

CHARACTERISTICS AND INCIDENTS.—Some of the main features of this work have been the following:

1. The evident presence of the Holy Spirit. It has been of God, and not of man. The Spirit went before, the preacher and laborer followed after.

2. The clearness and depth of conviction for sin. Moralists have suddenly seen themselves to be the chief of sinners, and stout and hard-hearted men have been made to weep like children, under a sense of their guilt and danger.

3. A clear insight into the way of salvation through Christ, on the part of the converts. In some cases, the sum of the answer for the hope of salvation, was "Christ died!" Taken as a whole, the relation of experiences was satisfactory in the highest degree.

4. Its freedom from noise and excitement. No careless observer would have perceived anything remarkable. The meetings were uniformly solemn, almost like a funeral:—no audible groanings or rejoicings, and nothing whatever to which the most fastidious could take exception.

5. The honor put upon prayer, and the ordinary means of grace. Answer to prayer was oftentimes direct and almost instantaneous. In some of the most earnest and importunate of combined supplications, the brethren were as conscious that they were heard above, as if it had been expressly revealed to them. Directness in prayer was a marked feature. Now, the one point was the awakening of sinners; now, the relief of the burdened; and then again, the efficiency of the word preached. Beyond these three things the range of prayer did not often extend, and in some cases, the wrestling rose well nigh to an agony of spirit. Lay-agency has been greatly honored, and as has been already remarked, the plain and pointed preaching of the gospel.

For the Christian Messenger.

"A Young Minister."

MESSRS. EDITORS,

The translation of Heb. xii. 8 as it stands in the Common Version, appears to me correct. There are, however, instances in which words and phrases that may not have been considered indelicate two hundred and fifty years ago, are now so regarded. In these cases I deem it proper, when reading to a promiscuous assembly, to substitute more delicate terms, expressive of the same ideas. A man who can not do this, should, according to my view of the subject, pass over these expressions in public reading. Though your correspondent does not evince such a regard for delicacy as some may deem desirable in "a young minister," yet I presume he would not judge it becoming to utter in a congregation every word, or form of speech, found in the English translation of the Bible.

By a strange misunderstanding he seems to think that I said "illegitimates," as if this word were a noun. One who professes to understand Greek ought to know, that *nothos* is an adjective, and that *illegitimate*, the word used by me, correctly expresses its meaning.

Our "young" critic appears to imagine that I am opposed to "revision." This is a mistake. As we have a good Translation of the Scriptures, received among Protestants by common consent, it does indeed seem to me undesirable to have a "revision," intended to supersede it, undertaken and executed under circumstances which will naturally cause it to be regarded as denominational, and to be rejected by the mass of the people. But I have long since expressed a desire (See C. M., April, 1851,) to see a revision made by such a combination, and upon such principles, as would tend to secure improvement, to prevent needless and injurious changes, and to secure the general reception of the revised version. Moreover, I have constantly maintained, that it is right for every man who can do so, to furnish elucidations of Scripture, and to suggest improvements in the translation. It is obviously consistent in me to do myself what I approve in others.

Your correspondent's strictures on my remark with reference to Proverbs xxii. 6 are truly extraordinary. Could any intelligent person suppose that I meant to "make an addition" to the text, merely because I quoted it "as a general rule?" Is it not a common thing, and perfectly justifiable, for a preacher, on citing a passage of scripture, to intimate in what sense, or with what limitation, he understands it? For

instance, one may naturally and justly remark, that he regards another saying of Solomon,—Prov. xiv. 32: "The righteous hath hope in his death,"—"as a general rule." That the principle laid down by him, "Train up a child in the way he should go, and when he is old he will not depart from it," admits of exception, is lamentably evident from his own case. (Prov. iv. 3-13. 1 Kings iii. 5-10: xi. 4-7.)

Having thus given such explanations as your correspondent requires, I deem it proper to intimate to him. (in all kindness, and without forming any conjecture myself as to his real name, or whether he is a minister at all or not,)—that communications indicating a want of delicacy, modesty, or intelligence, ought not to have the anonymous signature, "A Young Minister," appended to them; because they are liable to be attributed to others than the writer, and to do them injury; and also to excite prejudice in the minds of some persons against young men who are entering the important work of the gospel ministry. This would be highly detrimental to their welfare, and to the interests of true religion; and would be source of unfeigned grief to,

Yours truly, C. TUPPER.

Aylesford, July 9th, 1858.

For the Christian Messenger.

Temperance Ministerial Conference.

DEAR BRETHREN,

You have probably received a copy of the Circular addressed by a Committee of the Grand Division to Christian Ministers of all Denominations in this Province, inviting them to hold a Conference, with a view to the adoption of measures calculated to promote the suppression of intemperance.

The Conference is to be held in the Division Room, Temperance Hall, Halifax, on Wednesday, August 4.

The desirableness of a large gathering on that occasion is manifest. I write to express the hope that a good number of our own ministering brethren will be present. Our Halifax friends, it cannot be doubted, will give them hospitable entertainment.

Yours truly, J. M. CRAMP.

July 16, 1858.

