

and so mischievous, is to be found in the erroneously assumed right and duty of Government to show favour or disfavour to religion of any form; and that all the difficulties of the case would be removed if the Government would limit its action to secular affairs, and content itself with maintaining with equal hand the civil rights of all, leaving professors of every creed to an unrestricted course, within the bounds of public decency and order.

"III. That, in the judgment of this body, a period has arrived when a change in the traditional policy of the Government of India in this respect, not only may be safely effected, but is imperatively required: and that it is of great importance, not only to the interest of Christianity in India, but to the general welfare of the vast population there committed to British rule, that such a change should be immediately accomplished.

"IV. That as a measure for promoting the better Government of India is now before Parliament, this body petition both houses, in accordance with the foregoing sentiments, that, in any measure for this purpose which may be adopted by the Legislature, provision may be made for restraining the Indian Government, at once and alike, from any patronage one the one hand or any discouragement on the other, of any form of religion, whether Pagan, Mohammedan, or Christian."

—London Freeman.

#### TO SUBSCRIBERS.

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#### TO CORRESPONDENTS.

No Communication will be inserted without the author entrusting us with his name in confidence. Unless the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves responsible for them.

Correspondents are respectfully reminded that short communications, as a general thing, are more acceptable to readers of Newspapers than long ones and that a legible style of writing will save the printer time, which is always valuable, and secure a correct impression.

All Ministers of the gospel, who will send us the advance, for six new subscribers, will get the "Visitor" or one year free of charge.

### THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., MAY 12, 1858.

#### Aid for Young Men.

It will be remembered that Rev. Isaiah Wallace introduced to the consideration of our Associations in 1856 a plan for aiding young men designed for the Christian ministry in prosecuting a course of study preparatory to their entrance upon their great work. This plan, after mature deliberation, with some modifications was adopted, and recommended to the favourable consideration of the churches. It contemplated raising £2,000 in shares to be taken up by individuals or by churches with the understanding that the principle of the stock should remain in the hands of the subscribers, and that the interest only would be called for. So that a church taking stock to the amount of £50 would be required simply to pay the interest, or £3 per annum. An individual taking stock to the amount of £5 would be expected to pay six shillings yearly, and so in proportion. In this way, the sum of £2,000 of stock would yield an annual income of £120, and this amount would enable the Board of Ministerial Education to render substantial aid to at least six young men each and every year. The matter was again brought up for consideration at our Association in 1857, and strong resolutions passed recommending immediate action on the part of the churches to raise the proposed amount; but as yet comparatively little has been done towards it. In the mean time two or three young men looking to the ministerial life as their vocation have been sustained at our Institution at Fredericton principally by the generosity of Bro. Wallace. Now it does not seem right that one Bro. should be allowed to enjoy the privilege of doing all the good that is to be done in this direction. In fact the generosity of a Bro. may exceed his ability, and in that case the privilege of giving so largely is really converted into a burden, whereas if the charity was more widely diffused many might enjoy the luxury of educating young men for the ministry, and no one would be burdened.

Bro. Wallace spent the last Sabbath in the City, and preached in German St., in the morning, at Portland in the afternoon, and in Brussels St., in the evening. He submitted the case to the brethren of the churches, and it is hoped that collections will be taken up at an early day to help forward this work and labor of love. German St. Church takes a collection for this object on Sabbath evening next. If all the churches would contribute in this way according to their several ability how easily the needful sum could be raised.

We may be permitted in this connection to say a word or two in reference to the importance of the object contemplated, viz the support of young men preparing for the ministry. That such persons need education, but few in this day of light and intelligence will attempt to deny. The young man who supposes that he can take a position as the teacher of an intelligent congregation while he is unacquainted with the first rudiments of education will very soon find out his mistake. People invariably demand that their teacher shall know more than they do themselves. Now it so happens that most of our young men, who are called to the ministry are taken from the humble walks of life.

