

The Christian Visitor.

A FAMILY NEWSPAPER, DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

REV. I. E. BILLS, Editor.
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"Glory to God in the highest, and on earth Peace, good will toward Men."
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India as a Mission Field.

This as we stated in our last issue, was the theme upon which Mr. Underhill dwelt at the late Anniversary of the English Baptist Missionary Society. Having just returned from India, where he had spent some two years, and a half visiting the Missionary Stations he was prepared to testify to the things which he had seen and heard. The following is the closing section of his speech, a portion of which we gave last week:

But I find, sir, that time will fail me to pour these reminiscences of our interesting journey in that far-off, but beautiful and magnificent land, and I will only make one or two remarks, therefore, on the character of our native brethren and our native churches and pastors. Generally speaking, the native brethren have received comparatively little education; and yet, so remarkable is the character of the Bengali or the Hindoo, that he rapidly acquires an amount of knowledge which, I think, the poor people in this country would hardly attain; and you would be surprised to hear the shrewd and clever remarks often made by very illiterate men upon what they hear. The native brethren, however, are generally the shrewdest and best of the Christian population; and for the most part, they are selected, not from any particular choice in the matter, but from the necessity of the case, from the higher castes.—Many of these native Christians have had no instruction except in the Bengali, and the books for their instruction are comparatively few; and yet I am astonished at the ability with which they understand the Scriptures, and the instruction they give to the people around them. Our brother Mr. Page has a bi-monthly meeting of all his native preachers, and on these occasions, they are accustomed to read various parts of Scripture, converse upon them, and receive from him instruction in the Word of God; and it is by these laborious means that they are prepared for carrying out the Word of Life, and presiding over the native communities which they teach. A large number of the native preachers are in a dubious sort of position; many of them act as teachers, while the mission is still recognized as the true pastor of the people. Gradually, in many places, however, the native brethren are acquiring the power of administering the ordinances of the Gospel; and in several districts, though the native churches are not independent, yet they are gradually in this way acquiring the qualities of independence, under the conduct of our native preachers. It may be satisfactory to you to know, that the conduct of the churches under these native brethren is generally wise and prudent. Indeed, in more than one instance, I have found that the native pastor of a church was more strict in his discipline than the missionary was prepared to allow. (Hear, hear.) I remember an incident which will illustrate this fact. It was not altogether an act of discipline, but it will show the way in which they carry forward the interests of their churches. We were down at a place called Kiamtipoor, sitting in our little bungalow with the native preachers, surrounded by members of the church, and various matters connected with the church, occupied our attention. There was one man sitting amongst them who was very attentive to all that passed, and attracted my notice by the fineness of his countenance and the intelligence of his eyes. He said to him as soon as he could, "Are you a Christian?" "Yes," he said, he hoped he was; and, through Mr. Pearce, a conversation ensued, which led both Mr. Pearce and myself to think that he was truly a Christian man. We then turned to the pastor of the church, and we said, "Why is not this man admitted into the church?" He hesitated to tell us. "How long has he been attending the chapel?" "He has been attending five years." "Where does he live?" "He lives about three miles off." "And does he come every Sunday?" "Yes, all the year round, during the rainy season as well as the dry season, that man is never absent." "And do you think that he is a Christian, a true disciple?" "Well, we think he is." "Then, why do you not baptize him, and admit him to the church?" This was the explanation. In the place where that man lives there lives also his father, separated from his wife. That other, one Sunday some time ago, went out fishing;—fishing is the great means of livelihood of the people in that district;—and obtaining the fish he went to the nearest market and sold it, and with the produce purchased the food for their Sunday's meal. Now, we have reason to believe that man participated in that dinner; therefore, it must have been known, and approved of by him; therefore we do not admit him to the church. Of course it is unnecessary for me to say what was right or wrong in this;—but it will just prove that these native brethren do exercise a great amount of shrewdness and ability in the administration of the trusts committed to their hands. (Applause.) I am glad that the society has permitted me to arrange the formation of a class for their instruction, in connection with Serampore College; and I rejoice also that the class is at present under the instruction of Mr. Pearce.

