

The Christian Visitor.

A FAMILY NEWSPAPER DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

EV. I. E. BILL, "Glory to God in the highest, and on earth Peace, good will toward Men." EDITOR AND PROPRIETOR
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Missionary Speech

At the late Anniversary of the English Baptist Foreign Mission, E. B. Underhill, Esq., Secretary of the Society, who had just returned from an extensive tour in the East, delivered a speech upon the social and moral condition of the Great Eastern world, its necessities as a mission field, and the wondrous triumphs which have been wrought there through the preaching of the cross. From this speech we make the following extract, which cannot fail to interest our readers:

Mr. UNDERHILL, I have the honor to be introduced to you by the Rev. Mr. Page, who has just returned from an extensive tour in the East, and who has just delivered a speech upon the social and moral condition of the Great Eastern world, its necessities as a mission field, and the wondrous triumphs which have been wrought there through the preaching of the cross. From this speech we make the following extract, which cannot fail to interest our readers:

The topic which I have been requested to dilate on, India as a mission-field. I do not suppose that any one will agree in what appeared to be the opinion forty years ago, that India was given to the English crown in order to subserve the interests of the East India Company. I may say, indeed, that in my opinion the great things which have been done in that land in favour of civilization and Christianity owe none of their origin to the predominance of the East India Company. Missionaries will tell you that every step has been gained against the opposition of that company, and that it is a happy thing that it has been shorn of its strength, and that through the energies of Christian men India is once and forever open to the reception of the Gospel. Neither do I suppose that you will agree with the statement of a Hindu, made in my hearing, that India has become the possession of the British Crown, because in some former state, in some transmigration of the souls of Englishmen, they had obtained so great merit that they deserved the authority they had acquired; or with another statement, also made in my hearing by a Hindu, that in past ages, when some white man, from this little isle, showed great kindness to the wife of Rahim, when driven away in exile to Ceylon, he was assured, in consequence of that act of kindness, a future dominion over India. I think there will be but one opinion, agreeing with my own, that India is given to England, not merely for the purpose of gain and commerce, but for higher ends; for the introduction of a civilization that should elevate the people, and that the churches of this land may convey to the perishing millions of that country the bread of life, and give them the knowledge of Christ's redemption. (Applause.) Never in the history of the church has there been a field of such magnitude, and involving stakes so mighty and so tremendous; never before has the Christian church had opened to it no fewer than 150 millions of people, to whom to communicate the blessings of the Gospel with the greatest freedom of action and freedom of approach. I have travelled over that country for a length of 1400 miles, and a width of about 400 miles. In the remarks which I am about to make, it will be understood that they apply not to the whole of India, but to the northern portion, known as Hindostan. I should have entered into some observations as to the island of Ceylon, which I also visited; and, to some extent, traversed; but that I understand our missionary Mr. Allen, gave you a graphic description of that country at your last meeting. In that portion of India in which your missionaries labour, there are, probably, some thirty millions of your fellow-men. You are assisting there about thirty-five European missionaries, to which you must add three brethren acting as assistant missionaries, and eighty-five or ninety native Christians engaged in the great work of promulgating the Gospel. All these brethren at this time have the privilege to see and to have intercourse with; and let me say, in this public assembly, that they are a body of men of which the Christian church need not be ashamed;—a body of men who have obtained the estimation, the love, and the regard of all who know them, not only among the English-speaking part of the population, but still more among their heathen neighbors. There are not a few amongst our heathen Hindoo friends, who do not hesitate to trace to missionary influence, and to God's blessing upon their labours, all the privileges they now enjoy, whether of civilization, morality, or Christianity. (Applause.) Perhaps you will allow me to recall some few incidents and scenes in which I have seen our missionaries labouring; I will not occupy too much time, but will endeavor to select a few examples which may be illustrative of the whole. First, I may refer to what is dear to the hearts of us all—the work of itinerancy in that great land. However, it may be that some missionaries are engaged in other labors, such as translations, schools, and the like—all sacred occupations. By far the largest proportion of the missionaries of our own denomination in India are engaged in traveling that great country—its markets, its bazaars, and its desert places, lifting up their voices and calling, "Prepare the way of the Lord!" Over the vast district of Eastern Bengal there are three or four large countries, if I may so call them, in which no missionary is known to preach regularly the Gospel of Christ; and it is to this district that our brother Bean has of late years frequently gone. It contains no less than 23,000 towns and villages, and a population of 3,500,000 human beings; who, for all the purposes of the communication of the Gospel of Christ, are entirely dependent upon the labours of Mr. Bean. For the last few years he has occupied from five to eight or nine

