

Religious Intelligence

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ.—PETER.

TERMS.— ONE DOLLAR A YEAR, IN ADVANCE

VOL. V—NO. 14.

ST. JOHN, NEW BRUNSWICK, FRIDAY, APRIL 2, 1858

WHOLE NO. 222

London Correspondence.

Election of Ministers.

LONDON, March 12th 1858.
Parliament has been adjourned for a couple of weeks to allow of the re-election of the members of the new Administration; for it is a rule, as your readers may know, that members of the House of Commons accepting office under the Queen vacate their seats. This regulation was probably intended as a defence against despotism, but its only use now is, when party divisions run high, to render the re-election of Cabinet Ministers to Parliament a matter of difficulty where their enemies are powerful. Sometimes a Minister is kept out of the House for an inconvenient period, unless a gentleman chooses to resign a seat which is sure of being handed over to the waiting deputy of State. It is confidently said that Sir L. B. Lytton the brilliant writer who had been in office under Lord Derby if he had not been under the fear of a contested election. He is wanted in the House to support his friends by his dashing rhetoric, and therefore he is content to be for the while without the trammels and trophies of official power. In no case of reelection has any of the new Cabinet Ministers been opposed, and the cross-questioning, which is at times severe, has been of a mild description. At Aylesbury Mr. D'Israeli was asked some pointed questions by Dr. Lee of Hartwell Park but slid over all the knotty points with characteristic adroitness. Dr. Lee, by the way, is one of the curiosities of the country where his noble mansion is situated. He is a semi-radical in politics, a peace-man, &c. & a totterer; has attained a lusty old age, and keeps the good people of Buckinghamshire from indulging in sleepiness and dullness for which great numbers of them have an inborn propensity. It was in Hartwell House that Louis XVIII took up his exile abode, and besides memorials of his visit, it contains others relating to James First and even anterior days. One advantage of a long-settled country is the acquisition of antique residences which in connection with their furniture and relics, their ornaments and their accessories, bring before the mind's eye the glory and the home of departed times. A visit to an old English mansion is a source of entertainment and instruction, which sojourners from the New World are not slow to appreciate when placed within their reach. One of these houses Wyntney, filled with the workmanship of art has recently been burnt out to the walls, the inmates having barely opportunity to save themselves and a few articles of worth from the scorching destruction. To come back to the political world—it cannot be said that the election speeches of the new Ministers have done much to enlighten the public on the probable policy of the Government. It was Talleyrand I think who said (and he, if I mistake not, at second hand) that "language was given to conceal thought, not to express it," and it amounts to a phenomenon that so many hon. gentlemen should have spoken at length, some of them for two hours, without committing themselves to any distinct deliverance on the most interesting questions of the day (I refer to politics) no one alluded to the Jewish M. P. question, little was said about Church rates not much on national education, financial reform was made of small account, &c. &c. the remaining generalities were bound up in a bundle of phraseology which seemed to say—"The *outs* were a sorry set—see if we don't do immensely better." Two subjects did not admit of silence—India and the Reform Bill.

Policy of the Government.

The late Government Bill is to undergo Lord Ellenborough's manipulation, the principle of a transfer of the Company's powers to the Crown being preserved. Reform is to be left over till next year—next year being the politicians' tomorrow; and when brought forward, if it ever is by the Derby ministry, will not amount to much more than some moderate extension of the suffrage, with an increase of County members at the expense of the Whig boroughs. This is clearly deducible from Mr. D'Israeli's grand eloquent vituperation of the Liberals and glorification of himself and his friends. There is, I may say, but little public confidence in the stability of the Cabinet; no member of it is so objectionable as Lord Cairncross; the talents are pretty well represented in it—Lord Stanley's adhesion, at the last moment is in its favor; but neither the creative nor administrative capacity of statesmanship is largely included in it, and it can only survive so long as it acts in a way palatable to the majority of the Lower House. D'Israeli has hinted at a dissolution if the House is refractory, but that is a resource which would not mend matters for the Tories, and which would do much to keep them out of power another time. It is also by no means certain that the Queen would consent to so troublesome and useless a procedure to please Lord Derby and his colleagues. She has learnt to accommodate herself to the constitutional exigencies of her position, and does not refuse to part with her ladies as she did to Sir Robert Peel's discomfiture on one memorable occasion, but her sympathies are known to be with the Liberal side of politics, and this would indispose her to strain a point for humoring the Conservative interest. If Derby fails, and the House is not dissolved, Lord John or Lord Palmerston will be again "called in." The Manchester

