

The Religious Intelligencer.

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

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Religious Intelligencer.

What shall I do for Jesus?

First ask, Did I ever do anything for Jesus? There are many things done in the church, and by professors in the world, which are not done for Jesus. There is some other object in view. The eye is not single. The heart is not true. The motive is not pure. Did you ever give yourself to the Lord? This is the first thing to be done. Jesus will not accept anything from you until you have given him yourself. His first claim is, "My son, give me thy heart." Withhold from him the heart, and you withhold from him all. He will approve of nothing that you do. He will receive nothing from your hands. You are his enemy.—You are in rebellion against him. You refuse to acknowledge his claims. You withhold his just rights. You grieve his loving heart. If you have not consecrated yourself to him, let me beseech you to go to his throne, present yourself before him as an humble suppliant, offer him your heart just as it is, saying, "Take my poor heart just as it is, Set up thy throne therein; So shall I love thee above all, And live to thee alone."

Having given him yourself, you may ask with Saul of Tarsus, "Lord, what wilt thou have me to do?" And be sure that he has something for you to do, and something that no one will do so well as you—something that no one ought to do but you. He will say, "Son, go work to-day in my vineyard."—What can you do? This you can never do until you try. What are you willing to do? This you may soon ascertain.

There is the Sabbath school. Can you do anything for Jesus there? Can you take a class? If not, can you go round the neighborhood and collect the children who are still untaught, that others may teach them?

There is the house of prayer can you do anything there? Is it full? If so, can you not look out for young persons who attend, unnoticed by any in the congregation, and notice them, trying to get from them whether they feel the power of the word, and can you not follow up the preacher's appeals by a word in private? Great good may be done in this way, if the people of God are alive to its importance, and will do it for Jesus.

Is the congregation thin? Cannot you increase it? Did you ever set about trying in good earnest? Is there no one whom you could influence to attend? What, not one? If you could influence one, that one may influence another; and in this way our churches would soon be filled.

There is the minister. Can you do nothing for him? Do you regularly contribute for his support, according to your means, not making the subscription of any one else your rule, but giving as God has prospered you—doing it for Jesus? Do you set apart a certain portion of time every week, that you may pray for him? Are you regular in your attendance on the ministry, and always early, that you may pray for him, as you see him enter the pulpit? Do you take inquiries to him, encouraging them to go and open their hearts to him when concerned for the salvation of their souls?

There are the sick. Do you ever visit them? Jesus takes the visits paid to the sick saints as paid to himself. He says, "I was sick, and ye visited me." Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." How often do the Lord's sick lie and long to see a fellow-worshipper as a fellow-member come in to read a portion of God's word, to offer up the prayer of faith, or to speak a word to him of Jesus. How many fears may be banished, how many temptations may be removed how many sufferers may be cheered, how many sorrowful believers may be comforted, if their fellow-believers, instead of indulging self, should visit them for Jesus, and speak to them of Jesus.

There are the poor. Will you relieve them? The poor saints, more especially. Jesus takes what is given to them as given to himself, and promises a reward. Hear his words, believe them, try to realize the truth and importance of them; that you may be influenced by them; "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10: 42. You see, if you relieve the least saint with the smallest gratuity, not being able to do more, and do it for Jesus, he pledges his word that you shall on no account lose your reward. And how striking are the words of the Holy Spirit by the Apostle James: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1: 27. Tried by this standard, how much pure religion have you? Some church members have very little. When did you dry the widow's tears, and satisfy the orphan's wants—going to them and not waiting for them to come to you? Will you do this for Jesus?

There are the enemies of Christ, as all careless sinners are. You may speak to them, offer special prayer for them, and try to win them to his cause. "He that winneth souls is wise." But if he would win, he must be winning. Love is the key of the human heart. Once get it in, and you may soon open the door. Love will use gold, silver, kind words, and winning deeds, and these gain access to the heart that was locked

against truth and against God. Did you ever attempt to do this for Jesus?

