

# 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  
REV. W. DAY, Printer. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, NOVEMBER 25, 1857. VOL. X--NO. 48

## Rev. John Howard Hinton, A. M. on the Indian War.

This talented Baptist minister delivered the following able Address at his Chapel in Devonshire Square, London, on the day of the general fast.

"Undoubtedly, my brethren, the period on which we have fallen is one of great national calamity. War is always a source of incalculable suffering to the country which it invades; but to this are now to be added the more multiplied and more aggravated miseries of civil war, and even to these are to be added also horrors arising from a cruel and malignant fanaticism. Oh, what floods of treachery and blood have perished innumerable hearts with anguish, while even the imperfect narrative of them has made the blood of all run cold! And even these calamities are not the last. We do not know that misery has yet finished its work; but we are sure that it must be swiftly followed by pestilence, and at a later period by famine.

"Although this fearful state of things has burst upon the country with certain suddenness, it has not taken the more attentive and sagacious observers by surprise. By not a few distinguished men, it has been both foreseen and foretold; and it may be said with truth to be the growth of natural causes. Generally speaking, the mutiny in India may be regarded in two lights. It is on the one hand a political movement, directed against the maintenance of British rule; it is, on the other hand, a religious movement, directed against the existence of Christianity. Of both these the character of the Mohammedan population of India, to whom the outbreak is with much confidence referred, affords a natural and sufficient explanation. Themselves once the conquerors of that vast and beautiful region, and long its masters, it is not wonderful that the loss of their dominion should grieve them; and that they should lie in wait for an opportunity of recovering it; while the cruel and fanatical spirit inculcated by the religion they profess, and so often exemplified in the history of their race, will render a satisfactory account of the most fearful atrocities they have committed.

"Such is the case considered as one of human agency; nor shall we go beyond the truth, probably, if we regard it as blended with an outbreak of Satan's malignity against the Lord and his anointed. We are called upon to reflect, however (and this is not less our consolation than our duty), that the entire event is within the scope of Divine Providence, and the administration of the King of kings. The Lord hath established his throne in the heavens, and his kingdom ruleth over all! Even here there is nothing which he has not, in mysterious wisdom and righteousness, permitted; nothing which he cannot remedy, nothing which he cannot overrule for good. Upon the event regarded in the light of a judgment from God on our country, I shall not allow myself to speculate. His judgments, the ancient seer teaches us, are a deep deep; a deep too profound to be fathomed by the lines of human thought. Nor have those who have ventured into this region of conjecture attained encouraging success; since the opinions expressed by them have exhibited too wide a diversity to have any relation to a common truth. If God is angry with Britain for her treatment of India, there is, no doubt, sufficient cause for his displeasure, whether in the mode in which her dominion has been acquired, or in that in which it has been administered: the former involving too often a departure from treaty obligations, and a violation of national good faith; the latter characterised prevalently by a grasping avarice, even by unchristian means—not only by a system of oppressive taxation, but also by the tenacious pursuit of the infamous traffic in opium. With all its faults, however, the rule of Britain has been an unequivocal benefit to India, and promises to be still more abundantly so; nor can we look on its susceptible relations under Mohammedan dominion in any other light than that of a calamity of the direst description for India itself. It is now, at a rate, a great and open mission field, occupied with small enterprises and success; while British justice and benevolence are making efforts which cannot in the end be unsuccessful, to supersede the rank systems of fraud, cunning, and oppression, which have hitherto thrived on many agra. For India's sake, the more, and without any regard to our own country, we may justly pray that her hand may continue under the British sceptre, and hope that such a prayer will not be unheard.

"For our country, may God in his mercy forgive whatever may have provoked him to anger, and may he bestow on our statesmen the wisdom which the crisis requires. It is surely one mark of God's displeasure when he permits to occupy positions of high influence and authority ill-informed or incapable men, and allows the reins of government to be held by feeble or unskillful hands. The problem of the reconquest, pacification, and administration of India is undoubtedly the most anxious and difficult problem of the age; and it will be one of the most cheering inducements to divine mercy towards us, if I shall be privileged in the hands of men to contribute to its solution.

