

itude in the holy war. Tombs, who is allowed by Dr. Wall to be "a man of the best parts in our nation, and perhaps in any other;" and Wood, who scarcely ever sees worth beyond his own circle, speaks of him as "a man of incomparable parts, and well versed in the Greek and Hebrew languages." Filling for some time the office of "trier," he still found leisure to expose the sophistry of the saintly but bitter Baxter, and to grapple with twenty-five antagonists at once, amongst whom were the most learned of the Episcopal and Presbyterian body. Knollys, who to intimate acquaintance with the learned languages, united an intense love of soul-liberty, braved the dangers of the Atlantic, and sojourned amidst the swamps and savages of New England, that he might prosecute his ministry with freedom. H. Jessey employed his learned leisure in seeking and securing the sanctified scholarship of the Christian world, to procure for the nation a revision of the authorised version of the sacred Scriptures. Keach, whose "Travels of True Godliness" still finds many readers, and whose ponderous tomes on metaphors and parables are still a mine of theological wealth, from which many extract materials for the modern pulpit. Powell, with the zeal of a seraph, explored the moral wastes of his native Wales, and shed the light of truth, of piety and peace, upon its somewhat wild and uncultivated inhabitants. The gratitude of their descendants still designates him as the modern Apostle of Wales; and Gosnold, upon whose lips thousands would hang in rapture, was in pulpit power the Spurgeon of his time.

By the aid of his great talents, and the great amongst the merchant princes of this metropolis. Of Cox, Collins, Bampfield, Danvers, Dell, Denne, and others in the ministry. Much less can we even glance at those who in the civil service of their country won distinction, and aided in the great struggles. Upon the pages of British history their names will live. But none will occupy a higher place in the affection of the wise and good than the Hutchinsons. The heroism and moral power of the one have been immortalised by the magic pen of the other. Lucy Hutchinson can never be forgotten, whilst the saintly purity of Christian womanhood and the exquisite beauty of her composition shall be admired. Brethren, they were a noble race, of which the world was not worthy.

**THE CHRISTIAN VISITOR.**

SAINT JOHN, N. B., JUNE 2, 1858.

**ENGLISH BAPTIST MISSION.**

Our last issue furnished a bird's eye view of what our American Brethren are doing in the Foreign Missionary field. It is patent to the world that English Baptists were the first in modern times to embark in the great work of giving the gospel to the benighted millions of India. The specific design of a missionary undertaking to the great Eastern world originated with the late Dr. Carey, at that time pastor of a small Baptist Church at Leicester. A meeting which issued in the formation of the Society was convened at Kettering on the 2d of October 1792. The collection on that occasion amounted to £13 2s. 6d. which then constituted the whole of its pecuniary resources. With this trivial sum in hand these men of God resolved to enter the broad fields of benevolence in the Eastern Hemisphere, and there amid its barren wastes plant the tree of life, the leaves of which are for the healing of the nations. What noble men! What strength of faith! Sixty-eight years have passed away since that memorable meeting at Kettering and the servants of the Most High, who constituted that gathering, and took part in its evangelical engagements have all gone to their reward in heaven; but the Society to which they gave birth has gone on gathering strength from year to year until it has erected upon India plains a pyramid of religious power which bids a bold defiance to all the combinations of evil.

The originators of this apostolic movement having finished their course on earth transmitted this Society with all its weighty responsibilities and toils to other hearts and hands; and they in the true spirit of missionary enterprise are, with the divine blessing, pushing the work forward to a glorious consummation. The Indian mutiny imparted unwanted responsibility to the proceedings of the past year and gave unusual interest to the anniversary services.

The great meeting was held in Exeter Hall, under the presidency of Sir S. Morton Peto, Bart. The weather was unfavorable, but notwithstanding the spacious Hall was comfortably filled. The distinguished chairman made an admirable speech replete with good practical sense, and imbued with devout love and zeal in the missionary work. The annual report was read by Mr. Trestail the Secretary. It stated that the receipts of the year amounted to £22,946 15s. 10d. and the expenditure £23,593 13s. 8d.

