

We come now to illustrate the workings of the apostleship. For truly the apostolic office was no vain one. It answered the ends for which it was created. Let us glance here at some proofs.

Paul tells us, that the Saviour, after his resurrection, appeared to "above five hundred brethren at once." A fact which shows, that our Lord's personal ministry had been much more successful in the gathering of disciples than is generally supposed. Then we have the preaching of Peter at Pentecost, with the statement, that "they who gladly received his word were baptized: and the same day there were added unto the church about three thousand souls." Before long Peter and John held the same name upon lay begging at the temple gate. The former preaches on the occasion; and then we have the record, that "many of them that heard the word believed: and the number of the men was," or better, perhaps, "became" about five thousand." By-and-by we are told, that the numbers of the Jews who believed had reached "many thousands;" or, *myriads, tens of thousands*; conveying the idea of a vast host, not improperly described as "many myriads." "The door of faith is opened to the Gentiles;" and "the word of God grows and prevails mightily" among them: as we gather from the later portions of the Acts, and from hints supplied to us by the apostolic epistles, and the Apocalypse. Here is one of these hints from the epistle to the Romans:—"From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ;" a circuit which comprehended no small part of the then known world. Take another of these hints. "This gospel of the kingdom," said our Lord, "shall be preached to all the world for a witness unto all nations; and then shall the end come;" that is, in the destruction of Jerusalem forty years after his death. Now, some eight years after that event, and not much more than thirty years after the ascension of Christ, Paul, in writing to the Colossians, stated in effect, that this prophecy had been fulfilled in the preaching of the Gospel "to every creature under heaven." Thus faithfully was the apostolic commission wrought out in apostolic times.

In regard to later ages it may be remarked, that in the fourth century the gospel had triumphed over Pagan Rome; and Christianity, in outward form at least, ascended the throne of the Caesars. In the sixteenth century, at the period of the Reformation, that same gospel emerged from the darkness in which it had been enveloped by Pagan Rome, and widely asserted its ancient power. In the eighteenth century it entered into conflict with the infidelity of a hostile world on the one hand, and on the other with the formalism of a dead church, and inflicted upon each of them heavy and fatal blows. In this nineteenth century it again claims earth for its own; and our eyes and ears are gladdened by the victories achieved by apostolic truth in the days in which we live. In truth the whole earth should seem to be on the eve of changes which shall give to the gospel a wider and wider scope, and introduce the time in which "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ."

And now comes the question, HAVE THE APOSTLES ANY SUCCESSORS? We know the pretensions of Rome here. They are such, however, as could be sustained only by miracles. And of her miracles Rome boasts aloud. Yet what are they? "Lying wonders," false miracles to prove a false apostleship. And so we dismiss the claims of Rome to an apostolic succession.

But we hear of similar claims not quite from other quarters. Thus Dr. Hlop, a leading teacher of the notorious Oxford Tract school:—"The officer whom we now call a bishop was at first called an *apostle*, although afterwards it was thought better to confine the title of apostle to those who had seen the Lord Jesus; while their successors, exercising the same rights and authority, though unwedded with miraculous powers, contented themselves with the designation of bishops." Wondrously modest, no doubt! This theory, however, rests upon the assumption, that the bishops of the Christian church rank higher than its presbyters, or elders: that the bishops, in fact, are a class of chief pastors, having charge both of inferior pastors, and of the congregations committed to their care. Such officers as these began to spring up, it is well known, at an early period in the history of the church; but no trace of them occurs in the New Testament. On the contrary, the words *bishop* and *presbyter* are so used in Scripture as to show, that they are only different names for the same office. Thus, in Acts xiii, the "elders," or *presbyters* of v. 17 are the "overseers," or *bishops* of v. 28. Again, in Tit. i, the "elders" are of the same rank as the "bishops" of v. 7. And lastly, in 1 Pet. v, 1-2, the "elders" as well as the apostles address themselves to "feed the flock of God," "taking the oversight thereof;" that is, according to Doddridge, to "discharge the episcopal office," or act the bishop in the church of God.