months in the year in visiting those regions. He generally goes in a large boat, which he has fitted up, and in which he sometimes takes his family. He is frequently exposed to the greatest dangers, his boat being surrounded by crocodiles, in dangerous proximity to tigers, or exposed to the assaults of wicked men. Nevertheless, he has persisted in his work, and God has given him numerous proofs that his labour has not been in vain. In the district of Silet, a young Mohammedan had gladly received the Gospel on Mr. Bean's first visit.

I will now refer to another kind of labour—labour in a city—let it be the labour of our brother Williams, whom I see on this platform, he having returned from Agra, the capital of the north-western provinces. The population there is a very mixed one, consisting of Mohammedans and Hindoos. Just as we were about to start, we drove through the city, over the bridge of coats, to the other side, and walk a little way, to a place where two roads meet. We find under the trees, sitting upon the dry and sandy soil, a number of men waiting for the approach of the vehicles, containing colton and other merchandise for sale in Agra. They are too busy or careless to listen to the missionary's voice. They make no response to his words, or if they do, it is only to laugh or sneer. We leave that spot and retrace our steps, walking along the river-side, not where prayer to God's word is to be made, but where the heathen are wont to congregate and to worship the idols which occupy almost every dwelling. Here are the various gods, smeared over with red paint, before which the people are presenting their offerings. As a stranger I stop and ask questions, and in a few minutes a number of persons were gathered about us. The very Brahmin of a temple brings out a seat on which he directs us to sit down, whilst our brother talks to them about the things of God. I stay a few minutes, and hear him address them. I remark the attention with which they listen to him, happy to feel that their ears are open to the message of eternal life. Not understanding the language, I leave him for a little while and stroll a little farther. I look through a doorway, and see within two women circling round about a tree, as an act of devotion to obtain the favour of a god, that they may not be motherless, or that their children may be preserved from some evil eye. I look into another doorway, and see a venerable man with a long white beard, sitting upon the ground. Every now and then a native enters the door, and bows before him, and then sits down. At length they read one of the shasters; the old man is instructing them in the theory of their idol-worship. My brother soon joins me, and I direct his attention to what is passing. The old man is reading something about the creation of the world. I need not detain you with any description of the cosmogony of the Hindoos. It affords our brother an opportunity of speaking with the old man about the creation, as recorded in the holy volume of God's Word. An interesting conversation ensues, and the people listen in the presence of their Pundit, or Brahmin, to the words of eternal life. Let us take another city—Patna, in which dwell large numbers of Mohammedans, but not many Hindoos. Some years ago, a few godly men, with Mr. Stark at their head, preached God's Word to the people there, but amidst great persecution. Passing through the city with several missionaries, one of them said, "I once stood under the eaves of that house, and bricksbats were showed upon me." "What did you do?" he was asked. "Why," he replied, "I went to the place the same afternoon, and preached again." (Applause.) It is in that way that a hearing has been gained in Patna for the words of eternal life. One afternoon, we left our dwelling, four or five in number, and walked down the street of the town. Our brethren went to an open place, and a crowd of two or three hundred persons soon gathered and listened to one of the missionaries with marked attention. Presently, another spoke, and the people maintained a breathless silence. He commenced by reciting two or three lines of one of their epic poems, and from these as a text he began to proclaim the words of the kingdom. He was presently interrupted by a Mohammedan, who said, "Who is this Christ of yours?" "He is the son of God." "But was he not the son of Mary?" "Yes." "How can God be born of woman?"