The society was prepared to learn that the purely missionary results of the year were but few. In Bengal, missionary work was at a stand; in the Nagpore, Marwar, Bikaner, and Chittagong, Hierarchies were suspended for a time, and the lives of their missionaries endangered in some of those places. The missionaries had been obliged to fly from Patna and the North-West Provinces, and at Benares missionary labour was rendered impracticable. The committee had to deplore the loss of Mr. McKay, of Delhi, a young but promising missionary, who had fallen a victim to the mutineers; and also, among the native Christians of the city, their estimable evangelist, Walayat Ali, who was likewise barbarously murdered. He had been urged to repeat the Moslem confession of faith, but in vain; and, after suffering various cruelties and indignities, had his head at length nearly cut off before the eyes of his wife. The report then contrasted the state of India when the society's missionaries first commenced their labours in that country with its present condition, after the lapse of half a century. At that time there were but six or seven Danish and German missionaries in the peninsula, but now, to quote the report—"From the lone wanderer in the Sunderbunds of Bengal, and the six or seven faithful men on the coast of Tranquebar, the missionary band has multiplied to nearly 600 missionaries, the chosen messengers of Christ from all the churches of Christendom. Seven hundred converts assist

them in preaching Christ crucified, and in distributing the bread of life to their perishing fellow-countrymen. In lands where only the revelry of idol worship, or the hoarse fanaticism of the followers of the false prophet, insulted the God of Heaven, there now gather around the table of the Lord some 20,000 persons, who have learnt to sing the songs of Zion. A hundred thousand more are released from the chains of caste, and worship at the footstool of the Most High, and as many more stand perfected before the throne of God and the Lamb. The jungles of Burmah, too, have given to Christ's Church an accession of many thousand souls, their conversion almost answering the prophet's question, 'Shall a nation be born at once?' Within the circuit of the British empire in the East, the existence of more than 400 Christian churches testifies that His servants have not laboured in vain. In some places there have appeared popular movements in favour of Christianity, which may fairly be regarded as only preliminary to a wider acceptance of the gospel. Such have been the movements in the villages south of Calcutta, in the districts of Jessore, Barisaul, and Krishnagpur, among the Shanars of southern India and the indigenous inhabitants of the hills of Chota Nagpore. With regard to the employment of the press as a missionary agency, the report says, "The Word of God has been translated, in whole or in part, into the principal dialects of the country. The rude inhabitants of the hills have had their native tongue reduced to writing, and portions of the Scriptures and other books prepared for their instruction. A pair of two millions of parts or volumes of the sacred writings of our faith have issued from the mission presses.

The learned pundits of the country have received, nearly complete, the whole Bible, in the ranscript tongue, from the diligent and arduous studies of Carey, Yates, and Weger. Four volumes of this great work and noble monument of missionary learning have already left the press, and the present year will, it is hoped witness its completion. Tracts in uncounted numbers have spread through the length and breadth of the land the good tidings of peace." And again: "The schools in the hands of the missionaries contain 80,000 children. Their presses are daily throwing off countless pages of religious and instructive reading, while Bible Societies, Tract Societies, Educational Societies, Colleges, High Schools, and Female Schools exist, to sustain, direct, and enlarge the influence wrought to bear on the minds of the people."—Having alluded to the more favourable disposition of the Government to missionary enterprise, the suppression of suttee and infanticide, the decline of the influence of caste, and to the spread of pure monotheism and of education, highly encouraging circumstances, the report refers to the subject of the press in the following terms:—"In the first twenty years of the century, not more than twenty-seven works left the native press, probably reaching to 15,000 copies in the whole. Now, in the year 1853-4, Calcutta alone had forty-six printing offices engaged in printing Bengali works. In that one year 25 books and pamphlets left the press, the total number of copies printed being 218,275. Besides this vast amount of literary information, there are nineteen Bengali newspapers and periodicals published in Calcutta, whose annual circulation reaches 8,100 copies. Several of the country districts of Bengal have also their native presses. A similar expansion of native literature has commenced in the North-West Provinces of the south. If much of it is drawn from the polluted sources of the religion of the people, yet the fact that the jealously guarded writings of the Shastres are submitted to the vulgar eye, is a mighty inroad on the exclusive knowledge of the Brahmin, and must inevitably lead to the rejection of the baseless tales and foul precepts and examples by which the people have so long been deceived. It is satisfactory to know that every year the quantity of healthy matter printed is on the increase, and that instructed Bengalis are actively engaged in transferring into their native tongue the wisdom, the science, and the pure thought of Christian lands." The report then states that a growing disposition has been manifested in numerous villages to receive the gospel, and concludes with an exhortation to persevere in the missionary cause.

