

# The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

REV. I. E. BILL, "Glory to God in the highest, and on earth Peace, good will toward Men." EDITOR AND PROPRIETOR  
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## Baptists in Victoria.

The Baptists of Melbourne ought to be exceedingly obliged to Birmingham. It has sent them two of its ministers. Since we last referred to the claims of Australia in these columns, we have heard of the arrival of the Rev. James Taylor, who, with characteristic energy, flung himself into the thick of his work at once, and has already filled a chapel, started Bible classes, shown himself ready to help in all Christian and benevolent undertakings, and established himself firmly in public opinion. Last week, we had to report a valiant service connected with the approaching departure for the same colony of the Rev. Isaac New, of Birmingham, who goes to assume the pastorate of a church in Melbourne.

We should be unwilling to wound a mind of remarkable delicacy and modesty by pronouncing an eulogium on that gentleman, which would be wholly unnecessary in the circles on this side the water, where he is known; but we must whisper in a confidential aside to our Australian readers what we think we are sending them. To them we say—You are getting a man of rare amiability and gentleness of disposition; a ripe scholar, with attainments far above those common among our ministers; a preacher eloquent and wise, whose attachment to the central truths of the gospel is as obvious in his ministrations as they are practical influence on his kindly nature. You are not getting a novice or a fourth-rate man, but one who has been long in the field, and that with honour. He goes from hosts of friends; and his friends scarcely believe it possible that he can have an enemy. He has the full confidence of the church which he served, of the town where he lived, of the ministerial brethren—by a wide circle of whom he is known and loved—of the body to which he belongs. They commit him to the church in Melbourne with the hope that they will know a good man when they have got him, use him well, and keep him long. We are only giving voice to the sentiments of many in England when we congratulate them on their pastor, and pray that he may be honoured to lay the foundations in that empire of one of the powerful Baptist communities, which shall take place worthily by the side of other bodies, and join with them in diffusing an ever increasing influence through coming ages in that land.

Our denomination will now, we hope, take up a position worthy of it in Victoria. It has been too long languishing and divided. We, at home, have had little interest in the churches there, and they have not been able, perhaps not very careful, to evoke more. An English colony is not like a Greek one, which Mr. Gladstone and his friends vainly tried to found in New Zealand—a copy in small in the old land, a baby facsimile of the mother country, with a fair representation of all orders, and a re-production of all institutions. This ideal of colonization looks all very well on paper, but our rough and ready way of doing is very different. Our colonies grow up from the natural drifting to them of the sort of men cut out for them, the percentage of unfit ones being either estimated or absorbed; and this spontaneous aggregation of individuals has the advantage of carrying fresh life blood in the new land, and of moulding a new society, instinct with the English spirit indeed, but framing itself into new forms. Free and healthy as the process is when left to the superintendence of the natural principles which will in the long run, if left alone, always bring the right men to the right place, it has its disadvantages, or, at least, its possibilities of such. All the less material aims of life will at first be overlooked; the crowds will be aggregated before there are arrangements made for guarding them—for instance, for teaching them, for preaching to them. The school, all the book-seller's shop, and the place of worship are not the first things to be thought of. And thus in our more recently founded Australian colonies, it was almost inevitable in the natural order of things that there should be a period at the beginning when churches—especially Dissenting churches—should be at a low ebb, inasmuch as their existence and efficiency was only an indirect and secondary object even with the religious emigrant. Our own men in Melbourne have had this period of feebleness, when they depended for instruction upon anybody who happened for other reasons to emigrate. We trust that now, by the very lapse of time, and the general advancement of the colony into a new epoch, that period is over. We congratulate them on the position which they have now the prospect of assuming with two ministers such as Mr. New and Mr. Taylor; and we would send them this word of encouragement and good cheer across the sea, assuring them of the growing interest with which we at home regard them, and of the hopes which we cherish for them.