Indeed the whole paragraph at 1 Pet. v, 1-4, reads like an express protest against the lordly loftiness both of Rome and Oxford—a direct rebuke—a sacred satire. Let the reader turn to it, and mark the contrasts which the apostle, throughout every part, so strikingly suggests. Thus, he does not command, or decree; he "exhorts," or beseeches. He does not take state among his ministering brethren; he numbers himself with them as a *fellow-presbyter*. He urges his brethren to "feed the flock of God" rather than to fleece it. Moreover, they are not to usurp dominion over the flock, but to overlook it with all simplicity and diligence. And this they are to do, not as a glutton of hard duty, but with all their hearts—not for gain, but for love. Instead of driving their flock, like domineering despots, they must go before them as "examples" in good works. Lastly, instead of taking to themselves great swelling titles, putting mitres upon their brows, and climbing thrones, they must acknowledge Christ as the one and only Chief Pastor; aspire to no crown but such as, at his appearing, he shall bestow; and think it honor enough to reign with him in life for ever.

And yet we are told that Peter was the "Prince of the Apostles, and the First of the Princes!" The apostles at large, also, were the first bishops; they are farther taught; while certain modern bishops are their only true successors. Well, yet a little while, and we shall hear the mighty announcement,—"Babylon the great is fallen!" Is it fallen?—an announcement which shall signal the ruin, not of the "great Babylon" alone, but of all the lesser Babels with her. Yes, the apostles themselves, with Peter at their head, wait even now, with a holy, an almost impatient expectancy, for the pleroma of that cry—a cry which shall awaken new raptures in all the regions of the blessed, while it says to them, "Rejoice over her that hath sinned against you, for she is fallen, and her sin is forgiven her." For God hath avenged you on her.

Now again the question returns, Have the apostles any successors? We answer thus. While the age of miracles lasted, there were many who participated with the apostles in some of their extraordinary endowments. Some, however, both the apostles, with the endowments of apostles themselves, passed away. Still there remains the great promise, annexed to the commission, "Lo I am with you always, even unto the end of the world!"—a promise which surely indicates a succession of some sort, which shall not cease till time shall be no more. At the head of this long line of succession we see "the Apostle and High Priest of our profession, Christ Jesus," who "suffered for us, leaving us an example, that we should follow his steps." Then we behold the apostles close in his rear, and hear their voice as they beckon us onward, still crying, "Be ye followers of us, even as we also are of Christ." By-and-by, though in times which have begun deeply to obscure the light of the gospel, we hear an Ambrose exclaiming, "They have not the succession of Peter, who have not the faith of Peter." Such is the true doctrine of apostolic succession:—the succession of apostolic faith, not of apostolic persons. That doctrine, driven from the face of day for centuries, lost and buried in "deserts and mountains, and dens and caves of the earth," is now, through the favor of heaven, disinterred and restored. They of Rome and Oxford who, amid all their mistakes, have attained to apostolic faith, are thus, and thus only, in the true line of apostolic succession. While all the other, standing aloof from both, and looking above both, fix their eyes, their heart, their hope, upon the "Shepherd and Bishop of souls," shall be owned by him, no matter who disowns them, and at length folded by him in the one, the heavenly fold.

It remains, that all should aspire to the best part of the apostleship. Not the part of a Judas, with his gifts indeed, but with his earthliness also, his treason, and his doom; and supplying an awful commentary upon the judgment of Paul, as given 1 Cor. xii, 1-3. Not the part of a Judas, then; but that of a Thomas, with his repentant and believing exclamation, "My Lord, and my God!" and of a Peter, with his deep and heartfelt profession, "Lord! thou knowest all things; thou knowest that I love thee." To this let there be added the zeal of a Paul, as expressed in his noble avowal, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Thus shall we take our place as genuine successors of the apostles, and bequeath a worthy example to those who shall come after us; which, as aided from above, they will cheerfully follow, until the apostolic commission has been fully obeyed, "and all the ends of the earth" have seen "the salvation of our God." J. D.

