

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

WHAT'S THE NEWS?

This is a question that is repeatedly heard, and through the medium of the Visitor we hear the news,—that God is pouring out his Spirit upon the people of Sackville. Verily we must henceforth believe that the darkest hour is just before day; but the Church again puts on her beautiful garments and "looks forth as the morning, clear as the sun," and Christ is again beheld by the admiring ones, "as the chiefest among ten thousand, and altogether lovely." How reviving it is to hear good news, how invigorating, but much more glorious the news that sinners are yielding to the Saviour. Good news to them, good news to all who hear and profit thereby. What glorious news that Christ gave the darling of his bosom, to rescue us from woe when we were lost. Was it not news that angels might rejoice over, that sinners may be saved by the sacrifice of the Lord. What would have been our lot if no atonement had been made, no pardon effected for rebels doomed to suffer the banishment from his holy presence? Alas ere this we had been uttering our wailing unheeded but for such amazing condescension!

With what musical sweetness does the news strike upon our ears, that sinners are professing their attachment to Christ and are buried with him by baptism, and raised in newness of life. Oh may they remember who take these holy vows upon them that God, men, and angels, are witnesses; nor forget their covenant, but show to the world by a pious walk and attachment to God's people, that religion is no vain thing. May the closet be daily visited, and the Book of books be the beacon to light them through this dark waste, till they reach the Jordan of death.

Some may imagine their daughters ruined by professing their attachment to Christ.—True it may blast their hopes as regards the sinful vanities of the world; and it is true that dancing parties and quadrille classes must be abandoned; for as light is opposed to darkness, so can but one master be served; and when the heavens shall melt with fervent heat, when the death pallor overspreads the features, and the spirit is about to return to its Maker, in that awful hour, of what value are quadrilles and waltzes? How horror stricken would any mother feel, if her pleasure seeking child, was in the midst of her folly brought to know what wearisome days and nights of pain are, and if in her last expiring moments she turned her glassy eyes to her mother and exclaimed, Now mother my dancing is done, and I must go and give up my account. The Macedonian cry is still prevailing, and sinners are yielding to the mild and lovely Saviour, finding by sweet experience that his yoke is easy and his burden is light. What an eventful day for Sackville, the token of better times. May the Saviour possess every heart, and be to every one, the way, the truth, and the life.

LUCILPE.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—I am happy to inform you that the Lord is carrying on his work of reformation in this place, in a most glorious manner. Twenty-five were baptised yesterday, and many more are enquiring the way to Zion, with their faces thitherward. Truly the fields are white all ready to the harvest, and that harvest is being gathered in. Sixty eight have been baptised within the last four weeks. The churches are revived under the truth that is proclaimed—backsliders have been reclaimed, we are led to exclaim:—"What has God wrought?" Many of the young have been gathered in, whom we hope will be pillars in the church when those who have borne the burthen and heat of the day shall be gathered to their father, and reap their reward. Truly the work is a great and glorious one.

We feel that much wisdom and humility are required to carry on the work of God. We would earnestly request an interest in the prayers of your readers who approach the throne of grace, that the work may be carried on until the Sun of righteousness shall shine into every heart, that the wilderness and the solitary places may be glad for them and the desert rejoice and blossom as the rose. O that the day may be speedily ushered in when the glory of the Lord shall cover the earth, and his praise dwell sweetly

on every tongue. Yours in the bonds of the Gospel of Christ, W. A. COLEMAN. Sackville, Monday, April 5th, 1852.

Missionary Intelligence.

SIAM.—Bro. Ashmore writes that the political affairs of the country are all quiet.—"The king has a sort of enthusiasm for everything American and European, except the religion of Jesus. He seems anxious to get all kinds of knowledge except the knowledge of Christ. The missionaries have been treated by him with marked favor."

The Chinese Church in Bangkok is united in feeling and spirit.

ARRACAN.—Mr. Ingalls reached Akyab Dec. 13th, himself and Mrs. I. in fine health. He expresses gratification at finding the church at Akyab steadfast and some inquirers there. His hopes in regard to the mission are cheering. The people are prepared, he feels assured, to receive the truth.

WORK OF GRACE AMONG THE KARENS.—Dr. Dawson, in a letter from Rangoon, says:

The work of grace seems to be advancing among the Karens as usual, for it is no longer an uncommon event to hear of conversions among them. In a late tour through the Karen churches in this region, Aupaw, one of the native ministers, baptized some eighty-six converts. He speaks most favorably of the schools and Churches, and of the consistency and piety of the Christians generally in their forest homes.