Once more, there is the heathen world. Men and money are wanted; you may help to provide them. The power of the Holy Spirit is absolutely necessary; you may help to bring down that. There is plenty to do, and no time to be lost: for while we trifle or delay, Satan is working, time is flying, souls are perishing, saints are suffering, the cause of God is languishing, infidelity is spreading, and we are missing the mark.

Let every Christian man, let every Christian woman, then put the question to the heart—What can I do for Jesus? What more can I do than I have done? What more can I give than I have given? Consider what he has done for you, what he is now doing for you, what he promises you, what he deserves from you, what he expects at your hands, the honor he has put upon you, the charge he has given you, the account he will demand of you, the rule by which he will reward you, and then ask, What can I do for Jesus? And if there be any faith in his blood, if there be any love to his name, if there be any reverence for his authority, if there be any concern for his cause, if there be any zeal for his glory, if there be any pity for sinners, if there be any regard for his Word, ask, and be honest in asking, What can I do for Jesus? Reader, there is much need of doing, there is much that you may do, and if you stand idle now, you must regret it by and by; rouse, therefore—

"Blessed to some work of high and holy love, And thou an angel's happiness shalt know— Shalt thou the world while in the world above The good begun by thee shall onward flow; In many a branching stream, and wider grow; The seed that in these few and feeble hours Thy hands sowing and unweary'd sow, Shall deck thy grave with amaranthine flowers, And yield thee fruits divine in heaven's immortal bowers."

MARKS OF RELIGIOUS DECLINING.

The following are a few marks by which you may judge whether your soul is prospering:—

1. When you are reluctant to religious conversation with the company of serious, heavenly-minded Christians, and enjoy yourself best with men of the world.

2. When, from preference, you are absent from meetings for prayer, confine yourself to Sabbath meetings, are easily detained from them, and are ready to excuse such neglects.

3. When you are afraid to consider certain duties seriously, lest your conscience rebuke past neglect, and insist on fidelity now.

4. When it is more your object, in doing duty, to pacify conscience, than to honor Christ, obtain spiritual profit, or do good to others.

5. When you have an over-critical spirit respecting preaching; are dissatisfied with the manner, as inelegant, too plain, too intellectual, or not according to some favorite model; or with the matter as too doctrinal, or too perceptive; or when you complain of it, astute close, or are suspicious of personality.

6. When you are more afraid of being accounted strict, than of sinning against Christ by negligence in practice, and unfaithfulness to your Lord and Master.

7. When you have little fear of temptation, and can trifle with spiritual danger.

8. When you thirst for the complacency of men of the world, and are more anxious to know what they think or say of you, than whether you honor the Saviour in their sight.

9. When scandals to religion are more the subject of your censure than of your secret grieving and prayer before God, and faithful endeavors for their removal.

10. When you are more afraid to encounter the scorn of, or offending man, by rebuking sin, than of offending God by silence.

11. When you are more bent upon being rich than holy.

12. When you cannot receive deserved reproof for faults, are unwilling to confess them, and justify yourself.

13. When you are impatient and unbearingly towards the frailties, misjudgements and faults of others.

14. When your reading of the Bible is formal, hasty, less-on-wise, or merely intellectual, and unattended with self-application, or when you read almost any other book with more interest than the book of God.

15. When you have more religion abroad than at home; are apparently fervent when seen of men, or languid when seen only in the family or by God alone.

16. When your religious taste is more for the new things of men, than for the old things of the treasury of God's Word.

17. When you call spiritual sloth and withdrawal from christian activity by the names of prudence and peaceableness, while sinners are going to destruction, and the church suffering declension, unmindful that prudence can be united with apostolic fidelity, and peaceableness with most anxious seeking of the salvation of souls. Also.

18. When, because there is false zeal abroad, you will neither trust yourself or others, even in that fervency in spirit, serving the Lord which Paul taught and practised.

19. When you are secretly more gratified at the falls of some professor of religion, than grieved for the wounds which he inflicts on Christ.

20. When, under chastisement of Providence, you think more of your sufferings than your deserts, and look more for relief than purification from sin.