him everywhere, to assist him in his laborious work of itinerancy; through that great district, I would close, brethren, by a few remarks upon the results of all this labor. So far as our own mission is concerned, I find that they are in the churches about twelve or thirteen hundred native Christians; there are connected with these churches about three hundred of the Europeans, and East Indians. As I have already said, there are about eighty-five to one hundred native pastors and preachers, who labour continually either as pastors of these churches or in itinerancy throughout the country. Besides these results, our brethren, as you know, are largely engaged in the work of translation; and, perhaps, it is this work which is the most difficult of all to estimate and comprehend. Now, there can be no question that the efforts of the translations already executed has been very great in the form of the literature of Bengal; that they have tended largely to purify the Bengali language of its offensiveness and its impurity. Nor am I indisposed to think that the great zeal which is now exhibited in Bengal, in the production of a native literature, both by Europeans and natives themselves, owes its spring and its origin to these missionary labours. Why, although the Serampore press, as a press, no longer issues missionary publications, though it continues to a certain extent to send forth works of education and the like, yet from that press there has sprung up in Serampore itself no less than six native presses; and all of these, I think, have two printing presses constantly employed. I visited one of them one day with Mr. Long, of the Church Mission, and he said, "Just bring the books you have printed at this press," and they brought a large heap of books which were in general circulation. Now, you must not suppose that these books are pure in their character; that they are freed from superstition; nay, many of them are reprints or translations of the Shastres; many of them contain the impure stories and legends of Hindostan; but, nevertheless, they exhibit a mental activity which was totally absent when missionary labours began. I remember that in the *Friend of India*—of 1820, I think—there was a list given of the Bengali publications, which consisted of somewhere about twenty books; and the writer of that paper, Dr. Marshman, I believe, said, "We may rejoice at this, that at least, there is the beginning of a Bengali literature." Perhaps there has proceeded, from the press in the twenty years past two thousand publications. Why, in Calcutta alone, there must be upwards of two thousand copies of the various books issued by the native press; alone; so greatly has the excitement of literary study sprung up amongst the people. Then, again, with regard to the Word of God, it is very difficult to trace proofs of its power throughout the country; and some have thought that books were destroyed, and that they had very little influence over the minds of the people. Let me mention one or two facts that will show the contrary. Mr. Leslie told me this fact on the day that I left. He said: "Almost within a stone's throw of my house, I was one day called to visit a man who was dying. I went to his house, which was a shop in the bazaar, and found him near to death. He wished me to read the Gospel and to pray with him. I conversed with him; and found that he knew the Gospel well. He professed himself to be a Christian, and on further conversation, I learned from his lips that for eleven years this man, in the secret of his household, in the bosom of his own family, had been daily habituated to read God's Word and to have family prayer; and though this was within one or two stones' throw of the missionary's house, it had gone on for eleven years, and he did not know it till the man was brought to the very gates of the grave."

Another incident occurred just before I left Serampore. Our brother was passing down the street, when a man called to him; he conversed with him a little while, and the missionary found that he knew the Gospel. He visited him on two occasions afterwards, and on the second occasion, he brought Dr. Yate's New Testament with him; and as he left he said, "I am a Christian. I am not an idolater, but I have not courage to profess my attachment to the Saviour." These instances do not stand alone; there are hundreds such, you will be told, by missionaries from all parts of Hindostan. (Applause.) One word with respect to schools. I shall not go into the controversy whether these are parts of missionary efforts or not; they exist, and have wrought great results. Especially is this the case in Calcutta, and the other Presidency towns, and a most remarkable revolution of sentiment and of thought and feeling is manifesting itself amongst the educated minds of India. We see the effects of that revolution in the changed opinions of the people; but we do not yet see the result in the changed character of their religious worship and devotion. And finally, brethren, with regard to preaching, I have given you some examples of the manner in which it is carried on; and we know, by the formation of those churches to which I have referred, its blessed and saving results. There is one thing that I would state, in conclusion, and to which I ask your most earnest and prayerful attention. Everywhere we found that the people knew somewhat of the Gospel;—enough to lead them to cast away the bonds of superstition and of caste;—not sufficient to lead them as sinners to the Saviour's feet, but yet sufficient to enlighten

Specimen of the Preaching of Christmas Evans.