art, including the Radicals, at large are too small and incohesive to take the helm of the state in the person of their leaders—if leaders are mentioned, where every man is a leader, pretends to be so, to himself. It is not certain that Lord Derby will introduce a conspiracy all, though no one doubts that he would go as far as Palmerston, or beyond, if he had not the fear of the country before his eyes. But he has to rock on his chair, and will avoid it. Whether he will avoid another so formidable a question. The Crown lawyers are reported to have been consulted as to the extent of the legal power in existence for the conviction and punishment of murderers and conspirators, when the intended scene of operation is a foreign land,—'he upshot, I fancy, will be that some Bill will be introduced and passed.

France.

Dispatches are said to have passed between the English and French Governments of an amiable complexion. The latter will probably have much to do as it cares about, with the revolutionary feeling developing itself in France.—Secret police, arbitrary arrests, Algeria and Cayenne do not suppress its manifestation—to remove it by such means is a visionary hope—and imperialism will require other and more substantial supports or its days of enthronement are numbered.

Parliament.

To-night Parliament meets the Ministry and public business will be proceeded with.—The private Bill business has been going on in the meantime, and the Select Committee on Mr. Burt has met and issued their report. He is exonerated from *proven* bribery and corruption, but it is felt that some arrangement is required by which members of Parliament, receiving professional fees shall not be open to suspicion.

Royal British Bank.

The public distrust has been sadly quickened by the Royal British Bank affair, the last act but one of which has been played out by the conviction of all the Directors as cognizant of its unsound condition, when they signed their names to a delusive report of that condition. This will make directors more careful of their word—for the amount of punishment imposed is little compared with the degradation of punishment for such a crime. Why is it that Directors are often so foolish? Here we have the conductors of several of our largest railways running competing trains to the north at absurdly low fares, to Manchester and back, for instance, for a charge of five shillings. They should be restrained from such an insane waste of the shareholders' property. Look again at the Crystal Palace Company's Directors, who have resolved to convert the shares into season tickets and to allow the holders to enter the Palace on Sunday afternoons, with the view, no doubt, of letting in the general public when the thing could be attempted safely. A gentleman has asked for an injunction from the Court of Chancery on the ground of a violation of the Charter and the Directors are trying to frighten and run him down by making out separate rejoinders, so as to multiply the actions and increase the expenses.

Imposition.

You may have heard of the impudent attempt of a London publican, and lessee of Drury Lane Theatre, Mr. Smith, to set up Sunday concerts and make them pay under the cloak of religion.

He has bought the Panopticon in Leicester Square—a place of public amusement, which did not remain solvent—and having named it the Alhambra, and embellished the exterior, he arranged with Rev. J. H. Rutherford, of Newcastle, (an excellent minister of the Evangelical Union, of Scotland), to preach twice each Sunday during February. Mr. R. in the hope of having a wide door for proclaiming the gospel, consented, but a grand professional display on the first Sunday evening, (to which admission is charged) led Mr. R. to abandon the undertaking which Mr. Smith is now carrying out—without the Gospel! The music at present is sacred, but that can be changed at any time. He has applied for a licence to sell drink, and this would enable him to ply his Sunday evening visitors with the bottle-spirit to any extent their pockets would allow.

Religious Affairs, Mr. Spurgeon, &c.

Genuine attempts to draw mass-audiences to listen to Christian truth are still progressing. Westminster Abbey last Sunday evening had a great throng to hear a Scotch Episcopal Bishop, and his sermon was so long—for in Scotland even Bishops give ample pulpit measure—as to draw forth a complaint, since despite its eloquence and warmth the cold was scarcely felt. Mr. Spurgeon's popularity does not wane. There is no prospect of any modification of his doctrinal discourses, for he said very lately in conversation that he was becoming more Calvinistic, but did not expect to reach the hyper-level for some time to come. (He was converted you know under a Primitive Methodist sermon.)

