

ed souls, and for the reason that nothing would be accomplished by visits so transient. Our Domestic Missions should be conducted upon the same principle as far as is necessary. We may continue to expend our money by sending Mr. A, B, and C, for a few weeks here and there, but depend upon it, little will be effected by these irregular proceedings. And shall the Baptists of these Provinces, for want of a system which could easily be adopted, suffer people to wander on in that darkness which in many cases arises from false instruction? Shall they be contented with pitching their tents in one part of the Provinces merely, while so much land is yet to be possessed? Oh! no, let them rather arise and by the clear light of evangelical truth scatter this darkness, and by the sword of the Spirit drive out this common foe, and thereby extend the borders of Zion. But the thought has just occurred to me that some feel disposed to doubt the existence of this destitution in these Provinces. To such I would respectfully say, 'Take a tour through the northern part of New-Brunswick, and likewise through the Island of Cape Breton, and your doubts will vanish like morning mists. But I shall close the present, and in my next notice some benefits that would flow from the execution of the above plan. E.

[FOR THE CHRISTIAN VISITOR.]

BROTHER VERY.—Seeing a communication in your last week's paper respecting the wine generally in use among our Churches at the celebration of the Lord's Supper, and having thought considerably on the subject, I wish to say a little about it. I have for some time doubted whether Christians were doing right in using an intoxicating wine at the communion. It seemed to me that our Lord would never command such a thing, when we consider his object in coming to this world, the glory of God in the salvation of mankind, and when we consider that he continually went about doing good, healing all manner of diseases, and sickness among the people. It seems to me utterly impossible that he should sanction the use of such an article either by precept or by example. But some may say, what are we to do? Did the Saviour not command wine to be used at the communion? Did He not make wine at the marriage in Cana of Galilee? I reply yes! but I believe it was wine that would not intoxicate; it was good wine. At one time I was at a loss to reconcile the word of God respecting wine, for instance 104th Psalm, 15th verse.—"Wine that maketh glad the heart of man" is reckoned along with bread that strengthens man's heart; and in Proverbs 23d chap. 31st and 32d verses, we are cautioned not to "look upon the wine when it is red, when it gives its colour in the cup, at the last it biteth like a serpent, and stingeth like an adder." And in the prophet Habakkuk, 2d chap. 15th and 16th verses, woe is denounced against him that giveth his neighbor drink, that putteth the bottle to his mouth, that maketh him drunken. We see wine commended by the precept and example of the Saviour, and condemned also by the word of God. I could only reconcile the difference by coming to the conclusion that two wines were meant, one not intoxicating and very beneficial to man, and the other intoxicating and very destructive to man, which we know from sad experience. I am sustained in my belief by what was published in the *Christian Visitor*, March 15th, 1848, Vol. 1st, No. 17, from Professor Stuart, on the wine question. I believe in using the wine we do at present, we often do not use the fruit of the vine at all, and therefore do wrong and throw a stumbling block in the way of Temperance, and give occasion to those whom we would reform to point to us, and ask us to be consistent. Wishing to see the Church of Christ as clean in this as well as in all other respects as possible, and our own Denomination in particular, is my motive in writing this. I believe Churches can get the unfermented wine, and I believe it is their duty so to do.

JOSEPH COMBER,

Member of the Baptist Church in Portland, and a Son of Temperance.

[FOR THE CHRISTIAN VISITOR.]

LEND THE VISITOR.

DEAR BROTHER VERY.—There are many connected with our Churches and congregations who do not take the Visitor who are the very ones that need most the excellent instruction it imparts, and are not aware of the

loss they are every week sustaining. Would it not under such circumstances be well to lend such the Paper, that they may receive some of its benefits with ourselves? This at the first look may seem rather unfair, to lend to those who are as able to take it as ourselves; but many may be induced to take it after such an advantage. After running over its valuable pages it is generally laid aside, and not read again for months, if at all, and frequently when the young female is in haste for a pattern the cutting instrument passes through many a lovely sentence and forever obliterates the toil of the faithful Editor, when if the above course was taken some soul might be benefitted not only in this life but for that which is to come. D. C.

[FOR THE CHRISTIAN VISITOR.]

OBITUARY.

The subject of the following Obituary Notice, Mr. Alexander Campbell, was born at Breadalbane, in Perthshire, Scotland. He emigrated to this Province, with his parents, while very young, and had the misfortune of losing his father when but twelve years old.

In early life he became seriously impressed, and manifested an anxious desire for the salvation of his soul, till at length by the influence of the Holy Spirit of God he was enabled to come out from the world, and own the Saviour.