As in the beginning so it is now, "not many wise men after the flesh, not many mighty, not many noble, are called." Such being the fact, those who feel themselves divinely directed to the ministry of the word seldom have much means of their own. Hence if one, two, three or more years are devoted to study, they must receive aid; and who is to render that assistance if the denomination withhold it?

If the churches are wise in their choice of candidates for the ministry, all that they do to promote their instruction will exert a most beneficial reflex influence upon themselves. For in proportion as they help forward the cause of ministerial education, are they supplying themselves with an intelligent ministry. We do hope that this subject will be duly considered by both pastors and churches, and that they will cheerfully respond to the call upon their liberality to encourage pious young men in the prosecution of their studies.

It becomes our painful duty to chronicle the demise of James Hunter Esq., M. D., who departed this life on Sabbath the 9th inst, about 1 o'clock, P.M. Dr. Hunter was regarded as one of our most skillful practitioners both in surgery and in medicine. He had a very extensive practice, and was eminently successful in the healing art. He was for many years a valued member of the church in Brussels St.; but when the new Church was formed at the Marsh Bridge he removed his membership to the new interest, and evinced a lively concern in its progress. The pastor and brethren of the infant church felt that they could confide in him as a brother beloved, and as one who would be likely to contribute largely to their stability and increase; but how uncertain are all earthly hopes. On Monday evening the 3d, he was seized with disease which issued in inflammation of the lungs, and notwithstanding every effort which affection could suggest or medical skill devise was employed to stay the progress of the disease, it went steadily on until it terminated in death.

We are informed that he was fully conscious of his state to the last, and met death with Christian fortitude and resignation to the divine will. He has left a widow, many relatives, and a numerous circle of friends to deplore his sudden and unexpected removal to the spirit world. May God in mercy sanctify to them this trying visitation.

Our obituary list records, as will be seen, the death of Cornelius Drake, son of Gilbert M. Drake, of this city. He was lost overboard from Brig "J. H. Kent," on her trip to Havannah, and found a watery tomb. The sad intelligence reached his parents on Saturday evening last. We tender to them our christian sympathy and pray God to be their support in this hour of trial.

#### Brightening Prospects in the East.

Recent intelligence by the European mails, having reference to India and China, is of the most satisfactory character. There is every reason to hope that the terrible mutiny in India, which has cost the British nation so much blood and treasure is nearly subdued. The war in China also seems hastening to a termination that will be of immense advantage not only to the parties immediately concerned in the conflict, but to universal man. The New York "Examiner," of the 7th inst., in speaking of this subject, makes the following judicious and timely remarks:—

"The progress of British arms in India, though for some time past unmarked by any decisive event, has yet been uninterrupted by any reverse, and Sir Colin Campbell, since his arrival in the country, to assume the command of the army, has taken the best possible advantage of the arrangements and achievements of his predecessors, and has been steadily pressing forward the re-conquest and re-occupation of the rebellious districts. His policy has been to make sure of what had been gained before, and to drive the rebels from the places where they could do immediate mischief, and allow them to concentrate at a few of their great strongholds, while he was bringing up his own forces and preparing to assault or besiege the last fortresses that still remained in their possession.

It is in this manner, that in conjunction with General Outram, he has lately driven the Sepoy army from its intrenchments at Lucknow, and virtually secured possession of that city. This event, which was attended with but little loss of life, is of the utmost importance. It has deprived the enemy of one of his strongest lurking places and opened to the British Government a vista through which they may discern the end of this sanguinary revolt. It is already stripped of its most frightful terrors, and with the forces which England has now in the country, it is scarcely to be expected that she will encounter any very serious difficulties in suppressing what remains of an insurrection which has brought so many woes upon her people. A guerilla warfare may still be long maintained by scattered bands of insurgents wrought to desperation by their hopeless condition, and here and there a Sepoy fortress may stand a siege, and require an assault from the advancing columns that are marching to their overthrow. The rebellion, however, as a formidable defiance of English power in India, has lost its importance and is hastening to its end.

