ST. JOHN, N. B., MAY 5, 1864.

New Testament Studies.

NO. XVI. THE PASTORATE.

Part 2. Passing from names as given to pastors in the New Testament, we come to descriptions. There is the term ambassadors. We meet with it in that touching passage,-" Now then we are ambassadors for Christ. as though God did beseech you by us: we pray you in Christ's stead be ve reconciled to God." Now what is an ambassador? He is a high officer, sent to negotiate affairs between one state and another. Thus Paul describes himself and his fellow-laborers, and in effect all Christian ministers, as sent on an embassy from heaven to earth, to negotiate matters in controversy between God and man. But what kind of an embassy? In controversies among men, all parties concerned are usually more or less in the wrong But here God is wholly in the right, and man alone at fault. Let us see now how this modifies the business of the ambassador. He must first convince, and bring men down before God, in humiliation and despair. This done, he is prepared to set forth the great Gospel scheme of reconciliation—to propound the story of the cross. It even lies in his commission to urge and press the acceptance of this scheme. Nor is he ashamed to prostrate himself as a supplicant at the feet of his erring brother. Thus, ambassador of heaven as he is, it is as if Christ himself, and God in Christ, bowed down before the transgressor, as though imploring some special favor for themselves. while begging poor lost man to stoop to be saved Which thoughts Wesley thus works out in one of his most striking hymns.

"God the offended God, most high, Ambassadors to rebels sends: His messengers his place supply, And Jesus begs us to be frie

"Us. in the stead of Christ, they pray, Us, in the stead of God, intreat To cast our arms, our sins away, And find forgiveness at his feet

"Our God in Christ, thine embassy, And proffer'd mercy we embrace; And gladly reconcil'd to thee, Thy condescending mercy praise.

"Poor debtors, by our Lord's request. And criminals with pardon blest,

We at our Judge's instance live.

We find pastors, moreover, described as angels. Thus we have epistles sent from Christ to "the angels person in the Apocalypse assumes a mystic, allegori-The word is simply official. Angels, like apostles, are messengers. Thus the "messengers of John," in Luke vii. 24, are, in the Greek, the "angels of John."

their way when it is done.

presentatives of the Christian ministry as exalted to Good Shepherd laid down his life for his sheep." their heavenly condition. Their attributes are such as Christian pastors require :- the boldness of the lion, the strength and patience of the ox, -ox rather than "calf,"—the prudence of the man, and the elevation of the eagle. They stand very near to God: they take a leading part in the conduct of heavenly worship. Moreover, "full of eyes" as these creatures are, they would seem to enjoy a deep insight into heavenly things, such as is possessed by those who. 44 for the work of the ministry," give themselves peculiarly to the study of the Word. The whole seems to intimate that, whatever the condition or treatment main river. The bold hills on either side afford a of God's faithful ministers now, the future shall infinitely recompense all the privation and suffering inci- M., were covered with people who had assembled to dent to their high though often despised calling.

of ministerial excellence. There is the ministry of attendance, and all giving the most marked attention his labors were largely itinerant. Yet they bear ance, we should say none came to mock, but many about them much of a pastoral as well as a missionary cast. Let us contemplate some of the features by the pastor, and they were sung by the redeemed by which those labors are distinguished. Mark, first with the spirit and with the understanding also. of all, our Lord's grand theme. This was HIMSELFhis sacrifice-his cross. His Sermon on the Mount, practical and preceptive as it is, is intended not alone | Christian baptism, as instituted by Christ and practo point out duty, but to convince us of our sin and tised by the holy Apostles. The pastor then prohelplessness, and make us feel our need of Calvary. ceeded to lead the candidates, three in number, in the His discourse with Nicodemus begins with regeneration, but ends with redemption as about to be wrought little girl of ten years, who had given satisfactory out on Calvary-with the doctrine of the cross as the seed of the new birth. So from first to last. Or if with any difference, it is that, as the Saviour ap- the paster led her gently into the water, eyes unacproaches Calvary, he speaks more plainly about it,

Lord's teachings. He brought out of his boundless resources such topics only as his immediate purpose required; and the nearer and more familiar the better. His words were all chosen in the same spirit. They were not for shew, but for effect-to attract, to instruct, to impress, to save. They are thus like the yet has neither shape nor color of its own.

