

TO SUBSCRIBERS.

Terms of the Visitor, 7s. 6d., per annum in advance, 20s., if payment be delayed over three months.

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" for one year free of charge.

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., MAY 19, 1858.

REVIVAL PROGRESS.

It was thought by the enemies of religious progress that the "Great Revival" in the neighbouring Republic would pass away like the morning cloud and leave no trace behind, but in this they are disappointed. It commenced early in the winter, and has gone on to the present gathering strength from week to week, and taking at every stage of its progress a broader and deeper hold upon the hearts and lives of the people.

As a religious journalist, we have felt peculiar pleasure in recording these mighty triumphs of redeeming love. To us it seems like the dawn of that promised period, when a nation shall be born in a day. Who can measure the glorious results of this blessed work of grace? If one fourth of all who have recently enlisted in the army of the king of kings prove faithful soldiers in his service, what an augmentation of strength on the side of holiness and truth! How many young men who a few months ago were actively engaged in the service of the adversary are now clad in the Gospel armour, and fighting manfully the battles of the Prince of Peace.

The following extracts from the Tribune of the 11th instant, furnish some pleasing items of intelligence, regarding the progress and power of this movement: "The day prayer-meetings continue. At John street ten or twelve persons generally rise for prayer out of the hundred or so who attend. At the Baptist Pastors' Conference on Monday last 526 baptisms were reported—twenty less than for the month of March. This makes an aggregate of 1,820 for the year so far. The up-town prayer-meeting was held last week in Dr. Smith's Church, and was well attended. On Saturday, children were brought, and a large congregation was addressed by the Rev. Dr. Humphrey and others. It is held this week in Dr. Phillips's Church, corner of Fifth avenue and Eleventh street, where parents are invited to bring their children this afternoon, as the exercises will have special relation to them."

NEW YORK STATE.—Accounts are still coming in of large numbers of conversions all over the State, and day prayer-meetings are held in many of the cities and villages. The Methodists and Baptists have profited most largely. In a very large portion of the churches throughout the State there have been from twenty to one hundred conversions.

NEW ENGLAND.—There have been nearly 300 conversions within two months in Bennington, Vt. The attendance on the meetings in Boston is reported to be decidedly falling off. A pastor in Lawrence, Mass., has received into his church, within eight months, 172 by letter and experience, and 328 by baptism. On Sunday, 286 persons were admitted to the various churches in New Bedford, and 143 in Lowell. In Holliston 70 were received into one church, 60 of whom were heads of families. There have been about 100 conversions in Springfield. The Republican says that there is an encouraging interest in the County Jail; on Sunday a considerable number of the prisoners rose for prayers. Eighty-one were added to the Congregational Churches of Providence, on Sunday. In Jewett City and Exeter, R. I., 140 have been converted.

THE SOUTH.—The returns of the Revival from the South are just at their height. In Washington 100 were received on Sunday week. Two prayer-meetings are held daily by the Students in Richmond (Va.) College. In many places throughout the country, Union prayer-meetings are held in the Court-Houses. The main work in the country, however, is done by protracted meetings. It is said that within a year the Baptist Church has received an accession of 500 members, most of whom are at the South.

THE WEST.—The conversions in Detroit number 1,000. The workmen in Manny's Hesper Factory, in Rockford, Ill., hold daily prayer-meetings, which are said to be unusually interesting. In Chicago, twenty were baptized on the last Sunday in April. The Universalist Churches in Cincinnati have received considerable accessions. From all parts of the West, the Methodist Episcopal ministers report a very large number of conversions, frequently one or two hundred to each Church.

REVIVAL INCIDENTS.

A letter from Farmington, Ill., to The Congregational Herald of Chicago, gives the following incidents:

At a Methodist meeting at Lancaster, one evening, a hardened, wicked man, who was present, manifested some seriousness. He was invited to take his place at the altar of prayer. This he declined doing, but promised to pray for himself before retiring. He went from the church to the residence of his wife's mother, and there he found six of his associates who were as wicked as himself. At 11 o'clock he informed them that he had promised to pray before retiring, and always kept his word. He instantly fell upon his knees and commenced crying aloud for mercy. Soon after another of his associates followed his example, until all were on the floor calling upon God at the top of their voices for salvation. They remained in this attitude crying for mercy three and a half hours. At 2-1/2 o'clock, six of the seven rose from their knees, rejoicing in the sense of pardoned sin. The seventh was lying upon the floor, pale, apparently lifeless. After some time he was restored to consciousness; and before morning was rejoicing with his companions in God. Among the "brands plucked out of the fire," we rejoice over one who has long been considered a leader and high priest of the Spirit Delusion, of which our village has been a stronghold. The circumstances of this brother's conversion were interesting, and calculated to give it effect. He was laid upon a bed of sickness, and his life was despaired of. All Christian influences were carefully excluded; efforts were made to exert what was deemed his dying testimony in favor of the sustaining power