**ADDRESS OF REV. MR. TUCKER.**

Rev. Francis Tucker was the first speaker after the reading of the report. In speaking of the future of the Society Mr. Tucker made the following eloquent remarks on the Government of India. And now with regard to the future. I am not here this morning to bring in an India Bill, to ring in "Bill Number three," as my Lord Palmerston would call it. If my friend Mr. Marshall, and my friend Mr. Smith, of Chitoura, will only be kind enough to put their heads together, and agree on some bill for the future government of India, I am almost quite sure I should be able to agree to it also. But there are some things clear even to a superficial observer like myself, and some things which are not so clear, but which I do not mean that we are to have a vast net work of an ecclesiastical system spreading over that country. I have no faith in net works like that. We have had enough of union of Church and State in India. Why, the result of it is this, that the great and serious mistake is made that Englishmen is a synonym for Christian. And so you see, Sir, it actually comes to this, that in India, every man who wears a hat is a Christian, and every man that gets drunk with wine is a Christian, and every man that uses the name of Christ in a profane and blasphemous oath is thereby demonstrated to be a Christian. No, we do not want any of that mere name, and form, and garb of Christianity; but we want a clear stage and no favour. We want that there should be no hindrance to the propagation of Christianity among the Sepoys any more than among the ryots of the land. We want that there should be no hindrance to the advancement of the professors of Christianity to any office under Government.—Nothing less than that will satisfy us; and then let there be an open exhibition of Christian principles before the sight of the Hindoo. O! to show them righteousness a little better than that of thieving Krishna. Oh to show them a faith a little bet-

ter than that of blood-red Kali! There must be no more smuggling of opium into China. Why, it comes to this. Supposing France cultivated the poppy in the interior as a Government monopoly, and knowing that England had made laws against the introduction of opium into this country, persisted in contraband traffic, and introduced this opium throughout our towns and villages, what would you think of the Christianity of France? What would you think of the humanity of France? What would be the worth of the French alliance? And if it be so that my Lord Elgin is now gone to Pekin, or somewhere thereabout, in order to get the traffic in opium legalised by the Government of China, I should like to know what my Lord Palmerston or my Lord Derby would have said to M. Persigny or the Duke of Malakoff if they had come to London with such a proposition as that. No more smuggling opium into China! And away with the flaring poppy from the fields of Hindoostan, and give us in its place the snow-white cloud of the cotton crop or the gleam of the golden grain.—Let there be no opium cultivated except as medicine; enough to heal the sick, but not to poison the healthy; enough to soothe the agonies of suffering humanity, but not to plunge body, soul, and spirit into sorrows that never end. Once more, let there be the meek, and lowly, and humble spirit which befits Christians that have much a charge entrusted to them. Oh, I think we are all guilty here; we have all been too proud of India; we have all been too boastful of it. We have talked too largely of our Clives, and our Wellesleys, and the rest of them. We have said too loudly, "Spain never made a colony or a dependency like that, and France never could make a colony or a dependency like that." We have walked over the roof of our Indian palace, and looked around on its splendour and said, "Is not this great Babylon that I have built? We have arrayed ourselves in robes of oriental grandeur, and taken our seat on the throne of the Mogul, and looked around for the flattery of the nations; and the angel of the Lord has smitten us because we gave not God the glory. And yet 'the Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof.'" All these things shall turn out for the furtherance of the gospel. A roaring lion has been prowling over our fields in India. That roaring lion shall yield us a hive and honey pot; "for out of the eater shall come fourth meat, and sweetness from the strong."