There is, farther, our Lord's diligence, and his readimon's mother-in-law from a "great fever." This from Egyptian bondage, and also

Per and the land gard.

upon an expectant crowd of miserable creatures, arose next morning upon a city from which disease had fled." John iv. now lies open before us. The Saviour is on a journey from Judea to Galilee. "He must needs go through Samaria." He approaches a city called Sychar. It is high noon. "Wearied with his journey," he sits down on the curb of "Jacob's well." to take rest while his disciples go into the city to buy food. A woman comes to draw water. The Lord will not suffer her to pass away untaught. It was for her sake, seeking her, that he had come where she found him. Her soul is saved; and the souls of other Sycharites as well, and the seed of a more abundant harvest in after days is sown. So much for the private diligence, as well as the public zeal of the Son of God; and that heavenly love, which, regardless of fatigue and hunger, caused him to find rest, and refreshment in doing the will, and finishing

the work of Him that sent him. Then there is the loftiness of our Lord's aims. He came to impoverish himself, that he might enrich thers. He taught his hearers to let all earth go, that they might make all heaven their own. Having nothing earthly to call his own, the only riches he had to bestow were the spiritual and eternal; and with these he would have men content, as well they night be. Such is the deep meaning of that opening benediction; -"Blessed are the poor in Spirit;"or, and content in their poverty; -because "theirs s the kingdom of heaven." Such the tendency of our Lord's great avowal in his intercessory prayer, And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." And if he could only lift men up here, that was all he wanted. All else that was worth realizing, in God's good time would surely follow.

To this we would add our Lord's spirit of prayer. He never lost sight of his Father's throne. He evermore stood amid its light. See him visiting his Father's house while yet a boy; lingering in converse with the doctors of the law, until there, after three days search, Joseph and Mary find him. See him praying at his baptism-at his transfiguration-in Gethsemane. If he is missing, his disciples fail not to find him rapt in prayer. He spends whole nights in prayer. In the midst of triumph, while "the world goes after him;" and the very children are moved to fill the air with their "Hosannas!" and Greeks from afar seek access to him: he rises above all to hold communion with his Father, in those memorable words, "Now is my soul troubled; and what shall I say? Father! save me from this hour? But for this cause came I unto this hour. Father glorify thy name!" And in his dark and dreadful of the seven churches" in Asia. Every thing, every hour on the cross, he poured out his whole soul before his Father, even when he smote him, in the accal cast; and thus, it should seem, the pastors of the cents of prayer. Oh! what a man of prayer was seven Asiatic churches are exalted into "angels." Christ! "I give myself unto prayer!" said he in And that with a deep meaning. For what is an angel? ancient prophecy. And truly it was so. His spirit of prayer is as marvellous as anything in the whole of his marvellous history.

Lastly: there is our Lord's faithful, tender, self-The term, however, is generally applied in Scripture | sacrificing spirit. Oh! how he bewailed the coming to an order of beings sent forth from the presence of doom of his bitterest foes, relentless to the last! God to transact business for him in this lower world. What a record is that!-"And when," in the And so we have here the suggestion, that pastors are midst of the triumphs to which we just now referred. God's angels, doing business for him among the -" And when he was come near, he beheld the city. children of men. Like them, they have an elevated and wept over it," shedding what Howe so touchingcommission, derived immediately from the throne of ly describes as "the Redeemer's tears over lost souls," God. Like them, they are ready for any work which and "saying, Oh! that thou hadst known, even thou, their God may assign to them; lofty or low, repulsive at least in this thy day, the things that belong unto And like them, their home is on high, thy peace! But now they are hid from thine eyes." even while their work is on earth. Thitherward they Why, we seem to trace the tears while we read the tend while that work endures; and thither they wing words which broke out amid them. What a depth But John seems to carry this thought even to a indeed; but something very like it. And then as to God. May the Lord in mercy preserve them amid tion of the Psalmist, "I will take the cup of salvation more commanding height. What are those "four friends and disciples, the Saviour never sought to the slippery paths of youth, and make them living and call upon the name of the Lord," he pretends to living creatures,"—not "beasts," as our version here please them, but rather to benefit; and he never witnesses for his cause! If all these new recruits show that this cup is martyrdom, because Jesus most unhappily renders,—who figure so largely in spared their faults. Still he would rather heal than adhere to the judicious counsels of their pastor, they the Apocalypse? Rev. iv. 6-8 describes them. We wound; and with what exquisite skill and tenderness will not fail to grow up into Christ, their living head it be possible, let this cup pass from me!" His reaask, what are they? Clearly not angels, properly so did he "bind up the broken-hearted," and "comfort in all things. These delightful services were brought soning is, the word cup-in the last two passages decalled; for they join with the "four-and-twenty eld- all that mourned!" His tears ever freely mingled to a close by the ers" in ascribing their bliss to the sorrow of the with theirs; and it was on their account, and not on Lamb:-"Thou wast slain," they sing, "and hast bis own, that he became "a man of sorrows, and acredeemed us to God by thy blood." Yet they seem quainted with grief." His death on the cross was and held blessed communion with God and with each to rank higher than the redeemed generally, and even that last great, crowning act of love, which showed than the four-and-twenty elders themselves. Many how cheaply he held his own life, and joy, and honor, highly respectable commentators, including Henry, when, by laying them down, he could bring life, and Scott, and Fuller, are inclined to regard them as re- joy, and glory, to the objects of his regard. "The

A Sabbath in Portland.