of Spiritualism; and, to human appearance, were ere soon to have trumpeted abroad a case of peaceful dying in the full faith of a monstrous ror. But the Spirit of God interfered with the rrogramme. "Spiritualism" and "Harmonical philosophy" were unable to stand in the presence of the "King of Terrors." The poor man's heeries and hopes took to themselves wings, and he saw himself on the confines of eternity, otally unprepared. All the appliances and promises of a dark superstition failed to allay his ears and soothe his anguish. His distress increased until it became indescribably awful. Though apparently at the very gates of the grave, with almost supernatural strength, he gnashed his teeth, like a lost spirit. "Were I," he now says, "to live fifty years, I can never think of those 'dreadful hours without a shudder.' He finally confessed it was mental pain which was consuming him, and it was Divine aid he needed, and with a purpose which could not be overcome, he dismissed "Spiritualist" friends who had the care of him, and called for Christians and prayer. He fully renounced his errors, sought and found pardon through the Crucified, and from that hour commenced recovering. He has so far convalesced as to be able to publish a letter in The Farmington Journal, in which he publicly renounces "Spiritualism as one of the most pernicious" and "dangerous errors ever introduced into our world," and professes to have "found, in believing in Jesus, 'peace, passing understanding.'"

At the prayer-meeting at the Old South Chapel, Boston, on Monday morning, a brother from Rhode Island stated that the revival had extended to every town in that State. In one village, where a company of gamblers were accustomed to meet on the Sabbath, one of their number was so powerfully convicted of his sinfulness at the gambling table, that he abruptly left, and went home and told his wife how he felt. To his surprise he found her in the same state of mind. They knelt, and wept, and prayed together, and soon found peace in Christ. The new convert went on the next Sabbath to meet his former associates with a Bible in his pocket instead of his pack of cards. He took out his Bible, read to them, and told them what God had done for his soul. The effect upon them was such that they dispersed, and several of them have since been converted. In another place, a gambler was convicted of sin while the cards were in his hand. One of his companions observing that something was the matter with him, advised him to take a glass of strong drink. He arose from the table, flung down his cards, and said, "I have done with cards and strong drink, so help me God!" This man came to Christ, and the gambling circle was broken up. Father Mason, from the "Black Sea," stated that twenty-six fallen females had left their places of infamy, and had been restored to their friends. A man arose and stated, with deep emotion, that he had been a drunkard until the middle of January last. He was then, as he hoped, converted, and has since been laboring for the recovery of the intemperate.

A correspondent of The Independent writes: "A number of cases of restitution have come under my notice. A fine-looking young man called on me and stated that he felt his need of religion, but there was a matter in the way about which he felt great uneasiness. Some years ago he had robbed his employer of a sum of money, and no one had ever known it but himself and God. Now when he thought of changing his course of life, that matter came up before him with great darkness about it, and he did not know what to do. I told him the road was plain, he must 'pay up'; that sins committed before God, and known only to Him and the sinner, required no public confession, but he must pay up and square the books. He sprang up and said 'I will.' I saw him a few days after, happy in the love of his Savior.

"You would be astonished to hear how many of these cases are constantly coming under my notice. Secret dishonesty keeps more men from coming out good Christians than almost any other sin. "A lady called on me on a Monday morning, not long ago, and stated she was much concerned about her soul, but she had a difficulty in the way of her coming to the Savior. She had, in a fit of jealousy, grossly slandered a neighbor, and he wished to know if she could obtain ease of mind without regard to this matter. She was promptly informed that she must 'bring forth her ruits meet for repentance' by going to the injured party and making restitution. It was a hard road to travel, but she went and made the proper reparation, and found rest to her soul."

PRAYER-MEETINGS IN THE U.S. COURTS.

To the Editor of the N. Y. Tribune.

Sir: The religious world are greatly indebted to the columns of The Tribune for the most interesting and detailed accounts of the revival. I have upon several occasions occupied the entire evening in reading to my charge the striking evidences of the power and mercy of the Holy Spirit, working with saving grace to the salvation of souls, as exhibited in the accounts of particular meetings published in your paper. I have often read the reading of such accounts more effective than any sermon.