So this introduced a short controversy, in which several Mohammedans joined, but they one after another turned on their heel and walked away amidst the laughter of the crowd. I afterwards said to the missionary, "Who was that man opposite you who was nodding assent to all your remarks, and doing all he could to maintain silence and order?" He replied, "He was once our strongest opposer in Patna; he has spoken us, and thrown the dust in our faces. I one day met him in the street, and he walked lamely." I asked him what was the matter, and he showed me his toe, which was in a dangerous state. I told him to go home and I would give him something to cure him. I expected a cure and he has since been our best friend; he will never permit a crowd to insult us or to interfere with our preaching." There was another man present about whom I asked, having observed the approbation with which he appeared to listen to what was said. He was told, was a Brahmin, he always went to hear the missionaries, when they visited the place, but he could not yet see his way to profess the name of Jesus Christ. Let me now take you to the district of Barisaul, where Mr. Page and Mr. Martin are labouring together. It is a low country, the central part being occupied by an immense swamp; and here it is that our brethren toil. The people build their houses upon little mounds; fifty or sixty of them constitute a village. The first of these villages that I visited was Chebikarpar, where there resides an excellent brother, named Shoreham, who is often appealed to by the people in their disputes, and who exercises great influence among them. On one occasion, a man made a vow that if God blessed him with a live calf (his cow having given birth only to dead ones), he would make an offering of three measures of ghee to Shoreham. It so happened that he had a live calf afterwards, and he kept his vow accordingly. It was in the chapel of this good brother, that Mr. Page, Mr. Martin, and I, found ourselves one Wednesday evening, and soon after our arrival there a drum was beaten—for they gather the people to worship by a drum—and a congregation of some hundred and fifty people assembled to meet us. This good brother's congregation on the Lord's-day varied from 150 to 200, when I was there; but the other day Mr. Page wrote me to say that it was greatly increased, that he usually preached on the Lord's-day morning to some three hundred. When I was there, there were some seventy persons in communion, and this good brother was in the habit, month by month, of administering the Lord's supper to them. Since that time the church has increased, and I suppose that there are now not fewer than a hundred of these native brethren sitting round the table of the Lord on the sacrament day. We had a very interesting conversation with the people who were gathered together. So great has been the power of the Gospel in that village, that whereas when the preaching commenced Christianity was in the minority, it is now in the majority. There are perhaps sixty or seventy families in the village, and when I was there, there were not more than fifteen who remained attached to heathenism. (Hear, hear.) Now, you must understand the value of the work in this way. The people have become attendants at the place of worship at the loss of caste and family connection. They are not what you would call true-hearted believers—many of them are not converted at all; and yet I can hardly call them nominal Christians, because Christians as they are in name, Christianity has cost them vastly more than nominal profession of Christianity in this our favoured land. (Applause.) They therefore hold a species of intermediate position; and the great additions to the churches in the district of Barisaul are made from this class of persons, who have given up caste for Christianity, and to this extent have become attached to the Gospel of Christ.

To be continued.

The Rev. J. Voller and the Baptists in Australia.

The following letter was addressed by the Rev. J. Voller, of Sydney, to E. B. Underhill, Esq., of London, and published in the *London Freeman* of the 20th ult. It presents in a vivid light the claims of Australia upon the talent and piety of the Christian Church, as also the willingness of our brethren there to put their own shoulder to the wheel.

Sydney, New South Wales, }
Feb. 29th, 1857.

The third year of my connection with the church in Bathurst-street, Sydney, has just been completed, which connection, I may truly say, has been to myself one of almost unmingled pleasure, and the fourth has opened with prospects of continued harmony and progress. From the commencement, however, the very low condition of our body in this and the adjacent colonies has pressed heavily on my spirit, and originated, among my earliest and deepest formed purposes, a determination to effect, if practicable, some change for the better. In this I found considerable sympathy from those around me; although, as to the best means of accomplishing the object, the unanimity was not so complete. To me, the only prudent course seemed to be, to obtain, as speedily as possible, ministerial help from England or elsewhere of the most efficient order, through which to operate most successfully on the metropolitan populations, where, in a condensed form, the materials for extended effort to the provinces, and the more scattered population of the bush. And this so far commended itself to the judgement of others, as to originate, on the first anniversary of my arrival, a society for the purpose of carrying the object out in New South Wales. Just then the flush of prosperity which, since the discovery of gold, had inspired the colonists, had scarcely made a perceptible retrogression; and our project started under hope that, by the close of the year, we should be in a position to write to England and proclaim the success of our movement, such that, if friends there remained—as it was thought they had too long been—indifferent to the state of these colonies, that we, at least, would, in time, be able to do the needed work without them. Alas, however, for our sanguine and independence I things almost immediately took an adverse turn, the said effects of which are so visible here in the commercial wreck that followed, and the enervating depression that crippled, and will cripple, the exertions of many of our best friends.

