

into the Church with right hand of fellowship; the congregation was large, and brother Newcombe's addresses most impressive. I do not know that I ever was at a more solemn and impressive meeting. The hearts of all present seemed to be moved with seriousness.—In the afternoon, meeting was held at the South Branch, at the School House, which was well attended. The house was crowded, and the meeting solemn, it was good to be there. In the evening the meeting was well attended at the Chapel, and on Monday morning I left to come here. I have reason to believe our dear brother's labour is owned and blessed of God, he continues his meetings during this week, may the Lord continue to be present with him and the dear people. I have received on my journey, 5s. from a friend at Hopewell, by the hands of brother Newcombe, and 5s. from Mr. Asa Fillmore; 5s. from Miss E. Stone, 2s. 6d. from Mr. Munroe, 1s. 3d. from Mr. Samuel White, for the French Mission.

Affectionately, P. KNIGHT.

[FOR THE CHRISTIAN VISITOR.]

Acadia College, April 8th, 1852.

DEAR BROTHER VERY,—During the few days of recess allowed us at the close of the last semi term, which terminated in the usual manner on Friday last, in company with brother Angell, a fellow student, I enjoyed a very pleasant visit to Falmouth, a remark or two in connexion with which may not be uninteresting to your readers. As a series of religious meetings were in progress there, we were pleased upon our arrival to unite our efforts with the people of God. A deep solemnity pervaded the minds of the congregations generally, and there seemed to be every encouragement to continue the services. We regretted much that our engagements would not suffer us to remain longer than Tuesday evening, when we returned to resume our studies. We are encouraged, however, to pray that the little band of believers there, may, ere long, have much cause for rejoicing in witnessing a large accession to their number.

Falmouth is a delightful village, situated on the River Avon opposite to Windsor. I was not a little interested to find associated with the history of this place the names of Henry Alleine, Edward Manning, John Pyzant and others, names that call up pleasing emotions in the minds of the aged christians of our Province. Here also the venerable Joseph Crandal spent a number of his early years. We visited Mr. John Manning, the only surviving brother of the late Rev. E. Manning. He is now 90 years of age, and still retains, in a remarkable degree, the use of his faculties, and enjoys a hope in the gospel that his brother so long and successfully proclaimed. Among other interesting acquaintances we formed one with an aged lady, a mother in Israel, who is a relative of the late Henry Alleine. She has recently received a letter from an absent son, announcing his conversion to God, which greatly gladdened her heart. With her permission I noted down a short extract which I give you for the encouragement of praying mothers.

After alluding to an incident in his childhood, when he promised to become a christian, he observes:—

"More than thirty years had passed; your fond hopes of your youngest boy had not been realized. He has been in many countries, has attained man's estate; sustaining the position of husband and father, has passed through many changes, possessed property and had it swept away; has hailed the birth of children and mourned for their death, and has experienced joy and sorrow; but yet that promise of his infancy had never been fulfilled until the 26th Dec. last, when in deep humility but with strong hope he arose in a Baptist Conference Meeting in this place, (Philadelphia) to bless God that when he came here to improve his temporal condition he found the pearl of great price. I now see the hand that guided me to Boston and here. Those deep afflictions through which I have passed I now acknowledge as blessings. Your faithful prayers, dear mother, have at last been answered."

Brother Emerson, in connexion with Rev. W. Hall, has been labouring with his usual good success at Falmouth and Windsor during the past week. There is a revival among the Methodist brethren now in progress at Windsor. Brother Hall also is encouraged and expects to baptize next Sabbath.

