

The Christian Visitor.

A FAMILY NEWS PAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

REV. I. E. BILL,
GEO. W. DAY, Printer.

"Glory to God in the highest, and on earth Peace, good will toward Men."

EDITOR AND PROPRIETOR

SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, MAY 12, 1858.

VOL. XI.—NO. 20

in secular life. He had searched the family, the store, the shop, the office, the street, the ship, the farm, with the lighted candle of the Gospel, and thus sought to develop to their minds the idea of a symmetrical Christian character. In the fulfillment of this work, they knew very well that he had neither neglected public question nor yet obtruded them so often as to give them disproportionate importance.

While teaching the deep and fundamental truths of Christ's atonement, he had urged that the meanest and lowest creature on the globe was of transcendent dignity, and had rights sacred as the throne of God. What could measure the worth of a creature for whose salvation Christ would die? He had led no unwilling Church into this conflict. He cared not what the world would say. He was thankful to live in such a day as this, and to work in such a field. He had preached, lectured, written, and gone forth thus unhesitatingly, to bear witness to the Gospel of Christ in the one preeminent and transcendent application of it to the great pulsations and living interest of this age and nation. Why had he said this? For two reasons: First, because God had raised up that Church as a seal and testimony, an unflinching witness for Christian reform. It stands before the world for temperance, for liberty, and against Slavery; for humanity, against all forms of oppression. And what had been God's testimony? Had this been a Church split and divided by intestine quarrels? For eleven years the church meetings had been open to the freest speech. There had never been a difficulty so large as a man's finger among them. That day they stood a loving brotherhood. "I love you," exclaimed Mr. Beecher, "most heartily, and you love me, we dwell in more than peace. There is among this congregation, it is very noticeable, a spirit of undissimulated love. What is it but God's attestation to the rightfulness of our cause?"

NEW YORK.—The Committee of the prayer-meeting held by the members of the New York Legislature in the Capitol at Albany during the recent session, has published a report, in which they say that a few members of the Assembly have become sensible of their need of a Savior, and one has openly acknowledged the same in the meeting, and manifested a desire that the prayers of Christians should be offered to God in his behalf. At a late meeting in Peekskill, some of the first and hardest persons rose—some who had previously withstood all influences. A man of giant frame and power, and a foreman in one of the large foundries, literally cried out. The effect was electrical. The audience seemed overwhelmed. A thrill, a sob, pervaded the assembly. Every person was moved. So great was the feeling, so all-sweeping the tide of emotion, that the pastor stood for some time in utter silence. He soon felt compelled to close. And scarcely had he reached his boarding-house before a violent rap was heard at the door, and who should appear but this man of giant proportions! "Mr. Hawley," he at once exclaimed, "do pray for me; you must pray for me; I am lost if I do not find mercy to-night!" He did pray with and for him about an hour, when he left beginning to rejoice. And what distress characterized that hour! It was a giant in agony. And what confessions! He told God he had profaned his name more that day, more from spite and anguish—such was the distress of his mind—than any day of his life. That his mouth had been full of ephraim all the day; that he had kept from the meeting the previous evening, lest he should be moved; that he had been a subject of prayer from the cradle; that he had sinned as few mortals ever sin. His confessions were fitted to make one shudder.

PENNSYLVANIA.—A large number of conversions are reported. At Jefferson College, Pennsylvania, about four fifths of the Senior Class, which numbers upward of 70, now profess religion, and most have the ministry in view.

THE NORTH-WEST.—In Cincinnati the daily prayer-meetings continue with considerable interest, but the results, in addition to the churches, have not been very large. "The Christian Times" sums up the result of the revival in its neighbourhood. The accession to the churches during the past three and a half months is estimated at 3,500. Throughout the North West the revival is exceedingly powerful. In many places where the population is rather sparse there are 100 conversions at a single protracted meeting. This is especially the case in Iowa and Minnesota.

At Ripley, Ohio, the proprietor of a gambling saloon was recently converted, at whose request a daily prayer-meeting was organized in his rooms, and is still carried on with great animation.