We had fondly hoped to raise the first year the sum of £500, which, augmented by a similar amount another year or two in succession, with a continued prospective income, would have warranted us in making a commencement. Instead, however, of raising that sum, only about half the amount was found in the treasurer's hands at the close of year. The second year opened with less encouraging prospects still; indeed, so great was the reverse in general circumstances, that it seemed to require a degree of callousness, not at all to be coveted, to solicit money beyond that required to meet the somewhat heavy demand of the machinery already in operation. The fate of temporary suspension seemed inevitable to our new society, but an effort was made, and our funds augmented at the close of the year to £400 total, which is safely invested, and ready for use when required. The doubtfulness of our position through the year seemed to forbid communication, especially as I desired, when I did write, to afford a definite idea of what was being done, and, with a solicitation for help, to show how far sympathy was deserved by the efforts made to help ourselves. Our position is now tolerably clear, and I deem unwise to linger to delay. Effort is still continued, and the income of the year passing it is hoped will not fall below £200; but, from present appearances, it cannot be expected to rise much beyond that amount.

Possibly our ungratified attempts with their very small results, may excite a smile from some; be it so, we will not complain if those who do so will lend a hand to accomplish something greater. We have done what we could, if not what we should. Our failure is most humbly acknowledged. And now we ask help—help that is deeply needed.—The period is too distant, to contemplate without distress, at which, unaided, we may reasonably hope to rise from our present low condition. Help, however, is all that is asked. We desire not that the work shall be done. We shall still gladly do what we can, and which with the healthy stimulus of home co-operations may possibly surpass our best hopes. That help too, we confidently believe will be required but temporarily.

A supply of agency of the right kind to the spheres here open will be as the supply of the machinery to your coal and mineral deposits, or our gold mines; it will soon produce the means not only of self-sustenance, but also for enlarged operation.

Unlike ordinary fields of missionary labor in which ministers have to be maintained through long long years at the expense of friends at home, send men of the right stamp, and they will soon find means of support independently of any societies.

At present, effort is enfeebled by isolation. The work to be done is too varied and great for single-handed effort. Send us help, brethren, and send it quickly! This, I am persuaded, will be the first cry of your respected deputation.

As to the kind of aid primarily needed, allow a word or two. It must be, to begin with, of the HIGHEST ORDER AVAILABLE. This is indispensable to the efficiency and progress of the denomination. A grand peculiarity of these distant fields not to be overlooked is, that nations are here forming and forming fast, and in their midst we have to lay the foundation of our superstructure. Weakness now will probably be weakness perpetuated. We can only hope rationally and scripturally for high future usefulness, as the work now done is done wisely and well. The men wanted are such as can discern and meet the requirements of people, distinguished, in proportion to their numbers, as highly as any one on the face of the globe, by intellectual energy as well as commercial enterprise and material affluence. Men of an apostolic stamp as nearly as possible are demanded, who shall prepare the way for evangelists and pastors, who afterwards, in ever augmenting numbers for such men there are glorious spheres in which to serve mankind and glorify the Lord Jesus.

As a reason to sustain this appeal the unworthiness of our present position may be urged. What is it? Why, instead of being, as the scripturalness of our principles demand we should be, foremost of the moral forces in the field, we are, to our discredit, if not our shame, last—the fewest and feeblest!

Then this position is the result, mainly of the fact, that no aid whatever has been afforded. They have been either more wise or more foolish than we have. The issue declares they have gained a superiority in position and influence, and, by successes reaped, are spreading with augmenting rapidity, presenting a melancholy probability of our more palpable insignificance and comparative weakness, unless we arise and do as they have done.