THE WAY OF CONVERTING IRELAND.—Mr. Foley, an Irish missionary, addressing an audience in Glasgow said, that the plan of action which had had such signal success among Irish Papists was first to teach the people to read the native Irish language. It is a striking fact, that Romanists have no Irish Bible. They say the people are too ignorant to read and understand it, but do not say who is responsible for this ignorance. But Protestants of late printed three editions of the Irish Bible, and they have hundreds of teachers spread over Ireland teaching the people to read it, and there is only one spot in the middle of Ireland, where there are not Irish missionaries. And now success is beyond all expectation. The potato-rot has got into popery in Ireland. Now wherever a Protestant minister will settle down among papists, he may gather a congregation around him. The Protestant population of Ireland is now greater than that of Scotland, and even now, the bone and sinew of the country are Protestants. He himself was one of ten ministers in Tipperary, who had left the church of Rome.

CONVERSIONS FROM POPERY IN CANADA.—In the annual report of the French Canadian Missionary Society, it is stated, that more than 400 persons including children had been delivered from the thralldom of Rome, and brought under the influence of the word of God, by means of that society. And of these some eighty or more are regarded as savingly converted.

The Core of the Rum Question.

We hear much talk of the Maine Law as interfering with men's natural rights, subjecting them to inquisitorial searches, reducing the profits of landlords breaking up the business of distillers, &c., but no man has ever yet asserted, so far as we have seen or heard, that crime, misery, pauperism, vagrancy and the other fearfully increasing social evils of our time, would be increased by the passage of the act demanded of our Legislature by the prayers of over 200,000 petitioners. On the contrary, if the rumsellers themselves were examined successively and compelled to make answer on oath,—“Do you not believe that our jails, prisons, and poor houses, would be largely depopulated by the passage of the Maine Law?”—we believe a majority of them would be constrained to answer, “We do!”

Of what avail, then, are vague abstractions in the presence of such fearful facts as the rum traffic involves? Men in thousands are burning up their bodies and burning out their souls with the liquid madness, which fills their homes with unspeakable wretchedness, and dooms their children to shame, destitution and vice; yet we stand pattering over foggy generalities as if it were a question concerning the ring of Saturn or the mountains in the moon.

We protest against this cold-blooded way of viewing the matter. The question on which our legislators are called to pass in considering the Maine Law, concerns the happiness of families, the prevalence of vice and virtue, the safety of human life. Of the last hundred murders in our State, it is perfectly within bounds to say that ninety would never have been perpetrated but for intoxicating liquors. Of the sixteen hundred criminals in our State Prisons, fully seven-eighths are either the children of drunkards, or themselves maddened by liquor when they were first impelled to crime. Of the eighteen thousand persons in one year arrested on charges of crime and misdemeanor, less than fifty were total abstemious, while a large majority were excessive drinkers. Of the denizens of our Alms-house, nine-tenths have either been tipplers or were reduced to want by the tipping of others. Our gaming-houses and haunts of infamy float their victims to perdition on a river of strong drink, without which they could but scarcely and but meagerly exist. Yet, in view of these appalling facts, journalists coolly chop logic about the perils of excessive legislation, the proneness of law-makers to intermeddle with what is none of their business, &c. They might as well call on our firemen to listen to a graceful and silvery toned speech in the midst of a vast and spreading conflagration.

Patriot! you profess to love your country, and are ready to pour out your blood in her defence. But "he that ruleth his spirit is greater than he that taketh a city;" and a people who have thoroughly conquered their own vicious appetites need fear no foreign enemy. The general adoption of the Maine Law by our States would add more to the strength, wealth, vigor, industry and prosperity of our Union than a new Bunker Hill, or half a dozen Buena Vistas. Help us, for your country's sake, to carry the Maine Law!

Christian! When you pray "thy kingdom come," do you really mean anything? How is the kingdom of God to come except through the banishment and overthrow of social and moral evils? Can it ever really come into a world filled with grog shops and their concomitants, unless these shall be cleared out to make way for it? How can you be indifferent or sluggish in view of the conduct now in progress?

Moralists of all creeds, reformers of all shades, philanthropists of every name or nature, we claim your assistance, we ask your earnest and active co-operation. The triumph of this cause requires effort and sacrifice, but it is richly worth them. Help us to carry the Maine law!—*New-York Tribune.*

Henry Ward Beecher, at the recent Temperance meeting in New York, said that the question so often asked of late by the rum-sellers, "Why don't you execute the present laws instead of asking for a new one?" put him in mind of a rat, who, sleek and fat, comes out of his hole and sees a new trap. He walks around it, peeps into it, nibbles at it, and finds that it is not like the old one—it is all wire, and there is no getting out of it. So he goes to the keeper of the house and says: Why are you not satisfied with the old trap with the wooden bottom, through which I have crawled forty times? So with these old liquor rats; they are good judges of prohibitory laws; they know how to evade them—they can crawl through almost anything, but they don't like the Maine Law. These men can tell what the law means.