My Reasons for Becoming a Protestant.

No. 3.

To the Right Reverend Thomas Connolly, Archbishop of the Roman Catholic Church, Halifax, N. S.

My Lord—Civil supremacy was not enough, and hence it was, that the church of Rome, which should have been ecclesiastical, and even divine prerogatives. The Apostle says, "He as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2, iv. No prediction can be more completely fulfilled than this, in the instance of your Popes, for their supremacy is a fundamental article of your church, on which depend its asserted infallibility and exclusive authority. Here is the very keystone of the arch of its dominion, which, removed, would leave the whole fabric of earthly power as it assumes to fall into ruin. In the Popes, therefore, appears the fountain of civil and ecclesiastical authority. They claim homage which even rivals that of Jehovah. Some of the titles they assume are truly awful. Among them are, "Most Holy Lord," "God upon earth," "Our Lord God the Pope," Antiquities, the Archbishop of Florence, says: "The Pope's power is greater than all other created powers; in some instances he is called the 'heavenly prince of earth,' and things in hell; so that of that power the words may be verified which are written by the Prophet David, 'Thou hast put all things under his feet.' Your catechism of the council of Trent affirms, that in the mass 'the Priest is the same, Christ our Lord;' and that 'the ministers who offer the sacrifice, consecrate the holy mysteries not in their own, but in the person of Christ. And you are aware, Cardinal Bellarmine declares, that 'if the Pope should err by pronouncing, or forbidding virtues, the church should be bound to believe the vices to be good, and the virtues to be evil, unless it would sin against conscience!'"

Of this enormous wickedness the Apostle John had an intimation in the visions of the Apocalypse. "I stood," he says, "upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And there was given unto him a mouth speaking great things and blasphemies. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven, Rev. xiii, 1, 5, 7. "And I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns: and upon her forehead was written, in mystery, BABEL, THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH, Rev. xviii, 5, 7. Here then, my Lord, is one proof, that holy men of God spoke as they were moved by the Holy Ghost, 2 Peter i, 21. How clearly do I now behold the church you are upholding, exhibited by the woman, and the Pope's power by the beast—Oh! come out of her my people—Oh! come out of her my Lord, and be not partakers of her sins and plagues!"

Dr. Chalmers, the friend of Newton, and one of the most able reasoners Ireland ever produced, says he should feel no hesitation in putting the truth of revealed religion entirely upon the reality of that prophetic spirit which foretold the "Man of Sin," and the desolation of Christ's church and kingdom by Anti-Christ. "If," says he, after enumerating some predictions, "in the day of St. Paul and St. John, there were any footsteps of such a sort of power as that which is now in the world, it would be a proof of probability that could make it entirely a heart of man to imagine that there ever could be any such kind of power in the world, much less in the Temple of God; and if there be not now such a power actually and conspicuously exercised in the world; and if any picture of this power, drawn after the event, can describe it more plainly and exactly than it was originally described in the words of the prophets; then, my Lord, with some degree of plausibility, I suggested, that the prophecies are nothing more than enthusiastic inventions."

It has been justly observed, that to an eye-witness one single and unquestionable miracle would be a decisive proof of a divine agency—a convincing evidence of a divine commission. With equal justice it may be affirmed, that one single prophecy, given long before the event, agreeing in every particular with it, and removed far beyond the power of human foresight, must become an unquestionable proof of Divine prescience and inspiration. What, then, must the various parts of the system of prophecy be, with the records of the past ages and the course of present events! If one column of the building be so firm and enduring, what must be the solidity of the entire structure, which rests on innumerable supports!