Another thing is, that to us, as a people self-reliance is especially needful. Our distinct denominationalism is a present and prospective necessity. Confederation with other Christian bodies may be desired. I do not intensely desire it for one, but I am growingly persuaded it will be accorded to us, only upon an impossible condition—namely, the surrender of our denominational peculiarities. Denominational courtesies and professions of kindly sentiment we share in common with others, and, perhaps, as largely as any; but I may be permitted to express my persuasion that even this is likely to be proportioned to the equality we may be enabled to maintain with other societies. There is a tendency observable among societies, as among individuals, to a cold indifference or a haughty in-

dependence towards those who left behind by their more prosperous associates. True it is that the principal thing we have to care about is to do God's work and glorify Him; it is, however, equally true and undeniable, that a good social standing is an advantage to that end, not to be undervalued. It gives power. That power we are in danger of losing, but by timely succour it may be secured and increased.

Then the spheres to be occupied are of the most inviting as well as important character. Few are there to surpass if to equal them in happy England. Not only as politically, or socially considered, but morally also.

For earnest preachers of the cross there are urgent demands. The fields are broad and ample, and already white unto the harvest.

I will not enlarge; let us indulge the cheering hope that the day of better things has dawned. That soon our Zion will raise her head, put on more beautiful garments, and more widely and effectively proclaim the truth as it is in Jesus.

To obtain the required agency there may be some difficulty. The men wanted are just those the churches at home would be glad to retain, and to whom the fewest inducements to come so far are presented; but if sacrifice is needed, it will be recompensed, possibly here, certainly hereafter. It is something to know that they are not invited to an unhealthy region—to scenes of physical barrenness—to society on the verge of barbarism, but the contrary in every respect—to spheres, indeed, where everything tends daily to diminish the consciousness that so immense a distance severs one from the land of his fathers, except an infinitely superior climate and the bounding freedom which every earnest spirit seems to enjoy.

Allow me, in conclusion, to express the intense pleasure the hope even of a visit from your expected deputation has given us. No brother could well have been more welcome to me than the one sent. We may promise Mr. Taylor a warm reception in New South Wales, and, should any practical issue result from his visit, we shall be too happy to cooperate with you in any plans adapted to promote the object we have at heart.

Begging pardon for the length of this letter, I am yours, dear brethren,
With due esteem and best wishes,
JAMES VOLLER.

P. S. It may be pleasing to you to know that, in addition to the sum raised last year for our Colonial Mission Fund, a new cause was established up the Hunter river about a hundred miles distant, where a new chapel is being raised, and Mr. Lane, formerly an agent of the County Towns Mission, is labouring with encouraging success, which has not been done without pecuniary effort.

Correspondence.

London Correspondence.

ANNIVERSARY MEETINGS.

How inspiring are these Anniversary meetings now in progress. I should love to daunt their type them upon the pages of the *Visitor* in such a way as to give your readers a birds-eye glimpse at least of what is in progress in this centre of religious life and power. But as your space is limited, I can only glance at what is passing. I take it for granted that the readers of the *Visitor* will feel an interest in knowing something of the proceedings of the Anniversaries in connection with the Independents. The London Missionary Society, which was originally intended to represent the friends of Missions of all evangelical creeds, has, for many years, been under the entire guidance of our Independent brethren. It is a glorious organization, and may be considered as a fair representation of the wealth, talent, and piety of this numerous class of Christians. Allow me to express in a few words as possible, the proceedings of the Anniversary of the

CONGREGATIONAL UNION.

The services of the Union opened on the 12th instant, in the New Broad Street Chapel. The attendance of ministers and delegates was more numerous than usual. An admirable address, full of fervour and power, was read by the President, Rev. A. Jack. It appears that the celebrated Dr. Medhurst, so long and so successfully engaged in evangelical labor in China, left his widow and an unmarried daughter without any provision for their support. His whole time and talents were unremittingly devoted to the great work he had in hand. Alluring prospects of worldly wealth, were more than once presented to him by the British Government if he would engage in their service, but nothing could turn him aside from the one great pursuit to which he had consecrated his life. On one occasion he declined the offer of a situation as interpreter, made by the British Government, worth nearly £1,000 per annum, preferring the missionary life, with its humble stipend, to the emoluments of this world. The Directors of the London Missionary Society, the Committee of the British and Foreign Bible Society and other friends of Missions have taken the case in hand, and will not rest until ample provision is made for the widow and daughter of the departed Missionary of the cross, thus verifying the experience of him who said, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed being bread."

