

The Christian Visitor.

A FAMILY NEWSPAPER DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. F. E. BELL, Editor and Proprietor. "Glory to God in the highest, and on earth Peace, good will toward Men." EDITOR AND PROPRIETOR. GEO. W. DAY, Printer. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, SEPTEMBER 30, 1857. VOL. X.—NO. 40

Baptists in Australia.

(Freeman's Correspondent.)
MELBOURNE, 22nd June, 1857.
The Baptists of Melbourne have already had cause to rejoice at the opportune arrival of the Rev. James Taylor, who appears fully to sustain the high reputation for ability and zeal he brought with him from his Christian brethren in England. Having taken the immediate charge of the Collins street Church, which is now completely filled on the Sabbath with a regular and attentive audience, Mr. Taylor has demonstrated the practicability of collecting at least one large and influential Baptist congregation within the city of Melbourne; and from the encouraging prospect of success already presented, there can be no doubt, if timely help be afforded, that the Baptists of Victoria will speedily assume a similar position of honour, usefulness, and strength, to that which their denomination has always held in the home country. In addition to the discharge of his pastoral duties in connection with the above-mentioned church, Mr. Taylor gives occasional assistance to the Baptist brethren meeting in Albert-street, East Melbourne; he is also an active promoter of every movement, whether public or private, that aims at the social elevation of the community or the diffusion of gospel truth; and being the sole ministerial representative of our body, it will be apparent that his labours are not light. He seems, however, well fitted, both from habit and desire, for the work committed to him.

It was reported in my last communication that the members of the Albert-street Church had remitted to the Committee of the Baptist Missionary Society a sum of £200 to meet the preliminary expenses of a minister to be selected for the oversight of that church; and the expectation is now looking forward prayerfully and hopefully to the arrival of a pastor who shall be the means of reviving the work of the Lord in their midst, and gaining new adherents to his cause. It has often been represented that only ministers of ability, sincerely devoted to their calling, and who have the capacity and will to do the work of evangelists with energy and completion, are adapted for service in the colony; and this representation is true, for, if we regard the vast amount of irreligion and vice that exists, or contemplate the various forms of error which appear to be gaining strength, and reflect upon the influence these evils (if unchecked) must exercise upon the future destiny of this rising state, it will at once be obvious of what pressing importance it is that the field should be taken promptly by the messengers of the gospel who will disseminate abroad the principles of virtue and goodness, and cause to be established in the hearts of the people that righteousness which "exalteth a nation." Apart, therefore, from the special claims of our denomination, and its urgent need of suitable help with a view to its stability and extension, the social and moral condition of the community demands the services of Christian advocates who have the faith and fervour to grapple fearlessly with every kind of evil, and the strength, both of body and spirit, which will enable them to persevere amidst discouragements and difficulties. Yet let it not be thought that the labourer for God would labour without sympathy or success. In no country are the different Christian sects, and the members of each, more intensely desirous of having the way of salvation proclaimed to men, and perhaps there are few places where the message might, under many circumstances, be more easily enforced on more eagerly embraced. We look, then, for the arrival of some true-hearted, thoroughly efficient ministers, particularly those bearing the name of Baptist. Victoria calls for them; New South Wales, South Australia, Tasmania, each loudly calls for them; and, when this assistance shall be obtained, it is certain that tidings from Australia will open a toll of true progress, enlighten, and peace.

In our Legislative Assembly, on the 22nd inst., the A. to-nay-General, on behalf of the Government, moved a set of resolutions, declaring the expediency of abolishing all State aid to religion after the 31st December, 1859; thus giving two years' notice to the recipients of State support. After an animated and well-sustained debate, the resolutions were carried by a clear majority of two-thirds of the whole House—the proportion absolutely required by the Constitution Act. A bill, embodying the principle of these resolutions, will be brought in shortly; and, although some delay may be experienced in passing it through both Houses, from the settled conviction of the public mind upon the subject, the long-cherished objects of the advocates of an unshattered Christianity may almost be regarded as an *fait accompli*. Perhaps your "Society for the Liberation of Religion from State Patronage and Control" will not overlook this evidence of the steady advance of their principles.