The pen of history has recorded the results of the civil and ecclesiastical power, which has been laid in the brief sketch we have given of its rise to its entire dominion. It presents, in an impressive light, the inspired saying, "Evil men and seducers wax worse and worse." For successive ages only added to the mass of existing error, and its pestilential influence pervaded every class of the community. The Priests of your church, generally speaking, were sunk in gross sensuality, and the avenues by which truth could enter the soul were guarded with the utmost care. It was as if a mental paralysis had seized upon the people; the common light of the understanding was quenched; learning was branded as the source of heresy, and ignorance declared to be the mother of devotion.

The moral degeneracy, thus continued and increased, was promoted by the various means employed for the seduction of youth. The benefices of the church were sold to laymen, children, and afterwards left to wanderers, who did not perform the services for which they were paid, but spent their lives in efforts to reimburse themselves of the flock. The fleeces were their only care, not the sheep; these were left to perish without pasture. The chief object now contemplated by your system, was the provision of an ample and permanent revenue, to support the vast and numerous establishments.

And thus, the wealth of the world might be transferred to the coffers of the church. Almost incredible was the amount that rewarded this subtle, yet nefarious scheme, and hence Pope Leo X. said, "Oh how profitable has this fable of Jesus been to us!" As we may see from this an unexpected state of things, we cannot fail to have heard another voice saying, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; ye have heaped treasure together for the last days." James v, 1, 3.

Meanwhile my Lord, there were subtle means in operation to prevent and lull all suspicion. The doctrine that the Roman church is infallible, is the very essence of its ingenuity, forbidding any one to question its authority, and thus to every one, whatever it may be, an air of sanctity. This, therefore, was zealously promulgated. As it rears an impregnable defence around the past, so it provides another for the future. To suppose that the church had erred, would prepare for the suspicion that it might still err; but the imagination that error is absolutely impossible, secures alike the supremacy of the church and the prostration of the soul. In this autonomy of opinion, science and reason are alike lost to every one. Punishment was to be suffered as the consequence of disobedience. Your coepts of Rome unable to carry their persecuting edicts into force beyond their temporal domains, urged on princes and magistrates the imperative duty of punishing and suppressing all heretics, against whom their anathemas were uttered. Strangely affecting a horror of blood, they committed to the temporal authorities of each state the office of execution. Now was it an easy task for the civil power to keep the fire of the ecclesiastical. Though John Huss, the reformer of Bohemia, had received "a safe conduct" from the Emperor Sigismund, a royal guarantee, in fact, for his personal safety, yet because he would not abjure the truth, the Council of Constance, convened by order of the Pope, composed of delegates from every kingdom and country of Europe, held in the presence of an Emperor, and many other Sovereign Princes, yes, this council decided that the brightness of his countenance should be the decision of the ecclesiastical judge, not to impede the decision of the emperor, the reformer was arrested, cast into prison, and suffered at Constance a public martyrdom! But to evil there is a time. For a long period, heretics, as they were called, were cut off, and the nominally Christian world supinely acquiesced in the absurdities inculcated, the errors maintained, and the cruelties committed. The means of opposition were, however, rising, and God, to the exertions of the great Wycliffe. A controversy he maintained with one class of your fellow Christians, the begging Friars, in 1380, may be considered as the beginning of the first English reformation; and this, together with his translation of the Scriptures into the yet unformed language of the common people of England, are facts I cannot but consider worthy of my present objections against your system of false religion.