The Baptist College at Horton, in Bradford, is to be removed to Apperby Bridge, and forty-four plans for the new building have been submitted. The one most approved is in the Tudor style.

Thomas Cooper, who gained reputation as the author of "The Purgatory of Sinners," who was once a leading sceptic, has been for months an advocate of christianity, and is in Sheffield loc-

turing on the same subject. His recantation and public efforts have caused much chagrin to his former friends who do not faintly hint at interested motives for the change. The insinuation has no basis in fact. A discourse is on the eve of publication which will anchor no small curiosity, the author is Rev. J. Caird, late of Errol, now of Glasgow, whose discourse before the Queen several years ago on religion and common life, had so prodigious a sale. Another royal sermon will be embraced in the series now preparing for the press.

The University of London has received its new Charter, by which graduates of a certain standing will meet once a year as a convocation, and possess a leading influence over the affairs of the ministry, though the general government will rest with the Senate. Though not improbable that it will be qualified to return two members to Parliament, an equalization which Oxford and Cambridge will regard with no very intense complacency.

Miscellaneous News.

Among miscellaneous news I may notice the decease of a little woman—not the old lady who "lived in a shoe," but one of tiny dimensions if, as stated, her height scarcely exceeded two feet.

The "Times" is in want of a more rapid printing press, and one is now constructing to strike off 20,000 copies in an hour—upwards of five impressions in a second!

An Indian telegram is due, but not arrived in the city at noon to-day. It is not expected to be very important, as Sir Colin was taking his time before invading Oude and would not have commenced operations when the mail had left. The two or three following telegrams are anticipated to be pregnant with most important intelligence.

The great missionary adventurer, Dr. Livingstone has left our shores. His vessel, the Pearl, was detained for several days by the severe winds which swept the seas, but anchor was lifted on Wednesday last. The same evening I had occasion to lecture on his African researches, and read some Farewell lines which I had composed, and now copy as embodying the emotions and hopes which the christian mind may be supposed to entertain respecting him:—

"Return, stout-hearted Livingstone,
Re-enter on thy course;
True love to God and human kind
Thy soul's impelling force.
O'er Africa's fervid soil there waits,
Beyond the surging sea
A multitude of young and old
Who ask—why tarryest thou?
Return, then, bearing with thee
Thy nation's fond farewell,
Whose listening ear will ever bend
To all thou hast to tell.
Return with noble helpmate's blest,
And with thy children dear,
Thy daily cares to lighten,
Thy daily path to cheer.
Return with men of science, who
Will aid thee to explore,
The fields of nature's treasures
Which thou hast glimpsed before.
Return as England's consul,
The servant of our Queen,
Where the banner of St. George,
Has never yet been seen.
Launch forth on the Zambesi's breast,
To foster righteous trade,
Till its distant shores a garden
By industry are made;
Till wild and barbarous tribes renounce
Their faith in heathen charms,
And the valley, plain, and mountain
Are free from war's alarms;
Till peace and concord bend the palm,
And law's presiding power
Protects the worker in the field,
The sleeper in the bower,
Return, oh christian teacher!
As in the glorious past,
Remembering to make Jesus life
Thy first theme and thy last—
Who died a victim on the tree,
Who ascended from the tomb,
To purchase immortality
And scatter sin-born gloom—
Who loved the souls of Africans
Not less than any other,
And who, in majesty divine,
Is able still to save
Those who watch the Indian Ocean
Or the rough Atlantic wave.
Return for purposes like these,
And may thy strength endure,
Till thy hairs are bleached with years,
And with a conscience pure
Thou art called to meet thy Saviour
And hear him say, 'Well done!
Enjoy thy rest and recompense
My faithful Livingstone!'

Next Sunday an eclipse of the sun will be visible, if the day is clear, to millions of English eyes. The fullest discernment will be at the Swindon station on the Great Western railway, and many will in all probability take a return ticket to that point of discernment to have the best view of a phenomenon which will be the most striking of the kind in these islands for a century to come. Happy will be our country when an equal amount of anxiety is shown to receive the un-eclipsed and all-illuminating beams which issue from the Sun of Righteousness and Lord of glory.