A Judge from Indiana had obtained judgment for a debt and an order to sell a debtor's property. The debtor offered him half the amount in cash if the Judge would wait six months for the balance. He replied, "No, I can't wait, the property must be sold." While waiting a day or two, the Judge stepped into the "union meeting." He was there deeply impressed, then went to a Christian lawyer of the city, and told him to take off \$1,000 from the amount, and let the other party pay what they could down, and the balance in one, two and three years. "For," said the Judge, "I must hasten back to Indiana, and establish a business men's prayer-meeting."

A thousand souls have been converted in

the Methodist Churches of Cleveland. A few evenings since, one of the Baptist meeting-houses in Cincinnati was crowded to hear a Cherokee Indian, named Mendicier, who related his religious experience, and told of the saving power of the Gospel of Christ among the people of his nation, 350 of whom had been converted and baptized since January.

THE SOUTH.—The interest in this part of the country increases. In Coxsville, Tenn., Union prayer-meetings, conducted entirely by laymen, are held every morning. The congregations are large and deeply interesting. In Nashville sixty have been added to the two Baptist churches. The daily prayer meetings are kept up in Louisville, Kentucky. One especially for the benefit of the colored population has been opened. In Lexington, the church under the charge of the Rev. Wm. Pratt, has received fifty by experience and baptism. There are in this city two African Baptist churches, one of them having eighteen hundred members, which are enjoying a season of revival, and many have joined.

The Union meetings are still held in Baltimore, Md. Very interesting meetings are held in Washington, D. C. Several are in operation in different parts of the city. Seven have been baptized into the Baptist Churches. The colored church has received thirteen by baptism. In St. Louis, Mo., the daily prayer-meetings are continued. On the 19th of April pastors and delegates from twenty-eight churches of the different denominations in the city, met to devise means "to extend the influence of holiness, and to widen the sphere of Christian sympathy among the children of God." A "Union Central Prayer-meeting" was established, and a plan was proposed to establish praying circles or small prayer-meetings in various parts of the city, and other instrumentalities for diffusing the truth. In several other places in Missouri revivals are in progress.

In several Churches in North Carolina, there are revivals. The various druggists of Raleigh have advertised that they will sell nothing but medicine on the Sabbath.

A number of daily prayer-meetings are held in Charles-town, S. C. A union meeting for the Baptist Churches, is held at Citadel-square Church.

A revival of great power has been in progress for sometime past in Portsmouth, Va. It is now no strange thing to hear the shouts of "Hallelujahs," especially among the colored population, in the streets.

Letters to *The Southern Christian Advocate* detail revivals in many parts of Georgia and Tennessee.

The Examiner gives a list of nearly 23,000 conversions from the month of April.

Mr. Spurgeon's own account of the Accident at Halifax.

The following reference to the accident which occurred at Halifax after Mr. Spurgeon had preached there, is extracted from a sermon preached at the Surrey Music Hall, and since published in the *New Park Street Pulpit*:

"I was engaged to preach last Wednesday evening at Halifax, where there was a heavy snow storm. Preparations had been made for a congregation of 8,000 persons, and a huge wooden structure had been erected. I considered that, owing to the severe weather, few persons could possibly assemble; and I looked forward to the dreary task of addressing an insignificant handful of people in a vast place. However, when I arrived, I found from 5,000 to 6,000 people gathered together to hear the 'Word'; and a more substantial-looking place than the erection I found in the Piece Hall, it has not been my lot to see. It certainly was a huge, uncomely building; but, nevertheless, it seemed well adapted to answer the purpose. We met together in the afternoon and worshipped God, and again in the evening; and we separated to our homes, or rather we were about to separate, and all this while the kind providence of God was watching over us. Immediately in front of me there was a huge gallery, which looked an exceedingly massive structure, capable of holding 2,000 persons. This in the afternoon was crowded, and it seemed to stand as firm as a rock. Again in the evening there it stood, and neither moved or shook. But mark the provident hand of God. In the evening, when the people were retiring, and when there were scarcely more than 100 persons there, a huge beam gave way, and down came a large portion of the gallery with a fearful crash. Several persons were precipitated below; but still the good hand of God watched over us, and only two persons were severely injured, with broken legs, which, it is trusted, will be reset without the necessity of amputation. Now, had this happened any earlier, not only must many more have been injured, but there are a thousand chances to one, as we say, that a panic must necessarily have ensued, similar to that which we still remember and deplore as having occurred in this place. Had such a thing occurred, and had I been the unhappy preacher on the occasion, I feel certain that I should never have been able to occupy the pulpit again. Such was the effect of the first calamity, that I marvel that I ever survived. No human tongue can possibly tell what I experienced. The Lord, however, graciously preserved us; the fervency of the people in the gallery prevented any such catastrophe, and there the matter ended. But we have a more