It is true, my Lord, that the brightness of his countenance was followed by a gloom which seemed to threaten the return of night; but all the great principles afterwards established, are to be found in the writings of the first English reformer. You are aware that historians record that the books of this holy man were carried away into Bohemia by Peter Payne, an Englishman, and one of his disciples, spread there so far in a little time, that the greatest part of the masters and scholars of the University of Prague had got by heart the books of John Huss, who was in that very seat of learning a Master of Arts and Bachelor of Divinity. I must now add another, still more distinguished, MARTIN LUTHER, born in the electorate of noble Saxony, discovered a Bible in the Latin tongue, in the library of the Augustinian Monastery at Erfurt. He read it; (like your humble servant did at Frederick in 1806-07) the light of Heaven, in consequence, under the teaching of the Holy Spirit, broke gradually upon his mind; and he was enabled to see in which he and multitudes were immersed; and, in 1517, he commenced his noble and indefatigable labours for their exposure and correction. Your sales of indulgences especially roused this reformer's indignation. That this traffic may be understood by our readers, it must be here observed, that according to the doctrine of your church, all the good works of saints, and even above those which are necessary to their own justification, are deposited, together with the indulgences of Christ in an inexhaustible treasury. Using figurative language, the keys of this storehouse are said to be committed to Peter and his successors, the Popes, who may open it at pleasure. By transferring a portion of this superabundant merits for a sum of money, they may convey to any person, either the pardon of his own sins, or a release for any one in whom he is interested, from the pains of purgatory. Such indulgences were first offered in the sixteenth century by Pope Urban II, as a recompense for those who personally went to see the Holy Land from the power of the Saracens.

They were afterwards granted to any one who hired a soldier for this enterprise; and, in the course of time, they were bestowed on all who gave money to accomplish works enjoined by the Pope. Thus Leo X, in order to carry on the magnificent structure of St. Peter's, at Rome, offered indulgences to the remission of sins to all contributors to that edifice. As the price of success he granted to Albert, the elector of Mentz, and Archbishop of Magdeburg, the benefit of the indulgences of Saxony and the neighboring parts, and farmed out those of other countries to the highest bidders; who, to secure the largest profits, employed the ablest preachers to recommend and urge their purchase.

Now, my Lord, are you surprised at my leaving your church knowing these incontestable facts relative to the course of the past? I am not, you cannot. But this will suffice now, only look for more in my next.

Yours very respectfully,

THOMAS POWERS.

For the Christian Visitor.

Carlton and Victoria Quarterly Meeting.

This meeting was held with the church at Beagumic, beginning on Friday evening, 18th ult. Preaching and social meetings were very numerously attended. Monday morning, at 10 o'clock, ministers and delegates assembled for transaction of business. Meeting opened by prayer. Rev. Joseph Harvey elected chairman, and Rev. B. F. Rattray, Secretary and Treasurer. The following resolutions were adopted:

Resolved, That the resolution passed in the Quarterly Meeting at Jacksonville in December, prohibiting the employing of a missionary under a sufficient amount of funds are on hand to engage one for three months, be rescinded.

Resolved, That this Quarterly Meeting engage the services of the Rev. Joseph Harvey for one month, to labor with the church at Beagumic, and adjacent neighborhoods.

Resolved, That this Quarterly Meeting pay their Missionary the salary of twenty-five dollars per month.

Resolved, That Rev. B. F. Rattray be the President of the Carlton and Victoria Auxiliary Home Missionary Board.

Resolved, That the next Quarterly Meeting be held with the Baptist Church at Florenceville, on the 18th of June, at 7 o'clock, p. m.

B. FRANKLIN RATTRAY, Sec'y.

For the Christian Visitor.

DEAR EDITOR.—Although we may be regarded as moving very slowly in religious matters in these parts; yet our progress is steady, firm, and onward. In no one of the preaching stations is there the least diminution of interest in religion manifested; but rather an increasing desire to hear and obey the gospel. The prospect of having our places of worship much improved is very encouraging. And an unusual degree of effort is put forth, with a fair prospect of success, to secure the necessary support of the minister.

The last Lord's day was one of some interest to the little church at Newcastle. It was our first communion season since the church was revived. And the baptism of a faithful sister heightened our enjoyment on that delightful day. At half-past nine o'clock crowds of people assembled on the bank of the river. There was no necessity of cutting or clearing away the ice, the open water stood placid at our feet, and the sun which was thinly veiled during the morning now came forth in all its brilliancy and beauty. The sweet hymn by Judson—

"Come Holy Spirit, Dure Thine
On these baptismal waters shine."
rose melodiously on the morning air. And the description of our Lord's baptism followed. "This

cometh Jesus from Galilee to Jordan unto John, to be baptized of him.... and Jesus when he was baptized went up straightaway out of the water." &c. The Apostle Paul too, though speaking directly to the Romans, was heard saying—"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The day, being that which is kept by many Christians in commemoration of our Lord's resurrection,—the solemn scene present to the eye—these scriptures so full of power and love and life, produced deep emotion in many hearts. Tears flowed freely, and the aged and hoary who never witnessed an immersion before, were constrained to say as they returned from the water, "These men have good grounds for what they do."