THE GREAT REVIVAL.

We cannot persuade ourselves to withhold from our readers the later accounts of the great Religious Awakening in New York, so graphically described in the New York Times. The transforming of a Theatre into a House for God is something which although not entirely new, is nevertheless very unusual, in the progress of religion. Here we have such a fact stated and an interesting narrative of the first, and a subsequent meeting in it.

BURTON'S THEATRE—FIRST RELIGIOUS MEETING IN IT.

Yesterday, at 12 m., Burton's old theatre in Chambers street was opened for divine worship, under the direction of the Rev. Theodore L. Cuyler, the "Young Men's Christian Association" being the movers of the work. Side by side, on the outer walls of the building, were huge posters announcing that at Burton's Theatre, opposite Bond street, "the last great successful play will be performed this evening," and placards stating that a prayer-meeting was now in progress in Burton's Theatre in Chamber street. There were several hundred persons present, the parquet, dress circle and private boxes being all full.

Many who had perhaps been playing "The Game of Life" with utter disregard of the future, and been dashing headlong down "The Road to Ruin;" many a one who, spurred by his "Evil Genius," had run through every stage of "The Rake's Progress," and more than "Six Degrees of Crime," and who had at last begun to think of "Retribution" and "Repentance," offered in the Theatre yesterday his earnest prayer to be taught the better life.

The Rev. T. L. Cuyler, in company with the Rev. R. M. Hatfield, and Mr. Lasar, organist of the Thirty-first street Presbyterian Church, were seated on the stage, in front of the curtain. In the dress circle of the house were the Rev. Mr. Van Meter of the Five Points Mission, the Rev. Mr. Garnett, the Rev. Mr. Jones of the Mariners' Church, Mr. Benjamin T. Manierre, President of the Young Men's Christian Association, the Rev. Dr. Marsh, and a number of other leaders of the present Revival movement.

The meeting was opened by the singing of No. 182 of the "Union Hymns," beginning

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and power;
He is able,
He is willing, doubt no more."

The Rev. Mr. Cuyler then read from the 15th chapter of Luke the story of the Prodigal Son.

The Rev. Mr. Hatfield made a prayer, in the course of which he used these words:—"Come into this place, O Lord, by thy spirit, and let every one here present feel that this house is indeed the house of peace, and the gate of Heaven." He concluded by repeating the Lord's Prayer.

The Rev. Mr. Cuyler then addressed the meeting in the following words:

At the request of a Committee of the Young Men's Christian Association, I have come to conduct the service to-day. At last we may congratulate the defenders of the stage that a theatre has become a school of virtue, and not a haunt of profanity—a spot for the real tears of penitence, and not the scene of fictitious grief over the fictitious sorrows of the stage. For this let us give God the glory!

This is not the first time that a theatre in New York has been used for a daily prayer-meeting. In 1831 the old Chatham-street Theatre, a haunt of obscenity, blasphemy and vice, was purchased by a Committee for purposes of worship. It was during the height of the great revival of 1831 that two gentlemen called on the lessee of the theatre and proposed to buy his lease. "What for?" said he. "For a church." "A w-h-a-t?" "A church," replied the gentleman. The astonished man broke into tears, and exclaimed, "You may have it, and I will give \$1,000 toward it." The arrangement was completed. At the close of a morning rehearsal the beautiful hymn "The Voice of Free Grace" was sung, and Mr. Tappan announced to the actors that that very evening there would be preaching on that stage! A pulpit was placed on the very spot where dying agonies had often been counterfeited in tragic mockery; and in front of the footlights of the stage seats for the inquirers were arranged.

The first prayer-meeting in the theatre (which was christened "Chatham-street Chapel") was attended by 800 persons. Among those who offered prayer were the late Rev. Hemon Norton and the late Zachariah Lewis, one of the first editors of the *New York Commercial Advertiser*. On the 6th of May the house was consecrated to the service of God. The Rev. Mr. Finney preached from the text, "Who is on the Lord's side?" In the evening the crowd was so great that many were unable to get into the building. For seventy successive nights Mr. Finney preached there to immense audiences. The *bar-room* was changed into a *prayer-room*! and the first man who knelt there poured forth these striking words, "O Lord! forgive my sins. The last time I was here, Thou knowest I was a wicked actor on this stage. O Lord, have mercy on me!"