A census of the population of Victoria has recently been completed, and furnishes some valuable information for the politico-economist. The population of the Australian colonies at the present time may be taken as over one million, distributed as follows:—

Victoria	414,000
New South Wales	350,000
South Australia	25,000
Tasmania	60,000
Western Australia	14,000
New Zealand	130,000
Total	1,043,000

From the above numbers it will be seen that Victoria contains more than the population of New South Wales and South Australia put together, and if the exports and imports were added, a much larger difference would appear in favour of the first mentioned colony, satisfactorily indicating its superior position and relative importance.

Trade and commerce may be said to be in a satisfactory state, considering the ordinary dullness of the winter season. Already about fifty-eight tons of gold have been exported this year, and new discoveries are reported. There are some complaints of want of employment among the labouring classes, but the rates of wages remain the same. To-day the Geelong and Melbourne Railway is to be formally opened with great ceremony. This will be the longest line of railway opened for traffic in Australia. The Melbourne and St. Kilda Railway was opened about a month back, and some other new lines have been projected. The Inter-colonial Telegraph connects the three capitals—Adelaide, Melbourne, and Sydney—is being proceeded with; but, from the great distance of waste country to be traversed, some time must elapse before it is completed. These and many other undertakings and movements prove the rapid strides being made toward the construction of a great commonwealth.

Correspondence.

English Correspondence.

Letter from Rev. C. Spurgeon.
LEE, KENT, S. E., ENGLAND,
11th St. p. number, 1857.

On the 2nd of September a grand juvenile concert was given at the Crystal Palace, and never was there a more interesting assemblage collected within the vast arena of that magnificent building than on this occasion. No less than 3,000 children were assembled from the Sunday and day Schools of the Metropolis and suburbs, all of whom had been well trained in the performance of music in the sol-fa method, and the meeting was appointed to demonstrate the accuracy and soundness of the system. Every seat in the vast semi-circular Orchestra in front of the organ, which had been reserved for the Handel festival, was occupied by youths of both sexes, whose neat, cheerful and happy appearance excited admiration. The number of visitors amounted to 31,461, for whose accommodation, seats had been erected facing the orchestra and also at the wings, giving the centre of the palace almost the appearance of one vast amphitheatre, and nothing could be more imposing than this scene as viewed from the transept gallery.

The performance was entirely vocal, unaided by any instrumental music, and appears to have riveted the attention of the audience, who were evidently delighted with the harmony and complete unity of the voices of the thousands of children who joined in singing.

The pieces sung were various, the first was a German chorale "My God, how endless is thy love," then "Bells Ringing to the old Scotch air of Callie Herring, &c."

At the conclusion of the concert there was a grand display of the whole of the fountains, which is a spectacle of unusual magnificence in itself.

SERVICES IN EXETER HALL.

It is now definitely settled that the Exeter Hall services will be resumed under the patronage of the Bishop of London, and the presidency of Lord Shaftesbury. A committee of management has already been formed to raise funds and make the necessary arrangements. It is rumored that the Bishop of London himself will take the first lecture, and be followed by other members of the Episcopal bench.

THE HALL OF SCIENCE.

It is gratifying to know that not only Exeter Hall but places of far more equivocal character are occasionally used for purposes which have at least a religious bearing. Among these may be numbered the Hall of Science, which is in a court not far from Bunhill fields Burying-ground. This hall is described by an eye witness as evidently intended quite as much for "mirthful as for scientific entertainments; the rather conspicuous medallion-paintings on the walls being taken from the sportive part of the mythology of Greece; and the large square room being specially adapted for music and dancing."

Here it is that Thomas Cooper has been engaged on Sunday evenings lecturing in defence of Christian truth; and here, on the first Sunday in September did he commence a course of lectures in defence of the truth of the gospel history. This new champion for the truth was himself formerly a deistic. Thomas Cooper is known as the "Charist poet" and author of "The Purgatory of Suicide." He has for some time renounced his sceptical views, and now preaches the faith which he once attempted to subvert.

It is impossible not to feel deeply thankful that God has raised up such an instrument for good in the sceptical world. There is in Mr. Cooper an intellectual and moral power, with an obvious integrity of purpose, which his former friends can but respect; to the shrewd

reflective, and yet doubting few among the people he is what Spurgeon is to the impulsive many, and is equally doing his Master's great work.