The triumphs of the British arms in India, though at first delayed, have at length been of the most heroic and brilliant character. They have been won by Generals, who, with mere handfuls of Englishmen, have contended with vast hordes of infuriated rebels. They have not only put in requisition coolness and courage of the highest order, but they have demanded tactics and skill, strategy and science, in a far greater degree than any other victories recorded in the annals of Indian war. The services of such Generals as Havelock and Outram, as Lawrence, and Inglis, and Wilson—who prepared the way for the achievements of Sir Colin Campbell, may well call forth the warmest gratitude of the British Government and people. Not only have they subdued the rebels, and saved the British Empire in India, but they have redeemed the martial renown of England, which had been tarnished by the failures and blunders of the Crimean campaigns. The fields of this difficult warfare are in a distant Continent, and are therefore liable to be less famous than the scenes of European battle and victory; but these heroes are deserving of no secondary honor. Their names should forever rank among those of the most illustrious commanders of British military history.

Among the means, also, by which this terrible revolt has been thus far subdued, we claim that the influence of Christian missions deserves no inconsiderable place. The regiments that have not revolted, are said to be those which had been most instructed in the precepts of Christianity. And the fact that to so large an extent, the cities and villages of lower India have given no aid or countenance to the Sepoy rebels, is undoubtedly to be ascribed to the agency of the Christian missionary, and the influence which Christianity has exerted on the minds of the people. The rebels, we believe, to a man, are either Hindoos

or Mohammedans. Not a single Christian, so far as we have seen, has been found among them, and the districts in which they have received their greatest assistance from the people, are precisely those in which Christian missions had not been established. The Christian element in the population of India has undoubtedly proved itself an important barrier to the extension of the revolt, and also no inconsiderable aid in effecting its suppression. This is the element which, we trust, is to take advantage of the earliest return of peace, and to spread its influence more widely than ever before among a people whose subjugation will soon be complete.

If from India we turn to China, we behold still surer indications of the speedy cessation of war. That "fantastic fabric of barbarous empire," as Lord Napier well styles it, in his recent speech, "supported by delusion and despair, has crumbled before the thunders of the British cannon." Canton has fallen. Commissioner Yeh, who has so steadily opposed all negotiations with the "Western barbarians," is a prisoner of war at Calcutta, and Ambassadors from England and France—from Russia and America—acting under different instructions, and from different motives, yet aiming in some degree at common objects, are demanding of the hitherto invisible Emperor, a change in the policy of China towards the nations of Christendom. England and France, and perhaps Russia also, are prepared to enforce this demand by their fleets and armies, but the representative of America is instructed to urge it only by considerations of mutual benefit and good will.

It is possible that each one of these powers has objects to accomplish peculiar to itself, yet there are several demands in which, it is understood, they all agree. Among these, the most conspicuous are, a direct diplomatic intercourse with the Emperor at Peking, the opening of other portions of the empire to the prosecution of foreign trade, a reduction of the injurious inland duties, on foreign merchandise, and the religious freedom of foreign residents, and the right of access through the country to Tibet and portions of Northern Asia hitherto controlled by China. These objects may not be specifically embraced in all the formal demands that have been made, yet there is no doubt that they will all be promoted by the great powers whose representatives are now engaged in negotiating with the Imperial Commissioner.

At the latest dates of intelligence, hostilities had been suspended, after the fall of Canton, in order to afford an opportunity to negotiate at Shanghai. Mr. Reed, the American Minister, had united with those of England and France, in pacific overtures for the objects named above. After the impression which had been made by military force, it was presumed that the negotiations would be successful, and the leading points demanded by the Ambassadors would be yielded by the Emperor. But even should something less than these be accomplished now, the entire result cannot be long delayed.

These changes, though urged on account of their bearings on commerce and diplomacy, will be no less important in their bearings on the spread of Christianity and civilization in China. The pathways that are opened for the merchant to new nations and races, are also opened to the missionary of the cross. The freedom of trade is but the precursor of the freedom of religion, and the abolition of absurd customs and obsolete institutions, only prepares the way for the triumphs of truth.