For three years this house was used for revival meetings, and Mr. Finney continued

to preach there until the erection of the late Broadway Tabernacle. That glorious revival of 1831 brought into the churches of this city many of our most active and faithful Christians, many of those who are now most prominent in the benevolent movements of the day. May the present awakening be equally fruitful in enriching God's Church, and blessing a sinful world!

To-day for the second time in the history of New York we set apart a disguised play-house for a house of worship. Oh! what soul-tragedies may have been enacted in this very building! From yonder "pit" how many have gone down to the pit of everlasting despair! Let our service here be as solemn as eternity! Let us invoke the presence of God's spirit! and may this former habitation of the Tempter be the very habitation of God—the very gate of Heaven to souls seeking after Jesus!

I probably shall offer the united petition of every Christian here present, when I say "Come, Lord Jesus, come quickly."

After the singing of this 17th hymn, several announcements and the adjourned request were read:

"The Spirit of God is moving upon the hearts of many of the Five-Points' Mission. Some in Cow Bay have turned to the Lord, but the enemy has come in like a flood upon us. Pray for us, that this glorious work may not cease!"

A gentleman from Philadelphia then gave a brief account of the progress of the revival in that city, after which hymn 219 was sung.

A gentleman here made some comments on the building of theatres. When he had concluded Mr. Pardee of the Sunday School Union related a couple of anecdotes of theatrical people. One was a lady, who, while watching with a sick friend, had her attention awakened by a tract she there saw, and was ultimately converted. Her husband and two daughters were all members of the theatrical company in this city, and were playing an engagement at that time, but through her instrumentality they have been all converted, and have left the stage. The other anecdote was of an actress who herself was sick, and while on her sick bed was brought to believe in the truth of the Gospel, has since become a member of the church, and has induced several others to leave the theatrical profession. Said the gentleman, in conclusion:—"These things prove conclusively that actors and actresses are not beyond the reach of our prayers."

A young man in the gallery announced that he had heard that "The greatest actor in New York, Mr. Edwin Forrest, had lately been converted," and expressed a hope that we may yet live to see the day when the Academy of Music shall be turned into a house of prayer.

The Rev. Mr. Hatfield, in a short speech now set forth the necessity of earnest prayer, and Mr. George P. Edgar then made a prayer, when hymn No. 213, was sung, and the meeting was dismissed with a benediction by the Rev. Mr. Jones of the Marines' church.

THE MEETING AT BURTON'S THEATRE ON SATURDAY.

Perhaps the most interesting and enthusiastic meeting held in this city since the commencement of the revival, was held in Burton's old theatre in Chambers street on Saturday. Half an hour before the time appointed for beginning the exercises the house was packed in every corner from the pit to the roof. By noon the entrances to the hall were so densely thronged that it required great exertions to get within hearing distance, and no amount of elbowing could force an entrance so far as to be able to get a sight of the stage. People clung to every projection along the walls; they piled themselves up on seats, and crowded the whole stake beneath and above and behind the curtain. Her street in front was lined with carriages.

The audience was composed principally of business men; there were about two hundred ladies, and not less than fifty clergymen.

If there are any here who have never sung it before, let them sing it now, so that they might learn to sing it for the countless ages of eternity."

He then announced the hymn beginning—

"I love thy kingdom, Lord,
The house of thine abode;
The Church our blest Redeemer saved
With his own precious blood."

And it was sung by the vast congregation.

Mr. Beecher then observed that in a time like this, when God was reminding his people of their sins and calling them to repentance, there were always more persons desirous to speak than could possibly do so in the brief hour allotted. Three minutes had been assigned for each individual, and he knew that with such an arrangement much could be said if people would speak directly to the point.

He then read a portion of the XVth chapter of Luke, "Then drew near unto him all the publicans and sinners for to hear him," &c. Blessed be God, said he, the same thing is being repeated at this time! As he proceeded with the parable of the lost sheep he made observations by way of application of the points as they were presented. Having concluded the reading of the lesson, he asked if any brother would pray, when a brief prayer was offered by a gentleman in the parquette. The 123d hymn was then sung:

"One there is above all others
Well deserves the name of Friend;
He is love beyond a brother's
Costly, free, and knows no end."

