

those who have heard the gospel and believe not, will surely be lost, and I suppose they will agree in the opinion that the greater part even in this blest land, have not saving faith, and that many of these unbelieving ones are our own relatives, dear to us by the ties of nature, to whom the gospel may be, and will be, if they continue in unbelief, a curse rather than a blessing, a "savor of death unto death."—If then we could have been saved without it, it would have been well for the sake of many, and many who are dear to us, that it had not been preached among us; it would have been well, if the Saviour had not commanded, "Go preach the gospel to every creature." To what an extent this idea leads us, even to challenge the mercy of Christ in giving such a command; it also throws a shade over many beautiful passages in the Scriptures; such as show the blessings of the gospel and the gospel ministry; "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose;" "how beautiful are the feet of them who preach the gospel of peace and bring glad tidings of good things." I cannot think it right to rejoice in a present good, if that good is the destruction of others. Would it not be better for all to be saved without the gospel than a part by it? And if any are saved without it, any adults, I know not why all may not be. R. E. B.

(To be Continued.)

FOR THE CHRISTIAN VISITOR.

**Saint Paul—His Example.**

The best and the worst of principles are unfolded in human character. And in this way, their beauty and deformity obtain the most clear and correct exhibition; may be turned to purposes of practical utility, and be made to allure or repel.

Hence, how common it is for those who would give to others somewhat like a full-sized, truthful idea of Benevolence to point to the life of Howard, or of Mrs. Fry. And in order to impress the mind deeply with the hatefulness of persecution and cruelty, it is just as wise to direct attention to Nero, or any of those Popes, or Cardinals, or Councils that have possessed his spirit, and have been guilty of crimes as cruel and bloody as his. And were we required to select a person, who may be regarded as one of the most marked examples of the power, sovereignty, and freeness of Divine grace, to whom could we point with more advantage than to the apostle Paul?

His character, before his conversion, was marked by an ardent attachment to the principles in which he had been educated, and by a strong and sustained opposition to everything that weakened their authority, or threatened their overthrow. Did not this quality manifest itself, when he persecuted the Christians even to strange cities, and regardless of age and sex spread misery and death among them? Was he not distinguished by zeal in opposing the truth of Jesus? Did not this carry him so far in wrong-doing as to make him mad against all his followers, so that he compelled them to blaspheme?

It often happens that more zeal and perseverance are employed in the advancement of error and the service of Satan, than in the defence of Truth, and the cause of God and religion. To this, the Apostle, is a pleasing exception. The ardour, diligence, and perseverance that he manifested when an enemy to Christ and his followers, were unabated after he embraced him as his Lord and his God, and regarded every Christian as a friend and a brother. The things that were gain to him, those he counted loss for Christ, and with a glowing, quenchless love, he could honestly say, "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things; and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

God no sooner revealed his Son in him, than he shewed the most exemplary willingness to devote himself to his service. His language was, "Lord what wilt thou have me to do?" He did not begin to think upon the inconveniences and sufferings to which Christianity would expose him, how it would draw upon him the ridicule and persecution of those persons with whom he had been associated during the time of his opposition to Christ.—His interests, arising from property, reputation, his near connexion with the learned and

the great—with those who filled the highest offices, both civil and ecclesiastical, in the nation—were all sacrificed without a moment's hesitation. In proof, we adduce his own language, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood," "But they (i. e. the Apostles and Churches) had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me."

The ardent feelings of the apostle were not momentary; they did not glow only amid circumstances of powerful excitement, but after he had experienced a variety of privations and persecutions; after he had met with the most formidable difficulties, and the most vigorous opposition in the discharge of his duties, his love and zeal were undiminished. He rose with every difficulty; and those things, which in themselves were suited to abate his ardor, drew out his mighty energies more powerfully, and brought them to act with increased vigour upon the grand design of his ministry. When in prison at Rome, in the grasp of that enemy of all righteousness and humanity, Nero, he said, with heart-felt experience, "For to me to live is Christ."

We may regard these words as pointing out what ought to be the main scope and design of a believer's life.