The necessities of the case are by no means met, however, by the presence of two ministers of our denomination in Melbourne. The province of Victoria alone has a population of over 400,000. At present there are several Baptist churches in existence needing pastors, and, of course, in such a population there is ample room for further expansion. New South Wales, where we are most inadequately represented as relates to numbers, has 300,000 inhabitants. South Australia, where also there is great need of a respectable ministry to prevent our churches from revolving into mutually repellent units, numbers 105,000 colonists. The claims of these provinces

are not even fully stated by enumerating their population. It is to be remembered, in order rightly to estimate the need of more preachers. Our emigrants are either energetic go-ahead middle class men, or poor, feeble, broken-down creatures who are quietly swallowed up, or else persons who have gone out to relieve character and escape observation. The average commonplace Englishman is not found in large numbers. The good are very good, and are very big. A set of drunkards and prostitutes. They are all removed from the influence of old associations and habits, which does not make their moral and religious condition any the more favourable. The roaring tide of business sweeps even faster in the Australian colonies than amongst us, and the men who embark on it are even more absorbed in plotting themselves along. The necessities are great for a faithful evangelical ministry. The advantages and inducements for able men to go out are very great. Perhaps the air of religious freedom which they would breathe is the greatest. There is next to no State Church, for nothing. The Legislative Assembly of Melbourne has, as our readers know, recently declared the expediency of abolishing all State aid to religion after December, 1859; and a bill has been brought in to give effect to the resolution. It would be something to work in a country where that incubus—that old man of the mountain—was off one's shoulders. The mere fact of being on new soil, and surrounded by persons who have left so much behind in the old country, ought to give a freedom and elasticity to modes of action and forms of ecclesiastical association, which we here, up to our eyes in old habits, can scarcely dream of attaining. Indeed we can conceive of no finer field for a man of independence, of conviction, and force of character, than one of these colonies. He would find that a great many of the obstinate prejudices and old-fogy notions, which he breaks his heart fighting with here, could not stand the voyage, and were committed to the deep soon after crossing the line. Second to that freedom, we should put the power of influencing for God the first beginnings of a great nation. He is twice as powerful who is powerful over the rudiments of a society. To stand at the fountain head and put the healing power into the waters as soon as they have begun to leap into light, is a nobler and more hopeful task than to stand far down the stream, where it has almost widened to a sea; and he who tries to purify a nascent state has both more likelihood of doing it, and a certainty of his influence being longer lived, than he who preaches in a land hoary with age and stiffened into a national character. What is Australia to be? Wild dreams put aside, the soberest calculation recognises for her a splendid future; and it would be a grand thing to help to mould for God that new outgrowth of this old land, and to plant beneath the Southern Cross a younger, fairer, more Christian England than that which lies below the Northern Bear.

Other inducements—of personal influence—of the position a faithful man would take in that society, where there is neither aristocracy nor clergy, but place is determined by personal qualities—of the remuneration which the wealth of these colonies permits the churches to offer—and of the opportunities for furthering the advancement in life of one's children—are not needed to be touched upon here. We beg to repeat the earnest cry once more—Men for Australia! Good men for Australia—and to commend most affectionately our departing brother and his work to the blessing of God.—*London Freeman.*

## Prospects of Christian Missions in India.

At the meeting of the Congregational Union last week, a paper on the Prospects of Christian Missions in India, was read by the Rev. R. C. Mather, from Agra. As the topic is one of the greatest interest, we give an abstract of this paper.

"According to the best information that can be obtained, the number of Christian missionaries in India is 429, and of native Christians 107,000. A conference of missionaries was appointed to meet at Bangalore at the end of the year, and the accuracy of those figures would be carefully tested. In the North-West provinces one-half of these native Christians consist of orphans educated in orphan institutions by the missionaries; these possess a far higher and purer piety than the adult converts, but as orphans they have no hereditary position and their example is less effective. The adult converts in those provinces are chiefly from the middle and lower ranks of society; a prince, a princess, and the professor of mathematics in the college of Delhi were among the exceptions to this general statement. The greatest work of conversion has been wrought among the Hill tribes in North and Central India, who preserved in their belief some fragments of traditional truth. They feel favourably towards the reception of the Gospel, but in so little esteem are they held by Hindus and Muslims, that the conversions of these tribes would have little influence upon them. In the South of India the converts are mostly low-caste people. In the Presidency towns there is a small class of converts of superior education and attainments, and these possess the most influence of all the converts. In Calcutta an influential and wealthy native has been converted to Christianity, and two

