

have somebody speaking for God in my behalf, and that thought gave employment for the one hundred dollars I had laid by. I told my brother of it, and he said he would add fifty to that sum, and then we concluded that so long as it should please our heavenly Father to intrust us with the means, we would continue the appropriation annually, for the support of a COLPORTEUR.

Extracts from Agents' letters:—"I have been endeavoring to get some new subscribers for the *Visitor*, but have not succeeded; and I am surprised that BAPTISTS do not take the *Christian Visitor* in preference to other papers." We are thankful to this gentleman for his good wishes, and the more so as we understand he is a member of the Established Church. Is not this a cutting reflection to BAPTISTS who are neglecting their duty?

Another agent says—"Allow me to suggest that you give directions to your General and Travelling Agents, and Ministers who are authorized to collect Money, to act in conjunction with your Local Agents, who have a great deal of trouble in arranging their accounts, as the parties named do not let them know when they receive any cash, and thus not only augment their trouble but frequently occasion unpleasant feelings, as they ask sometimes for money which has been paid."

We think this a most important observation, and the statement of our Bro. Randal, who is now travelling to collect in arrears, confirms it, for he says—"I find in many instances the book does not correspond with the accounts; many say I have paid to ———, or ———."

To avoid this in future, we request that no money should be paid to any one except to the EDITORS, our PUBLISHED AGENTS, Mr. CAMERON, our publisher, and Mr. MARSTERS, Colporteur Department. We further request, that all who pay should require PRINTED RECEIPTS, which we have prepared for this purpose, and which we shall forward to all our local Agents.

History for Young Persons.—Chap. XVI.

ASIATIC NATIONS.

THOUGH the Assyrians occupied the most important place among the Asiatic nations, others had grown up far more numerous. Among these, the Chinese seem to have been the earliest who had any settled government. Their own histories however are too extravagant to be believed; but the fatherly kind of government always preserved among them, and the traditions concerning their first king, Fohi, with the date of his reign, make it appear possible that it was Noah himself. Their mixture with the Tartars, who subdued their country in later years, makes them differ considerably from the Indians in their present appearance; but it seems likely that they had one common origin. Among the Indians there is a curious tradition that their first king taught them the use of wine.

Both in China and India, one living God was long owned; and that truth is contained in the writings of their most learned men. It was especially taught by the Chinese philosopher, Confucius, though mixed with many foolish superstitions. His works are still the Scriptures of the people, though the Bible has now been translated into their singular language, and efforts are made to distribute it among them. The Hindoos in after-ages worshipped the gods of the Greeks and Egyptians; and at this day it is said that their idols are innumerable.

It is supposed that the Persians descended from Shem's eldest son, Elam, because they are always distinguished by that name in Hebrew. They believed in a good and an evil spirit of nearly equal power and always contending together; but expected the former would one day triumph. Possibly this belief arose from some tradition concerning God and his enemy the devil, with the promised victory to be won by Christ. The Persians say that God employed six seasons in the creation of the world; and they believe in a future judgement. The celebrated philosopher Zoroaster, the founder of their false religion, taught them to worship the sun and fire as emblems of God; and thus, probably, the more ignorant of them actually held these to be deities. Hence they were called fire-worshippers. How cunning has Satan been in the gradual introduction of error, making truth appear falsehood, and falsehood take the appearance of truth! And how much favoured are those who have the word of God as a lamp to their feet, and a light to their path through this dark world.

We have just received by Telegraph Brother Crawley's arrangements for next week, which are as follows:

On the 9th of March he will be at Norton; on the 11th March, at the Bend; 13th, at Sackville; 14th, at Amherst; 15th, at Maccan.

Mr. R. E. Steves' letter has been received, and the paper forwarded as directed.

We have thankfully to acknowledge the kindness of Mr. White, our Agent for Springfield, and deeply regret his being obliged to throw up the Agency. We have carefully examined his letter, and will act upon his suggestion. Mr. White's paper will be sent as he directs.

A Union Prayer Meeting was held by the Churches in Germain and Brussels streets on the evening of the 24th ult., to offer up united prayer to God that the Holy Spirit might rest in his converting and sanctifying power upon Colleges and Literary Institutions generally. Our beloved Institutions at Wolfville and Fredericton were remembered with earnest entreaty. It was a season of much interest.