Christianity, exist under what circumstances soever it may, invariably produces the same effects. It enlightens the understanding—guides the passions, imparts a holy bias to the will, brings the outward conduct under the power of Bible principles, and concentrates the affections upon God and religion. When it takes possession of the citadel of the heart a man is not in difficulty, as to the object that shall engage his affections and command his energies. He feels no doubt with respect to the end to which he should live. He is not left to ask, "Shall I live to fame? to wealth? to pleasure? to low and sordid indulgences? to mere self-gratification? These inquiries cannot be made by a Christian. For over the door through which you enter into Christ's spiritual and holy Church, it is written, in characters lustrous with divine love, and expressive of most lofty purpose, "No man liveth to himself." This is a marked, outstanding feature of that living temple in which the Redeemer dwells, and which he makes awful and radiant with his own goodness and glory! It should be written upon every Christian's heart, and shine out, beaming with beauty in his life. Does fame shed her glittering honors around him? Are riches given to him, in abundant profusion? He causes them to subserve the interests of religion, and to advance the glory of his Lord and Saviour on the earth. Possess what worldly advantages he may, Power, Place, Genius, Learning, anything, and everything, in their use, their application, his object will be Christ—Christ in his Church, in his followers—in the diffusion of his word, in the glories of his cross, in the honours of his Godhead, in his triumph over every form of pagan error and papal superstition; this one principle will act beneficially, and commandingly in relation to all the powers of the mind, and the habits of the life. Will it not keep constantly in view noble and sacred objects? Urge to the prosecution of them by the most pure and powerful motives, and from its own bright creations; of wisdom profitable to direct and energy to act, and to act powerfully and efficiently too, in relation to what is the most lofty and enduring; bring out a beauty from human character, which gives to man, in himself depraved and helpless, a spiritual and lovely resemblance to the Presence-Angels of God? Grace reigns through righteousness unto eternal life by Jesus Christ our Lord. And it induces the man once cruel and selfish to say, "For to me to live is Christ."

J. D. C.

FOR THE CHRISTIAN VISITOR.

**CABLETON.**

DEAR BROTHER.—The friends of Zion will be pleased to learn that the Baptist Church in this part of our city, has removed from the old house into the basement of the new one. This vestry will accommodate three hundred persons, and we have the pleasure of seeing it well filled. We feel truly grateful to the Great Shepherd of Israel for his mercy and salvation, as exhibited among us during the past year. He has multiplied and strengthened

ed us a hundred per cent., and should it please Him to crown the ensuing year with as much success as he has the year gone by, our Church in Carleton will be in a most healthy and prosperous condition. The next Lord's day closes the year for which I engaged to serve this Church in the gospel of Jesus; and it affords me much pleasure to know that Christian love and harmony pervade the body of the redeemed. O may a time of greater refreshing from the presence of the Lord be witnessed by all the branches of his blood-bought people.

E. N. HARRIS.

January 23d, 1851.

**Missionary Intelligence.**

EVANGELIZATION OF INDIA.—The lectures before the Young Men's Christian Association of London, judging from the reports in British journals, abound in facts of the highest interest, and frequently contain passages of the truest eloquence. The third of the course was given by the Rev. Alexander Duff, D. D., a name distinguished in the annals of missionary enterprise. His subject was, 'India and its Evangelization.' He expressed his astonishment at the ignorance which prevails in relation to that great country, which is little less in extent than the whole of Europe. So far from being homogeneous, as many suppose, it presents infinite diversities and extremes. The plain of the Ganges teems with a dense population, while the Malabar district is still clothed with the primeval forests. The heat of the tropics and the cold of the Arctics, with every variety of production, prevail. It is an epitome of the whole world, not only in soil, climate, and cultivation, but in people.—Amongst the fellow-subjects of Englishmen, Dr. Duff found seven or eight millions of Hindus but little distinguishable from barbarians, some twelve millions of the followers of the false prophet, and over one hundred millions of the devotees of Brahmah. The state of society, too, is equally varied. The greatest wealth and the most abject poverty, the most refined idealism, and the darkest ignorance and superstition, are found. The character of the people is just as diversified.

Dr. Duff spoke of the conquest of India by British arms as marvellous, and asked for what so immense an empire was given. Not, he said, for the increase of wealth or national pride; not to furnish materials for looms and factories; not to enable military heroes to earn coronets by the achievement of great victories; not to give employment to young cadets of noble houses; not, in fine, to draw from the country a revenue of three millions of pounds without sending any thing back; not one of these. It was for a far more glorious end; it was to carry out that great work of human redemption which was announced by the prophets of old, and afterwards proclaimed by angels at the Advent at Bethlehem. So little had the British rulers of India appreciated this end, that, until the end of the last century, they resisted every attempt to open the country to gospel light, and even in the present century some pronounced it dangerous to send there missionaries and the Bibles. But these days, said Dr. Duff, have gone by. The battle has been fought, and the victory won. There is now, by legislative enactment, a Christian establishment in India. Missionaries, instead of being driven into the sea, as was predicted, are received with open arms. The Indian Government no longer gives its countenance to idolatry by paying the priests of Juggernaut, and compelling its own officers to take part in the ceremonies of honor to that idol. In Bengal, when Dr. Duff first went there, he found but two Christian churches; now there are ninety consecrated. In Madras, there are sixty-five, as many in Bombay, besides numerous ones in connection with the Wesleyan, Baptist, and other denominations. An immense work has been done, but nothing comparatively to what must be done. The proportion of missionaries is yet only fifty to a population of 150,000,000. The pioneers of the army of Immanuel, concluded the lecturer, have been at work; some of the outworks of the citadel of error, once believed impregnable, have been carried, and the day will soon come when the stupendous citadel itself must fall.