A POPULAR MINISTER'S DEFENCE AGAINST THE CHARGE OF VULGARITY.

The Sunday School children connected with Park Street Chapel were recently taken for an excursion to Rosherville Gardens, Kent. Mr. Spurgeon, in the course of his remarks, took occasion to say that he had been complained of on account of his vulgarity. Now, he admitted the fact, but in relation to his view of the matter he would give them a history of the conduct of a nival captain, which was told him by a sailor whom he casually met. The sailor, in reply to some questions, told him that the captain of his ship was a most gentlemanly man in language and behaviour, and never known to use coarse epithets or utter an oath. The sailor told him that one night, while at sea, the captain came on deck and espied three or four sailors in the rigging playing cards by the light of a lantern. He called out to them "Aloft there. Extinguish that lumination!" the men took no heed. "He called again, I say, extinguish that lumination!" still they paid no attention. He called again, with the like result. Irritated at their obstinacy, he went below to the first lieutenant, told him of the circumstance, and desired him to bring the men before. On hearing what had taken place the lieutenant said, "Oh, sir, they did not understand you. I warrant they pay attention to what I say?" He then went on deck, accompanied by the captain, and hailed the tars aloft, saying, "Aloft there—Douse that lum!" The light was instantly extinguished. "Now, my friends," said Mr. Spurgeon, "when I get into the pulpit I say, 'Douse that lum!'"

"TO DIE IS GAIN."
A solemn event occurred lately at a Tea Meeting in connection with the Baptist chapel at Tolbury, Essex. The Rev. C. H. Spurgeon preached in the afternoon a sermon on behalf of the day schools, belonging to the above mentioned chapel, of which his father Mr. John Spurgeon, of Colchester, has for some years been the appointed minister. A large congregation filled the chapel, and hundreds of persons, unable to gain admission were accommodated under an awning erected outside the chapel windows. A large party paroled tea in a booth erected near the chapel, when a painful sensation was excited amongst the company by Mrs. Shap, wife of one of the deacons, being taken in a fit, to which she was subject, and dying in five minutes.

Mr. Spurgeon had not engaged to preach in the evening, but owing to the melancholy event, he delivered a most impressive discourse from the words "For me to live is Christ, and to die is gain."

The following affecting incident is taken from a letter written by an officer in the East India Company's service.

"When the wretched 6th Regiment mutinied at Allahabad (on the Ganges above Benares) and murdered their officers, an ensign only sixteen years of age, who was left for dead among the rest, escaped in the darkness to a neighbouring ravine. Here he found a stream, the waters of which sustained his life for four days and nights. Although desperately wounded he contrived to raise himself into a tree during the night for protection from wild beasts. Poor boy! he had a high commission to fulfil before death released him from his sufferings."

"On the fifth day he was discovered, and dragged by the brutal Sepoys before one of their leaders to have the little life left in him extinguished. There he found another prisoner, a Christian catechist, formerly a Mohammedan, whom the Sepoys were endeavouring to torment and terrify into a recantation. The firmness of the native was giving away as he knelt amid his persecutors, with no human sympathy to support him. The boy officer, after anxiously watching him for some time cried out, 'Oh, my friend, come what may, do not deny the Lord Jesus!'"

"Just at this moment the alarm of a sudden attack by the gallant Colonel Neile with his Madras Fusiliers caused the instant flight of the murderous fanatics. The catechist's life was saved. He turned to bless the poor boy whose faith had strengthened his faltering spirit. But the young martyr had passed beyond all reach of human cruelty. He had entered into rest."

RELIGIOUS OFFICERS.

The religion of Jesus Christ is adapted and intended for men of every stamp of character, if timid men who are destitute of energy become Christians, and are sometimes found wanting in the crisis which demands vigour and promptitude, there is no just cause of reproach against Christianity; for this is no reason why the timid should not enjoy the blessings of religion as well as other men.

