

of evil upon the bayonets of their prayers. This whole passage, which was highly elaborated and impassioned, was spoken in a kneeling attitude. This dramatic power was continually perceptible in Mr. Spurgeon's preaching. He at one time held the great Bible above his head to show that it was above all human authority.

NOTE.—The remainder of this article after being left with the Printer, has been mislaid or lost, so that we cannot give the whole of it. We much regret this occurrence.

EDS. INTELL.

TERMS.—The "Religious Intelligencer" is published every Friday, at Seven Shillings and Sixpence a year in advance. See terms to clubs &c., on last column fourth page.

AGENTS.—MR. WILLIAM CASE, Ambrotype artist is authorized to receive subscriptions for the "Religious Intelligencer."

## Religious Intelligencer.

SAINT JOHN, N. B., APRIL 27, 1860.

REMOVALS.—Subscribers to the *Intelligencer* in the city, who intend changing their places of residence on the 1st of May, will please inform our carrier, or leave word at Mr. Jay's Office, where they wish their papers left after that date.

AGENTS.—MR. RUBEN R. STEPHENSON has kindly consented to act as Agent for the *Intelligencer* at the Mount of Orcomot. Persons in that vicinity wishing to subscribe for the paper can do so through him.

MR. AARON McLEOD will also act as our Agent at the Cold Stream, Beekmug, C. Co., through whom person in that place can order the paper.

APPOINTMENT.—I intend (D. V.) preaching in the Free Baptist Meeting House, Wickham, on Sabbath, May 6th, at 11 o'clock, A. M., and also afterwards.

E. McLEOD.

### SIGNS OF THE TIMES.

That God is awakening in the hearts of his people generally a much deeper interest in the salvation of the world than hitherto existed, is very evident. The most convincing proofs are being manifested that the Holy Spirit is moving christian minds to greater earnestness and sacrifice, and inspiring them with greater wisdom, to work and combine their energies in carrying out the great commission of our risen Lord. "Go ye into all the world and preach the gospel to every creature." The new and singular, but commendable efforts recently adopted in the large cities of Britain and America to reach the masses—we allude more especially to preaching in theatres, halls, and similar places, as well as extra special services in churches thrown open for the free use of the masses—afford most pleasing evidence that christian hearts are vitalized by the right spirit; and add to this the employment of new classes of agents—lay and clerical, male and female,—which are successfully prosecuting their self-denying work, and without going any farther we are afforded the best reasons to hope that an enlargement of Zion beyond what has already been experienced must soon follow.

A few months ago an appeal from a remote and almost unknown part of distant India sounded out to the Christian world for united prayer that the great Head of the Church would "pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation." To this appeal christians generally in all lands responded, and fervent and united prayer was put up to God for the end desired. Already in different places the welcome tidings of "refreshing from the presence of the Lord" has reached us—our own city among the first to share the grace—while little clouds larger than "a man's hand" is seen in different quarters of the spiritual heavens, and signs significant of "an abundance of rain" are coming up from a multitude of places. These things should—and doubtless do—beget in devout and earnest christians a feeling similar to that of the great Apostle of the Gentiles, who when on his journey to Rome saw his brethren who had come "as far as Appii Forum, and the Three Taverns" to meet him, "thanked God, and took courage."

Among the many encouraging evidences of the increased interest awakened in Christian hearts for the spread of the gospel—which is the world's only hope—as well as a gratifying sign of the times, the great Missionary Conference held in Liverpool—the commercial emporium of the world—a few weeks since is by no means the least. The severe shock which Foreign Missions received by the terrible outbreak of the Indian mutiny, had caused some of the anxious friends of the cause to suggest at different times since, the assembling of such a Conference as this referred to; but little probability seemed to exist that the hopes of these friends in this respect would very soon be realized. The history, however, of both political and religious events for the last twelve years, could convince every person that the most startling and thorough changes in either, no longer require the revolution of years—now, we know not what a day may bring forth.

This Conference was composed of "men of high reputation in the mission field, and gathered together from all parts of the earth to confer upon the lofty theme of the extension of the gospel in the dark places of heathenism."