THE NEW SECESSION FROM THE CHURCH OF ENGLAND.—About ten or twelve days ago we announced that the secession from the Church of a rev. gentleman holding a living worth upwards of £1,000 a-year,—the owner of a noble name, and the relative of a noble family, might be hourly expected. We added, that happily this secession, unlike nearly all the recent secessions from the Anglican Church, would not be the preliminary to joining the Church of Rome; but that the rev. gentleman would identify himself, in his future ministrations, with an evangelical body of Dissenters. We were not at the time at liberty to mention the name of the party to secede, but we have now permission to do so. Our allusion was to the Rev. William Bathurst, rector of Barwick-in-Elmet, in the West Riding of Yorkshire. The exact value of the living which he has given up was £1,022 per annum. He has joined the Independents or Baptists, we are not quite sure which. His main scruples were connected with the doctrine of baptismal regeneration and the burial service, both of which he regards as essentially at variance

with Scripture. The rev. gentleman's resignation was sent in to his Bishop about the time we first alluded to the circumstance, and has been formally accepted, so that he is now entirely unconnected with the Church.—*Morning Advertiser.*

MORE AUSTRIAN INTOLERANCE.—The absence of religious toleration in Austria, has been further illustrated by a Ministerial edict forbidding the meetings of the Baptists in certain of the Crown lands not named. The measure entirely corresponds to those formerly mentioned for the suppression of the Scriptures, and for the expulsion of the Scottish Missionaries from Galicia and Hungary. The Jesuit party are on the alert throughout the Monarchy for the extinction of heresy. Another seizure of 900 Bibles, the property of the British and Foreign Bible Society, who have two printing establishments in Hungary.—The printing-office at Guns has been forcibly closed, and the publication of the Sacred Volume is interdicted by order of the Government. This is the second instance of the kind; and the English agent of the Society has not yet succeeded in obtaining any satisfactory answer on the subject. The circulation of the Scriptures having been allowed in Hungary even in the Middle Ages, it is hardly credible that the Austrian Government really intends to forbid it now; but should such be the case, it does not follow that the members of an English Society should be out of pocket. The property belonging to the British and Foreign Bible Society, in the different provinces of Austria, is estimated somewhere between £3,000 and £4,000.

JEWISH SYNAGOGUE.—The consecration of the Jewish Synagogue in Warren street, between Eliot and Tremont streets, took place on Friday, the 26th ult., at three o'clock, p. m. The consecration sermon was preached by Rev. Doctor Torris J. Rapheall, M. A., Rabbi Preacher of the Congregation B'Nai Jeshurun, New York, and the Psalms chanted and Prayers read by the Rev. Ansel Leo, minister of the same congregation, assisted by Rev. Mr. Strauss, minister to the congregation. The following is the order of the services:

INTRODUCTORY SYMPHONY.

The Rev. Doctor, with the Trustees and Officers of the Synagogue, bring the Sacred Scrolls of the Law to the door of the Synagogue, where, standing under a canopy, they exclaim:—

"Open unto us the Gates of Righteousness, we will enter them and praise the Lord!"

The doors being opened, the bearers of the Scrolls enter, saying—

How goodly are thy tents, O Jacob! thy tabernacles, O Israel!

O Lord! I have ever loved the habitation of thine house, and the dwelling place of thy glory.

We will come into thy tabernacles, and worship at thy foot stool.

The reader turning to the bearers of the Scrolls as they enter.

Enter into his gates with thanksgiving, into his courts with praise. Come let us worship and bow down; let us bend the knee before the Lord our Maker. Worship the Lord with gladness, come into his presence with exulting song.

CONGREGATION.

Come let us sing unto the Lord, sing aloud to the Rock of our Salvation. Let us approach his presence with thanksgiving, and sing joyful hymns unto him.

The procession then proceeds until it arrives at the Ark, during which the Reader and Choristers sing.

Blessed be he who cometh in the name of the Lord; we bless thee from the house of the Lord.

The procession then proceeds seven times to circumbulate the Synagogue; during each circuit one of the following Psalms are chanted by the reader.

Psalms 91, 30, 24, 84, 122, 132, and 100. After the 7th Circuit Psalm 29 is chanted, during which time the Sacred Scrolls are placed in the Ark.

Consecration Sermon by the Rev. Doctor M. J. Raphaell, M. A. Rabbi Preacher.

Prayer for the President, and the Authorities of the City.

Chorus, Hallelujah!—*Boston Courier.*

PHYSICIANS.—Two hundred and twenty-eight graduates received their diplomas at the Jefferson Medical College, Philadelphia, on the 6th inst.