He joined the Church at the 2d Falls, Saint George, about fourteen years ago, and remained a consistent member of the same up to the time of his death. In May last he was attacked with a violent disorder which terminated his existence on the 3d inst., aged 33 years and 10 months; in the full hope of a glorious immortality beyond the grave. During his illness, which was very severe, he never betrayed the least degree of impatience, but on the contrary blessed God for dealing so gently with him; and as he approached that untold scene, upon which he was so soon to enter, his faith and hope were increased in the Redeemer, till finally he fell asleep in Jesus with the tranquillity of a babe.—He has left a wife and three children to mourn the loss of a fond and loving husband and father. St. George, Dec. 8, 1851. A.

Missionary Intelligence.

Progress of the Gospel in India.

[From the Puritan Recorder.]

REMARKABLE CONVERSIONS IN CALCUTTA.

The Rev. Mr. Mullens, of the London Missionary Society, says:—"The Lord whom we serve, and in whose name the work of the Mission is carried on, has given us after a long season of quiet labor, six converts from among the students actually present in the Institution. Three of them are from our third class, and have embraced the Gospel after giving up the idolatries of Hindooism. The three others are from the first class, and received that Gospel after fighting their way through the Vedantic errors and Deistic dogmas which open their arms to catch the souls of those who give up idolatry. As far as we can see, not one has been improperly admitted. As they all reside with me, I can perhaps speak more of them than my brethren, and can truly say that, to the best of my knowledge, they are consistent, steady, and well behaved. A few days ago they requested me to give them the benefit of an evening Bible class twice a week, that they might study the Bible thoroughly, become acquainted with all the arguments in its favor, and learn the best replies to the arguments and objections brought against it."

These youths are mostly of the Brahminical caste, and their conversion has excited much hostile feeling to Christianity among the superior classes of Hindoo Society. This can be only satisfactorily explained by the fact to which the native press bears reluctant but unequivocal testimony, that Christianity is beginning to tell with marked effect upon the public mind of India, and that not a few even of the higher and educated classes have secretly embraced its doctrines, though hitherto restrained from an open avowal of their belief.

STILL MORE STRIKING CASE.

The same missionary says:—"The Lord seems to be carrying on his work with special power in the sight of his enemies in this city. A very singular circumstance has just occurred, not in connection with the Mission, to which I will draw your attention for a few moments. A young native gentleman, a nephew of the late Dwarkanath Tagore, has just been baptised as a Christian, whose history illustrates, in a striking manner, the work-

ings of God's truth in Hindoo society. The Babu, who is named Gyanendra Mihan Tagore, has been for thirteen years inquiring into Christianity, and has read a great many works upon the subject. He had a young wife, to whom he taught Christian truth; and so powerful was the working of the Spirit of God upon her mind, that she rapidly outstripped her husband in perceiving the value of that truth, and the course of conduct it requires. She urged him to make a public profession, and that in strong terms. 'Let us live in a hut,' she said, 'rather than remain among idolaters.' In God's wise providence she was a few days ago called to die. But died as a Christian, avowed herself a Christian, and said she was happy in the thought that she was going to dwell with Jesus Christ forever. Her death made a great impression upon her husband's mind, and he resolved to do what she had urged him. He left his family, took a house of his own, and informed his friends of his intention. It is said that his father, a well-known gentleman of this city, was very strongly opposed to it, and offered him £2000 per ann., and £12,000 in ready money or land, if he would abandon it. But the Babu did not hesitate for a moment, and was publicly baptised last week by one of his countrymen, the Rev. Krishna Mohan Banargi, in the old Mission Church. He is not in the same circumstances as our students are. He is nearly thirty years of age, has £1200 a year of his own property, and is an exceedingly intelligent and well-read scholar. For a long time past, his friends have observed his inquiries, and have put in his way 'Strauss's Life of Jesus,' Emerson's works, Theodore Parker's works, and the like. He has, therefore, read them all, and seen much of the forms of modern infidelity; but they have had no power to turn him aside. I need not say that his baptism has excited a profound sensation."

THE ATTRACTION OF THE CROSS.

A Hindoo, a short time since visited the city of Cuddapak, and heard a catechist, belonging to the mission there, preach the word. He was delighted with the message of mercy and expressed a desire to embrace Christianity. He was accordingly put under instruction for three months, during which time he has made good progress in the knowledge of Christian doctrine, and manifested great abhorrence of his former heathen practices. When the catechist read to him the account of the jailor's conversion, he wept much, and said, "Oh, sir! I am a great sinner; no one can tell the number of my sins!" On another occasion, when the catechist read to him and explained the Saviour's sufferings and death, he expressed great surprise, and said, "Oh, sir! is all this true? Is it true that Jesus died for all sinners? Is it true he died for me?" The catechist replied, "It is true." "Then," said he, "I have great joy in my heart. This is indeed a great salvation!" When I asked him, on the morning of his baptism, what was the principal thing that struck his mind in our religion? After thinking a short time, he replied, "The chief thing was, that Jesus died and rose again." I have found by inquiry he is in the constant habit of private prayer, and especially prays for those who are offended with him on account of his low caste.—praying that God would incline their hearts to love him, and that he would prevent any from leaving our Christian society on his account. Truly, these are good signs that the Spirit of God has commenced its blessed work of enlightening and renewing the heart of the young convert.

