or the Old Testament, for the moment they could find any command for Infant Baptism then all their reasoning from analogy would be useless; they could easily refer to such a command in their writings, and so put an end to the controversy.—But all Padoebaptists have failed in this. They can point to no chapter or verse where such a command was given by God as that children should be baptized. When the Word of God gives them no foundation their arguments must be founded on the sand, and will at last prove a serious failure in the Judgment Day, to good men, who have countenanced the fatal error by their practice and example.

MACCAN.

[FOR THE CHRISTIAN VISITOR.]

Canning, Feb. 25, 1852.

DEAR BROTHER.—By request of Rev. Merrit Keith, I inform you of the blessing which God has been pleased to bestow on us. There have recently been signs of waking up among the members of the church, and a willingness to discharge the duties covenanted to the Church. Five have come forward and testified their faith in God, and have put on Christ in the ordinance of believer's baptism.

Our much esteemed brother, Elder Keith, is labouring with us in the Gospel, with acceptance. I hope and pray that what we have thus experienced may not only be the beginning of good days, but as a few drops before a plentiful shower. Yours truly,

GEORGE W. CURREY.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—According to a previous appointment, there was a Protracted Meeting held with the Baptist Church at Dumfries, which commenced on Friday the sixteenth day of January. The ministering brethren who were present, were the Rev. W. Harris, Rev. Mr. Outhouse, Rev. Thomas Todd, Brother Outhouse, on Friday evening, preached a very excellent sermon, on the riches and adaptation of the Gospel. On Saturday a Conference was held with the people of God; enjoyed a very refreshing season from the presence of the Lord. In the evening, brother Harris preached a delightful sermon on Christian duty, though it was like the two-edged sword, quick and powerful, and a discernor of the thoughts and intents of the heart, it was God's word and saints could rejoice in it. On Sabbath morning, the writer preached to an attentive audience, on the subject of Christian attachment to the Church of Christ. An intermission of ten minutes was given and brother Harris preached a very impressive sermon on evangelical repentance and faith in Christ. In the evening I again addressed a very large audience—the subject selected, was the attractions of the Cross. After each service animating, solemn and impressive exhortations were delivered by the ministering brethren and members of the Church. Monday morning was appointed by the trustees of the building for the sale of pews; the day was very unfavorable, yet a number of persons were present, and quite a number of pews were disposed of. The Church and some of the members of the congregation have finished their place of worship in good style, much to their credit and comfort.

Brother H. E. Seelye, the Agent of the General Missionary Union, having previously arrived, was offered an opportunity of presenting the claims of the Union. Several pathetic and well-timed addresses were delivered, and many present expressed themselves well pleased with the objects which it embraced. And notwithstanding it was a very unfavorable season of the year in this place for collecting money, yet quite a respectable amount was paid in to the Agent.

On Monday evening, brother Harris preached a beautiful discourse on the superiority of Christianity to everything of an earthly nature, at the close of which many affectionate addresses were delivered, and in the midst of sacred impressions and holy feelings, we took our leave of the people, praying that the word dispensed might have the desired effect, in bringing sinners to our Saviour, to share in the triumphs of His passion. Brother Outhouse is the Pastor of the Church, he labours there half his time, through his instrumentality much good has been done, and many have been added unto the Lord. Yours in the Gospel.

Woodstock, Feb. 26, 1852.

[FOR THE CHRISTIAN VISITOR.]

PRACTICE AND PROFESSION.

MR EDITOR,—Profession and practice are, by universal confession, very different things. It is all a matter of natural disposition. Some have a turn for profession; others have a genius for practice. We must not expect all qualities to be united in one person. These rarely are so. On the contrary, persons with a predisposition to either, seldom exhibit any trait of the opposite quality. The man of profession has little or no practice; the man of practice has hardly any profession. It looks like an eccentricity of nature, and few are more odd or noticeable. Every body is invariably as much surprised to find profession disunited from practice, as if it were a fact entirely new to him in the scenery of human nature.

