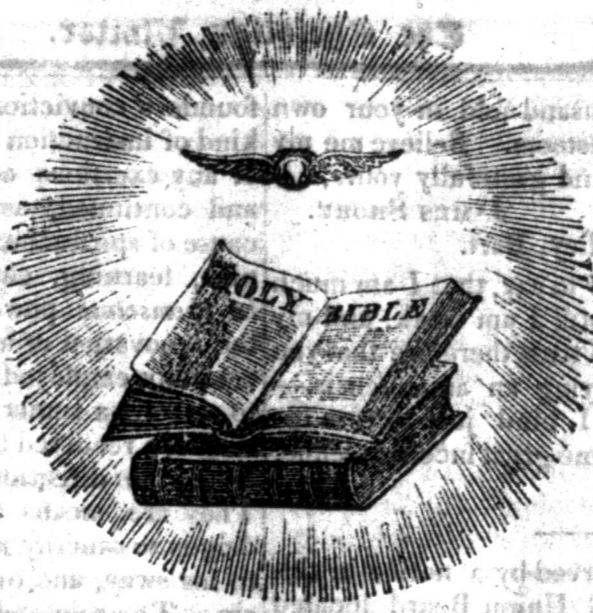


# CHRISTIAN



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REV. E. D. VERY,

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## CONSOLATIONS FOR THE LONELY.

BY MARY HOWIT.

There is a land where beauty cannot fade,  
 Nor sorrow dim the eye;  
 Where true love shall not droop, nor be dismayed,  
 And noon shall never die!

Where is that land, Oh, where?  
 For I would hasten there;  
 Tell me—I faint would go,  
 For I am weary of a heavy woe!

The beautiful have left me all alone;  
 The true, the tender, from my path have gone.  
 Oh guide me by thy hand,  
 If thou dost know that land,  
 For I am burdened with oppressive care,  
 And I am weak and fearful with despair;  
 Where is it? Tell me where!

Friend, thou must trust in him who trod before  
 The desolate paths of life;  
 Must bear in meekness as he meekly bore,  
 Sorrow, and pain, and strife;

Think how the Son of God  
 These thorny paths have trod;  
 Think how he longed to go,  
 Yet tarried out for thee the appointed woe,  
 Think of his weariness in places dim  
 Where no man comforted or eared for him!

Think of the blood-like sweat,  
 With which his brow was wet;  
 Yet how he prayed unaided and alone,  
 In that great agony, "Thy will be done!"

Friend, do not thou despair;  
 Christ from the heaven of heavens will hear thy prayer!

We have read and reviewed the following excellent speech of Rev. Mr. Boaz, an Independent Clergyman, delivered at the anniversary of the Baptist Missionary Society London; and we cannot deny ourselves the privilege of laying it before our readers. We hope none will pass it by for its length: those who read it, only wish it was longer.—Ed.

### Speech of the Rev. Mr. Boaz, at the London Anniversary of the Baptist Missionary Society.

The Rev. Mr. Boaz was received in a highly flattering manner, and proceeded to address the meeting. After a few introductory remarks, he said:—I feel particular pleasure this morning in coming to the Baptist Missionary Meeting, especially because I am here in this kind of spiritual Parliament, as the representative of the London Missionary Society and in some measure the representative of the continent of India. In coming to the Baptist Missionary Society in connexion with India, it is like a traveller tracing the stream to its spring. One comes to see the place where the bubbles first blew up, and where the stream first shed itself to the east, and to the west, and to the north, and to the south; and I feel particular pleasure in coming here this morning, because the note has been a note of sorrow. We have been, according to the various speakers, in the clouds; at any rate, we have heard a great deal about small clouds, and large clouds. Now, I do not believe in clouds, in reference to missions. I believe, not in clouds, but in the promises; and I am quite certain, if we rest in the promises, we shall soon live beyond the clouds [applause.] I am quite pleased that you feel yourselves as Baptists, and a society, in great difficulties—[a laugh]—because men always act like men when they have difficulties to meet; and I remember, when I was a boy, a member of the Society of Friends once standing by my side in my native town, upon its dark and stormy shore, and saying to me, whilst I looked upon the dense cloud that seemed to encircle us, "My boy do you think that these clouds are as dark as they appear to be?" "I am not sure," was my reply. "I tell you," said he, "that if you had a telescope long enough to penetrate right through the cloud, you would see that it is as bright beyond, and brighter than it is below." Now, I think, sir, that you are the telescope of faith to look right through those clouds, and to see far beyond them into the bright and glorious future [applause.] We never feel so much as we ought to feel, as Christians, as when we get into the bright, clear, lucid, healthy atmosphere of faith. Let us scatter our doubts to the winds, rest upon