"In the recitative some of the lessons to be learnt from this calamity are becoming ever legible. How forcibly is presented to us the inability of human dominion and earthly prosperity! What a severe check is given to the lust of ambition and the pride of

power! How few of those who crowded to India as a sphere of lucrative employment and speedy competency, ever expected that it would become to them the scene of such indescribable horrors, and heart-rending sufferings!

"It becomes us, however, to acknowledge that in the midst of judgment, God has remembered mercy. In the deepest affliction we are not without causes of thankfulness. Fearful as the outbreak has actually been, its force must have been materially broken by its premature commencement, and its insulated development; and there exists good reason to concur in the opinion, that if the mutiny had broken out as was intended, on one and the same day throughout the entire presidency of Bengal, not a single European would have survived to tell the tale. There have been also many cases of individual mercy, shown in narrow escapes and wonderful deliverances; never to be forgotten. And to those who have fallen, divine sympathy has not been denied. To many, we are well assured, and we may hope to all, God has been a refuge and strength, a very present help in trouble. And though the helpless and the guiltless who have become victims of cruelty and treachery are beyond the reach of human sympathy, it may yet be extended to those who, saved as by miracle, survive, and in their destitution, make to us an appeal, to which it will be at once our pleasure and our privilege to respond.

"As to the issue, I am not inclined to use words of boasting, or even of confidence. India is a possession which England will not easily abandon, and from her arms may be expected all that military prowess and valour can achieve; but valour cannot resist destiny, and it yet remains to be seen under whose dominion it is God's will that India should be. Doubtless, he will frame the issue to his own glory, and incorporate the entire occurrence in that wonderful scheme by which the triumphs of his gospel shall be brought about. He may—let us pray and hope that he will—overrule the present calamity to a speedy issue for good, and render it at once conducive to the discovery and the cure of deep-rooted social maladies, and the breaking up of those Pagan and Mohammedan systems which have hitherto opposed themselves, with daring front, to the extension of his kingdom. In whatever event, let us individually, as Englishmen, cherish a more lively interest in the government of India, a duty in which both England and Englishmen have been deeply warring. Let us, also, as a nation, pursue a course of administration thoroughly pervaded by the general principles of Christianity, and have done with basely pandering to social institutions, which are but the spawn of paganism and superstition, and which are fatally obstructive to human improvement and happiness of every kind.

### A Military Execution.

The United States army at Plattsburgh, N. Y., subsequent to the battle of September 11, 1814, was disorderly; and during the winter so many military crimes had been committed, that twenty-four soldiers, at one time, were under sentence of death and confinement in one room of the guard house. At that time I was a candidate for settlement in the Presbyterian Church in that village; and as there was not a chaplain in the camp, Major General M'Comb sent for me to attend six of the men under condemnation, who were, the next day to be shot. On my way to the fort, I stopped at the General's quarters, and he gave me the names of the doomed men, adding that they must be and would be inevitably executed; otherwise the troops would be disgraced, but the remainder would be reprieved, and ultimately pardoned. Of that, however, they were to remain in ignorance.

"On arriving at the guard house, the officer of the day led me to the prisoners' room, and told them who I was, and the errand on which I had come. I read the names given me, and requested them, as called, to draw near and be seated on a bench before me. Four of them came, the others refused to leave their beds. Having informed them that the Commander-in-chief assured me that each of them would certainly be executed the next day, at 12 o'clock, I begged of them to give up all hope of escape from death, and attend to their eternal salvation.

"Having learned as much of their history as they were able and disposed to give, I proceeded to preach the Gospel to them, and intermingling questions with prayers, and reading the Scriptures, I continued till late in the afternoon. Returning again in the evening, I remained till toward midnight. After an early breakfast, I went back again, and found them in the process of cleansing and dressing for the grave.