Yours in christian regard,

W.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—

There is a blessed work of the Lord going on in Sackville, for which we should be truly thankful, and I hope the servants of Christ will be as successful as under shepherds of Christ in feeding and training in Church membership these young disciples as they have in their coming out on the Lord's side. Much injury has been experienced in our Churches after revivals for want of maintaining that good order and regularity which distinguishes the Church of Christ from the world, and which has been the means of our revivals being underrated by some who differ from us. It is a great consideration that Churches generally be prepared for a revival. I have known revivals to take place in Churches, and some of its members take little or no part in it, perhaps hardly think it a work of God, and remain in such a cold, dead state, that they are very unprepared to encourage young converts on in their christian course. The spiritual building or Church of Christ is fitly framed together, and when all the materials of which it is composed are in their proper place it groweth up like unto an holy temple in the Lord. Older Church members should be more solicitous for the spiritual advancement of young disciples than earthly parents for the improvement of their morals. Pastoral labours should be strictly maintained, prayer meetings, conferences, communion seasons, sabbath schools, bible classes are excellent means in promoting the union and growth of the Church, but we have often to lament the neglect of these means, so that when a reaction takes place after a revival there is little to resist it, and declensions take place that might have been prevented. Young christians are too apt to think the main difficulty over, and to live on past experience and good feelings until the enemy makes very unexpected attacks upon them: and how often do Ministers get blamed for baptizing persons too soon (especially by those who stood disinterested in a revival,) and said I thought it would be so. Instead of having taken part of the labour and burden with the ministry, which prepares the mind to enjoy more love and tenderness of soul in such cases. Several of our Churches are in a lamentable state at present, it is heart-rending to know it, but the truth must come. I have just returned from a few days visit at Buc-touche, on inquiry, I found there had been no prayer, no conference, no preaching meetings among the Baptists for months, and the precious cause of Christ in declension. These things ought not so to be, I hope that every one of us Baptist Ministers in this section of the Province, will try to be as near as possible in that particular part of the field where we may enjoy the presence of God and the confidence of the people, for without that nothing will be done. We have a host of precious youth coming up in the Province with able and vigorous powers of mind which need to be trained in the principles of the doctrine of Christ, in the domestic circle and Sabbath School, as well as from the pulpit, and if we do not reap the field others will. The Lord will have his work go on by some means or other. May the Lord in mercy forgive the past and give us all a more benevolent disposition in behalf of the Missionary and Bible cause, Education and other benevolent objects and then may we hope to enjoy in our Churches and souls, the power and sweetness of the doctrine of Christ, which is, I trust, the prayer of a brother in Christ.

Yours, affectionately,  
D. CRANDAL.

Moncton, April 13th, 1852.

[FOR THE CHRISTIAN VISITOR.]

THOUGHTS ON BAPTISM.

It will be readily admitted by intelligent Bible readers, that the Bible is the only infallible standard of religious truth. This essential and fundamental principle being admitted, it necessarily follows that every doctrine taught, assuming the nature of religion not founded on the Bible, is nothing more than vain speculation or wild conjecture. The Bible is the only chart that God has given to man with which to steer a safe course to heaven. The moment he leaves this chart, he plunges into a wilderness of boundless speculation where there is neither sun, moon, stars, nor compass, to guide his way. In this trackless waste of speculation many a precious soul has been lost. Every religious doctrine not founded on the word of God is not only

false in profession, but disastrous to the souls of men.

There is a question before us—Is infant Baptism a Bible doctrine? A clear satisfactory answer can easily be given by an appeal to the Bible, and in no other way! We reply then without fear of contradiction.

1st. The Bible nowhere reveals the Baptism of an infant.

2d. It nowhere alludes to it.

3d. It nowhere enjoins it to be done. So that we may with the greatest safety conclude, that infant Baptism is not a doctrine of the Bible, but the invention of man.

Every building must have a suitable foundation, otherwise it cannot stand. The Bible is the foundation of all religious truth, and any religious doctrine not founded on the Bible ought to be rejected for our own safety.

Infant Baptism is not founded on the Bible, therefore it must be false and hurtful to mankind. The great and fundamental error made by all pedo-baptist writers on Infant Baptism is, at the first point they start from; and here we ought carefully to examine every piece of writing whether it is sound or not, for if there is no foundation, all their splendid reasoning goes for nothing. Hence, as the Bible nowhere reveals Infant Baptism, they are necessitated to assume certain premises and reason from them; and in those very premises, is where the false reasoning commences. Many pedo-baptists for instance, assume, that Infant Baptism came in the place of circumcision; now this is the assertion of men, but not of the word of God. The Bible nowhere says, that Infant Baptism came in the place of circumcision. This assumption, therefore, is false, and all their reasoning from it partakes of the same character. They ought first to prove their premises true, and then proceed with their building; but until they do that, however beautiful the structure appears in the eyes of its votaries, it is nothing more than a fiction of the imagination, and will soon tumble to fragments before the searching eye of truth. Thus, the first stone they lay has no foundation to rest upon, but unauthorized assumptions of men, which are all to come to nought at last. If this subject was trifling we might pass it by unnoticed, but when the souls of men are endangered by it, we feel it our duty to give the alarm. Yours, &c.,

April 8th, 1852. MACCAN.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—The work of the Lord has not at all abated in this place. We had the happiness of baptizing 26 willing converts on Sabbath last, making ninety-six that have been baptized here in five weeks. We are enjoying a visit from brethren W. A. Parker and John Rowe, whose labours of love God is blessing. We hope to see many more brought to embrace the truth, who shall be eternally saved. Your brother in the bonds of the Gospel. In haste. W. A. COLEMAN.