New-Haven has been signally blessed. Hundreds have felt the error of their ways and have fled with the Church. Two hundred students are already joined, and it is estimated that there are not more than twenty-five out of five hundred who are not deeply interested. But the most marked and striking exhibition of God's power is to be seen in the glorious work accomplished among the members of the bar. There is not now a single lawyer who has not united with the Church; not only this, but they are the most actively engaged in spreading the Word of Life.—Prayer meetings have been held in the court-rooms very morning and evening for a month past; the able Judge of the District Court (C. A. Ingraham) as always had prayers offered up before entering upon the duties of the day, and has frequently led a prayer. But on Sunday last a most remarkable meeting was held in one of the largest churches, crowded to its utmost capacity, in which three sermons were preached by three eminent lawyers. On morning Judge Blackman preached from the text, "I was thirsty, and ye gave me drink, I was hungry and ye fed me." In the afternoon Mr. Ataman delivered a touching and beautiful discourse. In the evening Judge E. K. Foster, one of the most eloquent men in the State, addressed the congregation from a passage in the Lord's Prayer, forgive our debts as we forgive our debtors. It was a glorious day. H. L. S. New-Haven, May 3 1858.

AN URGENT CALL.

It will be seen by a notice in another column, that the acting Governors of Acadia College have deemed it advisable to summon a Special Meeting of the Baptist Convention, of these Provinces, on the 5th of June next, to consider the necessities of the College, and to decide what is to be done to relieve it from its present financial difficulties. This is a very grave matter, and we feel assured that the Governors would not adopt this course, if they did not find themselves placed in circumstances of peculiar embarrassment. If they are unable to carry forward the College, beyond the present term; it seems only proper before closing it up that they should submit the whole case to the deliberate action of the convention; and as the anniversary of that body does not take place until late in August, a Special Meeting seems the only alternative. This, however, will avail nothing unless there shall be a full representation from the churches. The ques-

tion, as put by the Governors, is one of life or death, as it regards the College. Such being the fact, surely there will be a readiness on the part of all true friends of the denomination to secure, if possible, a large gathering. If the College must die regard for the good it has accomplished in its day should induce its friends to give it, at least, a respectable interment. Both friends and foes should gather to see it breathe its last; be assured it will die hard; the struggle for life will be worth going a good ways to see; it will give tremendous throws before giving up the ghost, and nothing short of a dire necessity can compel it to retire to the land of shadows.

But brethren while we thus speak we have no idea that Acadia College is going to die. It has seen darker days than the present and lived through them. It may be necessary to curtail the expenses of living. This is one thing and starving it to death is another.—and there is no other way of killing it, but by just starving it to death. It can live without luxuries but it cannot live without daily bread. Will a denomination numbering 60,000 people withhold from their own Institution the necessities of life? "Can a woman forget her sucking child that she should not have compassion on the son of her womb?" She may, but when she does so she proves herself to be a monster of depravity. "Acadia" is the child of the Baptists and shall the denomination "forget it," and have no "compassion" upon it in the hour of its trial? What say the rich farmers of King's and Annapolis? God has greatly blessed them in basket and in store; will they give as the Lord has prospered them? If so Acadia will not die but live. Their liberality hitherto has done much towards carrying it forward to its present state of popularity and efficiency. And we trust they will not forsake it when quivering between life and death. We shall all do well to remember that mildew and blight are in the hands of him who hath said:—"He that withholdeth more than is mete tendeth to poverty." "The liberal soul deviseth liberal things and by liberal things shall he stand."

PROFESSOR HUNTINGTON ON THE REVIVAL.

On Sabbath, the 11th ult, Professor Huntington of Harvard University, delivered an admirable discourse in the College Chapel, on "Permanent Realities of Religion, and the present Religious Interest." The sermon, by request, was repeated in another place, where it was heard by a number of evangelical Clergymen, amongst whom were several leading Baptist Ministers of Boston. Professor Huntington was of the Unitarian type; but this discourse is spoken of as an evangelical production, and affords very great satisfaction to the orthodox School in as much as it exhibits in language distinct and bold the evangelical stand point of its author. The following review of this sermon is extracted from a recent number of the Congregationalist, and although it occupies a good deal of room, yet to our mind it is so intensely interesting, we are induced to give such portions of it as our space will admit, rejoicing at the same time that one occupying such a distinguished post should stand forth with so much boldness in vindication of the truth as it is in Jesus.