For the Christian Messenger.

Acadia College Agency.

DEAR BRETHREN,

You have heard from me in part from Dr. Cramp's account of the Association. I remained with the people at Portau-pique, Great Village, and Economy, and had plenty to do in travelling from place to place, preaching the Gospel, and doing something for the College, the interests of which are evidently rising through all this region. I never have had a more hearty welcome, a more cheerful response from the number, than in the several places above named, including Truro.

Our esteemed and valued brother, Elder Reid, rendered me every assistance, introduced me and my object to the people, and I have got much more in consequence of his active co-operation. I assisted him at the water-side, at an immersion at Portau-pique, the Sabbath after the Association. Two happy converts were initiated into the church in that place. I have obtained upwards of one hundred and sixty pounds towards the Endowment; and smaller sums for present supply, but as you, dear Brother, will be immediately going to press, I have not time to particularize, I feel, however, I cannot pass by one case,—that of a noble young lady who proffered £5 without a solicitation. She is a teacher, and of delicate constitution. When I contrast such cases of self-denial with the opposite feeling of those in affluence, I wish there were more of the rich who had souls like Miss Spencer, or that she had their wealth.

I expect to spend a few days in the City and vicinity, and then bend my course westward. You may expect to hear from me again soon.

A. D. THOMSON.

July 19th, 1858.

Christian Messenger.

HALIFAX, JULY 21, 1858.

We do not know of any country at this moment where there is a greater or more interesting state of religious excitement prevailing than in Sweden. The Baptists are making singular progress in every part

of the kingdom, although restricted by the severest penal laws, and suffering the most active and bitter persecution. The Baptist movement in Sweden takes its origin from the early labours of Mr. Oncken, at Hamburg.

A deputation from the English Baptist Union has recently been sent to that country on a fraternal visit. The following interesting communication has just been received from Rev. Dr. Steane, one of that Deputation.

"Our reception by our Baptist brethren has not only been gratifying to us personally, but has indicated a grateful appreciation of the love and practical sympathy which our churches in England have felt for them, and of which, as they know, our mission is the fruit. They have told us that they thought it their duty to invite us, but they scarcely ventured to hope that we should come. And when, as they were pleased to say, they saw that two such old gentlemen had undertaken the long and wearisome journey to visit them, they felt there was great power in Christian love, and they received us, and sat and gazed upon us, with tears of silent gladness.

"The Lord is marvellously working among them and by them. The reports of their progress and increase in almost all parts of the country revive the remembrance of apostolic days, when the Word of the Lord mightily grew and prevailed. There are at this time 500 or 600 waiting to be baptized. Their baptisms have to be stealthily administered on some lone sea-shore, or in a hidden nook of some inland lake, where no hostile eye can see them, and no lurking policeman spring upon them. Some have been baptized since we have been here; but the blessed deed, as though it had been the perpetration of a great crime, was done at midnight, and so secretly that even we heard nothing of it till afterwards. On that Lord's day, however, we commemorated with them the dying love of the Redeemer, and at the close we remained while, at a church meeting, they examined and received some candidates for church membership. Their examination was very close and strict, and in some parts almost inquisitorial, so as to occasion embarrassment and to discourage the timid. When it was over, I could not refrain from giving them some words of caution and scriptural counsel on the subject; telling them that I thought they were imposing a yoke on the necks of the disciples which they were not able to bear; that apostolic practice, as far as we knew it, gave no sanction to what they had been doing; that the spirit of the gospel was a spirit of liberty and tenderness; and that they seemed to me to be in danger of doing what it is emphatically said: Christ never did—'He shall not break the bruised reed nor quench the smoking flax.' They received my remarks with great kindness, and some of the more experienced among them afterwards warmly thanked me. They are of course, at present, so far as church order is concerned, mere 'babes in Christ,' but they manifest a willingness to learn under the guidance of those who are more advanced. In the evening both Mr. Hinton and myself preached to an intensely thronged and deeply interested congregation—of course through an interpreter. O for the Pentecostal gift of tongues! How often, when travelling among continental brethren, have I looked back and heaved a heavy but profitless sigh at the remembrance of Babel! Besides the intercourse we have had with our brethren, we have been much engaged, first in obtaining, and then in attending upon, audience with the highest authorities, both civil and ecclesiastical. We have seen and conversed with the Chancellor of Justice, the Minister of State for Foreign Affairs, the Minister of State for Ecclesiastical Affairs, the Archbishop and Primate of Sweden, the Governor of the Provinces, the Governor of the City, &c. By all we have been received with marked courtesy, and they have lent a respectful, I may say a willing ear, to our complaints. They have all concurred in assuring us that the Baptists shall have relief by laws being passed in their favour at the next meeting of the Diet. They are quite sensible that public opinion has outgrown the existing laws, and that it is State policy as well as justice to grant toleration to non-Lutheran sects. It was a great though unexpected gratification to find, as I have found all over Germany, that the Baptists are acknowledged, even by their adversaries, to be a quiet, upright people, with whom no fault can be found, but that they will be Baptists. The civil rulers, if not their friends, would not actively persecute them; and they assured me that the State clergy were the instigators of all the intolerant measures taken against them. Has it not been so from the beginning? It was not Pilate but the priests who put Christ to death. It would be wrong, however, to represent the Baptists as the only sufferers for Christ's sake, or speak of the spirit and power of Christ as resting only on them. A gracious rain from the Lord is falling all over the country. I am assured that there is not a parish in Sweden where the religious awakening is not taking place, and persons of every grade of life are coming under its influence. Instances of sudden conversion, as sudden and remarkable as some of those in the New Testament, have been related to me, and attended by circumstances of which we have no experience in our country. And there is a freshness and simplicity in the new religious life here, which contrasts strongly with the old fixed and conventional forms in which we are accustomed to see it. It charms and wins upon your affections like the smile of an infant."