So on the other hand when men of courage and vigour are conspicuous for their piety, no stress ought to be laid upon this as if their natural character reflected lustre upon the brightness of Christianity, for the faith of Christ does not profess to alter the natural disposition of a man, but only to improve and elevate it. Yet, nevertheless, it is a satisfaction when Christian men holding prominent and responsible stations in the army of the state are found in the day of trial fully equal to the trust reposed in them; because it serves

to silence the flippant talk of irreligious men, as if piety were incompatible with courage and never be found but in conjunction with imbecility. Former wars have furnished numerous examples of the union of genuine religion and every quality of the true soldier; and it is gratifying to know that the struggle in India forms no exception.

Sir Henry Lawrence who, so nobly against fearful odds, held Lucknow (on a branch of the Ganges in the province of Oude) and who died of the wounds he received in battle, had the reputation of being a man who feared God.

General Havelock is known to be a truly pious man, he is the brother-in-law of Mr. Marshman; and signal deliverance was wrought through the army under his command against Nana Sahib and the rebels who committed atrocities at Cawnpore, the recital of which makes one shudder. The general obtained a complete victory at a place a few miles from Cawnpore; and what is most remarkable, and I believe unprecedented in modern warfare, he did not lose a single man. So complete was the victory, that the rebels were utterly routed, and all their guns taken. This was one out of three defeats that they sustained at his hands. The order issued by General Havelock after the action deserves recording; while the first part does justice to the courage of the men, and the means at his command, as became the soldier; the latter part acknowledges the hand of God, as became the Christian.

MOVABLE COLUMN, Morning Order, July 13th, 1857.

"Brigadier-General Havelock, C.B. thanks his soldiers for their arduous exertions of yesterday, which produced, in four hours, the strange result of a whole army driven from a strong position, eleven guns captured, and their whole force scattered to the wind without the loss of a single British soldier!"

"To what is this astonishing effect to be attributed? To the fire of the British artillery, exceeding in rapidity and precision all that the Brigadier-General has ever witnessed in his not short career; to the power of the Enfield rifle in British hands, to British pluck—that good quality that had survived the revolution of the hour—and to the blessing of Almighty God on a most righteous cause—the cause of justice, humanity, truth, and good government in India."

CUPIDITY AND HEARTLESSNESS.

The following extraordinary disclosure is found in a letter addressed to the Editor of the Daily News:

"Sir,—Incredible as it may appear, it is nevertheless a fact, that a mercantile house in Calcutta has sold a thousand Minie rifles to the natives, and that no attempt has been made by the local government to check the sale, which is still proceeding. This intelligence comes from a highly respectable firm in Calcutta, and may be relied on."

The Editor of the "Daily News" makes the following comment upon the above.

"From other and trustworthy sources we have heard of more than one soldier establishment in Calcutta making money by the sale of weapons which might be turned against their countrymen. The Government (in India) might have prohibited the traffic, but it was too busy gagging the press."

If this statement is true, what language is sufficiently strong to denounce the cruel confederation with treachery, massacre, brutality, and outrage of which these men are guilty, who can law themselves, prompted by the avarice of gold, to sell to the mutineers of India the power of continuing and spreading their diabolical cruelty."

It would be a relief to one's feeling to know that some mistake has been made, and that Englishmen are not to be found sordidly dead to every feeling of patriotism and humanity.

NEW SANCTUARY FOR MR. SPURGEON.

A special meeting was held early in September, at New Park Street Chapel, to express gratitude for the success which had thus far attended the efforts to obtain money to build a place of worship sufficiently capacious to accommodate the large audience that now gathered in the Music Hall.

Referring to the want of a large building, Mr. Spurgeon said that some three months ago he had the honour of breakfasting with Sir S. M. Peto, who promised him £100 donation when the foundation stone of such a building was laid, and another £100 when it was finished, besides a promise of further assistance. He also told him that he would cause his agent to look out for a site suitable for the erection of such a structure, in respect of which he was to communicate with the committee; but as he understood Sir S. M. Peto had been in Portugal mostly ever since, no conclusion had been come to in that respect. As regarded funds, during the last week of 1856 considerable sums had been received, so that £4000 was actually in hand, and a large sum promised in addition. To erect such a building as they would require much more would still be needed, and he urged a continuance of effort and liberality on his hearers.

I understand that the expense of hiring the Music Hall, Surrey Gardens, for each Sabbath morning service is but £17, but the charge for admission suffices to cover this, and leave a balance in favour of the building fund.

ministers for Australia, appears to have been successful in his appeals.