On Thursday, Feb. 24th, there was a numerous meeting of the American Bible Union, in the 1st Baptist Church, Broome-St., New-York, for the purpose of organising an auxiliary to the Society in that city and vicinity. The proceedings were opened by the Rev. S. Wilkins, and the chair was taken by Rev. Mr. Armitage. Our space will not allow us to give the speeches made on the occasion, and we shall content ourselves with giving the last paragraph of Mr. Brown's, who said—

"If the time has not yet come for attempting a revision of the English Scriptures, we cannot assure ourselves that it ever will. Learning was never more widely diffused than it is at present, and we cannot promise ourselves that there will ever be a more propitious season for collecting, and concentrating the labors of competent men. Wars may soon convulse the nations of the earth, putting a check to human enterprise; and even the decline of learning is one of those contingencies which ought to be contemplated as at least possible. Our conviction is that the time is come. We cannot consider it wise to postpone the work: it rather appears to us that guilt would be incurred by allowing the present favourable opportunity to pass unimproved. In appealing to you for aid and co-operation, we are moved by a desire for God's glory. As God is witness, Truth is our object. For the truth would we strive, ever remembering that the lovers of truth do not choose darkness rather than light, but willingly come to the light, that their deeds may be made manifest that they are wrought in God."

MONEY LETTERS RECEIVED.—Gilbert White, Springfield, £2 15s.; J. Crandal, Bend, £1 11s. 9d.; Mark Young, St. George, £1 5s.; J. H. Harding, Shippegan, £1; A. Brown, Boiestown, 5s.; W. Grimley, N. Castle, 5s.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

The Harvest truly is Plenteous.

Thus spoke our Saviour as he looked upon the world which he had come to seek and to save. From the fall of Adam, until the glad song with which a multitude of the heavenly host heralded the birth of a Redeemer, the prince of darkness had been exerting his fiendish energies almost uncontrolled, and with a success which seemed constantly increasing. Roman virtue had become a subject of which none ever dreamed, but the poet, as he looked far back in the past for some theme to point a satire, or inspire a song. That love of the beautiful which once had raised the Greek to a proud pre-eminence above surrounding nations, had long since served but to render licentiousness more charming. The Asiatic had become so utterly vicious, so notoriously perfidious, that even the profligate Roman, and the wily effeminate, held him in profound contempt. Nor was this all. The light of truth had once shone brightly from Mount Zion, the earthly court of the king of kings had once been held there, the voice of Jehovah had been heard in that holy hill, while his glory encircled its

summit shone far into the darkness which settled upon the earth. A pure religious service—a holy law, had shed a hallowed influence upon Jerusalem, and had made here the "holy city." Then there seemed to be some hope for the world. But her oil was spent—her light dimmed and perished. The holy law ceased to furnish delight to the worshipper; burdensome rites and unmeaning ceremonies replaced a system of divine appointment. Now darkness was upon the face of the deep, and the Spirit of God seemed not to be moving upon its waters.

The harvest was plenteous. Christ spoke these words, and they were true. Would they not be true to-day? The churches of Asia, where are they? The seed sown by Christ, and watered with the precious blood of countless martyrs, has long since ceased to germinate in its native soil. Scarcely could we collect in Jerusalem a band of disciples as numerous as those who met in that upper chamber after their Lord's ascension. Scarcely could we find in Rome as many true disciples as called Christ their master when Paul preached the gospel there. In Greece a throng of saints calls forth the worship once paid to the gods of Olympus: in Italy St. Peter sways the sceptre which Jupiter once held. In Germany the Son of God is scarcely recognized, though in that land Luther lived, and labored, and died. The soil of France, though drenched with martyrs' blood, brings forth but little fruit to the honor and glory of God. Thus much for lands which call themselves Christians; and yet these are enlightened, compared with Asia and Africa. Of what avail has it been to the millions who inhabit those vast continents that Christ died? Consider for a moment, their eternal destiny,—their condition now, its degradation and suffering, may well excite the deepest sympathy in any one who has a heart to feel. Look for instance at Burmah, where millions cringe before the glance of one cruel tyrant; where men are degraded; where women are the slaves of slaves. Woman, created the free companion of a free man, can only weep over her condition here, and pray for death to relieve her from her woe and degradation; her heart knows no delight in the name of mother; she can rend the ties which bind her to her smiling babe, and suffer it to die; she can stop the yearnings of her soul as she becomes a murderer, lest it should endure the woes which crush her soul to the dust.

Yet this is not all. We learn from the word of God that nothing impure or unholy can enter heaven. The heathen are impure and unholy. They cannot know a God of whom they have not heard. They live like brutes; but, alas! like brutes they cannot die. They bow down to blocks and stones; they cherish those vices most hateful in the sight of God, most pernicious to themselves and each other. They live unholy lives: they die—and whither flee those immortal souls, to the God who made them? The Bible answers, "the wicked shall be cast into hell."