"One of the two, who the day before refused to leave his bunk, and who declined to say anything to me, called me to him, and, with a countenance greatly changed, and fit up with emotion, he spoke, substantially, as follows:—  
"O, Sir! I have not slept a wink this night. Shortly after you left us, all of a sudden, my father's house came up to me, and I was again at him in Scotland. I saw my mother and my father, and heard him read the Bible, sing psalms, and pray. My Catechism came up, and my kirk, and minister, I remembered everything. I was a bad boy, and ran away from home when I was about fourteen years old, and I have wandered about the world and lived in a manner of wickedness. And my sin came up to me,

and I saw that I was without Christ, and justly under condemnation, and doomed to perish forever. When I was thus in great agony of mind, what I had learned in the Catechism about Christ and him crucified, all came up, and I remembered passages of Scripture concerning believing in Christ, and that the chief of sinners might come in welcome. And I began to pray, and to confess my sins with great sorrow and many tears; and, then all at once, I saw how I could be saved, although I had been so wicked, and just about break of day, my soul was filled with peace."

The varied expressions of his countenance and the tones of his voice, attested the sincerity and depth of all he said. And the closer I questioned him, the better he appeared. He was about thirty years old. I have forgotten his name and the place of his nativity. After he had been shaved and washed, and was arrayed for the grave, and pinioned for the execution, he came and sat before me, and his face was radiant with light and love.

One of the others who stood near him, older and of a larger stature, and his bearing of a higher order than any other in the prison, was the contrast of the Scotchman. He concealed his name, but he said he belonged to a prominent family in Albany, and had been a lieutenant in the navy. Dissipation had reduced him to infamy and beggary, and he became a common soldier. He was ugly and vindictive, denouncing the officers of the court martial who had tried and condemned him. He felt the disgrace of being shot in the presence of the army and the multitude from the village. He was restless and walked about, and would go to the port hole of the guard house to look at the people who had collected, waiting to see the procession to the place of execution.

The Scotchman was quiet, and gentle as a lamb for the slaughter. His attitude was humble and subdued, but his looks and words illuminated that dark and dismal abode, like the light of the angel in the prison of Peter. Whilst speaking a few words to him, chiefly quotations of Scripture, to strengthen him, at the time the dreadful beat of the drum broke first upon us, I felt drops of water falling on my ears and into my neck, and on turning round, I saw an officer behind me; and looking over my shoulder, with streaming eyes, he said: "My dear fellow, look me in the face and smile." And he did.

Shortly after, we were called out to proceed to the place of execution. The platoons of soldiers who were to do execution, were in front, a cart with six coffins followed, the prisoners in rank the next, I behind them, the remaining soldiers under sentence the next, and a guard by platoons in the rear. The army were in line, making three sides of a square; the remaining side was the place of execution—a long grave, forty feet in length, behind which the coffins were extended, and each man behind his coffin, upon his knees. Just before they were placed to be shot, I gathered them around me, spoke a few words and called upon the Lord to pity, forgive and save them, to the glory of his grace in Christ Jesus, through whom the chief of sinners may be saved, even as the thief on the cross. I turned away, put my finger in my ears, and with a quickened step hurried so fast and got so far, that I heard only a faint report, and went to my lodgings greatly exhausted and exceedingly dispirited.

I have often related this event to children and youth in Sabbath schools, partly as a warning against disobedience of parents and early dissipation, and partly as an evidence of the covenant faithfulness of God, in saving the offspring of his people. N. H. —Puritan Recorder.

## Correspondence.

### English Correspondence.

#### Letter from Rev. C. Spurgeon.

INVENTION FOR SUBMERGING SUBMARINE CABLES.  
NOVEMBER 6th, 1857.

A rather numerous meeting of engineers was held at the Town Hall, Manchester, lately, to receive from Mr. J. de la Haye an explanation of a new invention, for which he has taken out a patent, for submerging submarine electric cables. Mr. Richard Roberts presided, and Mr. de la Haye said his attention had been drawn to the subject by the failures in laying the Mediterranean and Atlantic telegraph cables. The plan he would adopt would be to encase a cable prepared like that for the Atlantic Ocean in a soluble compound (the composition of which he would not now mention), capable of floating in for a time on the surface of the water. The coating he proposed to use for this purpose, he supposed, would hold it on the surface of the waves white about five miles of cable were paid out from the vessel before it began to dissolve, and as it would dissolve gradually, so the cable would sink gradually to the bed of the ocean. By this means he calculated that there would always be about five miles of cable lying on the surface of the water in the wake of the vessel, and the remainder would describe an incline to within one

hundred or two hundred feet of the bed of the ocean, so that there would be comparatively little strain, and, consequently, less liability of breakage. The cable would descend into the ocean almost horizontally instead of nearly perpendicularly.