One after another has responded, and there is a fair promise of these important colonies having a good supply of Christian ministers. Two more have just been commenced to this work at Leicester. They are men of some standing in the ministry, and have relinquished their charges to enter upon this larger and more desolate field of evangelistic labour. Both of these will find churches ready for them on their landing in the colony. One is composed of Baptists and Independents. Already there are nine churches in Melbourne and its vicinity, and large masses of people are scattered over the country, and would be glad of the visits and instruction of Christian teachers. It is not money but men that are wanted.

ORIENTAL FUNERALS.

The Queen of Oude (one of the disturbed districts of India) is now in England, and two of her attendants have been buried lately in the Paddington Extramural Cemetery at Kilburn. The deceased were both females, and their friends had a desire, after the oriental custom, of burying their kinsfolk without placing the bodies in coffins, by enveloping them in linen bandages and matting, but this would not be permitted, and the mourners were obliged to bury according to the English fashion; but the coffins were of an immense size, being nearly seven feet long and three wide. By special request the graves were peculiarly prepared, so that the mould should not profane the corpse, several planks being placed at a height from the coffins, to prevent the earth from falling in upon them.

When the bodies were lowered, one of the followers stripped off a quantity of his apparel, and descended into the grave, where he remained some time, while another follower, apparently a priest, stood mumbling something over the spot. This concluded, the party who had descended into the grave, ascended once more to the surface, and resumed his clothes. Other mould having been thrown back into the grave, the funeral party left the cemetery.

SEPOY.

The name Sepoy, or Sipoy, is derived by Bishop Heber from 'Sip,' the bow and arrow which were originally in almost universal use by the native soldiers in India, in offensive warfare.

[For the Christian Visitor.] Marine Department.

RETURNING.
MR. EDITOR.—Several of your last issues have teemed with articles and addresses of much interest, relative to the doings of our late Convention at Yarmouth; but little has been said of any incidents on our way home. Allow me to sketch my own return. It was Westport, that crescent town, formerly known as "Brier Island," which constitutes the most westerly boundary of our native colony. This port has a population of one thousand as comfortable beings as can be found anywhere, and, as a sea-going people whose supplies are mainly the result of the hook and line, perhaps a more orderly, church-going, and it would be safe to add, pious people, cannot easily be found. I had the pleasure of speaking to them of Jesus, and of the class of men (seamen) for whose safety He rebuked the winds and waves. We congratulate our good brother, W. H. Caldwell, hoping his faithful ministry will be abundantly owned of God, on that isle of the sea.

LONG ISLAND.

You know, is separated from Westport by the "Grand Passage," which may be a mile in width, on the western side of which is a safe harbour. The agricultural capabilities of this island, twelve by two and a half miles, surprised me, and, however well supplied its 1,200 inhabitants may be, from the proceeds of their half-dozen freighting vessels, and many shallops and fishing boats, they would, in the end, be very great gainers every way, by turning their attention mainly, and in right good earnest, to the cultivation of the soil. The people here are nearly all Baptists, happily united in Christian love, under the pastoral care of Bro. H. Archibald, whom you baptized, years ago in Nictaux, and who wears like gold. Bro. Balcom's labours were owned of God here, and could he have remained with that kind people another year, that very large Meeting house, so well commenced, would have been finished ere this; but whatever may be the consequences, when ministers, old or young, resolve to move, move they do. Our kind brother A. accompanied me to the Perils, which separates Long Island from the mainland, and the waters of which connect the Bay of Fundy with the St. Mary's.

Passing on to Digby, we had the pleasure of addressing the people of Little River and Sandy Cove, who, with a large community at Trout town and the region round about, make up the charge (Baptists) of our strong and eloquent Morse, who is dearly beloved by his people. Sandy Cove is quite a port, to which belongs five brigs and seven schooners, of 1,050 tons, valued at £7,210. This is quite a picturesque spot, near the centre of which stand three places of worship, but like too many highly favoured spots, there appears to be little engagedness in the cause of Christ, though Bro. Woolsey, American Bible Agent, took up, in cash and notes, \$390, on his way from Convention to the Western Association. The Rev. J. C. Morse is a whole-souled brother, and first in every good work. He is praying, as we all should, for

"times of refreshing to come, from the presence of the Lord."