Unexpected, however, as this phenomenon always is, and confounded as all men are when it comes strongly under their attention, there must be some law of our mental system concerned in it, rendering it no wonder when rightly considered. May it not be this? That the sense of those wishes, tendencies, or inclinations, which prompt profession, is sufficient to satisfy many persons without their taking the trouble or going to the expense of realizing them in action. I, for instance, am charitably inclined. I never hear of people being unclothed, but I would wish to send them apparel; I never hear of people being sick, but I would wish to see them restored to health; I never hear of great multitudes being in starvation for want of employment, but I feel most anxious that they should all get work next week, or, at the worst, be fully relieved from their misery by subscription. Now, I cannot wish to see the naked covered, the sick healed, or the unemployed relieved, without a gratification to my benevolence. This feeling places me at my ease. I have done something in the case, I look benevolently on with my hands in my pockets, secure from all attacks from my conscience or any other quarter, in the thick panoply of good wishes in which I am enshrouded. Perhaps I go further than this, and feel indignant at the cold-hearted people who regard the sufferers with indifference; in which case I am the less likely to think of doing anything in behalf of the good object, seeing that the merit of my benevolent sensations is then the more powerfully brought before me. Or say that I am person preserving a strong sense of the value and importance of certain moral feelings. I cherish this sense, and do all I can to impart it to others, and take every opportunity of condemning all departures from the right course. And what can be more natural than it, satisfied with the earnest entertainment and advocacy of such feelings, should either never think of acting positively in obedience to them, or make occasional trespass into the opposite ground. I know that my wishes are right. I tell every body else to be good, as I wish myself to be. My nature is satisfied and at ease: therefore I may take no further trouble. Amidst inclinations so splendid, a few external manifestations in act and deed would be insignificant. Protected, sanctioned, made holy by such noble dispositions, even a few indulgencies in an opposite direction or course of action are nothing. It might not do for others, for they are weak in tendency, but with me there can be no fear. Hence, I err with a peaceful mind. Such I think may be an approximation to the true theory of that separation of practice from profession which is so often remarked. In this light, of course, profession appears as the enemy of practice. It is a weed which supplants or suffocates the right flower. And they are not to be expected to appear often flourishing together. It would be rash, nevertheless, to set down the profession in such

cases altogether false and hollow. This is a vulgar kind of mistake often made. The feelings are as genuine as feelings ever are, although destined never to undergo the test of deed. They are not assumed or pretended for a show merely, or as an excuse for the absence of active benevolence. That absence is an accident for which the feelings are not responsible. They are there, true and earnest sentiments, wistful of the right, but only happen to be unaccompanied by sufficient impulse to production, or are of a nature to be satisfied with themselves, and supersede all presumption of a necessity for any thing else. Were they not indeed real—real in their own way—our explanation would fall to the ground, for they could not then be supposed to have that power of satisfying the conscience which has been assumed.

On the other hand, it is easy to see how practice is often unaccompanied by profession. The act indisposes to the word. Satisfied with having what was right, filled, perhaps, with pride—a just pride—in the act, we feel that talk would be equally unnecessary and degrading. Or it may be that the right course has been taken more from intellectual perception of what was proper and fitting, than from sentimental impulse; and profession is accordingly absent, simply because there is no feeling calling for display.

If I be right in my speculation on the cause of the frequent exhibition of profession without practice, it must follow that profession, in however oblique and secretive a way it may be made, is fraught with danger to the human character. And perhaps in such circumstances as those attending our present national position, there is more than the customary need for a warning against the perilous principle: for how much is there now in the state of large portions of the community to call forth expressions of sympathy from other classes, and how often do we see these expressions wasting themselves on the desert air, altogether unattended by practical benevolence of any kind. We cannot doubt, if the theory be correct, that all such professions must be working an effect on those who make them, producing self-satisfaction, and taking from, instead of aiding, all righteous actions. Whether for this exigency, or for common life in all its phases, let us keep strongly in view the danger of all professions whatever, which is not immediately attended with appropriate action. Better it would be for any one who hears of misery, private or public, to let it pass without remark, than to indulge a condolence over it, which while altogether fruitless for the benefit of the suffering, tends to build up the speaker in a practical inattention to all distress. I say, more agreeable would it be to find a young person entirely regardless of the outcries of the miserable, than to see him get into a habit of professing sympathy, without at the same time acquiring the habit of making exertions and undergoing self-denials for the sake of turning those cries into the murmurs of relieved humanity.

Yours, &c.,

A. ALLWARD.

Sussex, February 25th, 1852.

ROMANISM AND BOGDHISM.—Dr. Dawson, Baptist missionary in Burmah, states that every enlightened Burman that knows anything about their system, declares that it would be descending a long step to become a Roman Catholic; for, says he, "as a Bogdhist, I am merely required to worship the image of a man, but as a Catholic I should have to worship the image of a woman," which his very nature abhors! As a Bogdhist, he dare not touch spirituous liquors, for fear of punishment hereafter; but as a Catholic he may drink brandy every day, and go to heaven in the bargain.—New-York Observer.

INSPECTION OF NUNNERIES.—Petitions to the Queen, and to both Houses of Parliament, from the Protestant ladies of Great Britain, are at present being transmitted from all parts of the country, praying that, if nunneries are still to be allowed to exist in the United Kingdom, they must henceforth be open to the inspection of the civil magistrate.

A correspondent of the New York Commercial, writing from Rome, under date of Dec. 10, says it is well known that \$60,000 have recently been deposited somewhere in Rome for the purchase of arms. \$40,000, it is said, were from the United States, and \$20,000 from Liverpool. It is reported that there are at least 30,000 muskets secreted in the city and in the Campagna.