or three had declared on their death-beds their belief in Christ, and it was found that their Bibles had been constantly read. The results which have been obtained, although not such as to satisfy the ardent wishes of the missionaries, were sufficient to show that they had not laboured in vain or spent their strength for naught. At the late conference at Benares it was hoped that some great events were at hand which would result in a more extensive influence of Christianity in the native princes is very powerful on the public mind. Since then the event had occurred which had filled all Europe with astonishment. The conversion of the East India Company to right views on the subject of Christianity might be an event as pregnant with consequences to Christianity in India as the conversion of Constantine in former times. Lord Ellenborough was quite right in saying that the Governor General was essentially the government of the country, but quite wrong in saying that anything which any Governor General had done was sufficient to impress the natives with the conviction the Government really desired their conversion to Christianity. The policy of the East India Company has been anti-missionary, and evangelising. The boards of education, the officers of the dispensaries, and the guardians of orphan, prince, and Mahomedan, but never from missionaries. He had favourably impressed some native princes towards opening a mission school, but the plan was put an end to by the Christian magistrate's advice in favour of a Company's school. The ranks of the native army are closed against converts to Christianity, who are not eligible to fill any of the responsible offices under Government. Christian profession, instead of being a recommendation, is the greatest disqualification in the eyes of Government. While this was true in reference to the Government many of the servants of the Company are the warm and enlightened friends of missionaries. The painful events which are occurring seem to teach the utter hollowness of all civilization, the basis of which is not laid in sound morals. The favourite policy of the East India Company has been to do without morality, and by pitting fanatic against fanatic, and rogue against rogue, to reap the reward of self-indulgence and self-aggrandizement. Within the last thirty years a change has taken place.

It was a question whether the late events would constrain the Indian Government to alter their policy. They ought to demand that the Indian Government shall not interfere at all in the business of education, or that the Bible should be introduced as a textbook in every Government school; the proselytes to Christianity should be eligible to all offices precisely as other religionists are; and no religionist should be employed whose moral character is open to suspicion. He was not in favor of the transference of the power of the East India Company directly to the Crown. The officers of the Company, from their knowledge of the vernacular, are an Aborigines Protection Society. The people in the main are pleased with the Government, which were it only as religious as it is just and beneficent, would be all that could be required. The people of Oude had again and again expressed a wish that our Government would take the country. It might be asked how that statement was consistent with the existence of the torture cases which had been brought to light. The chief source of Indian revenue is the tax on land. The ancient theory is that that is the property of the State. The tax is taken in lieu of rent, and does not exceed 3s. an acre; on the gross area it is only 2s. The land is occupied by the zemindars or large proprietors, and the sub-tenants. When the Marquis of Cornwallis agreed to what was called the perpetual settlement, the interests of the sub-tenants were not sufficiently regarded, and if the sub-tenants are converted to Christianity, they are at once ousted by the zemindars. In the Ryotwari settlement, only the sub-tenants are recognized, and among these the land is divided and sub-divided and sub-divided so that the most numerous native subordinates who are answerable for the amount of taxes. It is by these, distant from a central station, that the tortures have been inflicted which were brought to light by the East India Company's commission—never under orders of an European court. It is therefore unjust to say that the English have taught the natives in open daylight, the enormities which have been perpetrated in the present mutiny." (The Rev. gentleman concluded amid loud applause.)

(From the English Correspondence of the N. Y. Chronicle.)