21. When you confess but do not forsake besetting sin.

22. When you acknowledge but still neglect duty.

Reader, if you feel in a declining state, use God's remedy for your recovery. This is it: O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Assuredly shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our Gods: for in thee the fatherless findeth mercy.—(Hos. xiv.)—British Messenger.

For the Religious Intelligencer. A WARNING TO BACKSLIDERS TO RETURN TO GOD.

Suppose that a Prince of the blood of the sovereign of any nation should select for his associates and bosom companions those who are well-known to be enemies and rebels to the laws of the Government under which they live, and which they are in duty bound to obey—what would be the natural and just conclusion of every honest mind, with regard to his conduct? Why, that this Prince had fallen from his high position, lowered his dignity as a Prince, that he had put himself on a level with the enemies of his fathers kingdom, and that he had forfeited all right and title to his inheritance, unless the said Prince should repent, ask forgiveness, and obtain pardon at his father's hand, from whom he had so deeply revolted. So may it be equally said of every child of God, and heir of the heavenly kingdom, that moment he selects for his associates and bosom companions those who are enemies and rebels to God; such as the worldly and carnally-minded, who are enemies of God. Could it not be said equally of him, that he also had forfeited all right and title to his heavenly inheritance, unless he repented, asked forgiveness, and obtain pardon at the hand of God.

"Ye adulterers and adulteresses know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." All who have thus compromised with the world are called upon in God's name, to repent and to their first works, imploring mercy at his hand, through the intercession of his Son, Jesus Christ, and they shall be abundantly pardoned and be received into his favor again, and made happy in His forgiving love. God has promised to receive the backslider, hear the promise, "O Israel, return unto the Lord thy God for thou hast fallen by thine iniquity." "I will heal their backsliding; I will love them freely."

Fellow-sinners, God calls upon you to return immediately to him, and to depart from every forbidden path of sin, so that iniquity prove not your ruin. God is waiting to receive you, draw nigh to Him, for he will draw nigh to you. God is not as the "Pharisee," but as the "Publican"; cloak not nor dissimulate before the face of Almighty God. If your hearts condemn you, God is greater than your hearts and knoweth all things. Make a full confession of all your sins to him, and by a hearty repentance and renunciation of every sinful way, God will have mercy upon you and pardon all your sins, for your Redeemer's sake, and give you grace to overcome the world, the flesh, and the devil. The blood of Jesus Christ cleanseth from all sin. It is the will of God even your sanctification. Then will your prayers prevail with God for the out-pouring of His Holy Spirit upon the world to convince men of sin, of righteousness, and a judgement to come. H. W.

A MORNING MEDITATION.

Think not any business or haste, though ever so great, a sufficient excuse to omit prayer in the morning; but consider—

1. That the greatest business is, by so much the more need that hast to pray for God's good speed and blessing upon it, seeing it is certain that nothing can prosper without His blessing.

2. That as many a man, when he thought himself surest, has been soonest crossed; so mayest thou.

3. That as many a man who has gone out of his door, and never come in again—many a man who rose well and lively in the morning, has been seen a dead man ere night; so may it befall thee. And if thou be careful, before thou goest abroad, to eat and drink, to fence thy body from ill airs, how much more careful shouldst thou be to pray that thy soul may be preserved from evil temptations.

4. That the time spent in prayer, never hinders, but furthers and prospers as man's journey and business.

5. That in going abroad into the world, thou goest into a forest full of unknown dangers, where thou shalt meet many briars to tear, many snares to entrap, and many enemies to destroy. It is a field of pleasant grass, but full of poisonous serpents. Adventure not, therefore, to go naked amongst these briars, till thou hast prayed Christ to keep thee in all thy ways, nor to pass through these snares and ambushments, till thou hast prayed for God's providence to be thy guide; that so, if thou comest not home holier, thou mayest be sure not to return worse than when thou wentest out of thy door.

But if, as thou readest this, thy conscience tells thee thou hast never prayed, in right earnest—hast never found forgiveness of thy sins through faith in Jesus, how canst thou look up for the daily guidance and keeping of God? If thou hast not come to Jesus for pardon, thou art still in thy sins, and at enmity against judgment, and therefore art in hourly danger of his just judgment. If this be thy state, oh! think of thine iniquity—thy danger; and hear the voice of divine mercy saying unto thee, "Be ye reconciled unto God."