#### Revival Intelligence.

Zion's Advocate says the religious interest continues in Portland, Me. The morning prayer meeting, held this week at the State St. and Federal St. Churches, are nearly or quite as well attended and as interesting as at any time. So also the business men's meeting at 5 P. M. Cases of conversion are occurring in the different societies, though not so frequently as a few weeks since. Last Sabbath a large number of persons were received by profession into several of the churches. Six were baptized at the Free St. church by Rev. Mr. Bosworth. At the Congregational churches the following numbers were received: State St., 17; High St., 14; Union, 15. Second Parish, 8; Third Parish, 1. At the Chestnut St. Methodist 42 were received, of whom 25 were immersed by the pastor. On Tuesday evening, 79 persons were confirmed by Bishop Burgess at St. Stephen's Episcopal church.

CANADA.—The Bradford Messenger has intelligence of additions to several churches in Canada:—To the 1st. Church, Toronto, 8; Ancaster and Union, 87; Annawan, 65; among whom were the minister of the Congregational church in the place with his wife and her sister; in a small town on Burlington Railway, 76, who have been since formed into a Baptist church; at Inverkill, 16.

The revival interest in the city, says the N. Y. Tribune, is gradually retreating from the Union Meetings into the individual churches. The number of prayer-meetings, both union and denominational, has largely increased, but the attendance has not increased. It is estimated that about eighteen hundred people attend prayer-meetings in the day time and two or three times as many in the evening.

Large numbers are constantly joining the churches, so constantly as no longer to excite curiosity. Eighty two persons were received last Sabbath in Dr. Hatfield's Church (Presbyterian), making 144 since December. Out of these only 46 are under twenty years of age, and more than one half are heads of families. Two years since the church numbered 177 members. It now numbers 508.

The Rev. Professor Finney continues his labors in the Church of the Puritans. Some of the Union prayer-meetings during the week have held meetings for praise, which have been extraordinarily interesting. A lady residing near the city, and well known in the fashionable world, the wife of a prominent citizen, has testified her interest in the revival, by converting the elegant billiard-room attached to her house into a place for prayer-meetings, in which her neighbors are invited to participate daily.

A prayer-meeting is held in the office of the Superintendent of the New Jersey Railroad. It was started some time since by the Assistant Superintendent, Mr. Woodruff. From twenty to thirty, or more, of the men in the Company's employ gathered together for a half hour every day. One hundred and eighty-seven persons are to be received into Plymouth Church church (the Rev. H. W. Beecher's) to-morrow. Fourteen of these have been baptized by immersion by Mr. Beecher. Of the large number of recent conversions in this church, between twenty and thirty have occurred in the Sabbath-School.

A little boy, only 15 years old, and small for his age, has been preaching to the Baptists in this city. He belongs to the Church in Christopher street, where he preached on Monday two weeks, on Thursday week, and last Sunday evening. On Thursday evening he preached fourth sermon in the lecture-room of the Oliver

I was shut in, so great was my joy, that I was counted worthy to suffer reproach for my Master, that I could not refrain from singing songs of praise, and from speaking the word of God to others within the prison. When they heard this they begged the sergeant to have me sent to the Provincial Penitentiary that same evening, where they arrived with me about midnight. Here I was met by the jail keeper, with one curse upon another. They then proceeded to clip my hair close to my head, strip me naked and dress me with cold water, after which they put on me a prisoner's dress, consisting of very coarse thin material, and threw me into a dark cell. As the weather was very cold, and the cell very damp, I was seized with a violent chill. But the Lord strengthened me, and so manifested himself to me, that I was enabled to rejoice in Him, and feel that I was not alone.

From this place I was moved to one where I could see. Here I remained three days, after which I was placed in a prison car and driven to my native place in order to set me at liberty. But, so terribly were the people frightened, that even Christians were afraid to receive me into their houses. In every village word

have I been a ruling elder in the chu ch. Many precious revivals have I witnessed and enjoyed, and now, if God will once more open the windows of heaven upon us, I think I can say with old Simeon, "Now, Lord, lettest thou thy servant depart in peace!"