The text is Isaiah lv. 6, 7. "Seek ye the Lord while he may be found." &c &c. The introduction is a compact and suggestive allusion to the relation of names to things, and a deprecation of the fact that when you tell some men to stop doing wrong and begin to do right, to put off their hardness and selfishness, and live like children of God, to get them a new heart and spirit, they will reply, No, they shall not do that, because that would be a "Revival of Religion."

Prof. H. then analyzes the good and substantial facts which are involved in the exhortation of the text, and which underlie the present religious movement, as follows:—

- (1) To have the feeling of God, and the feeling of being his affectionate and obedient child, awakened, made alive, in any human heart is an unpeakable good.
  - (2) The realization of God's near and constant presence is an incomparable good.
  - (3) The consciousness that this has not been so with us—has been fearfully otherwise—the conviction of sin—is another good.
  - (4) The repentance to which this may lead—however sharp—is rather good.
  - (5) The sympathetic nature of man—another good—is another element.
  - (6) Grafted directly upon this is another good—the power of social prayer.
- After discussing, briefly, these, Prof. H. sums up this part of the subject thus:—
- "I have thus mentioned four or five of the chief, controlling ideas, or facts rather, which must be active wherever there is a real, living interest in Christian Truth; wherever there is a general, practical obedience to the animating words of the text. There is no one of them, I am very sure, which any of us, in a moment of deliberate thought, would not pronounce a solid, unquestionable good, even though his will should hold back, or his life stumble, or his heart be cold. When we strip away all superficial matters,—the traditional language, the adventitious impressions, the bad names given by opposition, the real blemishes left by folly or presumption, these are what remain, as the elements of a true religious movement in a community; the feeling of God; a conviction of his direct presence and action on the soul; a new sense of the want of relief from transgression,—of being lifted out of that lost, orphaned state, and forgiven, and taken home,—with the supply of that relief in Christ the crucified, 'the Lamb of God' that taketh away the sins of the world; the activity of the social sympathies, and their enlistment in the highest of all our possible acts, communion with God, seeking both greater nearness to Him, and spiritual blessings, for ourselves and each other, from Him."
- Methods are all secondary. Whatever way leads to that result is a royal way, honorable, justified, blessed. I rejoice, yea, and as Paul said, will rejoice in every road that has that end. To make religious verities realities,—to get the whole subject out of this dim, or fantastic nebulous haze where it hangs before so many, to bring it near from its distance, and clear from its obscurity, and bright from its vagueness, and strong from its weakness,—this appears to me the one thing needed. For when religion is one-

real, it will be all-commanding and all-attracting. Let me pay homage to and make room for all sincere measures that lead to that!"

Prof. Huntington then passes to the consideration of "measures in operation around us now," and, after alluding to the various views of different parties, says:—

"Let us not forget, whichever side we take, that the same underlying, all-essential and eternal realities remain, and remain unchanged. Still, for us, the voice of Infinite Goodness will say, 'Seek ye the Lord; seek him now; repent; forsake the wicked way; believe; work; be faithful unto death.' The threefold question will return, and keep returning: Is it possible to love our Father too soon? to love him too well? to love him too long? or that other three-fold question: Is not the Gospel true? Have you received it, in its practical power, into your faith? Is there any reason why you should not take it, believe it?"

ly. Here he says:—

"It is inquired, fairly enough, whether phraseology of special religious movements imputes caprice to the Supreme Being,—coming and going to the Everpresent, varying moods to the Unchangeable, degrees of nearness to Him who is closer than the air, nay, always in us the life of our life,—every power and breath and consciousness dependent on his being there. A fair enough question of phraseology, and to be thoughtfully regarded. But even when the language is mistaken, we shall not surely so grossly or wantonly misconstrue one another, as to suppose that the error reaches in from language to thought; and that in their actual conceptions of Him, any class of Christians contemplate God as local, itinerant, or fickle. If any thing in sectarian misrepresentation were incredible, we should say it is incredible that any person, most of all any preacher, with any sense of professional responsibility, or even of the responsibility of veracity, with competent information for public speech, should allege of any considerable portion of his fellow Christians, in this age, and in this land, that they disbelieve in the omnipresence of God. The truth is, every call to repentance that now fills the air presupposes the liveliest and the firmest faith in that omnipresence. It says, Seek, ask, pray, everywhere, continually, to all alike. It never says, You may not seek, you must not ask, it is useless to pray. Of course, the belief that the Almighty Spirit is everywhere and always present, is universal. There is no exception. To affirm the contrary of any order of Christian people is a wicked absurdity, known as denominational bigotry in the church, but in the world as slander."