A HAPPY MAN.

A zealous divine, who had prayed earnestly that God would teach him the way of truth, was directed to go to a certain place, where he would find an instructor. When he came to the place, he found a man in ordinary attire, to whom he wished a good morning.

"I never had a bad morning," replied the man.

"That is very singular. I wish you may always be so fortunate."

"I was never unfortunate," said he.

"I hope you will always be as happy," said the divine.

"I am never unhappy," said the other.

"I wish," said the divine, "that you would explain yourself a little."

"That I will cheerfully do said he. "I said that I never had a bad morning, even if I am pinched with hunger I praise God. If it rains or snows, or hails; whether the weather be serene or tempestuous, I am still thankful to God; and therefore, never have a joyless morning. If I am miserable in outward circumstances and despised, I still praise God. You wished that I might always be fortunate; but I cannot be unfortunate, because nothing befalls me but according to the will of God; and I believe that his will is always good, in whatever He does or permits to be done. You wished me always happy; but I cannot be unhappy, because my will is always resigned to God."

THE RIGHTEOUS HATH HOPE IN HIS DEATH.

"Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

—Stehen.

"I have fought the good fight, I have finished my course, I have kept the faith henceforth there is laid up for me a crown of righteousness."—Paul.

"I would rather die for Jesus Christ, than live to the utmost ends of the earth."—Ignatius.

"Bless thee O Lord, that thou hast thought me worthy to be a part in the number of thy martyrs, in the cup of Christ. For this and for all things, I praise thee, I bless thee, I glorify thee."

—Polycarp.

"O how I long for that blessed moment, when this poor unworthy creature, the last and least of all my Master's servants, shall be called to put off this load of sin and corruption, and to mingle with that harmless host above, doing homage to him in the blessed presence of my glorious Lord."—Augustine.

"O my Heavenly Father, thou has revealed to me thy Son, our Lord Jesus Christ. I have preached Him, I have confessed Him, I love Him and I worship Him, as my dearest Saviour and Redeemer. Into thy hands I commit my spirit; God of truth, thou hast redeemed me."—Luther.

"Rejoice with me; I am going to a place of everlasting joy. In a short time I shall be with the Lord Jesus."—Cyprian.

"I long to be in heaven, praising and glorifying God, with the holy angels. 'Tis sweet to me to think of eternity. I am almost there. I long to be there."—Barnard.

"What prospects are before me in the blessed world whither I am going. Will you not share my joy, and help me to praise, that soon I shall leave this body of sin and death behind, and enter the perfection of my spiritual nature. Sweet affliction, now it worketh glory!"—Samuel Pearce.

"I have no more doubt of going to my Saviour than if I were already in his arms; my guilt is all transferred; He has cancelled all I owed."—Isabella Graham.

"All is well, well forever. I see, wherever I turn my eyes, whether I live or die, nothing but victory. I am cradled in the arms of love and mercy. I long to be at home."—Lady Haughton.

"There is nothing at all melancholy in the death of a Christian. I feel very happy in the prospect of death."—Sarah Lannan Smith.

"I see, indeed, no prospect of recovery, yet my heart rejoiceth in my God and my Saviour. Such transporting views of the heavenly world is my Father now indulging me with, as no words can express."—Dodridge.

"My heart is brimful, I can hold no more. I now know what that means, 'the peace of God which passeth all understanding.' I cannot express what glorious discoveries God hath made to me. How lovely is a sight of a smiling Jesus when one is dying."—Juneau.

"I cannot tell the comforts I feel in my soul they are past my expression. The consolations of God are so abundant that He leaves me nothing to pray for. My prayers are all converted into praise. I enjoy a heaven already in my own soul."—Toplady.

"I am ready to die, through the grace of my Lord Jesus, and I look forward to the full enjoyment of the society of holy men and angels, and the full vision of God forever more."—Carey.