The Lord's day to the Christian Minister is one of anxious care and fearful responsibility, but it is like the prophets of both Testaments, often styled, nevertheless the most delightful day of the seven. It as in a peculiar sense, the "men of God." Their bu- is emphatically so when the spirit of revival predomisiness, too, like that of Gospel ministers, lies very nates, and imparts to the services of the sanctuary much about the kingdom of God. And like them, its peaceful and purifying influences. This was our own happy experience on the past Sabbath as we mingled our prayers and praises with those of our brethren in Portland in the solemn engagements of the seem deeply impressed and are anxiously seeking the Christian faith. The first meeting was at the WATER SIDE.

fine view for spectators, and these, by half-past 9 A. witness the administration of the sacred rite of baptism. To all which we would add two ancient examples Probably not less than 800 persons, all told, were in our Lord—the Prince and Model of Pastors. True, to the services of the hour. Judging from appearcame to pray. Appropriate hymns were given out Then came the prayer by the administrator, followed by a short address on the subjects and mode of footprints of Jesus. One of the three was a lovely evidence of conversion to Christ, and manifested her wish to follow him in his own appointed way. As customed to weep could not restrain the falling tear. and sets it more distinctly before the eyes of his fol- and many thought of the melting words of Jesus, "Suffer little children to come unto me, and forbid Again, there is the matchless simplicity of our them not, for of such is the kingdom of Heaven," After baptism a prayer meeting was held in the vestry, asking the divine benediction upon the services of the day. This was followed by a

SERMON at the usual hour from the pastor, founded upon the passage in Deuteronomy xxxii. 11, 12: "As an daylight, which reveals all forms, and paints all colors, eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him ness to use exery occasion for good which fell in his and there was no strange God with him." The diway. We turn to Mark i. The Saviour is in Ca- vine guidance and protection of the Church as illuspernaum. It is the Sabbath. The early morning trated by the instructive lessons of the eagle to her young, and her sheltering care over them in the time sorts to the synagogue. He preaches, and the peo-ple are astonished at his doctrine, He casts out a ing up of the nest was explained as illustrative of the devil, and confirms that doctrine. At noon he goes disturbing influences which befel God's ancient peoto the house of Simon and Andrew, and raises up ple when He was preparing them for deliverance ate his fame, and the citizens at large wait for of mind experienced by the sinner when first brought under the regenerating power of the Gospel of Christ. on sets at last. The city empties itself into the The fluttering of the mother bird over her infant broad to train them to fly as indicating the teachings

O. g. ris. I hope you may never settler as I have for an obeying reas as these

The afternoon was devoted to the regular monthly SABBATH SCHOOL CONCERT.

Instead of going through the usual routine the Superintendant, Brother Cady, wished us to preach to the children. We consented. There were nearly two hundred juveniles in attendance, filling a large proportion of the centre of the chapel, adults occupying the wall pews. It was pleasant to address to those promising loved ones the messages of truth in a style adapted to their juvenile comprehension. We cannot be too deeply impressed with the importance of laboring for the direct conversion of children to the saving knowledge of Christ. Let the truth as it is in Jesus be early engrafted upon their moral sensibility, and it becomes a bulwark against the insiduous influences of a wicked world. The School at Portland has for some time past been in a highly flourishing state in all its external aspects. Its library large, a good supply of teachers, and the numbers highly creditable, but the celestial showers have been to a great extent withheld. The last quarter, however, has been more encouraging. Some of the children are singing the songs of Zion with joyful hearts, and others are deeply convinced of their need of a Saviour. Many fervent prayers go up that the Lord will pour his spirit in ample fulness upon the Sabbath School. May God in mercy answer in a full manifestation of saving mercy, that those precious children may sing Hosannahs to the Son of David. A short recess, then came the EVENING SERVICE

full of religious fervour and power. House crowded with attentive listeners to an exposition of the sublime doctrine of justfication by faith, from the passage in the eighth of Romans-"It is God that justifieth." Justification by the deeds of the law demands sinless obedience. Holy beings only can render such obedience. Man is a sinner and therefore cannot be justified in whole or in part by his own works. Hence, if justified, it must be by the obedience of another. The remedial system makes the necessary provision in Christ as the sinner's substitute. His sinless obedience and vicarious sufferings in all the fulness of their merit are made over to the penitent believer as the ground of his acceptance by a Holy God. This entitles him to all the immunities of redemption in this world and in the world to come, while the purifying nature of his faith qualifies him to render a cheerful conformity to the divine will and makes him meet for the heavenly inheritance. It seems to us that this cardinal doctrine of the Christian faith should be fully unfolded to the Church at all times, but more especially in seasons of religious revival. It is the key note in the harmonies of the Gospel, the main spring in redemption's work. Darkness regarding this central truth cannot fail to obscure all the lines of New Testament theology, and leave the soul another of the Fathers, is chargeable in consequence in blank uncertainty in reference to the true basis of christian hope. Hence the necessity for making this matter plain.