It was a singular assembly gathered for a singular object. A council of nations intriguing for the spoliation of foreign powers, or parceling out the already subjugated territories of neighbouring States to the mercenary and unscrupulous victors possesses but little dignity when compared to the august body of warm hearted christian men—some of whom occupy positions of the highest responsibility in the civil and military service of India—who assembled together in Hope Hall, Liverpool, on the 19th of March, and following days, for the purpose of deliberating on the best means to be adopted for the successful evangelization of the heathen—a work truly of "good will to men." This Conference continued five days; various papers on subjects connected with christian missions were read by different members, and almost every phase of missionary work was discussed. The following are the concluding paragraphs of a lengthy report in the "News of the Churches," the Editor of which was a member of the Conference. Behari Lal Singh whose name is given in this extract is a native Indian Minister from Calcutta, who was present. The Report says—

Living meetings were held during the Conference, at which the public were present. Many interesting addresses were delivered, which we

regret being unable to give. Among those who addressed these meetings were Dr. Lockhart, on Medical Missions in China; Behari Lal Singh, who gave an account of his own early education, and of the rescue from impending death of a female child, who had now grown into a woman, and his wife; by Colonel Edwards, on the establishment of the Peshawar mission; by Mr. Leppell, on the conduct and sufferings of the native Christians during the late mutiny; by Mr. Tucker, on the success of missions in India; and by Mr. Fordey, on female education in Turkey; and by the statement of Mr. Tucker, respecting a great movement that seems to have begun among the Mohammedans in Constantinople, was fraught with the deepest interest.

A great public meeting was held in conclusion upon Friday evening, in the splendid Philharmonic Hall, presided over by Lord Shaftesbury, who came to Liverpool for the purpose. It was calculated that above 4000 were present on this occasion.

Major-General Alexander was called upon to give a view of what had taken place at the Conference. Lord Shaftesbury opened the meeting in an impressive speech. Major Davidson of Edinburgh, the Rev. Joseph Mullens of Calcutta, Colonel Herbert Edwards of the Punjab, and Canon Stowell, were the chief speakers. His excellency has left a most happy impression, and has elicited much useful information as to the conducting of missions. We hope that many similar Conferences will be held in future, and that not only the British Societies, but that all the Continental and Foreign Societies, will be called upon to deliberate together concerning the great work going on under their guidance.

### THE SCRIPTURE RULE.

The Scriptures furnish us with clear and specific rules for the treatment of offences committed by one brother against another. "If thy brother shall trespass against thee, go and tell him his fault between him and thee alone." &c. If this rule was acted upon very much trouble would be saved both pastors and churches. Some church members are never out of trouble, and only seem satisfied when they have something about which they can grumble and perplex others. Instead of going to the brother, whom they either suspect or know to be a transgressor, they tell it to everybody else. The poor minister often dreads to do his visiting just because he knows that his heart will be burdened with the troubles of such persons who seem to try how much trouble they can make, rather than how much they can prevent, and save others from. Every church member should be a peace maker, and especially in those cases where he is a party concerned, should try and have the matter settled as quickly and quietly as possible. The brother trespassing against should go immediately to the other and "tell him his fault." Not wait until he has made all the trouble about it he could, but go at once, and tell it to him "between him and him alone." By so doing he may gain his brother, save himself from many unhappy feelings, his pastor from the worst kind of trouble and the church from much labor, and often divisions.

Proper church discipline consists in the right application of the law of Christ to the offending members by the offended, and every member who has been trespassing against who does not thus apply the law, instead of tattling about the trespass to others, becomes himself a violator of the command of Christ.

### REVIVAL IN RESTIGOUCHE.

The special work of grace in Restigouche, of which we have before spoken, is still progressing with great power. Many souls have been converted, and we are informed there are indications of a very extensive revival. The following is an extract from a private letter from a brother who has written us from Dalhousie, under date of April 20th. He says:

"As you have already heard, a glorious work of God has been going on for the last few weeks in this country. A large number of souls have been converted, and the work is still progressing. It is beyond the power of my pen to give a just account of it; all I can say is,—that it is a powerful and I believe, a genuine Revival. The Spirit of God is poured out abundantly, souls are daily converted, and I do hope and pray that God will work still more powerfully, and that this Revival may spread over all the Province."