marvellous providence still to record. Three hours after we had left it, the entire building fell with an enormous crash, splitting the huge timbers into shivers, and rendering the whole of it useless to be employed in any future building.

"Now mark this; had the snow begun three hours earlier, the building must have fallen upon us, and how few of us would have escaped we cannot guess. But mark another thing. All day long it thawed so fast that the snow, as it fell, seemed to leave a mass, not of white snow, but of snow and water together. This ran through the roof upon us, to our considerable annoyance; and I was almost ready to complain that we had hard dealing from God's providence. But if it had been a frost instead of a thaw, you can easily perceive that the place must have fallen several hours earlier, and then your minister, and the greater part of his congregation, would, probably, have been in the other world. Some there may be who deny providence altogether. I cannot conceive that there were any who witnessed that scene who could have done so. This I know, if I had been an unbeliever in this day in the doctrine of the supervision and wise care of God, I must have been a believer in it at this hour. Oh, magnify the Lord with me, and let us exalt his name together; he hath been very gracious unto us, and remembered us for good."

The Three Denominations.

The annual meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations (Presbyterian Independent, and Baptist), residing in and about the cities of London and Westminster, was held at the Congregational Library, Bloomfield St., on Tuesday, April 13th, the Rev. J. Kennedy, M.A., in the chair. After the usual routine business was transacted, the following resolutions on topics of public interest was adopted.

ON CHURCH-RATES.

It was moved by the Rev. Thomas James, seconded by the Rev. Frederick Trestrail, and resolved:—

"I. That, in the judgment of this body, the Church-rate is a tax alike objectionable in principle and mischievous in operation, and ought to be abolished.

"II. That, in the judgment of this body, no compromise in respect of this ecclesiastical exaction ought to be accepted by Non-conformists, but that, with the single exception of cases in which money has been borrowed on the security of the rate, it ought to be totally abolished.

"III. That this body therefore fully approve of the bill introduced into the House of Commons by Sir John Trelawny for the abolition of Church-rates, and do petition both Houses of the Legislature that the same may pass into a law.

"IV. That in view of the multiplied and persevering efforts which have been made to obtain the abolition of this obnoxious impost, the great extent to which local exertions have abolished and are still abolishing it, and the rapid advance of public opinion in relation to it, as evinced by repeated votes of the House of Commons, it is, in the opinion of this body, high time that the social irritation to which it gives rise should be thoroughly and finally allayed by an act of justice which cannot long be postponed."

ON MARRIAGE WITH A DECEASED WIFE'S SISTER.

It was moved by the Rev. William Campbell, seconded by the Rev. William Miall, and resolved:—

"I. That, in the judgment of this body, the question of the legality of marriage with a deceased wife's sister is one which deeply concerns the domestic happiness and the social morals of the British people.

"II. That in the judgment of this body, the marriage of a man with the sister of his deceased wife is not forbidden by divine law, and ought not to be forbidden by human law.

"III. That, in the judgment of this body, the pressure of the English law which declares such marriages invalid is much aggravated by the opinion of Mr. Justice Cresswell, lately given to the effect that such marriages, although performed in a country where they are lawful, are not consequently lawful in this country; a judicial opinion most painfully affecting many marriages already contracted, as well as others which may be in contemplation.

"IV. That in the judgment of this body, it is, therefore, now more necessary than ever to make strenuous exertions for the repeal of the existing law in this respect.