hand of

FELLOWSHIP

to TWENTY-ONE candidates, all of whom had been reone by letter. Among the number were some whose grey locks testified that they had come in at the eleventh hour. Thanks to the benevolence of the of love they reveal! Not baffled and disappointed, ting the best portion of life to the service of their

BREAKING OF BREAD.

Not less than 120 partook of the sacred ordinance other; twenty for the first time. As in the infancy it stands plainly shows that a different sense is inof the Church, so in this case, "They that gladly received the word were baptized . . . and they continued steadfastly in the Apostle's doctrine, and in fellowsteadfastly in the Apostle's dectrine, and in fellow-ship, and in breaking of bread, and in prayers." The Lord may look for crowns and thorns like those order is beautiful, bearing in all its parts the impress of inspiration from Heaven. The reception of the word of God by faith, followed by baptism in water as emblematical of a participation in the death and of the garden, describe the Redeemer as saying, no resurrection of Jesus, and then a steadfast adherence to Apostolic doctrine, and a careful observance of "all things" which the Saviour has commanded. This is the christianity that will stand the solemn scrutiny of the last great day.

Upwards of thirty have been baptized in Portland since the good work commenced, and many more pearl of great price. We long to see more of the young men of Portland enlisting in this precious where a beautiful sheet of water makes up from the cause, and giving the prime of their manhood to the claims of the Redeemer. O, young men, no being in the great universe has the same claim upon you that Jesus has. He gave his life for you, and will you not wear the badge of his love and be his forever? To day if you will hear his voice harden not your

Personal.

We are to have quite an addition this week to the ninisterial staff of the City. Rev. Mr. Garner, pastor elect of Leinster St., is expected to enter upon his duties next Sabbath. Rev. Mr. Burnham is to commence a series of meetings in connection with the Brussels Street paster and church next Sabbath. Rev. Geo. Sealy has accepted a call from the church in Carleton to become its pastor, and designs to preach there next Lord's day. We pray that these brethren may all come to us in the fulness of the blessing of the Gospel of Christ! "Paul plants, Apollos waters. God gives the increase."

For the Christian Visitor. My Reasons for Becoming a Protestant.

No. 5. To the Right Reverend Thomas Connelly, Archbishop the Roman Catholic Church, Halifax, N. S. "Beware," said an inspired apostle, "lest any man spoil you through philosophy." He was fully aware that philosophy was then working much mischief. And it did so, because the mode of philosophising adopted was two-fold; there was first an observation general pass for railroads, steamboats, ambulance of surrounding objects, and then conjectures were &c., by which he is saved all expense, and also the founded on this observation. The habit of mind was annoyance of calling on Quarter-masters and Provosttransferred to theological science, and consequently, marshals. This is found to be a great convenience, when men opened the book of God, they read and The travellers are generally military men, speculators, when men opened the book of God, they read and conjectured. Clement of Rome, who was a fellow laborer with the Apostle Paul, showed, for instance, the power of an unbridled imagination, when he attempted to prove that Rahab the harlot believed in the doctrine of the Atonement, because she hung a scarlet thread out of the window of her house. You have read in his books, my Lord, that he sanctions the following marvellous and unfounded tales:—

Therewellers are generally military men, speculators, and refugees. Many of the latter are French and Spaniards. They are usually whiskey drinkers, swearers and gamblers. Since I left New York I have travelled on eight different bouts, and the officers and crews in almost every instance were profane and intemperate. It is enough to make any christian's heart ache as he is the involuntary witness. the following marvellous and unfounded tales:there is but one at a time, and that lives five hunmother-in-law from a "great lever." This make his fame, and the citizens at large wait for ming; to bring their sick also to Jesus. The state of the centre of uniform at last. The city empties itself into the last of fining the street, one house is the centre of uniform at last. The city empties itself into the last of fining experienced by the sinner when first brought under the regenerating power of the Gospel of Christ. The fluttering of the mother bird over her infant brood to train them to fly as indicating the teachings of God's word and spirit to guide his chosen in the last last. It is the street of the two fishers and "they came not in vain," says Kitto; preserve her young from falling and to aid them in their upward flight, as significantly expressive of the last of the gospel of Christ. The fluttering of the mother bird over her infant brood to train them to fly as indicating the teachings of God's word and spirit to guide his chosen in the fluttering of the dead bird, brings four her infant brood to train them to fly as indicating the teachings of God's word and spirit to guide his chosen in the fluttering of the dead bird, brings four her infant brood to train them to fly as indicating the teachings of God's word and spirit to guide his chosen in the fluttering of the dead bird, brings four her infant brood to train them to fly as indicating the teachings of the teachings of God's word and spirit to guide his chosen in the fluttering of the dead bird, brings four her infant brood to train them to fly as indicating the teach