"All things are mine. God sustains me through wearisome days and tedious painful nights. Simple faith in his word keeps my mind in peace, but he generally adds strong consolation."—Death hath no sting."—David Abell.

"If the Lord has no more for me to do, I can leave the world now. My trust is in the Lord, I have no fear to die, my faith is fixed on Jesus."—G. S. Constock.

"This is heaven begun. I have done with darkness forever. Nothing remains but light and joy forever."—Thomas Scott.

"Home, home, I see the New Jerusalem, they praise Him, they praise Him."—Yvonne Smith.

"The celestial city is full in my view. Its glories beam upon me, its odors are wafted to me its sounds strike my ears, and its spirit is breathed into my heart. A single heart and a single tongue seem altogether inadequate to my wants; I want a whole heart forever separate emotion."—Pajon.

"I am going; I am going; the cords of life are breaking; O the pain-no, the bliss of dying. There is no pain. Blissful, blissful, blissful."—H. M. Adams.

"Let me die the death of a righteous, and let my last end be like his."—Wachman and Fletcher.

POWER OF RELIGIOUS DECISION.

In the West lived a very proud, wealthy infidel and irreligious father, who having one day called his family together, told them, if they went to the prayer-meeting, and "got religion," as he called it, he would disinherit them, and banish them from the house. The wife and children were included in the threat. The daughter, however, continued to go to the prayer-meetings, and soon found peace in believing in Jesus. When an opportunity was afforded to make a profession, she meekly arose, and spoke of the "great change" in her heart, and of her faith in the Saviour.

The news was immediately carried to the father of the young lady. Having come home that night, she was met at the door by her father, standing with the Bible in his arms.

"Maria," said he, "I have been told that you have publicly professed, to-night, that you have religion. Is that so?"

"Father," said the girl, "I love you: and I think I love the Saviour too."

"Opening his Bible to a blank leaf, and pointing with his finger, he said,

"Maria, whose name is that?"

"It is my name, sir."

"Did I not tell you that I would disinherit you, if you got religion?"

"Yes, sir."

"Well, I must do it. You cannot come into my house." And tearing the leaf out of the Bible, "There," said he, "so I blot your name from among my children. You can go."

She went to the house of a pious widow lady in the neighbourhood, and heard no more from her father for three weeks. But one morning, seeing her father's carriage driving up to the door, she ran out, and said to the driver:

"What is the matter, James?"

"Your father is very sick, and thinks he is going to die; and he is afraid he shall go to hell for his wickedness, and for the grievous wrong he has done you in disinheriting you, and turning

you from his house. He wants you to jump into the carriage, and come home as quick as possible."

She found her father sick, sure enough, on going home; but she soon saw he was only sin-sick. She talked with him, prayed with him, and endeavored to lead him to Christ. In three days, the father, mother, two brothers, and a sister, making the whole family, were all rejoicing in hope.

Revival Intelligence.

Late English exchanges bring us cheering intelligence of the progress of the work of God in the United Kingdom. The *Wynd Journal* says, the revival is everywhere assuming the form of a great Home Mission. It is not merely that so many are meeting together for prayer; or so many giving their help to mission agencies already established; but that so many are now set to work at home. The most of the petitions at prayer-meetings are for wives and husbands, parents and children, sisters and brothers, or other friends—sometimes even for an ungodly master.

We can hardly realise the power which is thus penetrating to the inner life of society, getting at the circle about the hearth when no stranger is present, and into the closet where He that seeth in secret is so often disregarded. What a new thing, at many a fireside, to see some one open the Bible with a trembling hand to bear witness to the truth, or kneel down at the bedside, for the first time, before retiring to rest, and speak to God! The prayer meeting is the great help of this home work. Those who have grown familiar with such petitions at prayer meetings, are scarcely able to realise how much it costs many a timid heart to bring out there in vague terms its secret grief, fearful lest the persons should be identified. It is like sending some private message by telegraph; or putting some word for a wanderer into the public news. And yet what a blessing to get praying friends to plead our case.

PRAYER WEEK IN LONDON.