THE GRANDE LIGNE INSTITUTION.

From the Grand Ligne Register, for November.

This Institution has lately made the acquisition of Mr. Roux, a young Frenchman, formerly a Roman Catholic, who, after being converted, has studied at the Theological School of Geneva. He teaches the languages and has taken moreover a portion of the lessons given by Mr. Riendeau, who has concluded to resume his studies, in order to be more useful.

The state of this Institution is very encouraging. Some of the pupils make sensible progress in the sciences and above all in piety. Lately three of them publicly professed their faith by baptism.

THE GRANDE LIGNE CHURCH.

Though its progress is not very rapid, nevertheless there is no reason to be discouraged; since the month of September five individuals have been added to the Church by

baptism. May God constantly increase their zeal!

ST. PIERRE STATION.

We see with feelings of gratefulness to our heavenly father, that a deeper under-current of religious feelings runs through our Christian community. There are now and then additions to the congregation and to the church. This state of feeling encouraged us to hold a protracted meeting which was to take place about a month ago. On account of the death of Mrs. Cote, it was postponed to the first of November. The weather was very unfavorable, and our muddy Canadian roads in their worst state; we had however quite a numerous congregation. Among others were to be remarked by their attention and eagerness to hear the Word of Truth, three intelligent looking men, recently become Protestants, who had walked 12 miles to seek spiritual nourishment.

We understood then how deeply felt was the beautiful sentiment expressed by one of them, whilst the servant of God explained to him the way of salvation by Jesus: "How beautiful, how divine is truth!" Some of the laborers of the Mission came to assist the resident minister. The services were opened on Saturday by the former pastor of St. Pie, Rev. L. Normandeau, and were solemn and impressive. On Sunday morning, after the usual services, conducted by Rev. L. Roussy, the ordinance of baptism was administered by Rev. T. Lafleur to six persons. Five of these are young converts, who full of peace and joy in believing made public profession to be dead to the world. On that cold, dismal, autumnal morning, when dying nature itself seemed a tomb for them, it was delightful to think that feelings from the dayspring from on High, and joy of eternal life filled their young souls. The other candidate for baptism was Mr. Charles Roux, who has just arrived in this country from France, for the purpose of devoting himself to the great and good cause of missions.

It was with mingled feelings of friendship, Christian love and gratitude that Mr. Lafleur led into the water, one with whom he had held sweet communion, with whom he had studied on another continent, and in whom he finds a fellow laborer for the evangelization of his own dear country.

The Girls' School established at this station has now been in operation one year and the result of this year of trial proves to us that God has indeed blessed our small beginning. The teachers are more than ever encouraged to persevere in their efforts, by the happy change which has been effected in the manners, habits and character of their scholars and still more so by the evidence that the good seed of the Gospel has not been sown on barren ground.

Four of these young girls are now hopefully converted and I need not say how rejoiced we were to witness their descent into the water, and to see the good influence which their example has exerted over the others. After the ceremony, two of them sought one of their teachers and embracing her with tears entreated her to aid them to be Christians.

The influence of these young girls will be felt in their homes. They, in their turn, will become teachers, missionaries in their own families, and will aid in their small sphere to dissipate the ignorance, in which our beloved country is enveloped.

THE FIRST AND ONLY FREE PROTESTANT CHURCH IN ITALY was commenced at Turin on the 31st of October last, when the cornerstone was laid. A letter in the Newark Advertiser, describing the ceremony, says:

The diplomatic representatives of England, Prussia, and the United States, were also present by invitation, as patrons of the enterprise. The services were chiefly conducted by the two pastors of the Waldenses, (or Vaudois,) living in the city, for whose benefit, primarily, the Church is to be erected. Several American travellers were present, including Mr. and Mrs. Kirkpatrick of New Jersey, who subsequently made a handsome donation to the Church. Mr. Francis G. Shaw, of Boston, has also signalized his interest in the undertaking in the same way. It may be mentioned as a mark of the favor of the people, that many mechanics have offered to contribute in labor to the building.—This is the only Italian State where such a ceremony could be performed, and the event seems to mark the progress of civil and religious freedom in Sardinia.