Underneath are the everlasting arms and the eter- records of time, and find that it returned precisely at nal God is thy refuge." Blessed guidance! Safe the end of five hundred years. And why is this tale told? Because Clement fancied it to have a resemblance to the resurrection, of which he pronounced it a "wonderful sign." Such were the decided errors and mistakes of one who immediately succeeded the apostles, and had heard their instruction. Nor less apparent was an erring fancy, when, in the second entury, the interpretation just referred to in reference to Rahab was admitted by Justin Martyr, amplified by Irenæus, when he discovered the Persons of the Trinity in the three spies! Justin Martyr appears indeed peculiarly unfitted to lay claim to authority. You are aware that he supposed a pillar erected on the island of the Tiber to Semo Saucus, an old Salime Deity, to be a monument erected by the Roman people in henor of the impostor Simon Magus. Were so gross a mistake to be made by a modren writer, in relating an historical fact, exposure would mmediately take place, and his testimony would thenceforward be suspected. And assuredly, the same measure should be meted to Justin Martyr, who so egregiously errs in reference to a fact alluded to by Livy the historian.

In addition to this want of accuracy, Justin Martyr appears frequently to quote the Scriptures from memory, instead of from the text; and strange indeed are the inferences he draws. Thus he imagines there is a prophecy of our Lord's Crucifixion in the expression, "I have spread out my hands all the day unto a rebellious people;" and another in the words of the same prophet, which he alters from "the government," to "the power of the cross shall be upon his shoulders." Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah, "The breath of our nostrils, the anointed of the Lord," Lam. 4, 20. And to furnish only one more illustration of the same proneness to error and extravagance. Justin attempted to show, that as Christ was the Logos, the impersonation of the Divine Wisdom, so all persons possessed of any high degree of this quality, such, for instance, as Socrates were really Christians. Now, my Lord, let us be perfectly ready to approve what was good in the sentiments and conduct of this father, a martyr to the Christian cause: but with such errors before us, we must not treat him even with the deference which is due to many of latter times. One fact should here be fully kept in view. So

earsy as the third century there was a sect, at the head of which was Clement of Alexandria. They professed to select all that was good from the writings of the philosophers, especially Plato, and then considered the system they thus formed, as a system divinely imparted to the Greeks, as the Old Testament was bestowed on the Jews, to prepare them for the coming of our Lord. To reconcile their scheme to the Scriptures, they endeavored to find in it hidden or mystical meanings, very different indeed from the obvious import of the text, but considered by them far more valuable. They supposed that the agreement between this occult sense and that which had been derived from heathen philosophy was complete; and they affirmed that the interpretations thus obtained, had descended to them from the Apostles though they had always been concealed from the vulgar. I think this is the condition of the Church of Rome in our day. If I am wrong in my conclusion, let me know as soon as possible. Origen, with many extravagances. Educated in the public school of Pantænus, in which the mode of interpretation just described was constantly inculcated, he was likely to prove an erring guide, especially when At the close of the sermon the pastor extended the his previous inclination to the same course is considered. When a leader in a modern sect was asked how it was that so much that was novel appeared in the sentiments avowed, when they were professedly drawn from the Scriptures, the answer was " What ceived during the month; twenty by baptism and others take literally, we receive as figurative, and what they consider figurative we regard as literal." And yet this mode, absurd as it manifestly is, Origen frequently adopted. Accordingly, he refused to have Great Master they shall have their penny. Most feet and declined to look for the supply of his daily were in the bloom of youth. How delightful to see wants, asserting, most untruly, that such were the young men and maidens, and children too, consecra-ting the best portion of life to the service of their did Origen proceed. When urging Ambrose and Christ said to his disciples, "Are ye able to drink of notes martyrdom, therefore in the former it has the same signification