Sackville, April 12, 1852.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—As there are a variety of opinions in different parts of the Province concerning the Marriage Law, I think it would be of great benefit to publish the same in your excellent and highly useful journal.

It may be the means of preventing difficulty hereafter.

In numerous instances, persons, who wish to be married, care not when, where or how they are published, so that the ceremony is performed; indeed those whose duty and privilege it is to administer the rite seem to have too little regard to its legality or illegality.

J. B.

The law in our next.—Ed.

Missionary Intelligence.

Letter from Mr. Kincaid.

We find in the Christian Chronicle a letter from the Rev. Eugenio Kincaid, dated Rangoon, Dec 23, addressed to the Rev. Mr. Kennard, of Philadelphia, which throws additional light upon the rupture between the Burmese and the British. We are greatly anxious to receive the next intelligence. We learn from other sources that the British commander invited all the foreign residents to take refuge on board of the ships before the attack, and that a large number accepted the offer. Subsequently, the bombardment having been postponed, a good many went on shore, and some sixty were imprisoned. The last advices,

which express the purpose of the Governor General to avoid a war, if possible, leads us to hope that the danger to our missionaries and the other foreign residents, may not be as great as the character of the Burmese government would lead us to fear. The following is from the letter referred to:

"Our families are safe and comfortable on board ships, though all our books and other property are still on shore, and Dr. Dawson and I, together with all other foreigners, are obliged to watch with unceasing vigilance, especially by night, to save our property from robbers. This state of things cannot last long. There will either be peace or war the first week in January. Everything now indicates war, and if war takes place the proud throne of Alompra will be overthrown forever. Commodore Lambert, with a frigate of fifty guns and two armed steamers, came here to redress the outrages committed on British subjects. His demand, was the removal from office of the Viceroy of Rangoon; and thirty-five days were given for an answer from the Imperial Court. If this demand is not complied with, all friendly intercourse is to cease. Secret instructions have been received from Ava to drive away the foreigners. Hostile preparations are being made with great energy, and to-day the Viceroy sent a most insulting message to the Commodore, and said he was ready to fight at any moment. The wrongs and outrages endured by British subjects, beggars all description. During the past eight months I have seen about 100 British subjects in prison—many of them in irons and in blocks—some of them cruelly tortured—two whipped to death—and one female so cruelly tortured and beaten that she died soon after—all, all, for purposes of extortion. He threatened my life the third day after our arrival in Rangoon. The justice of Heaven has overtaken him at last. He is now enraged to madness. He has been upheld by the favorite Queen. On the 10th of this month, a little after dark, I was surrounded and seized by a large number of armed men and handled very roughly for more than an hour. I do not go about much in the evening now. There are between ten and fifteen thousand troops in and around Rangoon now. Our Burman and Karen disciples pray most earnestly that the King and Court may continue the mad course, pursued so blindly heretofore, and compel the English to put an end to the brutal tyranny under which they have so long groaned in bitter agony. These rulers have long taken counsel together against the Lord and against his anointed. What a mercy that we had not left for Ava before the arrival of these war ships. Our preparations were nearly completed and we should soon have been on our way. All events are wisely ordered by our Heavenly Father. No sooner do the people of God begin to pray and labor for some special enlargement of Messiah's empire, when lo! the gates of war are thrown open. On the 16th of April, when we landed in Rangoon, how dark the prospect! for seven or eight days not a ray of light shone on our path. These days and nights, my brother, were dreary, but we thought of Him who said, "All power is given unto me." We thought of our Christian friends in America, also, who were praying for us and for these benighted millions. Gradually the light began to dawn, and we have seen the hand of the Lord. Blessed be His holy name. All around us is the danger of spears and swords, and muskets, and yet we are safe."

Our work is, in a measure, suspended for a little, but the storm now gathering will soon pass away and leave a clear sky. We are all well, and are full of hope for this long crushed, down-trodden people. I have no more time, it is past midnight, and I hear only the roll of distant drums, and see from where I sit the glare of many camp fires.

NATIVE PREACHERS IN INDIA.—Three young men have been licensed and set apart in Calcutta to preach the Gospel, by the Calcutta Presbytery of the Free Church of Scotland. They were all natives, and had for some time been employed in missionary work in connexion with the schools.

LOTTERY GAMBLING.—In the Police Court, yesterday, Horace A. Pinkham was charged with "having in his possession fifty-six tickets in a lottery, called the New England Art Union Association, with intent to sell the same," and with having sold some fifty tickets to persons unknown. He waived an examination, and in default of bonds in the sum of \$20,000, he was committed for trial at the Municipal Court.—Boston Courier.