"Beyond this, and notwithstanding this, it is true, there is a frequent fault of expression, chiefly for the reason that language, which is the medium of finite natures, is inadequate to contain and convey the facts of an Infinite Being, or even, very accurately, our highest views of him. So there is weakness; there is ambiguity; and not seldom there is, in all of us alike probably, carelessness. We have to shape our images according to human models, a good deal; and so we humanize the Deity; we represent him under the figures of human life. All religious expression has done so from the first. The bible habitually does so; ordinary speech does so, especially as it grows earnestly poetic, or earnestly practical. The fervent feeling takes the first graphic term that comes, which is apt to be very human,—sometimes, as I said, too much so; reverence would gain by more care. But it is plain enough to all but blinded and angry partisans, that when men speak of the Holy Spirit as here in distinction from there, as present and absent, as near or far, they mean something actual; they mean just what the Wise and Holy Scriptures mean, when, in it, the pious Patriarch says, 'Behold the Lord was in this place, and I knew it not;' what Moses and the Prophets mean when they say the Lord "passed by," or "came from Teman"; what the text means when it says, 'Seek ye the Lord, while he may be found,'—while he is near," because, let critical nicety and captious philology prescribe what rules they will, the fact is, there are times when God is more easily found, his gift of life more readily gained, and when if not gained, it is missed altogether, so that there is a "now," and an "accepted time;" what the apostle James means when he says, "Draw nigh to God, and he will draw nigh to you;" nay, what the Son of God himself, who alone "knoweth the Father," and "saith true," means, when he declares, "The kingdom of God is come nigh unto you;" Do you imagine these teachers, because they used these words, believed the God they loved and worshiped to be only occasionally present anywhere? It would be an unworthy and an ignorant cavil."

3. Because of "indiscretions." Here he says:—

"When we have governments without indiscretion, colleges without indiscretion, manners, trade, navigation, over any sort of sea without it, we shall have an administration of Christianity without indiscretion. But remember, the greatest indiscretion we can possibly fall into about religion, is to let it alone."

4. Because it "diagnoses the cultivated and refined." Here, after some fit words in reference to Christian gentleness and gentlemanliness where possible, he goes on to say:—

"By some unwrought principle of a free being, any unusually vivid searching truth that meets him, alters his position. Truth turns aside for no man; he is instantly obliged to take some attitude towards it; it not only measures, but it places him. So it comes about, that the waking up into extraordinary activity of a social religious sentiment, separates, inevitably, those whose natures are in opposite relations to it. Put any great moral idea into any community, and it will instantly divide asunder the receivers and rejecters. The very touch of a forcible, reformatory, innovating, reviving influence or doctrine, is a universal power of discrimination; it polarizes all minds; it sends each "to his own place." The ultimate of that dividing process by the one radical and decisive question, will be the last

Judgment; and this dividing process no amiability, no diplomacy, no caution nor compromise, nor legitimate charity, can wholly prevent. It is not a thing to be sought, nor to be desired. We are to avoid that result where we honestly can; but neither honesty, nor candor, nor prudence, can escape it always; Christ found it so, and declared it. "It must needs be that offences come." "I am come to send fire on the earth, and what will I if it be already kindled?" It was a fire of love, but the terrible transmutation of moral selfishness turned it to hate. "I came not to send peace, but a sword;" separating child from parent, brother from brother, making a man's foes to be those of his own household. Yet none the less was his spirit peaceful, his aim reconciliation, the Church he was to found a Brotherhood. "Sin is the base magician that so turns the truth of God into a lie, and the compassion of Christ into a strife. But for that, truth can-

friend in temptation; ordinance; pictures on church walls; the bells that shake the air,—you do not stigmatize these as "machinery," and for the reason that they are fit, and are familiar. What other instruments are fit, will be a matter of individual construction; there is no law, no code; only let it be generous construction. It does seem strange that a wide spread spirit of religious inquiry and resolve, appearing simultaneously in all parts of a vast country, not suggested by a priesthood, but often encountering clerical opposition, proceeding almost wholly by unpremeditated operation, having simple and unlettered prayers for its chief utterance and ailment,—thus as purely spontaneous, or rather bearing as many traces of a divine origin, as any authenticated reformation,—that this should be held up to reprobation as the article of a "crafty" manufacture. You might as well say that the forests of Mt. Wash- uett, or the freshets of the rivers, or the Ameri-