Thus a most erroneous principle is adopted, by supposing that the same word must always mean the same thing, notwithstanding the connection in which tended. According to this, the water which Christ promises to those that believe is merely the commo element; the satisfaction derived from doing God's possessed by the sovereigns of the world; a mode of nterpretation which a moment's enlightened thought would immediately reject. Still further, when Origen finds that the three evangelists in recording the agony let the cup, but "let this cup pass from me," he ven-tures to infer that our Lord had no fear of violent death, but an objection to that of the cross, because he considered some other mode of martyrdom to be preferable; thus daringly charging rebellion against God on him who said, "Not as I will, but as thou wilt." Erring, and even grossly erring, as the judgments of the Fathers often were, it is absolutely ne cessary that their statements should be submitted to rigid examination, instead of being regarded as at all authoritative. In many respects, then, we have a great advantage over Christians who lived in early times. The Bible is now accessible to every man, woman and child in the land. And I bless God tha I ever had my lot cast in a Christian land. I have the opportunity, with all others, of looking back through the labors of eighteen hundred years spent by thousands of persons, eminent for piety and good works, in examining and explaining the Holy Scriptures. Error, whatever its form, may be seen in a light compared with which that of early times was almost darkness. And in addition to these superior circumstances, we are taught to abandon error in all its guises, and conjecture for fair, legitimate inference.

Most respectfully yours, THOMAS POWER. For the Christian Visitor.

BRAZOS SANTIAGO, TEXAS, March 31st, 1864.

My last letter was dated from Mexico. A journey nine miles along the shore has brought me to this place, where I have been waiting nine days for transportation to New Orleans. Having but little to do, 1 spend a few minutes in penning some desultory items which I hope may not be altogether destitute of interest. Bodily indisposition forbids detail.

From the Christian Commission.

stofation Chill OTRAVELLING Selection 177 is very expensive in this country. From this place to Brownsville, distant by land thirty-six miles, the fare by stage is \$10. From this place to New Orleans, distant about six hundred miles, the fare by steamer is \$50, and \$1.50 per day for subsis Your correspondent is so fortunate as to have fane and intemperate. It is enough to make any christian's heart ache as he is the involuntary witness temperance.

BOWS AND MURDSRS are of frequent occurrence. Yesterday morning I was standing on the deck of a steamer, and a fight commenced. The captain of the boat, and the engineer ran for their revolvers, and proceeded to settle the affray. At night another fight occurred. There is also a strange indifference to death and the dead. The other day at Saluria Bayou, when some drowned bodies were brought on shore, I heard men who were

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handling them swear about the great weight of their bodies. On another occasion some half dozen corpses were being carried on shore by men who swore at fellow-soldiers.

currence, almost every morning some corpse is found of the world." at the dead-house awaiting recognition. A few days since a man was arrested for two murders he had committed the night before. He was tried and shot by shooting.

write very graphic army letters for the W. and R., is now a confirmed sot, and lives on a plantation with a rich harvest of souls be gathered in. a woman who is not his wife; he is as bad a tyrant as any slave owner. A pastor in New York, who afterwards was Chaplain of a regiment, raised a colored regiment, and through his influence as a minister was appointed Colonel. He has since been courtmartialed for drunkenness and licentiousness. and will probably be expelled from the service for these and other gross immoralities.

Sabbath Schools.

In my last the printers have made me say, "Do not begin (to collect money) by asking that wealthy man to head your subscription with fifty or one hundred dollars, if he will not give more than that, ask some benevolent man of more moderate circumstances to head it." Now I would advise you not to reject any such subscription. I meant to say with, "fifty cents or one dollar," because there are men in every community who should give much more than that every season for such a purpose.

BOOKS

These can be obtained in great abundance of all descriptions, and at all prices at the bookstores in our city, and if not on hand they can be brought on of young persons as the result of special service at quickly from Boston. But they are here now, and Granville Ferry. you can get almost any kind you want in the early part of the season. They can be had in \$3, \$5, \$9, or \$10 dollar libraries. If your school is Baptist, you can do no better than take the libraries of the Baptist Publication Society; if made up from all denominations, get those published by the Tract Society, and the Sunday School Union. If you desire select books in the neatest form, you can get them from one volume to a thousand, published by various societies, and private publishers. If you want a library for a you this note informing you of the few mercy drops small school never send \$5 or \$10, but rather \$7 that have fallen upon God's thirsty heritage here. or \$8, or \$18 or \$14.

When you have obtained a five, or ten dollar library, you will want some singing books, either the church, four by baptism and three from other church-'Sunday School Bell No. 1," or the "Golden Chain," which can be had at thirteen cents each, also some goes gently on. One thing is encouraging to their question books, which can be had in great variety. Few will be found to be better than the "Consecutive question books on the New Testament," published by the Sunday School Union; also some Sunday School primers, spelling books, cards and and have had additions. Dear Brother, pray that tickets for the little ones. Don't neglect to provide God may pour out his spirit more abundantly in for these appendages to the library. Books are Woodstock. higher in the States than before the war, but when we consider the discount on American money, they can be afforded here at former prices. Good singing, good books, and faithful superintendent and teachers will make any Sunday School prosperous. I will speak of papers in my next. E. C. CADY.