### GENERAL HAVELOCK.

At a meeting of the Hibernian Bible Society, recently held in Belfast, it was stated by the Rev. Mr. Graham, of Bonn, that General, at that time Colonel Havelock, when marching through India, was accused of carrying with him a Bethel tent; and that on the Sabbath day, he had pitched and invited the soldiers to attend; not only did the Colonel sometimes officiate, but administered the rite of believers' baptism. For such disorderly and non-military conduct—as it was thought—was reported at head quarters. Lord Gough, the commander-in-chief, ordered an investigation to be made into the moral condition of the several regiments, the result of which was that Colonel Havelock's regiment stood first in point of moral character, there was less drunkenness, less flogging, and less imprisonment in his regiment than in any other. "Tell Colonel Havelock, with my compliments," said Lord Gough, "to go and baptise the whole army."

This story is thus corrected by an intimate friend of General Havelock, in a letter to the Times. "I have known the General for more than thirty years most intimately, and can say with confidence, that he has never baptised any one, neither in the strict professional sense of the word can he be said to have preached. He was in the habit of assembling as many as could be prevailed on to attend for devotional exercises and occasionally explained the Scriptures to them in a brief address. Independently of the religious benefit of these services, it was a most desirable object to keep the men from heathen indulgences in a conquered town by the strength of Christian principle. They used to be called 'Havelock's saints,' and the General-in-chief, Sir Archibald Campbell, on one occasion of a sudden alarm at Prome, at night, finding it difficult to collect speedily a sufficient body of soldiers, ordered the officer to call out 'Havelock's saints'; 'I can always,' said he 'depend on them: they at all events are sober and ready for duty.' He continued to attend to the religious and moral wants of his company with conscientious care, and assembled them as opportunity offered, for religious services. Of course, some were displeased with the 'non-military' proceedings—as they were called—and various communications adverse to him were made to the Commander-in-chief, Lord William Bentinck, and he was described as a strict laced saint, a Dissenter, and withal a Baptist.

When the adjutancy of the corps became vacant, Lieutenant Havelock was a candidate for it, and very strenuous efforts were made to prevent his nomination. Mrs. Havelock, who happened to be at Serampore—the regiment being in the north-west—waited on Lord William to solicit the appointment. He said he could not give a reply till the next day. On her calling a second time, he said he had intermediately sent for a bundle of letters about her husband from Calcutta.

They are all hostile to him, but before I read them to you, I will tell you that I have determined to give the adjutancy to your husband, because he is one of the best officers in his Majesty's service. I will also show you the reply to those attacks in the return which I have ordered of the state of his company, and I find that there is less drunkenness, less flogging, less imprisonment than in any other; and then alluding facetiously to one of the charges brought against him, said: "Go and tell Lieutenant Havelock, with my compliments, that I wish he could make Baptists of the whole army."

### RAILWAYS.

It is impossible to contemplate without admiration the Railways of England, the substantial manner in which they are built, and their convenience in larger places, the number of persons to whom they give employment, the saving of time they effect, and the immense amount of capital invested in these stupendous undertakings; and yet it is scarcely more than thirty years ago since the first Locomotive was run upon the Stockton and Darlington Railway, which was opened for traffic on the 27th of September, 1825.

But Railway travelling can not be said to have commenced until the year 1850, when the Manchester and Liverpool line was opened; this was the commencement of a new era: the old system of stage coach communication was gradually replaced by a new, cheaper, and more expeditious method. The saving of time, the frequency of transit, and the numbers that can be conveyed, have already wrought great changes in the social condition of the country.

There is one result that was not at first expected, viz: that the profit arising from the transit of goods on the principal lines exceeds that which is derived from the conveyance of passengers. The railway thus proves its superiority over the canal and the coasting vessel, when speed and certainty are required.