Yours in the gospel,

EDWARD HICKS.

Newcastle, Miramichi, March 25th, 1864.

For the Christian Visitor.

Grand Falls in need of a Minister.

I have just returned from a tour to the Grand Falls where I preached last Sabbath. The congregation was very large, but the minister was not present. An interest which showed they prize the blessings of the gospel. I felt a deep interest in their spiritual welfare while there, and their destitute condition still bears upon my mind. It is sad to see such a thriving place, in a great measure destitute of the public means of grace. They have no preaching except a sermon once a fortnight by a minister of the Church of England; and it appears to me to be a reproach to Christianity to leave such a field so destitute for want of means to support the gospel. Now it has been said by many that the promise of a good salary would bring a minister in a very short time, and I think few would deny that if word should be circulated that the people were able and willing to pay 400 or 500 dollars for the support of the gospel that they would not be long without a preacher.

And shall they be neglected because they are not able to pay a large salary? Ministers of Christ who are seeking for a field of labor, and who are desirous of the people at Grand Falls. But last, and not least, should be disappointed after coming, I will say a word concerning the people who reside there. They are of different denominations, Baptists, Free Baptists, Presbyterians, Episcopalians, Catholics, &c. They would prefer a preacher of some education and experience. They have not as much interest in religion as in some other places because deprived of many religious privileges. There is a good deal of drunkenness in the place, but they have a division of the Society of Temperance, who are doing all they can to stay the progress of intemperance. Let the minister who expects an easy time not think of going to the Grand Falls. The man who goes there to preach must expect a hard time at first, but the reward is blessed; they that sow in tears shall reap in joy. I conclude by saying that the people at the Grand Falls are greatly in need of a Minister. Who will go and preach the gospel to them, trusting in God to open the hearts of the people there or elsewhere to support him?

St. Francis, March 11th, 1864.

A. ESTABROOKS.

Revival Intelligence.

We are indebted to the New York Chronicle for the following cheering tidings from Springfield, Mass.

The most powerful revival ever known in this region has broken out among my people. It commenced very gradually as early as December, and went on quietly through the winter, with increased quickening of the faithful Christians, and occasional conversions among the impatient, till about three weeks ago, when Bro. A. B. Earle came to help us. No sooner did our special meetings begin, than the Holy Spirit came down in wonderful power. The church and the whole community were shaken as by a mighty wind. Our house has been packed every night for three weeks, and such are the crowds that cannot gain admittance that we have been compelled to remove to the City Hall, which seats 2,500. The ordinance of baptism was administered on the 11th and 12th inst. Last night (March 11th) 8,000 crowded into it, and hundreds went away, unable to gain admittance. At the close 500 came forward for prayers. The revival is sweeping over the whole city. Probably 150 have been converted in my congregation alone within the last three weeks. Of these 100 were in the Sunday school. Our house is so overflowed—hundreds being unable to get seats that we must get out to organize a new church.

The ordinance of baptism was administered by Rev. Dr. Ide's church, Springfield, Mass., last Sunday to 45 persons, most of them recent converts. More than an hour before the time of service the church was crowded to overflowing, and many more went away than succeeded in obtaining even a standing place. Seventy-two persons have been baptized in this church since January.

New Haven, Conn., is enjoying the presence of the Holy Spirit. Fourteen converts were baptized into the First Baptist church last Sunday by the pastor,—nearly all of them his only daughter, and two twin sisters. Two were also baptized into the German Baptist church by its pastor.