MARRIAGE OF THE PRINCESS ROYAL.

This is an event in prospect which touches the heart of the British people. They love the Queen and her children; hence the marriage of the eldest Princess Royal will excite universal sympathy. Already the banners of

COLONIAL MISSIONS.

This department of the Union employs 150 Missionaries in the several colonies of Great Britain. Mr. Poore, from Australia, had succeeded in obtaining two men towards the 16 required for that distant region. These will go out immediately; where the remaining 14 are to come from is yet unknown. The income of the Colonial Mission was reported as upwards of £5,000, and the expenditure a little beyond the income.

IRISH MISSIONS.

The Union employs seventeen Missionaries to preach the Gospel in Ireland. New chapels are in course of erection at important points, and Waterford is about being entered as a new station. The expenditure of this mission was in advance of its income.

HOME MISSIONS.

There are fifty Missionaries engaged in the home field of the mission, and as many more receive small grants to aid them in supplying feeble churches with the ministry of the word. Between 400 and 500 converts had been added during the year to the mission churches which now embrace upwards of 4000 members.

LONDON MISSIONARY SOCIETY.

The receipts of this society for the year from all sources were nearly £70,000. The Annual meeting was very numerously attended, and stirring speeches were made by Revs. Newman Hall, R. Maguire, G. Osborne, E. Prout, Dr. Livingston, E. B. Underhill, Esq., and W. E. Baxter, M. P. A special effort had been made for Central Africa, since the return of Dr. Livingston, which had resulted in raising upwards of £2,000 to supply that inviting field with the heralds of mercy.

WESLEYAN MISSIONS.

These are extending widely in christian lands and amid the dark wastes of heathen climes. The annual income raised from the home and foreign fields amounts this year to nearly £120,000. The children's christma's cards alone collected about £7,000. The Society has missionaries in India, Continent of Europe, China, South and West Africa, Ireland, France, the West Indies, Australia, and in British America. They are doing a work of vast magnitude in these far-reaching fields of missionary culture.

ROMAN CATHOLICISM.

May, is also consecrated by the propogandists of Romanism to the extension of their widening domain. His Holiness the Pope is passing in great pomp through the states of his empire. Magnificent illuminations, and rich garlands of flowers are employed to indicate the profound respect which the people have for their spiritual sovereign. A company has been formed with a capital of £40,000 for publishing and selling the literature of the church. There is nothing that the papal church dreads so much as a free press, but when she can control this amazing agency, then it is used with tremendous effect. With ceaseless energy this power is now brought to bear upon the progress of the man of sin.—Nothing of course is allowed to pass the press so muzzled but what will tend in some way to hold the mind in captivity to the dogmas of Romanism. But truth is mighty and must triumph.

REV. F. TUCKER.

This useful and highly esteemed Baptist minister has recently returned from the pastorate of the Union Chapel Church Manchester to take charge of a new interest at Campden Road Chapel London. A validatory service was held by his church in Manchester on the eve of his leaving, which was numerously attended, and an address expressive of ardent attachment, and sincere regard was presented to Mr. Tucker to which he made an appropriate and touching reply. He has presided over his late charge for fifteen years, and as might be expected the separation occasioned much sorrow on all hands. All health is said to be the cause and it is hoped that a change of locality and scenery will be beneficial.

MR. WILLIAM RUSSELL.

This celebrated correspondent of the *London Times* has commenced a course of lectures in London on the subject of the late war, which are likely to attract very great attention. His life like sketches which appeared in the *Times* while the war was raging in the Crimea, have created for him a name which will be sure to command an audience. Mr. Russell is a member of the Bar, but having acquired some reputation as a descriptive writer was induced to go out to the East for the purpose of recording such events of public interest, as might occur at the seat of war; and nobly did he fulfil his mission.—When he returned from the Crimea at the close of the war, the University of Dublin conferred on him the honorary degree of L. L. D. He has since visited Russia, and was present at the coronation of the Czar, and described with a master's pen the magnificence and grandeur of that august ceremony.

As might be expected Mr. Russell's first lecture brought together an unprecedented assemblage of distinguished men, who listened with intense interest to his graphic unfoldings of those electrifying scenes of which he had been an eye witness.