DIGBY TOWN.

Is so well known to all your readers, that I may be excused from any description, except the present pleasing prospect of the infant Baptist church, who are favoured with the ministerial labours of our promising brother, A. H. Munro. His labours are highly appreciated by the people, who turn out in numbers, uncommon for Digby, to hear him; and to whom, in all probability, an invitation, ere this, has been extended to become pastor of the church existing there. An objection sometimes made to an Englishman, or foreigner assuming the pastorate of a Baptist Colonial Church, will not apply to him, as he came from England to this country so young, was converted to God at an age so tender, has been so long connected with our institution at Fredericton, and mingling with and improving his gifts and graces among our people of this province; that he is presumed to possess an element of character for the want of which some, otherwise talented men, cannot succeed. Let Munro have our united prayers that enlarged prosperity may attend him.

HILLSBOROUGH.

This place is better known by "Bear River," (originally "Bar River," taking its name from the sand bar near its mouth, that unites Bar Island with the mainland), but it really is all that its name implies, Hillsborough. This place, some nine miles from Digby, is generally well known, with its ancient meeting house, and pulpit among the stars; but the old house, the time-honoured spot, to which so many of our fathers in the ministry and others were wont to go up, will soon be succeeded by one now in the course of building, surpassed by few, if any, in the Province.

My sheet being nearly full, and this article having stretched itself out beyond what was intended; I will only add that while I had the pleasure of participating in a tea meeting held in the new house, (nearly finished outside). This occurred on the 10th inst., and was well patronised, there being about 600 persons present. A bazaar was held a few steps from the new edifice, in (I think) the Temperance Hall. Refreshments were exposed for sale in the splendid granite basement of the church. The whole matter, (tri-festivity) was well arranged, and came off to the credit of all parties, especially that of the ladies, whose rich variety was really very uncommonly good, (net average, £110). The worthy pastor, Rev. Obad. Parker, was very active, and acquitted himself with great credit, except that he would have a short speech from the writer. After thanks had been expressed to our heavenly Father by brother Cogswell, of the Clements church, Brother Munro, of Digby, followed with an address that was much applauded. Hillsborough is an enterprising and thriving place, where the stranger may see husbandry and navigation carried on to advantage. At the Custom House I learnt that the tonnage of the river port amounts to 1481, valued at £10,367. But I must here close, desiring, most of all, that the scenes of these several ports may be men of God, that his blessing may rest upon them, and that they may, on visiting our city, aid in our humble efforts to elevate the sailor.

E. N. HARRIS, Seaman's Chaplain.
St. John, Sept. 1857.

[For the Visitor.] Quarterly Meetings at Bear Island.

DEAR BROTHER:—The Quarterly Meetings at Bear Island commenced on Friday evening last, and continued until Monday evening following. There were nine or ten ministers present who laboured harmoniously and earnestly for the good of souls. Bear Island settlement, as I understood, was formerly Baptist ground, but it has been sadly neglected, so that the special efforts put forth during these Quarterly Meetings, and since, were very timely.

I reached Bear Island on Saturday evening, and heard Brother Lockey preach. On the Sabbath, Brethren Harris, Magee, and Tozer preached to crowded and solemn congregations.

Brother Wallace preached on Monday morning, and at 3 P. M., a Special Conference was held. The house was filled. It was a deeply interesting season. One requested baptism.

In the course of our meeting Bro. Guilford came in and announced the sad intelligence of Brother Emerson's death. It was a heavy shock to many of us; some wept aloud.—Mysterious Providence! May sustaining grace be granted to his bereaved wife, relatives, and church, and may this solemn dispensation be sanctified in arousing the watchmen to more consecration to their work!

At the close of the Conference the ordinance of baptism was administered by Bro. Springer.

A Missionary Meeting was held in the evening.

Brother Guilford preached an appropriate sermon at the commencement, which was followed by addresses from the brethren. At the close a collection was taken up, which, with those taken in the Sabbath, amounted to nearly £6 0s. 0d.

A ministerial conference was held on Monday, commencing at 1 o'clock, which was pleasant and instructive.

Verbal reports from the churches in Prince