"V. That this body look with entire approval on the bill for this purpose introduced into the House of Commons by Lord Bury, M.P., and do petition both Houses of Legislature that the same may pass into a law."

ON THE RELATION OF THE INDIAN GOVERNMENT TO RELIGION.

It was moved by the Rev. Thomas Tompson, seconded by the Rev. W. Lucy, and resolved:—

"I. That this body has long regarded with deep concern and regret the course which has notoriously been pursued by the British Government in India in relation to religion, as, on one hand, involving a direct patronage and support of various forms of false religion, and, on the other, exhibiting an aspect of official discouragement and rebuke to the profession of Christianity.

"II. That, in the judgment of this body, the root of a course at once so inconsistent

[From the Tribune.]

Revival Progress.

RECEPTION OF ONE HUNDRED AND EIGHTY-EIGHT NEW CONVERTS.—On Sunday morning there was a very large congregation at the Rev. Henry Ward Beecher's Church, the occasion being special, from the fact that a great number of persons were to be received into the Church. The pulpit was tastefully decorated with flowers, and in the rear were wreathed the words, "For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." There were in all 188 persons received into the Church—163 by profession and 25 by letter. Fourteen were baptized by immersion on Thursday night, and 42 were baptized on Sunday morning. They occupied the five front circles of seats, and when the articles of faith were read to them by Mr. Beecher, they arose and bowed their heads. Some 25 of these converts were connected with the Sabbath School attached to the Church.

The venerable Lyman Beecher, D. D., father of the pastor, sat in the pulpit. The Rev. Henry Ward Beecher preached a short sermon from Ephesians iv: 13-16, of which we give an abstract.

"But speaking the truth in love, may grow up into him in all things, who is the head, even Christ." This passage and the context were peculiarly appropriate to the service of the day, and to those who were just entering upon a course of Christian discipleship. On that morning the gates of the temple had been thrown open to receive as many as would constitute a new and large church.—Such a day had never before dawned upon that Christian brotherhood, Plymouth Church was but eleven years old. It had been blessed with five seasons of peculiar religious growth, nor had they occurred at the expense of intermediate seasons. Much had been said lately respecting revivals. And many had derided them as the rare and occasional freshets of feeling in channels that ordinarily dried none. That this was sometimes the fact was indisputable. But it need not be.

A revival of religion is not an abnormal state, but is based upon natural laws. Like all other true states, it will be sound and beneficial, or imperfect and mischievous, according to the knowledge and skill with which men employ the great and stated agencies of truth. Five revivals had been experienced in eleven years in this church. Nor when the special, social religious element had subsided, had the church been left cold, hard, insensitive and fruitless. It had been constituted eleven years ago with 25 members. It numbers now nearly fourteen hundred (1,375). Of these nearly one-half, 600 or 700, have been received from the world on good evidence of conversion, and in by far the great majority of cases they give good evidence yet. This was not boasting. He had no time for that. He had a higher end in view. He wished it to be borne in mind that this church had had its whole life and history during a very critical period of American history. The Gospel of Christ, in every age, has new work to perform, a new growth to develop, new applications to the ever-changing phases of society. In preaching the Gospel to them, he had taken it for granted that his duty was to preach a living gospel to living men, about living questions. He had not confined his attention to one subject. He had enforced Christ as the fountain head of all spiritual life, and the perfect exemplar. He had taught them that a deep, inward spiritual life, begun by God's spirit, and daily nourished by God's personal presence, was the foundation of all true Christian work. Love to God and to man was the characteristic element of all true Christian labor. His people would bear him witness that he had anxiously, and ten times, yea, a hundred times more than anything else taught them, labored, besought them to prepare themselves for all external work, by true faith in Jesus Christ, and by humility, by zeal tempered with discretion, by fervent sympathy with each other and with the whole brotherhood of man. He had sought to inspire them with higher ideas of life in every one of its elements, with a higher notion of personal character, with a nobler sense of true manhood, with a purer and deeper personal loving, with a richer and higher idea of the family state, with more sublime ways