Of the prayer week in London, the *British Banner* says:

The week now closing is one of the most remarkable in the ecclesiastical history of the metropolis. It has been emphatically and pre-eminently a week of prayer among all classes and conditions of Christian men. The exact import of this event may not at first sight appear; and, indeed to be at all discovered, it must be viewed not alone, but in connection with the great spiritual awakening in America in 1858, and in Ireland in 1859. Nor is this all. It must also be taken in connection with those events, which, although still future, are perfectly certain, and which cannot be at a very great distance. All prophecy must some day become history, and the longer the period since it was given the nearer must be that of its fulfilment. Such, however, is the natural belief of men, even of Christian men on this subject, that they will hardly be convinced of it, even when high at the very doors.

There will boldly dispute the fact and deny the possibility. They talk as if prophecy must remain prophecy for ever; but the development of the Divine plans will go on in spite of a world's unbelief. Such concerns are new things in the land, but things in full harmony with the spiritual history of the Church and with the word of prophecy. While the proposal for this week of prayer, somewhat remarkably, has come from the ends of the earth, and from the very last quarter to which most of us would have looked, the Church at home were clearly in a prepared condition.

The promulgation of which it has been universally received is very extraordinary. Set and party for the time seem ignored, while all hearts are yearning for the manifestation of the Power which garnished the heavens, and which alone can renew the face of human society. A large body of the metropolitan clergy were commencing a course of sermons touching the operations of the Holy Spirit; and their Nonconformist brethren are equally alive to the importance of this transcendent theme. With all this is connected a new species of ecclesiastical action with a view to reach the perishing multitudes. The thing has been progressive; beginning with the great public buildings, it has terminated with the theatres! Caste and cant, prescription and canonically—all are giving way before the united breath of common sense and Christian zeal. The thing is an assemblage of wonders. That the clergy should unite, that the bishop should permit, and that the laics of the theatres should grant their edifices, these are modern marvels. Surely there is a Hand in all this higher than that of man! What will be the end of these things? This is clearly but the beginning; yet, as such, it is full of glorious hope! The very report of these events cannot fail to make the ears of men to tingle! The children of the Highest may well, once more, put the question, "Is not the Lord in Zion? Is not her King in her?"

IRELAND.

A correspondent to a London paper writing from Belfast so late as January 29th, 1860, says:

Since my last communication, the religious movement here seems to have received a fresh impulse. The union prayer meetings are extending and enlarging. A gentleman who has lately returned from a tour in the counties of Antrim, Derry, and Tyrone, tells me that in some of the rural districts, the meetings are more crowded now than at any former period of the Revival. A correspondent writing to the *Banner* says:—"I have just made a visit to Broomhedge near Lisburn, where the work of God is progressing with great power. In a district fewer or eight miles square, not fewer than 1,500 souls have been turned to Jesus during the last six months. At Mr. Brewerton's barn, Kilwarlin, meetings have been kept up at intervals since July, and hundreds have sought and found Christ. The writer travelled fully forty miles, and did not see a drunken man, by day or night, in these and other districts of country that he passed through. Hundreds of households, had formerly no family prayer, now have the morning and evening sacrifice. Many who once sang nothing but profane songs, now, in the fields and in the

high roads, are heard singing psalms and hymns."

A minister, residing in Ballymena, says there are at present in that small country town no less than fifty prayer meetings held weekly. This is not the effect of any ephemeral excitement, for it seems this large number has been maintained for the last eight or nine months.