The Rev. E. N. HARRIS, in a letter to the Christian Visitor says:—

"My labours are immense, there being no less than 230 families connected with my charge, all of whom must have at least a quarterly visit. And then, aside from 4 or 5 sermons a week, a

funeral discourse is expected at the burial of every departed parishioner, or funeral you are called to attend. The week ending with June I buried five persons." "To these labours must be added what is common to most pastors; meetings for prayer and conference, visiting the sick, &c., &c. Thus far, Heaven has been very propitious in crowning my humble labours with salvation. Among the recently converted and baptized are my two sons. Our last baptism was one of too much interest to pass unnoticed. The day was fine and the gathering great; when 6 persons were buried with Christ, all males but one—aged 70, 52, 50, 15, 14, and 11 years."

"The pastor, Rev. H. Angel, of the First Church is a brother of much promise, whose labours are owned of God, among the beloved people of his charge. I find him a true yoke fellow and am delighted with the harmony that reigns among us, our gospel being in the true sense ONE."

It has been found necessary to raise the price of the St. John, N. B., Religious Intelligencer, Free-will Baptist paper.

The Intelligencer, week before last, in calling attention to this subject, says:—

"The embarrassment of the Religious Intelligencer, in consequence of the present price being insufficient to pay expenses, together with the enormous delinquency of subscribers, by which its future existence is now jeopardized, is the most difficult matter to be brought before our Conference.

"The extinction of the Intelligencer would—in our judgement—be to our churches, and others, a great calamity; and yet such a result is by no means impossible. All the changes hitherto made, and measures adopted for its relief have been ineffectual, and its continuance can only be secured by an advance in its price."

"The Colonial Presbyterian, a paper of the same size is issued at the same office for TEN SHILLINGS single copy, or SEVEN and SIXPENCE to Clubs; but as the circulation is not large it does not meet expenses. Consequently at a recent meeting of the Synod in this city a large sum had to be made up by donations from the brotherhood to pay the liabilities of the paper, to save it from extinction."—Visitor.

The following Resolution we extract from the columns of the last No. of the Provincial Wesleyan, passed at the late Conference of that body, on the subject of the so-called Protestant Alliance, of somewhat unenviable notoriety. It is just such an expression of views as might be looked for from every Christian communion actuated by enlightened piety and sound common sense, and is, we suppose, a just exponent of the sentiments and feelings of the great mass of the members of every truly evangelical section of the Christian Church, as regards the errors of Romanism.

"The Conference being fully persuaded that the prevalence of Popery is not only destructive of peace, religion, and morality but is always followed by disastrous consequences to the interests of religious and civil liberty, deems it the sacred duty of every christian to withstand the open and disguised efforts of the usurping court of Rome. It therefore solemnly exhorts its ministers and faithful people to diffuse the principles of the Protestant Reformation, and to counteract the pernicious tenets and practices of the Romish apostasy."

OUR last English Steamer, which arrived on Friday last, was detained over 48 hours off the harbour by a dense fog which still hovers over our southern coast.

The news from India is of a varied character, although, upon the whole, encouraging. Several insurrectionary outbreaks have taken place, some of them in places hitherto undisturbed, but they were likely to be speedily suppressed. In several cases, where the insurgents had gathered considerable force, they have been defeated and dispersed by Sir Colin Campbell and Sir Hugh Rose, and all their guns and baggage taken. The Province of Oude is still in an unsatisfactory position, and traversed by large bands of insurgents. It was thought they might again invest Lucknow, which, however, is held by an efficient garrison of about 2000 men. The British troops are suffering severely from the hot season, which prevails in India, and comparatively little can be done until it is over.

The new Bill for the government of India, introduced by Lord Stanley into the House of Commons, is under discussion. It proposes to take the Executive Government out of the hands of the East India Company and place it immediately in the Crown, to be managed by a Secretary of State for India, assisted by a Council composed of fifteen. It must necessarily, however, be an incomplete measure for the present.

Affairs in China are not satisfactory. Canton, a city of upwards of a million of people, is held by a mere handful of British and French troops, and there had been nothing as yet accomplished to the eastward by Lord Elgin and his coadjutors, the Emperor declining to treat immediately with them. In the meantime Canton is being surrounded by hordes of military bands, and there are some apprehensions