**ADDRESS OF REV. MR. SMITH.**

Dr. Cummings was followed by Rev. James Smith of Chitoura, who had spent many years in missionary labor in India. His was evidently the home, practical speech of the occasion. He testified to what his eyes had seen, his ears had heard, his hands had handled, and his heart had felt of missionary life in India. We only regret that we have not room for the whole of this capital speech: but the following extract must suffice. In reference to the mutiny Mr. Smith said:—

I cannot doubt that the late struggle has been the death-struggle between Hindoism and Christianity. Whatever may have been the secondary causes that have tended to produce the events of which we have heard so much, I am sure that it was not less than this; Christianity has made itself to be felt, civilization has made rapid strides in India. The Brahmin has seen his privileges depart; the Rajpoot has seen that he could no longer go on his marauding parties, and live without labour; and hence they have tried to drive back civilization, and drive back Christianity, and re-introduce those times of darkness and cruelty that existed before the establishment of the British power in India. We are passing through a terrible crisis in that country. It has reminded me of what I have seen in India in the shape of a common storm in the hot season. Sometimes the day will be bright and clear, not a cloud to be seen, and everything as still as possible; the birds sit upon the branches of the trees with their tongues out, appearing almost ready to expire from the heat, and all nature seeming to participate in the feeling. You look to the west, and gradually something in the shape of a little black mountain or hill begins to rise up and goes on increasing. These mountains roll on and on till sometimes at mid-day darkness covers all nature. The particles of dust grow denser and still more dense, until the darkness becomes as at midnight; then gradually the thunders roll and the lightnings flash. At last the tempest begins to subside, and by and bye it passes away; and it appears as though all nature had been relieved. The birds begin to sing, men breathe afresh, and there is a buoyancy in the atmosphere that must be felt in order to be appreciated. It has been something like this that we have experienced in India. It is true there has been the rumbling of the storm in something like uncertain sounds for a considerable time back; but at last it burst upon the country, and it grew blacker and darker. The first overt acts were doubtless performed at Meerut, then at Lucknow, then at Chitoura and Futtyghur. Station after station was swallowed up; the storm grew blacker and darker. You all remember how we trembled at the arrival of the Indian mail, not knowing what more frightful news it might bring. I remember going to see the papers with a palpitating heart, dreading lest some other story of massacre and destruction should be contained in it. There was not a ray of light or hope on the dark and terrible scene, until General Havelock, raised up by God for this special purpose, with a mere handful of men commenced his march from Allahabad to Futtyghur, met Nenna Sahib and his felon hordes and scattered them to the winds, then pressing on met them again and again and overcame them; retook Cawpore, too late, alas! to save our murdered women and children. Then there was the terrible march on and on to Lucknow, still more dreadful than the one from Allahabad to Cawpore; but, although the difficulties were tremendous, and he was met at every step by untold numbers, yet he succeeded at last in saving the lives of our women and children in the Residency, and probably preventing a massacre far more frightful than that which took place at Cawpore itself. God appears to have blessed especially Christian men, notwithstanding our unfaithfulness in India. When the time of trial arrived, it was such men as Havelock, the Lawrences, the Edwardeses, and the Montgomerys, who stood in the breach, and rescued the British territories in India from the hands of the mutineers. And now the time has arrived when we ought surely to consider what it has to be done for the future. What are our duties towards India? We have to deal there with a system such as perhaps never existed in any part of the world before. Hindoism is not that flimsy thing which at first sight it appears to be. When I arrived in India, I remember looking at the temples and at the temple worship, seeing men with fans in their hands fanning dumb idols, to whom they also presented dishes of rich food and fruit. I heard females singing sweet music before them; and I thought, surely it is a most flimsy system.