For the Christian Visitor.

Mr. Editor.—"A Friend of Missions," in your last issue, asks some questions about our County Auxiliaries. Will they interfere with our general H. M. Society? What they will do, I cannot say. That can only be known by the test of time. What their friends promised to do we know. At the Western Association last fall, a most hearty and unanimous pledge was given by both ministers and laymen to do their proportion in securing the \$30,000. And the missionary feeling was no less enthusiastic at the Eastern Association. True, the subject of County societies was not there discussed, still there were many there in favor of them. When in Albert County collecting for the Union Society, I found those who were strong advocates of the County Societies. They promised to me that they would work for the "Union" just as much and even more. Bro. Irving of Hopewell, was one of these, but I found no more zealous co-worker in the Union cause. Brethren should all remember that these County societies raise funds only for missionary purposes in the County, while the Union societies are to raise funds for six different benevolent objects. Your correspondent asks, "Is it not time the churches were at work to secure the promised and necessary funds?" This strikes me as an important enquiry. Only three months remain before the Eastern Association meets in Harvey. The eastern churches should go to work at once. Where are those local and county agents who pledged their services in this cause last July? Brethren what are you doing? Will you not at once put things in train in your respective fields, by which to secure \$1500, by July next?

E. C. CAW, Cor. Sec'y.

Missionary Intelligence.

INDIA.

A missionary, who has recently made a tour in Hyderabad, inhabited chiefly by Teluguos, says, in some places the people come out of their villages in groups of thirty, sixty or ninety, following the preacher and his assistant, and beseeching them to tell them more of the good way. Some of their questions were very affecting. Some asked, after hearing long sermons, how long have you people known of this good way? When we told them hundreds of years, the reply was ready, "Why did you not send us instruction before, to tell us of this good way?" Others asked, "When will you come again and tell us more of this religion?" After leaving the town, great numbers followed, so that they were occupied the whole day in reading and explaining the word of God to numerous groups, who came to know more of the new religion.

The Marhatta Christians, at a recent missionary anniversary at Ahmednagar, have displayed spontaneous and wonderful liberality in contributing to the cause of missions. Two native pastors began with a gift of 100 rupees. Then native ornaments, clothing, brass vessels for domestic use followed, and pledges of their grain when it should ripen. Notes were given for the purchase of land, and a promise to give everything to the Lord's cause.

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deeply. The amount obtained and promised reached nearly five hundred rupees, including pledges of cattle, sheep, and goats; the profits of a certain business; the produce of a certain crop; one third or one fifth of the expected income from some particular source; the support of a catechist for one month, these and many more;—a certain sum monthly throughout the year, &c.

There is an interesting opening in and near Cashmere. The people in the surrounding villages have heard the gospel with much attention, and shown less prejudice than those in the city. There are some inquirers, and a permanent mission is demanded.

A missionary near Benares reports that wherever he has gone, the people have manifested "a strong contempt for their idols, and a solemn aspiration to know something of (to them) unknown God."

The total number of converts connected with all Protestant Missionary Societies in India, Ceylon and Burma, in 1862, amounted, according to the Bombay Guardian, to 49,688. Of these, the Baptist Societies numbered 20,450; the Wesleyans, 3,517; and the Church of England, 13,490.

On one of the islands of the Loyalty group, where no church has been formed eight years since, there are now two churches, numbering 254 members. During the past year they raised about \$450 for the London Missionary Society. They have also begun to support their own catechists. "Gleanings" still exist among the heathens, but many have come over to the side of Christianity. On Lifu, another of the group, the bulk of the people are nominal Christians. The May meetings were held in three different localities in the island, and attended by large numbers. Their contributions amounted to about \$200. It was cheering to see the vast assemblage drawn together to hear the word of God, and to contribute their mite for the diffusion of the gospel among the heathen. "They sat together neat and clean, in love, peace and order, who had formerly been enemies and had eaten each other's friends and relatives. Some of them made spirited and appropriate speeches, drawing the contrast between the past and the present, to which their countrymen listened with the greatest attention."