## Spurgeon in the Crystal Palace.

To many, in this metropolis, the day will be memorable. It forms a sort of event in my own history. I shall look back upon it with unmixed pleasure. It was the sight of from twenty to thirty thousand persons assembled to hear Spurgeon, in the Crystal Palace. For imposing grandeur I have witnessed nothing like it. I have gazed upon vast assemblies, but on none equal to this. Seated with the lady of the chairman, I had an unbroken view of the mighty mass. The arrangements were admirable, the order of the assembly was complete. The service was held in the centre of the large transept. To the right of the preacher was the immense orchestra, raised for the Handel festival, crowded to the very top. More than 3,000 persons occupied this splendid amphitheatre. The view to the left was terminated by a smaller orchestra, filled by a well-dressed multitude; and the intermediate space was densely crammed, as far as the eye could reach. The galleries presented the same animated appearance. Trees, in their luxuriant foliage; flowers, in their rich and varied colors; works of art, in all their variety; were mingled here and there, and constituted a scene which may be equalled, but not surpassed. Trains began to run early, and at an early hour before the service, many thousands were quickly seated. I was there so early, partly for the sake of marking the conduct of the people. They were of all classes, though on the ground-floor there was a large portion of workmen. These formed, by far, the majority of the meeting. As the hour approached, trains every five minutes poured in their living cargo, and extended the boundaries of the mighty mass of intelligent life.

## An Anticipation.

I was thinking yesterday, my friends, what a magnificent change would come over the face of Christendom if God were on a sudden to pour out His Spirit, as He did on the day of Pentecost. I was then sitting meditating upon this sermon, and I thought, oh if I could pour His Spirit upon me, should I not leap from this place where I am now sitting, and on my knees begin to pray as I never did before? and should I not go next Sabbath-day to a congregation who would feel a solemn awe about them? Every word I spoke would strike like arrows from the bow of God; and they themselves would feel that it was "none other than the house of God and the very gate of heaven!" Though words would cry out, "What must I do to be saved?" and go away carrying the divine fire until the whole of the city would be kindled. And I had pictured to myself what would come over all the churches if they were in the same condition, and all the people received that same Spirit. I had seen the minister from Monday morning till Saturday night doing little or nothing—delivering his weekly lecture, attending one prayer meeting, and thinking him if he had the crown and the vest, and the keys of the kingdom, and I marked how he delivered a short address of comfort to the sick, with such holy gravity and such divine simplicity, that they lifted their heads from their pillows, and began to sing, even in the agonies of death. I thought I saw others of them girding up their loins and crying, "What am I doing? men are perishing, and I am preaching to them but three times a week, and am called to the work of the ministry." I thought I read of all those ministers going into the open-air to preach next Monday night. I thought I saw the whole of them flying like angels fly, to and fro this land. And then I thought I saw the deacons all full of the Spirit too, and found them with a liber power doing everything in the fear of God. I found those who had been lords and rulers no longer seeking to be like Diotrophes; I saw the heavenly influence spread over every mind; I saw the vestries too small for the prayer meetings, and I saw the chapel crowded, and I heard the brethren who year after year had prayed the same monotonous prayer, break forth in earnest burning words; I saw the whole assembly melted in tears when the pastor addressed them, and urged them to prayer; and I heard the brethren one by one, as they rose up, speak like men who had been with Jesus, and had learned how to pray. They prayed as if they had heard Christ pray in Gethsemane, that prayer which was such as never man prayed; and then I thought I saw all those members, and those deacons, and those pastors, going out into the world. And oh! I pictured what preaching there would be, what tract distributing, what alms giving, what holy living; and then I already thought I heard every house at vesper uttering its song, and every cottage uttering its matin, sending up its prayer to heaven. I thought I saw upon every ploughshare "consecrated to God," and every bell upon the horses, "holiness unto the Lord." And then I thought I saw the different denominations rushing into each other's arms; I saw the bishop of his mitre, and clasp his dissenting brother and call him friend, and bid him preach in his cathedral. And I thought I saw the stiff puritanical Dissenter casting away his hatred of Conformity, and receiving the Church of England brother to his heart. I thought I saw baptized and unbaptized sitting at one table. I saw Presbyterians, Wesleyans, Independents, and Quakers, agreeing in one thing—that Christ crucified was all, and clasping one another's hands. Ay, and then I thought I saw the angels coming down from heaven. And I was not long before I finished my reverie by hearing the shout—"Hallelujah! hallelujah! the Lord God Omnipotent reigneth!" It was a reverie, but it will be true one day. By the Spirit of God all this will be accomplished. How and by what means I know not, but I know the great agency must be the Holy Spirit.—*Rev. C. H. Spurgeon.*

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## THE SERMON BEFORE THE THIRTY THOUSAND.