CHINA.—So far as the missionaries in the free ports of China have enjoyed opportunities for penetrating into the interior, they have observed a high degree of kindness and affability on the part of the natives, and an almost total absence of the jealousy manifested by the inhabitants of the seaports. Mr. Gilfillan, of

the London Missionary Society, in a letter, dated Amoy, June 29, relates a visit to Chang-chow, a great city in the interior, of which Amoy is only the sea-port. He met with no rudeness and little annoyance. Unable to converse in the local dialect with ease, he confined himself mainly to the distribution of books, which were well received. On a second visit he was much applied to for books and information concerning the "new religion." Some of the visitors expressed themselves as glad that a foreign teacher had come among them, and on his proposition to hire a house and reside there, several were shown him on very moderate terms.—Macedonian.

INDIA.—The English Baptist Mission continues to receive tokens of success amid the many obstacles that resist the evangelization of India. Six persons were baptized in Calcutta upon profession of their faith, on the last Sabbath in June, and the progress of Christian sentiments in the community is said to be very noticeable at this time. At Chitaura, there was an evident moving of the waters, and the mission hoped to see richer proofs of the divine presence. The gospel was preached in the surrounding villages, and the missionaries were received with marked kindness by the people, yet their native hostility to divine truth was manifested very decisively on the conversion of any to Christianity. Mr. Smith writes, that he had the satisfaction of baptizing three native disciples in April, and two more in May, and there were several more candidates for this sacred ordinance.—Ib.

CIRCULATION OF THE BIBLE.—Says Dr. Adams, in his article in the Christian Review, retrospectively the last fifty years, "ten times as many Bibles have been printed since eighteen hundred and four, the year when the British and Foreign Bible Society was organized, as ever existed in all the previous centuries of the world together. This statement is not based on loose conjecture. The library of the late Duke of Sussex, containing a copy of nearly every edition of the Bible since the invention of the art of printing, furnished important data in authenticating this calculation. It is computed, that from the time of the Reformation to the organization of the British and Foreign Bible Society, (1804,) there were in existence between three and four millions of Bibles, and these in some forty different languages. Since that time, the beginning of organized effort for the spread of the Scriptures, more than thirty millions of Bibles and Testaments have been put into circulation, in more than one hundred and sixty languages; and this in addition to all which has been accomplished by private enterprise. A power-press striking off fifteen hundred copies of the New Testament in a single day, is no trifling thing in this world of ours. The Report of the British and Foreign Bible Society contains an amount of information as to the languages and dialects of the earth, not easily to be obtained from any other source. Fifteen years ago the Word of God was translated into languages spoken by about two hundred millions. To-day, the same holy book may be read by more than six hundred millions of the earth's population. Is not this result of associated charity of great historical importance? Has it no bearing on the intellect, the liberty, the life, the progress, and the prospects of the world?"

A SABBATH KEEPING WHALER.—The new whale ship Arctic, which recently sailed from New Bedford, is commanded by Capt. Chas. Gillett, a member of the Evangelical Church in Kingston. Capt. G. carries his religion to sea, and is governed by religious principles in conducting a voyage. On the Sabbath he holds religious services on board his vessel and does not lower a boat on that day to take whales, however great the temptation. He has been blessed—making short voyages and returning with a full ship.—Courant.

DEATH IN A BALLROOM.—Addison Gillmore, President of the Western Railroad, accompanied his wife to a ball at Watertown last week, and while dancing, complained to his partner of feeling unwell and she advised him to sit down, but he persevered until the close of the dance, and then took a seat upon a settee by the side of his wife. He also complained to her of a strange sensation, and shortly afterwards was seen to fall forward insensible. He was immediately carried towards the door by several friends, and was found to be dead. He must have died within a few minutes of his seizure.