Most of our readers have heard of the burning eloquence of Christmas Evans, the renowned Welsh preacher. Here is a specimen of it, extracted from his admirable sermon *On Isaiah 63: 1-6*. Who is this that cometh from Edom? This sermon is entitled *THE TRIUMPH OF CALVARY*. Christ offered himself a sacrifice for us, and drank the cup of God's righteous indignation in our stead. He was trodden by Almighty justice, as a cluster of grapes, in the winepress of the law, till the vessels of mercy overflowed with the wine of peace and pardon, which has made thousands of contrite and humble spirits rejoice with joy unspeakable and full of glory. He suffered for us, that we might triumph with him. But our text describes him as a king and a conqueror. He was, at once, the dying victim and the immortal victor. In "the power of an endless life," he was standing by the altar, when the sacrifice was burning. He was alive in his sacerdotal vestments, with his golden censer in his hand. He was alive in his kingly glory, with his sword and his sceptre in his hand. He was alive in his conquering power, and had made an end of sin, and bruised the head of the serpent, and spoiled the principalities and powers of hell, and turned the vanquished hosts of the prince of darkness down to the winepress of the wrath of Almighty God. Then, on the morning of the third day, when he arose from the dead, and made a show of them openly—then began the year of jubilee with power.

Anniversary Meeting.

The annual meeting of the Brussels's Street Juvenile Missionary Society was held in Brussels's Street Chapel; on Wednesday evening last. The meeting commenced at 8 o'clock precisely. The President opened the proceedings by giving out the beautiful hymn, commencing "Behold the expected time appears. The shades disperse, the dawn draws near," which was sung in admirable style by the choir, and was followed by the reading of the 46th Psalm. Prayer was then offered by the Rev. E. McLeod, after which the Secretary read the Managing Committee's Report for the preceding year. It is with deep gratitude to the Father of all our mercies, that the Managing Committee present to you their annual Report of the Brussels's Street Juvenile Missionary Society. We can but truly say, that the Lord hath done great things for us, whereof we are glad. Who would have thought that the Society when first organized, (a few members connected with one of our Sabbath School classes, led by their teacher, met in a private apartment, that it would so soon spread, and that ere long it would be enabled to support a missionary of the cross. The little one, under the blessing of God, is fast becoming a thousand. He often deigns to use the weak things of this world to confound the mighty. It is true, we cannot record many conversions attending directly the steps of our missionaries, but we believe that if we sow the seed and water it with our prayers, looking unto God for a blessing he will grant a harvest. It is also encouraging to observe the missionary spirit that is being inculcated in the minds of the youth connected with the Sabbath School, so it not only benefits those upon whom their labors are bestowed, but tends to prepare them for future usefulness. We have sustained a missionary, the Rev. J. Newcomb, at Shadic, Dorchester Mountain, and Buetoche, three months, but witnessing the destitution in and around the city, and

the field not being occupied, we decided. (Instead of continuing bro. Newcomb,) to employ a city missionary, we secured a room near the Marsh Bridge, where meetings for prayer were held during the week and preaching on the Sabbath. The meetings being well attended and the interest increasing, it was deemed necessary to have a permanent place of worship erected. The German and Brussels's Street Churches unitedly secured a piece of ground, and a commodious house is now in course of erection, to be finished by 1st of August. A flourishing Sabbath School has been started, the Superintendent bro. George Godesco, has taken a very active part in the formation of the School and it is owing mainly to his efforts that the School is in so flourishing a condition as it is. Your city missionary has expended considerable labor at the Bethel, and arrangements are being made to get up a Sabbath School. At the close of our engagement with our city missionary we considered it best not to employ him any longer, as we could not obtain a suitable room for him to labor to advantage and our funds were fast decreasing. Arrangements have been made to have the meetings kept up until a missionary is again in the field.