Eastern Association.

The next anniversary of this body is to be held with the church in Harvey, commencing July 14th. It is near at hand. The year's contributions to the Union Society should all be made up before that time, and what is being done? Almost ten months of the year have past, and almost nothing has been raised. This is sad when we remember that many of the churches did nothing last year. Still much can be done during the remaining two months if ministers and people go at it with a will

How much should be raised? Three thousand dol lars are called for from the whole Province, an average year in collecting funds for the Union Society, where of about fifty cents apiece from all the members of upon the following brethren volunteered to canvass our churches who can be reached. But by no means do I recommend our people to collect on the principle of each member giving only his fifty cents or one -Revs. J. A. Smith, J. Hughs and J. Irvin. King's dollar. But let us give as God has blessed us. One his five pounds another his five and another four. three, two or one dollar. Our larger and wealthier churches should average more than fifty cents per member. By this means, and by this only, can the wants of benevolence be met, and christian duty discharged. At the meeting in Sackville last July, different pastors volunteered to act as agents in their respective Counties. Brethren Todd and Coleman in Westmorland. Smith, Hughes, and Irving in Albert. David Crandell, W. A. Corey, and Cady in Kings. Rowe and Cady in St. John. I do not remember who were to be the agents in Sunbury and Queen's. The brethren themselves will remember. I hope these agents will communicate with each other soon, and make their arrangements so that this work may all be done in time, without crowding upon the As sociation. Let every church and community be thoroughly canvassed. Reports should frequently be sent in from these agents for publication, that others may know how the work is progressing. E. O. CADY, Cor. Sec'y. d stores ar han aniv

The Revival at Amherst.

Rev. G. F. Miles, in writing to the Christian Mes senger on the 18th of April says :-

The power of the Highest has overshadowed us and many have been born into the kingdom of Christ. The still small voice is in our midst, and the salvation of our God is going forth with power. The Church has been quickened into life, and is laboring with a zeal and power that bids fair to bring many to the foot of the cross. The stout hearted sinners have already bowed to Jesus, and a number old and young have enlisted under the banner of Prince Imma have had protracted meetings for weeks. All seemed dark for a while, and our faith was almost shaken; but a few spoke encouragingly and looked up to Him with whom is the residue of the Spirit. He who is faithful and just to forgive us our sins heard our cry. The work is deep and powerful, even our enemies being judges; they are compelled to say "The Lord hath done great things for them." God's people can say "The Lord hath done great things for us where-

of we are glad."

A few sermons preached by Bro. Balcom some weeks since were highly appreciated, and the faithful labour of a few days of our beloved and self-sacrificing labour of a few days of our beloved and self-missionary from Pictou, Bro. Chipman, encouraged us to persevere in the good work. Never did I wit-ness such agony of soul for sin, such sorrow of transcression: truly for peace some have had great bitterness, but God, in love to their souls, delivered them from the pit of corruption, and cast their sio behind His back. Some obtained hope in the Saviour. One came forward for baptism, March 27th, three April 3rd, and yesterday, 17th twelve were baptized. Notwithstanding the roads are almost impassable, our house which is, as you know, capable of accommodating a large congregation, was very well filled yesterday and many are asking the way to Zion, with their face thitherward. We have had meetings at half-past six o'clock in the have had meetings at half-past six o'clock in the morning for the last two weeks, and the number that attend show the deep interest they take in apiritual things. Our vestry is full every evening, and it appears as if this were only the beginning of good days. Pray for us.

20th, Others are coming out on the Lord's side this week, and a number have found peace in believing.

A correspondent asks if a Baptist minister ment pressure had a baying charge of a church is justified in neglecting departure, ministertal conference meetings and the Lord's Supporter aims

months in succession? We answer most emphatically NO. It is the pastor's business to see that the ordinances of Christ's Church are constantly maineach other profusely even while handling their dead tained and faithfully observed. "Teaching them to observe all things whatsoever I have commanded At Matamoras in Mexico murders are of frequent oc- you, and lo, I am with you always even unto the end

Indications in Brussels Street are highly encouraging. The house is to be ornamented with an the next day before twelve o'clock. The usual mode iron fence in front and papered and suitably decoraof execution in Mexico, and in all Central America is ted internally. The Sabbath School is very large and some of its members have recently professed The apostacy of those who professed at one time a new born faith. The pastor, Rev. S. Robinson. to be good men is another feature noticeable in the baptized five last Sabbath, and revival prospects are army. A former New England pastor, who used to hopeful. It is considered a favorable time for the evangelist to sow broad cast the seed of truth. May

> The pastor of Germain Street, Rev. H. Vaughan, is hoping that his people will be encouraged to go forward with the erection of a new brick house for the worship of God. The necessity for such action was never so great as now. Who will shoulder the responsibility? Now is the time to put forth a strenuous effort.