Mr. Beecher read the following request, which had been handed to him:

"A widow asks for the prayers of the brethren and sisters for a son brought up under careful religious instruction, who last night *cursed his mother*—that he may this day be brought to the feet of Jesus."

"Here," said he, "is a mother who knows how Christ feels when ill-treated, scorned and rejected of men." He offered a brief prayer, imploring that the strong and kindly influences of the Holy Spirit might rebuke the rebellious son, and heal the breach between him and his mother, and that, coming to the Cross, he might yield himself willingly to the feet of Christ.

The Rev. Mr. COVEL, Methodist minister from Troy then spoke of the importance of seeing that God's present message to a world lying in sin should not be passed over without due repentance for our sins, and implicit faith in the power of God, through Jesus Christ, to purify and elevate the heart. God's offer to mercy was now pending, and it was a favorable opportunity for sinners, no matter how deep their guilt, to flee to the altar, and there to wrestle with the Spirit for a blessing.

A hymn was then sung, beginning:

"Oh could I find from day to day
A nearness to my God,
Then should my hours glide sweet away,
While leaning on his Word."

Mr. BEECHER held in his hand a bunch of requests, upon which he remarked that, in the middle of Summer, if a person would watch the leaves falling from the trees, he might be able to count them very easily, but later in the season "what man was there who could number the leaves that fell?" So it was with the wishes, the desires, the importunings of those who are anxious for the influence of the Holy Spirit upon themselves or friends. In ordinary circumstances they might be counted, but now, when God was manifesting himself to souls in an extraordinary manner, the solicitations for prayer were too numerous to be read. Among the requests which he read were the following:

"Prayer is requested for a young man, the son of a clergyman, who has gone far astray in sin, beyond the reach of human helpers, that God would remember his covenant and appear for his salvation. A dying mother commended him to the care of her covenant God, and hoped in his mercy."

Mr. Beecher, after reading it, exclaimed: "The son of a clergyman! None the better for that! Couldn't be anything but a man and a humble Christian, let him be what he would. Though I like clergymen."

"A young man desires prayers for a friend who is a professor, but does not know whether he is saved or not."

Very likely! One third of the professors in New York don't know whether they are saved or not.

"A youth fourteen years old desires prayers for himself."

Fourteen years old! A youth at that age ought to be so near Christ that he won't need anybody's prayers to push him in.

"The prayers of Christians are most earnestly requested by a son in behalf of an aged father, nearly seventy years old, whose mind has been more or less impressed with the importance of religion for some months, and with whom the Spirit of God is now striving. Brethren in the Lord, pray earnestly. A large family of ten children are praying morning, noon and night for him, and will continue to pray in faith, hoping to see the fruits of their prayers in the conversion of his soul unto God, even at the eleventh hour of his life."

"It is earnestly requested by a group of four persons, who will be present at the meeting in Burton Theatre this morning, that Mr. Burton may be specially remembered in our petitions, and may God answer prayer, even so as to surprise him who has desired it for himself."

As Mr. Beecher read the various requests he made similar remarks upon each.

An old gentleman in the dress circle offered an earnest prayer for the owner of the building, the petition being responded to by numerous "amens!" in the audience.

Another gentleman in the parquette offered prayer, in course of which he appealed to God to remember in mercy the recreant son of a minister, to rebuke his sins, and by repentance to lead him to Jesus' feet, where he might "be clothed and in his right mind."

Still another voice ascended from the parquette, in Prayer for Mr. Burton, that the great Father might let him know that there was a God. They had seen him stand before those foot-lights and there portray human nature; might he fall at the foot of the cross, and calling on the name of Christ, there receive the remission of his sins!

While the prayer was being offered, Mr. Burton was standing within a short distance of the speaker, and manifested considerable emotion.

A gentleman in the orchestra said that there had been a period when as many were converted as were in that house; it was on the occasion of Peter preaching. The remedy then was, "Believe in God and ye shall be saved," and there hadn't been any new remedy since invented; there was no patent way of getting to Heaven.

The sound of distant singing was now