About 12 o'clock, a movement in the distance indicated the approach of the preacher. With two or three of his deacons, Mr. Spurgeon approached the pulpit, and presently made his appearance in it. The movement of hats was immediate, and every eye was fixed upon him. What must have been his

feelings as he gazed upon the thousands of upturned faces? How few men could have borne it. Gently his head bowed upon the pulpit cushions for a minute or two. The silence was profound. As he rose, the organ poured forth its melody; a short and appropriate prayer followed. My fears were dispelled. I felt that he would be heard, and the crowd, and the vast sea of humanity, as so. The hymn, "Before Jehovah's awful throne," &c., was read. It was sung to the tune of "Old Hundred." The multitude rose. The volume of sound was overwhelming. It was like the noise of many waters. I have not felt self-control to so great an extent necessary for a long time. Who could gaze upon the scene unmoved? Who look on without intense emotions? Thoughts upon thoughts rushed into the mind, and mingled with the holiest aspirations of our nature. Part of chapter ix. of Daniel was read, with an occasional exposition of a verse or two. There was less of this than usual. The reading of the Scripture was followed by a long prayer. Again the voice of the multitude was heard: "Our God our help in ages past," &c., was the hymn selected. There was feeling in its execution. Many felt its appropriateness. The sermon followed. The text selected was Micah vi. 9: "Hear the rod," &c.

The address was about thirty-five minutes. A collection was made for the Indian relief fund: £475 15s. 11 1-2d. was given, and the directors added £200 to it. I doubt if all the collections in the churches in the city will surpass this. The *Record*, the organ of the Evangelical Church party, was shocked at it, and some of the high-and-dry school try to turn it into ridicule. It is a great fact, say what they like. No man else could do it. Persons of all classes were there. Next to me sat an intelligent lady, the daughter of one of our most celebrated artists. "I like to hear him," she said, "though I differ from him in toto. He is earnest, and my prejudices have given way." What a beautiful prayer! said a Greek lady, who with her husband and three or four grown children, was near me, "but I cannot think men are so wicked as he represents them." "That is the sort of man we want!" said a hard-fisted artisan, as he retired from the assembly. I could multiply instances of this kind. I spent some time with Mr. Spurgeon after the service. He said he felt oppressed with the magnitude of the scene. His exhaustion was less than I expected. I asked him to preach for me, but he said his engagements were complete to the end of this and even for next year.

ROMANIZING.—The London Quarterly Review says that "a party exists" in the English Church, "who think the Reformation has gone too far, and who desire both in doctrine and ceremonial to return towards Rome and as a preliminary measure to remodel the churches" in internal decoration and arrangement. The Review adds that this party openly professes these views. Among other important discoveries, it has ascertained that ceilings which conceal beams and rafters are false and discreditable; that galleries are irrelevant; that appropriated pews are an offence against our belief in the communion of saints, and a part of the system of the wicked men who murdered their appointed sovereign, King Charles, the Marquis, that fixed benches introduce stiffness, grime, coldness into the house of God, and that Gothic is the only Christian architecture.

## Correspondence.

### New York Correspondence.

ITHACA, Oct. 27th, 1857.

DEAR EDITOR.—The East India war has awakened an earnest solicitude in the hearts of many in this country, and called from their expressions of deep and tender sympathy. Whatever may have been its cause, and however righteous some of its phases may appear before God as acts of retributive justice, yet so indiscriminate, savage, and malignant, have been the studied cruelties of the Sepoys, that these have shut them out of the pale of human compassion, and incited against them the feelings of a burning indignation. After we make for them every allowance that the instinctive desire for their country's independence, the unkind treatment that some of them may have received from their rulers, and the education and influences by which their characters have been moulded, will permit us to do, yet there is not the faintest shadow of an excuse, for the brutal and fiendish treatment, that upon helpless women and children, has by them been inflicted. The details of their cruelties chill the blood in the veins, sicken the heart, and fill us with indescribable horror.