The lines are generally laid double; one for the up, the other for the down trains. A collision of trains running in opposite directions is therefore scarcely possible; and yet,

strange to say, such an occurrence has recently taken place, through the grossest neglect, combined with obstinacy.

The South Wales Line was the one on which this fatal accident happened. When the down train (from London) passenger train arrived at Pyle, it was ordered not to proceed as there was an obstruction on the line, occasioned by the breaking down of a baggage train. Mr. White the station master, deemed determined that it should go on the upper line to Port Talbot. He therefore caused the train to be backed to Stormy, a good station where it could cross onto the up line, and without waiting for a reply by telegraph from Port Talbot that the train would be stopped there, he mounted the engine with the driver and proceeded on the up line at a rapid pace. Meanwhile the up train arrived at Port Talbot, and the station master there not being properly notified by telegraph that the down train was on the same line, sent it on as usual. Thus there were two trains every moment drawing nearer and nearer, and the passengers in each unconscious of the fate which was awaiting them.

They met in full career. The crash was tremendous. The carriages next the tenders were so smashed that it is wonderful how any one in them escaped with their lives. One child was killed on the spot; and three other persons died afterwards of the wounds they received.

The passengers were conveyed forward to Swansea, and it was a sad sight to see two women and three men carried out, some of them shockingly wounded, and one man borne away dead: he had died in the train of the injuries received from the accident. Scarcely a person escaped without being more or less bruised in consequence of the violence of the concussion.

A verdict of Manslaughter against Mr. White, the station master, was found by the jury on the coroner's inquest.

### ATTEMPTED LAUNCH OF THE "GREAT EASTERN."

The 3rd of November was the day on which the first attempt was made to force this Leviathan into the river on the bank of which she has been built. It is a matter of general regret that the attempt was unsuccessful. The effort to move the gigantic vessel beyond a few feet entirely failed. After the vessel had been named; the signal was given to launch. The lighters in the river began slowly but steadily to haul their tackle in order to bring the vessel gently down. It had only the effect of producing in the vessel a sullen rumbling noise like distant thunder as the great strain told upon her hull. She remained immovable. After a delay of ten minutes, during which time the expectation of the assembled multitude was wound up to the highest pitch, the hydraulic rams were applied to push her down; and the order was given to wind up the slack between the drum and the cradle in order to steady her descent. This was accordingly done at the forward drum, but unfortunately at the stern of the vessel the men did precisely the reverse, and uncoupled a large slack chain. Suddenly there was a cry of, "she moves she moves!" the fore part of the vessel slipped, and the stern rushed rapidly down. In an instant the strain came upon the drum which was dragged round, and as that was connected with the windlass by multiplying wheels, the latter turned some ten or fifteen times every foot the drum moved. The men at the windlass merrily tried to hold it, but the heavy iron flew round like lightning, striking them and hurling five or six high into the air as they were blown up by some powerful explosion. A panic partially prevailed as this shocking accident took place, but fortunately the men at the other side stood firm, and hauling on the tackle drew their levers up, and applied the break on the drum with such terrific force that the ship instantly stopped, though she seemed to quiver under the sudden check as if she had received a heavy blow, and the clock tackle and the massy pile of timber connected with the drums strained audibly.

The whole of this took place in two or three seconds. On examination it was found that the vessel had slipped down three feet at the forward drum, and that the stern had progressed six feet towards the river. All efforts to move her after this were fruitless.

It is stated that another attempt will shortly be made to float her.

Four of the men who were injured were carried off to the hospital once; it is feared that two of them will not recover.

### SPECIAL SERVICES FOR WORKING MEN.

The multiplicity of these services is one of the signs of the times. At Manchester, an afternoon session expressly for working men, has been conducted by the Rev. Arthur Mursell, in the "People's Institute," a hall capable of containing some 1,200 people. So crowded has been the attendance, that Mr. Mursell has been encouraged to transfer his efforts to the Free Trade Hall, which is capable of accommodating 7,000 people; this hall, too, is crowded by an audience eager to hear him.