As the old man spoke, the tears rolled in liberal flow down his cheeks, and feel in heavenly rain upon the floor, and his aged form shook with emotion, leaving an impression on my mind not soon to be effaced.—Presbyterian.

### DOMESTIC.

#### Report of the Public Dispensary.

By DR. ALWARD.

Treated for the two Months up to May, the 6th, 1858.

Discharged, Cured

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simple elegance—that a great man... go to hear Cramond Kennedy, and will be benefited by it. A slight Irish accent scarcely mars his delivery.

#### THE WORK IN COLLEGES.

AMHERST.—President Stearns sends to the Springfield Republican an interesting account of the revival in Amherst College, which "from small beginnings made gradual progress, till the entire collegiate community was brought under its influence." "Nearly three-quarters of the number were previously professors of religion, about twenty of them having taken their stand publicly on the side of Christ some months before. Of the remainder, between forty and fifty have been hopefully converted, leaving less than twenty in the whole college undecided. Besides these, ten or twelve who had once been professors, some of them giving little if any evidence of piety, were awakened and converted anew, while nearly the whole body of Christian students seemed to receive a fresh baptism of the Spirit.

NASSAU HALL.—Of the two hundred and seventy-two students at present in the institution, one hundred and two are professors of religion, and of these fifty have dedicated themselves to the gospel ministry and two to the missionary field.

#### Persecution in Sweden.

The following letter written by Rev. Sven Svenson, a colporteur of the Publication Society, in Sweden, will be read with much interest, we know, by all.

DEAR BRETHREN!—Allow me to tell you what our blessed Lord Jesus has been pleased to accomplish lately through my feeble instrumentality. In the month of April, 1857, I left Stockholm and traveled to the South of Sweden, where I was born. Here I commenced traveling round and preaching the word of God to the people. There was not at the time in all this region, a single Baptist beside myself; but very many had their minds made up upon this subject, and were waiting for an administrator. Soon after I reached home, there was held a meeting of Christians, who had embraced Baptist views. It was a joyful meeting. I then received an urgent invitation to go to a place called Yngsjö to baptize some that were waiting. But, when I arrived, I found many more ready to receive baptism than I had expected. After being satisfied with their christian experience and religious views, I baptized fifty-nine. From there I traveled to a village called Ynäs, where 44 were baptized in one day; and 21 on the next. I then preached the word of God to an immense concourse of people who assemble for several days in succession. A church was organized of 63 members, and a brother who gave evidence of being called to preach, was ordained to take the oversight of the flock. From here I traveled to Godby, a distance of thirty miles, where in one day I baptized 34. After preaching some days a church was formed, and one of their number was also ordained as pastor. I next went to Ullatorp, where I baptized 57, who were also organized into a church. It has since increased to 100.

After this much had been done, the devil began to be enraged, and instigated his emissaries to hinder the work. I now went back to Yngsjö for the purpose of strengthening in the truth of the gospel, the newly baptized believers. While there, the following circumstances occurred. I was sitting in all quietness one morning, expounding the word of God to some friends, and we had much joy; when suddenly the house was filled with fierce enemies of God and all righteousness, though members of the State Church. These pushed me off the chair, and then gave me blow after blow upon the head, pulled my hair out by the roots, and dragged me out of the house by force, and took me to another place, where they again commenced striking and kicking me for a quarter of an hour. They then brought each other to take brandy that they might have good courage to prosecute their fiendish work. The word of God which I endeavored to preach to them, the scattered hair which they had torn from my head, the bruises of my body, and the tattered condition of my clothes, operated so powerfully upon some of them, that, if they had not taken brandy, they would have lost their courage. But, now by the help of brandy, they conveyed me to the district sergeant, who had me placed in the county prison. This was soon noised abroad, so that the yard was filled with people who came to see the "infamous baptizer." And so clamorous was the mob to see me, that the sergeant, to gratify them, had me brought up before them, when I was made the blunt of their scoffs and jeers. Some swore and cursed me, while others laughed at me. One old gentleman spit into my face, and said I ought to be hung.

They had determined at first that I should remain in the county prison over night. But, after