**ADDRESS OF DR. CUMMINGS.**

The celebrated Dr. Cummings in seconding the resolution proposed by Mr. Tucker remarked:—"That was the first occasion, though he hoped it would not be the last, when he had appeared upon the platform of the Baptist Missionary Society. He felt honoured in being invited to speak in behalf of an institution which was the first to enter on the missionary field in India—an institution, the links of whose succession began in a Carey, an Andrew Fuller, and a Robert Hall. He also felt it an honour to be associated with the living representatives of the denomination. Need we not refer to the cultivated mind, the chastened piety, and the untiring energy of the Hon. and Rev. Baptist Noel; to the sanctified good sense of the minister of Bloomsbury Chapel; to the vigorous eloquence of Charles Spurgeon, whose homely and thoroughly Saxon speech, saturated in the main with living truth, had been eminently blessed of God? There was also a countryman of his own, whom a former member of his (Dr. Cummings) church, who now lived at a distance, said he was in the habit of hearing at the Diorama, Regent's-park, and that he heard from the lips of the gifted minister there all that he ever heard from Dr. Cummings, and sometimes a great deal more and a great deal better. The previous speaker had left but little for him (Dr. Cummings) to say on the subject of the resolution. He was glad that he made some exceptions when he spoke of the bad conduct of many in India. He had himself come in contact with Englishmen or Scotchmen, who had resided in India, and he had found some of them the most spiritual, the most pious, and devoted men. The late Governor-General, the Earl of Dalhousie, was an elder of the Scotch Church, and performed his duties as such, and he was one of the most devoted Christians of the present day. We should, perhaps, not blame those in India so much as we should censure ourselves. The Church had not done its duty, and from the crimes of the world Christians might see reflected their own illiberality and want of self-sacrifice for Christ. The resolution referred to the translations of the Society. He was quite sure that those translations were just, and there was but one tiny word about which they might differ; and he would only say that while the Baptist translation of it was perfectly correct, the other translation might not be wrong. So long as they did not translate, "Go and regenerate all nations," he cared very little whether they rendered the disputed word "sprinkle" or "immerse." The object of the society was to send the gospel to the heathen in all its unimpaired fullness and freeness, without money and without price. If the gospel were estimated merely by its temporal effects, it was a vast blessing to the heathen. What spots in India had been the most peaceful? Those on which Christian temples had been erected, and which had been trodden by the feet of Christian missionaries. Civilization ever followed in the train of true Christianity. Wherever the gospel was accepted by a nation, it turned

ed the crowd into a church, elevated the mob; mitigated sovereignty into fatherhood, subjected to sonship, duty and loyalty into love. But the direct object of a missionary society was not to promote civilization but to win souls for Christ. "What should it profit a man if he gain the whole world and lose his own soul?" or, to use the illustration of Robert Hall, "What would be the funeral obsequies of a lost soul? Would it be enough to clothe the ocean with srape, the earth and the sky with mourning; or, were the whole of nature to become animate and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude of such a catastrophe?" That was the thought that should animate the missionary labourer.

**ADDRESS OF REV. MR. SMITH.**

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But the longer I lived there the more I was struck with its depth. It is something which is universally felt; it has its ramifications in every part of life, in the social circle, in politics, in commerce. You cannot escape it; it meets you everywhere. The rivers bear the name of the Gods. Every man, woman and child is called after a God. The idols are stuck up in the streets wherever you go. Hindoism, as to its power, rests on its universality, the whole nation being immersed in it. There can be no doubt that the Hindoo has been, to a considerable extent, puzzled as to what Christianity really can be. There is so vast a difference between his own character and the character of those bearing the name of Christian, that he has been led, in many instances, to conclude that Christianity could be nothing at all. As for Hindoism, commerce, pleasure, everything appears to be immersed in it. The man's ledger is dedicated to

the God he worships, and not an entry can be made in it until he has written the name of that god at the top; and every note on business or pleasure must have the same inscription. The shops are also dedicated to gods that are worshipped; and everything reminds you of them. It pervades everything, like the atmosphere. It seizes the infant almost as soon as it is brought into the world, for then the mother takes it to the temple, and presents it to her god; so she does day after day and week after week, so that Hindoism grows with the child's growth and strengthens with its strength, entwining itself round every fibre of the heart and the affections. When the child goes to school, it finds its very book part and parcel of this Hindoo system—the geography, the astronomy, the arithmetic, every single book used in the native Hindoo schools, forms part of their religious codes. We have heard of Church and State. In India the Church has been

tribute, and apply the money contributed for its support. It is ardently hoped that this new order of things will tend to restore mutual confidence both at home and abroad, and that the treasury which had sadly fallen off in consequence of these untoward circumstances, will speedily be replenished by the free and generous contributions of a confiding people.

Weymouth, May 24th.

DEAR BROTHER:—God is doing a marvellous work of grace in this vicinity. Multitudes have been converted within a few weeks. Brother Randall has baptized 62 persons recently, and others are pressing into the kingdom. The work of Grace in this place reminds me more of that which occurred in Nictaux, Wilmot and Aylesford thirty years ago, than any other I have ever witnessed. In most instances, convictions for sin are soul-deep and pungent, and the deliver-

of policy is the result. Dr. Peck, who has so long filled the office of Foreign Secretary is obliged to retire, and the Rev. Baron Stowe of Boston is elected to succeed him.

By a large majority vote, the dismissed Missionaries are invited to return, and an arrangement is adopted providing that each Missionary in the Foreign field shall have the power to dis-