Is not the harvest ripe? Is it not time for every one who loves his brother to thrust in the sickle? Is it not time for every one who loves the Lord who died for him, to be laboring in earnest in his vineyard? Is it not time that those whose hearts are made temples for the Holy Ghost, should strive with every talent which God has given them, that the perishing heathen may also be made partakers of the benefits of the kingdom of which Christ is prophet, priest and king.

[FOR THE CHRISTIAN VISITOR.]

Calais, Me., February 26th, 1853.

DEAR SIR,—I take great pleasure in seeing the *Christian Visitor* increase in circulation. I will endeavour to do what I can to promote its advancement as much as possible, and will act (if you see fit) as your agent for Calais, and Milltown, St. Stephens.

I know that you have a responsible situation to fill, and therefore it becomes every one to be active in doing all that he can to promote so good a cause as that which the *Visitor* so nobly advocates and defends. It is the light of the Denomination now, and I hope will be for future generations.

I had the privilege of hearing the Rev. B. Scott, last Sabbath in the new Meeting House, Calais, (Milltown, Me.) lately erected by the spirited friends of the cause of that vicinity. The discourse was highly instructive, and was listened to with great attention. The Rev. Sir showed in a very lucid manner

the necessity of not only having the theory of religion, but that they should show by their love to the sinners and infidels that they possess it experimentally and practically.

A. ALWARD.

[FOR THE CHRISTIAN VISITOR.]

Saint John, March 2, 1853.

DEAR BRETHREN.—I have been deeply interested at the Meetings which have been held at the Brussels and Germain Street Baptist Churches the last three evenings. The Lord has evidently met with and blessed his people—as he always will when they do what is right. Whilst, however my heart was gladdened, it was lacerated by a report which brother Harding, of Shippegan, made as to the destitution of a preached Gospel in those sections of the Province near where he resides, such as Chatham, Newcastle, Bathurst, New-Bandon, and other places in that region.

Dear Brethren, what is our duty in this case? Shall we leave the ground to be occupied by others? No—No—God requires us to be up and doing. DUTY is ours—EVENTS belong to HIM.

I believe where a perverted Gospel has not been preached, we have only to go with the word of life in its purity, and we shall see that men and women will do as the Corinthians did—hear—believe—and ask for Baptism.

My object in writing is to stir up the Ministers to call a Meeting to take this matter in hand. Our brother Harding said they had no preaching—no religious books. If 49 brethren will give £2 each, I will make the 50th. To send them 100 copies of the "*Visitor*" for six months, if nine brethren will order 10 copies each, I will order 10.—Let a good, intelligent preacher be sent to preach, and circulate the *Visitor*—Oh what good might be done.

Brethren—pause—CONSIDER—ACT.

Yours in the hope of everlasting life.

A. B. C.

From our Rochester Correspondent.

DEAR BRO. BILL,—To-day, we have observed as a day of fasting and prayer for Colleges and other institutions of learning. The day was generally observed by the Christian Churches of our city.—We had very interesting services in the University Chapel, and a deep solemnity seemed to rest upon the minds of all, and we hope that abiding impressions have been made upon the hearts of Christians and unbelievers.

There have lately been a few conversions in connection with our churches here, but the work is as yet, by no means extensive. In several of the towns in the vicinity of this City, extensive revivals of religion are in progress.

Last Sabbath, I worshipped with the Buckport Church, about 20 miles distant.—There is a precious revival of religion in progress there, and over 90 have been converted in connection with the Baptist Church. Over sixty have been baptised, and more will soon go forward. Very many of the new converts are youth from the Sabbath School.—It rejoiced my heart to hear the prayers and exhortations of those who have so lately found a Saviour. In the adjoining town, Ogden, over 100 persons have been converted and added to the Presbyterian Church.—From every quarter of the State we hear of conversions by scores and hundreds. The Baptist institution, Madison University, at Hamilton, has lately been visited by a powerful outpouring of the Holy Spirit.

Nothing would give me greater pleasure than to hear of extensive revivals in any native land.

I am glad to hear that Acadia is once more re-opened. I hope that a competent staff of professors may be obtained without delay.—Students, too, are needed, to give character to the institution and to incite each other to high literary attainments.—I hope that as far as possible, a thorough course will be prescribed, and all recommended to pursue it, to its completion.—Your affectionate brother in Christ.

[FOR THE CHRISTIAN VISITOR.]

Boiestown, Feb. 28, 1853.

MESSRS. EDITORS.—Although unknown to you by face, I esteem you very highly, not only as Baptists but as Ministers of the Lord Jesus Christ. The weekly visits from your pen and I hope from your hearts endear you to very many of the Lord's people, not only Baptists, but many of other denominations. A lady who has been reading the *Visitor* occasionally

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