Rev. J. Newcomb, in his report, says that he travelled six hundred and seventy-four miles, preached fifty-seven sermons, made one hundred and eighty visits, attended nine prayer meetings, started one Sabbath School, and that one person gave evidence of being brought to the knowledge of the truth, and although his labors had not been so abundantly blessed as he would like to have seen them, nevertheless, he could not but feign hope that good had been accomplished. Your city missionary commenced his labors the 15th November, and continued until the 1st of May, during which time he preached eighty sermons, attended thirty-four prayer meetings, prayed with two hundred and twenty-nine families, and started one Sabbath School. He says that the meetings were well attended, some of which were very interesting.

Total number of sermons preached under the auspices of the Society one hundred and thirty-seven, number of families visited and prayed with five hundred and fifteen, number of Sabbath Schools started two, number of prayer meetings held forty-three. 1500 Sabbath School papers and 1427 pages of tracts have been sent to Rev. J. Newcomb, B. Scott, and David Bishop in the country, and to our city missionary for gratuitous distribution. The Society now numbers seventy-six, fifteen having joined during the past year.

The Treasurer's Report is as follows:—
For amt. paid Missionaries sal. 60 11 3
" sundries per small bills, 2 9 7 £60 11 3
Cr. bal. on hand last year, 4 0 6
Col. at monthly meetings, 2 13 24
" last annual, 0 8 84
Special given by church, 3 2 1 7 4 64
Fees and fines, 0 8 8
Missionary Boxes, 1 18 104 2 7 64
Amt. collected by Mr.
Jas. Master's class 2 1 74
Jno. Smith's " 1 11 84
Z. G. Gable's " 0 8 84
J. Titus " 0 10 10
G. Robinson's " 0 17 6
J. Wright's " 0 4 24
Z. Esty's " 0 17 6
W. H. Brown's " 0 1 6
O. Hamilton's " 0 4 64
Miss Looney's " 0 10 04
" Spiller's " 0 6 0
" Logan's " 0 14 9
" Wright's " 0 8 10
" Robinson's " 0 16 54
" Allen's " 0 17 94
" Esty's " 0 6 64
" Storm's " 0 9 64
" Staples " 0 6 0 11 10 11
Col. by Miss Nichols, 1 10 0
" " Brown, 1 19 24
" Rev. J. King, 0 10 0 3 19 24
Donations from Rev. S.
Robinson, 1 0 0
" J. King, 2 0 0
" J. Bond, 0 2 7
" Hicks, 0 2 4
" Mrs. Robinson, 0 1 6
" McNichol, 0 1 3
" Friend, 0 1 0
" Miss Berry, 0 1 6
man's class, 2 15 6
Marsh Bridge Meeting, 0 11 74 5 15 94
Proceeds from Bazaar, 60 16 8
Interest on cash in Saving's Bank 0 12 6 87 1 8

in conclusion, your Committee would call on you to unite with them in rendering praise and thankfulness to Almighty God for His goodness towards us during the past year, and they would remind the Society the necessity of committing anew the cause into His hands, who teaches us to believe that "Paul plants, Apollos waters, but God giveth the increase." At a previous meeting the following were elected officers for the ensuing year: President, F. Esty; Vice-Presidents, T. P. Davis, G. Reed and D. Vaughn; Corresponding Secretary, F. Logan; Recording Secretary, F. Wisdom; Treasurer, J. Edgett; Executive Board, not yet appointed. Jos. Read, Jr., Corresponding Secretary.