The Rev. H. S. Brown of Liverpool, is similarly engaged, and with like success. At Halifax, the Rev. W. Walters is delivering a course of lectures in the Odd Fellows' Hall, these are so well attended. Thus, in the centres of industry, are earnest men, of piety and zeal, intent upon winning over to the truth the masses of the community hitherto almost neglected by the christian church. C. S.

### For the "Visitor." Marine Department.

A MESSAGE TO SAILORS—FROM A CONVERTED SAILOR.

In conversation with a Sailor on board ship on the 7th inst., he manifested a strong desire to speak to unconverted seamen through the "Sailor's Magazine." At 3 P. M. of the same I penned from his lips at our Seaman's Home the following statement, which I presume the readers of the "Visitor" would be perhaps as deeply interested in it as would the patron of the Magazine.

"I was," says Francis Sherry, "born in Edinburgh 32 years ago; the last eighteen years I have been at sea, eight years ago my sister gave me a Bible, which I placed at the bottom of my chest, and there it remained a sealed book till last June, when for the first time I was led to read it, praying God to give me an understanding of it.

On our passage from Mobile to France I was reading a tract entitled 'The Young Man away from Home.' It described my state exactly,—away from home and away from God too. I have been in all parts of the world; in the war at the East Indies, and at Burma, away from home, away from God, a wicked, a very wicked man, without happiness. I never knew happiness until God brought me to repentance. I never knew what it was, though I thought I did. After reading that tract I went to bed, but I could not sleep, thinking of my own wicked state. I concluded that when I arrived home I would repent, but the spirit of God came upon me and told me that I must repent now! I arose and read the tract through again. Finding no relief, I took to reading every religious book I could find on board, among which was 'The Reformation in England.' In this reference was made to Eccl. xi. 9, 'Rejoice O young man, &c.'

It was to find this passage that I went to my chest and got the Bible my sister gave me. I read and read, but I could not understand. Then I prayed to God to unfold it to me, and he did. One night I was reading 'Render your hearts and not your garments,' and O such light broke into my wicked heart, I felt as if I must tear it out; it made me cry I had been such a big sinner. I felt I was the biggest sinner in all the world. One day I was in the house on deck all alone by myself. God brought me down upon my knees, which had not been bent in prayer before for 14 years, (for my mother taught me to pray when a boy.) I felt that the eyes of God were upon me, and I began to tremble. It was then I prayed earnestly unto God.

The way of salvation for big sinners like me God opened up to my mind—when I could not understand passages of Scripture I would go away in the hold of the ship and pray to God to teach me, and he did. Now I feel that my sins are all forgiven, put away, washed out by the blood of Christ, that mighty Saviour; I feel that I am cleansed from all sin, and that God has made me a new creature. I now love Jesus who died for sailors; I want all my shipmates to come to him; (God has been very good to put it into my heart to turn from all my sins to him. Oh! I have been a great big sinner, four or five times near being drowned, and in great peril, but all this did not make me any better till God spoke into my heart, and by his power and love turned me to himself. I now feel that God is love, great love, and not fear, and that nothing can separate me from Him.

When Christ was on earth he cast out devils. I believe he has worked a miracle on me in casting out the evil spirit, and I feel it my duty to do all I can in declaring God's goodness to great sinners like myself.

God is rich in grace to all them that call upon him; I want to meditate on him by night, and speak of his goodness by day, to the end of my life; and now, brother sailors, I want you to pray to God to give you religion, that you may feel his love in your hearts, for if you should you would want to be speaking of it to your shipmates. I not only want to talk of Christ and redemption from sin, and love to my sailor friends, but feel that I must go home to Scotland, and go to the poor prisoners and tell them of the love of God, and I think I shall too, by God's assistance.

For as we were interrupted, but what I penned from his lips, as you know, is but the introduction to what he would like to commune with. The few cases of real conversion to God, which we are permitted to know of among the seamen, are a kind of first fruit from the ocean, strengthening our faith in the ultimate fulfilment of that cheering prophecy which assures us, "That the abundance of the sea shall be converted unto thee."

The Lord of Hosts hasten it in His time. E. N. HARRIS. St. John, Nov. 10th, 1857.