the promises, and do our work like Christians and like men [applause.] I feel this morning particularly pleased at being here, just because I think that I am in the right place [applause.] I am among those who were the pioneers of mission to the East. I am not unmindful of the fact that the Danish King, or rather his predecessor, was the first sovereign that sent Christian Missionaries to the East; and I would not be unmindful of this fact, that the Church of England, through the agency of the Propagation Society, was the second that sent a few solitary missions to Oriental climes.—Let us give them all the credit that is due to them; then we can take a firmer stand upon the basis that we have for ourselves [hear, hear.] Your missionaries were the pioneers to the East of Christian missions; and when the beloved Carey, and his associates, first arrived in that country, what was the kind of reception that they met with from the Government of the day? One would have supposed that men coming upon such a generous and gratuitous mission as your brethren in the East—one would have supposed that the Members of Council would have hailed them with pleasure, and that the doors of the Government would have been thrown wide open for their reception. But that was not the reception that they met with. They were, in substance, told, "The vessel that bore you from Europe must bear you back again." Then came that striking and singular interposition of the Divine Providence in reference to Serampore. God turned the heart of the Governor of Serampore, as the streams of water in the south; and that governor said to your brethren, though I believe he was a man not possessed of a spark of religion, yet, from the generous impulses of his own nature, resisting the oppression that was exercised towards your brethren by the British authorities, "If you will come to Serampore, I will give you a place to live in, and a place in which to worship God" [applause.] They went, sir, and I think it is a singular and striking thing, that the first house in which these brethren obtained a resting place was the house of a publican. I always like to think of that fact, because they commenced their mission in India as the Lord commenced His mission in the world, in the company of publicans and sinners [applause.] When those brethren first reached India, you will have perceived from those remarks, the mind of the Government, composed of Christian men, was directly opposed to their landing and labouring there. So strikingly was that the case, that it is stated that one of the members of Council said concerning them—"If these men had belonged to the English Church and had been made missionaries, one might have borne with them. If they had belonged to any of the more respectable sects of the Dissenters they might have been borne with. But to think of tolerating Baptists, the smallest of the sects, and the straitest; that is not to be borne" [Laughter.] I believe, sir, that you have been enlarged within yourselves since that time [applause,] and that you would like to hold communion with the whole human family [loud applause.] It is a remarkable thing that the son of that very member of Council was brought to the knowledge of the truth, in one of the hill stations in India, by a newspaper edited by a Dissenter, and printed at your press, containing an extract from the writings either of Baxter or of Doddridge, and that, descending from his solitary hill-station to the plains, to seek godly and ministerial advice, the first station that he came to was the station of the Baptist Mission. I need not tell you, sir, nor this Christian Assembly, that the Baptist minister who was at that station, soon convinced this neophyte that it was his special duty to follow his Lord through the water; and the conse-

quence is this, sir, that that civilian, that gentleman is a Baptist [applause.] He is a Christian. [A voice, "That is better still."] Yes it is better still [loud applause.] He is now on his way to this country, and you will have fellowship with him. I had hoped that he would have been here to-day, so that in his own person he might have borne testimony to the fact I have narrated in your hearing. But one cannot help seeing that the ways of God are not as our ways, and that the thoughts of God are not as our thoughts; for if that gentleman's father had had his will, humanly speaking, his son had never been brought to the knowledge of the truth [hear, hear.] When your brethren first reached India, the mind of the native community was diametrically opposed to their continuance and to their labour.—In substance, the native gentlemen, and especially the native priesthood of Calcutta, said, "If those Christian priests be permitted to live, and to preach their gospel in India, we cannot answer for the stability of our religion; and if our religion fail, we cannot answer for the stability of the Government." Priesthood, sir, and priestcraft, are the same things all the world over [loud applause.] Priestcraft—the office of priestcraft, is to bind the minds of men in the fetters of ignorance. Then some of you will say, "Why you are speaking against your own craft" [laughter.] No; no such thing—we are not priests, sir. We do not own the term. We are the ministers of a better dispensation, and our work is to set the minds of mankind free [loud applause.] A great change has since come over the masses of the priesthood, and the intelligent gentry of India, upon the subject of Christianity. A singular illustration of this occurred in the course of my journey from India to this country. Passing the island of Ceylon—and who can speak of Ceylon without thinking of your faithful and devoted Daniel?—a man whose memory has not yet been justified in your churches—[hear, hear]—a man worthy of all praise, and more praise than he will perhaps get, for he was indeed a faithful man, and worthy of the entire confidence of all the churches of Jesus;—passing that island, a gentleman travelling with me on board the steamboat, told me a singular fact. Ceylon, you will observe, is the Oxford of the Buddhists, and the high seat of orthodoxy; and my friend stated that in the city of Kandy, the central city of Ceylon, there was a very sacred relic, and that this relic was just a tooth of the celebrated Buddh [a laugh.] The British Government (to their shame be it spoken) for many years patronized that tooth—(loud laughter)—and, lest some crafty dentist from Europe should go and take it away, they appointed their soldiers as sentries to guard it. They collected the revenues of the temple. They paid the priests. But owing to the "pressure from without"—that was, from India and from Britain—that Church-and-state connexion between the tooth and the Government was obliged to be dissolved (roars of laughter and applause.) At last the Government convened an assembly, or synod, of the priests, and said to them, "Gentlemen, our connexion with this tooth is about to be dissolved, and we wish you to take care of this precious relic yourselves." Now, the priests of the East are very ingenious, and, like most priests, very clever when their craft is in danger; and they said, "No, we would rather not take it. It is a very oppressive thing. When our own Government possessed the island, they had this tooth, and it ruined them. The Dutch next took possession of it, and it crushed them; and now you English people think that you are going to lose your grasp upon the island, and you want to have done with it too. No," they said, "we would rather that you should pay our salaries as usual, and take care of the