Rev. W. A. Corey has just been in, and he nforms us that since he last reported to the Visitor, he has baptized twelve persons at Wickham, mostly in connection with the new church, making in all 29 paptized since the revival commenced. Others have been received by letter. The brethren in the lower section of Wickham, where the seat of the revival has been, are contemplating a new organization. May wisdom from above guide in this important step !

Rev. Isaiah Wallace is encouraged in his work at Lower Granville, N. S. He reports to the Messenger the recent baptism of three heads of families, one of them a Superintendent of one of his Sabbath Schools, and the hopeful conversion of a number

We are happy to learn by Rev. Geo. Sealy. that Brother Springer is encouraged in his labors at Salisbury. Several have professed their faith in the Redeemer, and six persons, all in the bloom of youth, have been baptized by him since he commenced his pastoral labors in that section.

DEAR BROTHER BILL .- Knowing that you are always pleased to hear of Zion's prosperity, I send Some few weeks ago we commenced a series of meetings, since which time seven have been added to our es. There is no apparent excitement, but the work unworthy pastor, that is all of the last spring converts, with the exception of one, is on hand and filling their places in the church. The brethren in the F. C. Baptist church have been holding meetings, Yours, in the Gospel of Christ,

J. C. BLEAKNEY. Woodstock, April 25, 1861.

The N. B. and B. Home Missionary Board med present were Revs. S. Robinson and I. E. Bill, and Brethren C. D. Everett, F. A. Cosgrove, A. Sime, J. Harding, also Rev. W. J. Blakeney. Rev. W. A. Crandal reported three months labor

at Restigouche. He has baptized two, is about commencing the Sabbath School, and asks aid. Voted to pay him three months appropriation from H. M. fund. Also \$10 from Sabbath School fund,

The question of finance was then taken up, and after some discussion the following resolutions passed at the last annual meeting of the Society was referred to

"On motion of Rev. John Rowe it was recom mended that the Churches in the Eastern Association allow their Pastors to spend a few weeks during the the localities named. Westmorland Co'ty-Revs. T. Todd, W. A. Coleman and J. Newcomb. Albert Co. Co'ty-Revs. W. A. Corey and E. C. Cady, Queen's Co'ty-Revs. W. T. Corey and D. Crandall. St. John Co'ty-Revs. J. Rowe, E. C. Cady, I. E. Bill and S. Robinson."

It was therefore resolved, that the Corresponding Secretary communicate with those brethren, with the view of having the business put in a proper train that the collections may be all made before the next annual meeting.

J. E. MASTERS, Rec. Sec'y.

Secular Department.

an ode of noiseocontailed traveling agent Isaac Woodward, Esq., was re-elected Mayor of

this city yesterday without opposition. Dr. Gesner, a gentleman well known in this Pro-vince, died at his residence in Nova Scotia a few days

Robert Payne, Esq., who has for many years filled the office of Police Magistrate, in Portland, died yes terday at ncon. The Morning News states that "the Co

Bank is about taking legal steps against the Bank of British North America, to recover \$8000, alleged to have been received by the late Mr. Cowie from Mr.

The following Provincial appointments are an nounced in the English papers :-Lieutenant Governor Eyre has been appointed Lieutenant General, Governor-in Chief and Vice Admiral of Jamaica.

The Hon. Manners Sutten, formerly Lieut, Gover Sir Richard Graves M'Donnell, late Governor of

Sir Richard Graves M Donnell, late Governor of South Australia, has been appointed Lieutenant Governor of Nova Scotia.

Anthony Musgrave, Esq., Governor of St. Vincents, has been appointed Governor of Ne y foundland, in the room of Sir A. Bannerman, who retires.

Mr. R. Rawson, C. B., Colonial Secretary at the Cape of Good Hope, is appointed Governor of the Bahamas.

Lieutenant Governor Colonel Mclean proceeds from British Kaffraria to be Governor of Natal.
George Berkley, Esq., Colonial Secretary of British Honduras, is appointed Lieutenant Governor of St. Vincent, in the room of Mr. Musgrave; promoted to Newfoundland.

ENGLISH AND FOREIGN. FIVE DAYS LATER FROM ENGLAND.

The " Belgian" off Newfoundland.
Pour AU BASQUE, N. F., May 2. Belgian left Liverpool 8, p. m. 91st, Lon

Germina had gone into dock at Se