

with the Apostles; for their name was never heard of before the 17th or 18th century of the Christian era; and even then, they did not arise without opposition on the part of every apostolic community, nor has any member of the Church of Christ since then considered them as sprung from an apostolical origin; whence it is clear that their ministry did not originate with the Apostles."

The course here described is just what might be expected from the carrying out of the ideas of Apostolical Succession which are held by the High Church party of the Episcopal Church generally.

RUSSIA.—INTERESTING RECEPTION OF RELIGIOUS TRACTS.—"I feel impelled to write to you," says Baron —, "about the blessing experienced here during the Easter holidays, knowing as I do your love towards the brethren in Christ. In the first week of Lent I received the 1000 copies of Russian tracts from Petersburg, which had been written for, and also 500 more through the kindness of the Society, making known our new treasure to the people of P—, who were already acquainted with these little books. But the Lord had chosen to himself another season, and to my great surprise nobody applied for any during the whole fast, so that I thought my stock would last me a year. However, immediately after service on the first holiday, there came to me a few of the townspeople with three strangers, who had arrived at the fair from O—, purchasers of the numerous herds of cattle fed in our steppes. They had read some of the tracts in P—, and convinced by the truth, begged for those tracts which were unknown in their town, to read during the holidays, and carry home. I was much delighted, in conversing with them, to find their knowledge of the Scriptures surpass my expectations, and in seeing them so desirous for Christian instruction, and I supplied them plentifully. The next morning, quite early, four more of these strangers, with several from the town, came and told me how they had sat up all night reading them to each other, forgetting to sleep, eat, or drink through the interest they felt in them. Words almost failed them to express their satisfaction at the easy manner in which instruction in the truths of salvation was therein conveyed; and so, relying on my considerable store, I not only gave them a good supply, but promised, at their earnest request, that if they would come at Midsummer they should receive tracts for all of their towns-people who might desire to have them. And thus during the whole day the market-people, and others from the town, continued to come; and the demand increased on the last days of Easter-week to such an extent that on one day as many as seventy-five persons came to my house. Neither the large sheet of water, passable only in boats, nor the damaged state of the dam, which was partly carried away, could repress their ardour; even

trembling old men, tottering along with their staves, came to be supplied with the word of life; and from early in the morning to late at night I was edified by the discourse of these people.

"Before giving them the books, I made a point of inquiring how far they were advanced in the knowledge of the Scriptures, and what was the strength of their desire for further instruction. In this manner I found much more to please me than I expected; yes, that some could tell me even in which Gospel and chapter the passage quoted was to be found, (as, for instance, in speaking of the tract on "Regeneration," the conversation of the Lord with Nicodemus.) Many complained bitterly that no one took notice of them, and praised God, and blessed the pious Christian Society for their love displayed towards unknown brethren, and many have prayed for them this holy week. Several begged for something that would improve their hearts, and show to sinners the way leading to happiness. Some tradesmen, who have for many years been travelling about from fair to fair with their small wares, said of their own accord, 'these precious little books we will constantly carry in our bosoms, in order not only to read them often ourselves, but to read them to our many acquaintances in all the towns.' In this manner during Easter week, which the Lord had manifestly selected, the blessing has been communicated to above two hundred houses; and I am well informed, that in many places they fulfilled my request, not only to read them to their families and servants, but to their neighbours also; and thus many little reading circles have been formed, and happy I am. So long as P— has existed, this holy week has never been so consecrated as this year; and I know for a certainty, this interesting intelligence will cause great joy to the Tract Society."

EARLY LIFE OF THE MISSIONARY WILKINS.—Early in the year 1814, John Wilkins was aroused by the Rev. Timothy East, of Birmingham, from spiritual slumber, in the Tabernacle, Moorfields, London. From that memorable night he was deeply convinced of sin, of righteousness, and of judgment; he saw that he had incurred the penalty of death, and he was filled with a trembling anxiety to escape the wrath to come. He was soon enabled to understand, and led to believe and obey the Gospel of Christ, and became a member of the church assembly in the Tabernacle, under the care of the late Rev. Matthew Wilks. The future missionary, thus blest with the hope of salvation, and filled with compassion for the souls of men still walking in the paths of perdition, offered himself as a teacher in the Sabbath School, and was accepted. As he sat amid his youthful class, on the free benches of the Tabernacle, initiating them in the elements of saving knowledge, his fellow labourers little imagined how great a man he