The young men in some of the warehouses in Belfast have established prayer-meetings for themselves in their own rooms. Those employed in Sir John Arnott's establishment hold a prayer-meeting in their own residence, at which there is an average attendance of about fifty young men. These meetings are conducted by ministers of different denominations, each week. Who can tell what an immense influence for good may be diffused by such meetings? I hope this notice may meet the eye of some young man, proprietor, or Christian friend, who may suggest, or be the happy instrument of originating, such a meeting. I trust the Lord may put it into the heart of some of the readers of your journal to act on this suggestion. Some young man, plucked as a brand from the burning, may reward the deed, and the blessing of him who was ready to perish may rest upon them. In a recent report from a congregation in this town, it is said, the religious movement still continues to advance in a wonderful way. On one evening last week, a young man stood up and declared that he had gone into that meeting a perishing and hell-deserving sinner, but that, while he was there, he was enabled to rejoice in the pardoning love of God. On the next evening, a respectable middle-aged man said that he had been very uneasy about his sins for some time, but that he had there exercised faith in the atonement of his Saviour, and was enabled now to go home in peace. He wept much while he was speaking. At the close of the meeting, on Saturday night, a little girl of ten years of age was seen lingering among the few who were about to depart. She said she had been attending for several nights; that she had felt her need of a Saviour, and desired to be saved; that hour she was immediately directed to the Saviour, and she now felt that she was numbered amongst the lambs of his fold. The requests for prayer are numerous, and some of them very earnest.

At a prayer meeting in Belfast, a young officer lately engaged in the Chinese war related his experience. When in China he had been in many engagements, and was a thorough man of the world. He stood before the meeting and acknowledged himself a soldier of the Cross of Christ. The service, he said, was a good and happy one. In one of the most Popish, ignorant and irreligious districts of Connaught, the work is going on in a remarkable manner. The Protestant church, which was usually attended by about forty or fifty people, is now too small for the numbers that flock to it, the aisles and every portion of the church being crowded every night. The meetings are continued from half-past six till eleven at night. Many have been struck down and many have found peace without any physical manifestations. At one of these meetings a proprietor of a very large estate in the neighborhood, and one of the descendants of the Earl of Eglar, gave a powerful address, and stated that he had tried every means of obtaining peace of mind, but was unable to do so till he came to Jesus. The young man seemed to be particularly affected. Many young persons of 13 and 14 years of age, who before could scarcely say anything on the subject, are now often engaged in addressing large meetings.—*Guardian*.

CONVERSION OF CHILDREN.

Nothing was more wonderful, in all we saw in Ireland, than the union, and beautiful simplicity with which these youthful inquirers and converts prayed. An orphan girl—who had been brought up in a circle most unfriendly to vital piety, who had scarcely ever attended a place of worship, and who had got little or no education except what she received in a Sunday school—was smitten down one day under a most piercing sense of sin. The anguish had lasted some time, when, as she was emerging from the thick darkness into God's marvellous light, she with outstretched hands and uplifted eyes, and in tones of intense earnestness, poured out her heart thus:—"O Lord, have mercy on me, poor sinner! Lord Jesus, come to my heart; come and soften it, for it is hard! Oh, come, and warm it, for it is cold as the snow, or as the ice that lieth on the mountains. O Lord, I am here at the foot of thy cross, where none ever perished. Oh, may I never perish! Thou didst suffer thyself to have a crown of glory. Oh, send down the Holy Ghost with the arrow of conviction to every individual in this house! Lord, I am a poor sinner! O Lord, thou art white and beautiful! Thou hast a glorious robe. Dress me with that robe, that I may appear spotless before the presence of thy glory at thy coming. If ever thou didst rend the heavens, oh, rend them now, and save me, a poor sinner, before I am lost! Open the windows of heaven, and receive me to thyself, before I go down to destruction. O Lord, I have travelled so long in the broad road, that I am tired of it now, and want to give it up. Though I have no earthly father, I have a glorious Father in the heavens, who will never leave me nor forsake me. How beautiful the Lord is! Oh, come to my heart, and speak peace to my soul!"

One Sunday morning, three little boys were fishing. In the evening they went to a prayer-meeting, which two converts were holding in the village. Two of them were stricken, and began to cry bitterly for their sins. The third was smitten next day on the mountain, when out herding cattle. All three found peace that night in Christ; and on the Tuesday afternoon they were noticed on their way to a sick neighbour, carrying their Bibles to read to him.

In another place, a little boy, who had been recently converted, was using all his energies in seeking to win souls. Among other objects of his solicitude was a young lady. He knelt down one day beside her, and prayed for her. Day after day he persisted in asking God, in her own hearing, to bring her immediately to Jesus; and at length she was awakened and converted.

An infidel—one