We rejoice to report revival progress in Portland. Since our last issue, the meetings have gradually increased in interest. Several have professed their new-born faith, and last Sabbath the Pastor, Brother Cady, had the pleasure of baptizing eight happy converts. We met with them again last evening. Jehovah was present by his Spirit. Many were trembling under a sense of their ruin by sin, and were seeking redemption by a Saviour's blood. The indications for a large gathering are daily brightening. We are pledged to continue our feeble aid towards the promotion of this blessed work as far as possible. May the Holy Spirit descend in mighty power to our unceasing prayer!

Many subscriptions of the Visitor for 1864 are still unpaid, but we continue to send the paper in good faith, believing that our subscribers will send forward at their earliest convenience. Our friends must bear in mind the fact that the Visitor must not go in debt. Our time and thoughts cannot, must not be encumbered with financial embarrassments. God helping us, we will discharge our whole duty to our denomination through the press, and in the pulpit; but that we may do this, to the best possible advantage to all concerned, it is absolutely indispensable that all subscriptions to the Visitor in town and country shall be promptly met.

We are rejoiced to learn that our Baptist friends of Hopewell have commenced the erection of a new Chapel at Hopewell Hill. This is a work of necessity as well as of mercy. Success to the undertaking.

The Salem Baptist Chapel, Sackville, is too small to accommodate the crowds that attend, and as a very natural consequence an immediate enlargement is contemplated.

On Thursday last we were called upon, in connection with the City pastors, to attend funerals, both of which were more than ordinarily impressive. The first was the interment of Mrs. W. H. Brown, originally Maria, daughter of the late Andrew Hamlin, of Grand Bay. Some nine years ago she professed her faith in the Saviour, and we had the pleasure of baptizing her in the beautiful sheet of water fronting her mother's residence. From that hour her Christian life has been distinguished by an earnest piety, consecrating her whole being to the service of her Saviour, and to the welfare of souls. She was a diligent labourer in the Sabbath school and was ardently loved by the members of her class. As indications of approaching dissolution became palpable, she summoned her friends to her dying couch, and addressed to them in loving accents, words of farewell, affectionately entreating them all to meet her in heaven. Her cup of joy was full, and her ransomed spirit passed away in undimmed sunshine to the upper sanctuary in the full assurance of faith: Happy, glorious death!

The second was the funeral of little Newton, second son of Mr. James J. Fellows, in the 10th year of his age. A few days before in the full bloom of perfect health, and the joy of the whole household; but suddenly seized with diphtheria with a power that defied all efforts to save life, and in a few short days clad in the habiliments of death. The lovely flower in the morning blooming with life and beauty—in the evening cut down and withered. How soon the dear boy followed his venerable grandfather to the spirit world. Painful separation here—happy greeting there.

It will be seen by reference to our obituary list, that our esteemed Brother Thompson is again called to drink the bitter cup. His excellent daughter, Adelia, has fallen by the hand of the same fearful disease, which cut short the days of his beloved son. May divine consolation be administered in all the fulness of unchanging love to the bereaved parents, and their stricken children that survive.

Rev. B. N. Hughes informs us that religious indications at St. George are exceedingly hopeful. A full Conference last Saturday, three baptized on the Sabbath, and a number of others seeking the Lord. May a rich blessing descend.

N. B. Baptist Home Missionary Society met at Brussels: St. Chapel, April 4th, 1864. Members present, Rev. S. Robinson, and L. E. Bill, and brethren C. D. Everett, T. A. Cogswore, E. J. Bartz, J. Titus, Z. Gabel, J. E. Masters.

Read letter from Rev. T. W. Crawley, giving report of three months labor at St. Andrews. The report was received and appropriation voted to be paid.

Read letter from Rev. C. Sprague, asking aid for Sabbath School at Coaticook. Voted that \$10 be appropriated from Sabbath School fund.