And is this a specimen of heathenism,—of the heathenism of the nineteenth century? Are these the pure, amiable, and virtuous pagans, who need not the influences of Christianity to refine and elevate their characters, and thus to prepare them for this world, and an hereafter? What will the apologists, who have sustained the character and condition of the heathen against the plain teachings of the Scriptures, and the representations of the

most upright and devoted missionaries, say to this new evidence of their deep and total depravity? Will they look into the inherent weakness of human nature for some plausible excuse? Or refer the whole to a violent paroxysm that produced involuntary action? or will they candidly acknowledge their error, and admit the truthfulness of the Bible's deplorable instance? It is certain, that in this depravity, God has again permitted the folly of that wisdom to be exposed, that vaunteth itself against his truth.

The tendencies of this rebellion also show, that if India is permanently secured as a part of the British empire, that it will not be done alone by merchants, commerce, manufacturers, colleges, armies, and the rule of the civil magistrate. Is there not in the influence of the preaching of the cross something more efficient to subdue, restrain, and induce to the obedience of just and wholesome laws, than in all these combined? "Christ is the wisdom of God and the power of God." His gospel accompanied by the Spirit, educates the ignorant, reforms the vicious, renews and sanctifies the depraved, secures obedience to the "powers that be," and cements the hearts of individuals, that have imbibed its principles, of all the nations of the earth in the closest and most delightful union. Pagans, and nominal Christians, who experience its saving power, feel that they are "no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." If the East India Company, from the origin of its government in India, had possessed more confidence in the influence of our holy religion, and had given its faithful missionaries its encouragement, or unrestricted liberty to preach to all the subjects of its dominions, is it not most probable that this unhappy war might have been wholly prevented? Saith God, them that honour me I will honour.

Rome, once the far famed mistress of the world, in the days of her conquests and glory, adopted in matters of religion the principle of amalgamation. The gods of the people, whom her arms had conquered, were brought to her capital, and placed in her temples, among the chief deities of the nation, this was done to conciliate these divinities, and the nations that honoured them. Besides doing this, she endeavoured to infuse her arts, her literature, and the spirit of her laws, among those she had subdued, and thus to cement her vast and extensive dominions.

Among pagan nations this conduct may be consistent, and may produce beneficial results. But let a nation professing Christianity thus, in matters of religion, act towards the heathen, and a ruinous failure will be the consequence. It will bring down upon that nation the frowns of the Lord. The heathen themselves, who reflect, will quickly perceive the artifice, and will most heartily despise these rulers, who for the sake of peace, union, and power, sacrifice conscience, principle, and truth.

I will not say that any of the British rulers in India have intended to do this thing, yet I seriously ask, Do not some of their acts have a look that way? Have they not showed the greatest deference to many of the customs of the heathen? Has not money been laid out of the public treasury for the service of an idol's temple? Have they not scrupulously defended the Sepoys from all the influences of the gospel? Have they not excluded the Bible and all its instructions from their halls of science? Have they not, in fact, shown far more public furor for the priests of idolatry, than they have to the missionaries of the cross? Rome never disavowed her own religion, when she adopted foreign gods. It was still the religion of her empire.

If all, or none of these things have been done, there let the public be disabused. It is in the power of those who have ruled in India, or, at least, for some of their successors, to show that there has been no catering to idolatry, if such is indeed the fact. And if it cannot be justly denied, then in all the future, let British rulers in India wash their hands from this sin, and leave the gospel unrestricted to produce its legitimate results. Saith the Lord to his church, "For the nation, and kingdom that will not serve thee, shall perish, yea those nations shall be utterly wasted." (Isa. 60; 19.)

The French Revolution, terrible as were its horrors, was needed in the drama of human governments, not simply to give effect to the scene, but to teach peasants, nobles, and kings, an impressive and salutary lesson. This will not soon be forgotten in Europe, but in future ages, it will mitigate the condition of millions that are now unborn, by the startling truths it developed. So it may be, that on the continent of Asia, its counterpart was demanded for the future benefit of both the rulers and the ruled. Thus far, the scenes of the new drama have produced a startling effect. We shudder at the impression our imaginations have received. We would have the curtain drop before new horrors are presented. But if in the result, peace, order, harmony, justice, and the principles of truth are advanced and secured by these sad events among the millions of India, the gain will be unpeakable. And is it not written—"The wrath of man shall praise Thee, and the remainder Thou wilt restrain." As ever,  
Yours,  
J. M. H.