The Rev. D. Nutter moved that the Report be accepted, and said that he did so with pleasure. It was a pleasant thing whether he considered the amount expended or the objects in view, or the labor performed. The fact of young people taking up the cause, boded well for the future. Having begun in youth they would continue in old age. Nothing was more important than for the young thus to do good and communicate, for with such sacrifice God is well pleased. One thing in connection with this meeting

occurred to him, in the future much more must be done to evangelize the world than had ever yet been done, and the present scene gave promise that such would be the case. If the young now commenced to serve God, what will they not do for Him as their years increase. He warned them, however, while thus trying to benefit others to see that they themselves did not miss the blessing.

They had great reason for encouragement. The psalm that had been read this evening, reminded him of an anecdote in the life of Luther. Melanthen often used to be discouraged, and at those times Luther would exclaim, "Come brother let us read the 46th Psalm—God is our refuge and our strength." From these two reformers would always derive strength and encouragement. They too could be encouraged by the same promise. They were likewise engaged in striving against sin, and so their God would likewise send assistance. God desired the salvation of the world much more than they did; He had promised that the time would come when the world would be converted, and as sure as he existed this would take place.

He was glad to see that they aimed to benefit a class which could not easily be brought within reach of the Gospel. That was true obedience to the Gospel. It turned the lion into the lamb—when we seek to benefit others we should choose the lowest and the worst. He related an anecdote about the Cherokees, which illustrated this, once that tribe raised 20 dollars which they wished to expend in the cause of God. They did not know where to send it until at last, they resolved to send it to the Osages who were their most cruel enemies, because the best way to serve God was to bless those enemies.

He reassured them of the encouragement which they should derive from the promises of God. His word would never return void. They might often be discouraged, and think that nothing is being done. They however were not able to decide upon this. Eternity alone would reveal the effects of a movement like this. There must be success and if it did not appear now it would when they came to glory. No one could despise the smallness of the means. God always used small means.—David was raised from the sheep-fold. God used foolish things to bring to nought things that are, that no flesh might glory in his presence.

In conclusion, he exhorted them to go on in their noble undertaking, and increase year by year, till kindred institutions should fill the land.

He was followed by Bro. Magee, who seconded the motion, and expressed his deep interest in the present scene. He rejoiced to see young people interested in missions.—When Christ was in the world, how small was the light, and how great was the darkness. But since that time, the knowledge of God has increased, the little one had become a thousand. It was a blessed thing to receive, but far more blessed to give, and this society would find thefulness of that blessing. He had been in parts of the Province where all was darkness. He hoped that this would not long be so, but that other societies would spring up in imitation of this, to carry light into those dark places, and the knowledge of God cover the land.

The Report was then unanimously accepted. Singing by the Choir.

The Rev. I. E. Bill then arose and moved the following—
On Motion, That in the opinion of this meeting it is the duty of Ministers and Churches to give every encouragement to such institutions as this society in as much as we look to the rising generation for persons to fill our places in the Church of God, and the religious societies now in operation for the conversion of the world to Christ.

Rev. I. E. Bill then remarked that when he looked around upon a scene like this, his spirit was stirred within him with deep emotion. He saw around him those who but a short time previously had been filled with sorrow for sin, and had come with downcast look to tell their feelings to the church, who but a short time since had emerged from the Baptist waters to sit down at the sacred communion.

Now he saw them engaged already in the great work of saving souls. He himself was especially stirred at the sight. He saw in the society the hand of God. It bore the impress of Truth, Righteousness and Holiness. In this more than in any other way they obeyed the command of the Saviour which bade them "Go forth." Each christian prepared the way for others to come and work after him, and thus with succeeding generations the work of God goes on increasing. Why this missionary enterprise, who could imagine such success as has attended it. At first it was so small and feeble that on one occasion the entire funds of the English Baptist Mission was £13 2s. 6d.—but now it amounted to over \$22,000, a saving! The little one has become a thousand, and the plant which Christ's own hand has planted, will go on growing loftier, extending its wide branches over India, sinking its roots more deeply and widely—till India and all the earth shall be given to Christ for an inheritance. All the great missionary institutions of the earth were small in their beginning, but they went on in the name of the Lord, and would go on till they filled the world. He hoped they would go on in like manner, and so they would if they were