temple' (loud laughter.) Now, it strikes me forcibly, that this is the kind of thing that would happen in other countries, under similar circumstances, and if such a proposal were to be made to the priests (applause.) It is an illustration in some degree, of the state of things in reference to the priesthood of the East. They feel, and must feel, that their system is tottering to its base. When our brethren first arrived in the East, there was not a single page of the inspired volume translated for the millions of India. Now, for a large section of the great Indian family the Sacred Scriptures have been translated, either in whole or in part; so that I anticipate that, for 90 millions perhaps, out of the 150 millions, there are the means to

Allure to brighter worlds and lead the way.

[Loud applause.] God had a great work to do in India, and one of the first things to which he directed the attention of his servants, and one of the things they have done best, is to translate, in this incipient stage of Christianity in the East, the Bible, and especially the New Testament portion of it. So that in dealing with the Hindoos, and Mahomedans, and Papists, and Infidels, and Buddhists, we can at the very beginning of things say, "to the law and to the testimony"—[loud applause] and if they be not according to these, we will not proceed. Mr. Boaz made an apt allusion to Mr. Shore's case:—I had come to England to witness that marvellous anomaly, of one professing Christian priest shutting up another in his prison-house [loud and protracted cheering.] Now, that could not happen in India. The Government of India, in India, do for all missionaries that which every government should do for a minister—no more or less—they give us the amplest civil protection, without the slightest religious interference [renewed applause.] With reference to the present position of India, he said:—If you complain that India is not what she ought to be, then I say, the power is with yourselves [hear, hear.] You have the power of ruling India—especially the wealthy among young; you can buy East India stock [a laugh,] you can become East India proprietors and directors, and you have the whole "Gordian knot" in your hands [laughter.] There is the spot to move in reference to the regeneration of India, in a political point of view. Then there is one more subject to which I will advert, that since the residence of missionaries in British India, infanticide and Suttee are in the country what they are in this, legal murder [applause.]—Not only is man himself free, but the land is free, and everything in connexion with religion may be as free as the air we breathe and the grace we preach [loud applause.] Moreover, the iniquitous connexion between the idolatries of the land and the Government—that, too, is nearly extinct [applause.] One faint thread connected with Orissa binds the Government to idolatry. I should wish that Mr. Sutton might have to carry back with him to India this one cheering note, that the authorities in Leadenhall-street had at last abolished that [applause.] But there is still something to be done for India. You must not relax your efforts. More men, more native agents—that is the secret of India's regeneration—more prayers, more buoyancy in your efforts [applause.] Don't let your secretary be downcast, and come to you with a funeral oration next year. Let him come with a psalm of triumph, and begin it to-day [applause.]—Wipe off the debt! Wipe it off! Don't disgrace the name of this great society by leaving this hall with a paltry £4,000 in debt. I am sure the Chairman will set the example [applause and laughter.] Ah, you clap; but are you going to follow that example? [Another laugh.] Pay it off! Four thousand persons at a sovereign a-piece, and it is done! [Applause.]