### ILLUSTRATIONS OF THE IRISH REVIVAL.

The following illustrations of the great revival in Ireland are from letters to the N. Y. Independent. Similar instances of persons being "stricken" are now occurring in the work at Restigouche, the origin of which we have already given:

#### "STRICKEN DOWN."

A rather singular illustration of the suffering endured by some of those who are "stricken," came under my notice last week. An old Sabbath-school scholar, whom I had taught thirteen years ago, had come with her husband to live in town and found me out. About seventeen years since I had visited her in the hospital for several weeks after the amputation of her right arm, which had been terribly lacerated in the machinery of one of our factories. Indeed, I was with her soon after the accident, and remained with her mother while the poor girl was removed for the operation. I heard that one piercing scream which almost seems to ring in my ears still. She told me that she was "struck down" last autumn in a church about ten miles from Belfast, and strange as it may appear, she assured a lady standing by my side that what she suffered when she lost her arm was nothing to what she suffered then. No doubt she referred chiefly to her mental sufferings. I have every reason to believe, as far as I have had an opportunity of judging, that she is a truly converted woman. Four out of her five children, all young, were brought under deep convictions, and she tells me she has good reason to hope that all these four have been savingly brought unto Christ. A humble, happy, tearful woman she seems to be, full of gratitude and praise.

#### THE CASE OF A LITTLE BOY.

At a Revival meeting which I attended, several were "stricken down" about an hour after the services began. There was nothing at all exciting in the matter or manner of the speaker.

Among those who began very earnestly to cry aloud was a little boy, whose name I afterwards learned was David Brownlee. He was soon moved along with two or three others to a small room in the rear of the church. I followed. In that room I found two or three little boys and an old man, apparently under the deepest conviction of sin. They seemed to be passing through a terrible conflict. But my attention was particularly drawn toward little David. He was kneeling at a chair, engaged in the most fervent and importunate prayer. No one was paying any particular attention to this poor little fellow. In fact, within ten or fifteen minutes, there was such weeping and wailing and crying aloud for mercy in the church, that it was hard to know to which of the smitten ones to turn. That church was of an hour I stood beside that little lad, some where about twelve years of age, the son of a dissipated, drunken father, a sawyer by trade. Often did I try at first to soothe and quiet him. But it was all in vain. In fact he seemed to be altogether unconscious of my presence and not even to know when I addressed him, though I put my hand upon his shoulder, and sometimes almost laid him in my arms. A most piercing sense of his sin and guilt had suddenly seized upon this boy. He seemed to see Satan at his very side. He shook and shuddered and cried aloud, as though he felt that the devil was dragging him soul and body down to the bottomless pit. It was truly agonizing in prayer. I never before had seen or heard anything like it, though afterwards I frequently witnessed somewhat similar scenes.

#### GENERAL TESTIMONY.

Not only have ministers of all denominations, and secretaries and committees of religious societies, described the reality of this great change in its purely religious aspects, but a host of laymen, and men of business, and barristers, have borne independent witness to its social and moral results. These witnesses embrace "all sorts and conditions of men," from the Lord-Lieutenant of Ireland down to the Roman Catholic carman and pig-drover. They include peers and peasants, lord-lieutenants of counties, judges of assize, local magistrates, police officers and their men, inspectors of factories, jailers, parish officers, editors of newspapers, physicians, and men of all religions and men of all possible diversities and contrarieties of taste and education and sentiment and they all agree in ascribing to the "revival" the greatest social change and moral improvement they have ever known. An Irish Roman Catholic peasant boy is reported to have listened attentively to a priest earnestly denouncing the "revival" and warning the people against it as the work of the devil. "Ah! then, your reverence," replied the lad, "it must be a new devil, for that's not the way the old devil used to make the people behave themselves." Sure enough, Pat! May thousands such as you learn the true origin and character of this wonderful work of God!

#### CANADA CORRESPONDENCE.

The Royal Visit—Political Affairs—Religious Matters.

CORBURN, April 17th, 1860.

It is no news to the readers of this paper that the Prince of Wales is coming to Canada shortly. Preparations are going forward to give him a fitting reception, and something more. Money is voted liberally, if not lavishly; cities, towns, and other municipalities, vying with the Provincial Legislature in appropriating funds for a showy, demonstrative loyalty. Suggestions, as to the best means of receiving the future King of the British Empire, are publicly and plentifully made. If he could see America as it is, it cannot be doubted the results would be commensurate with any reasonable cost; but if one folly follows another, and few opportunities are given to inspect the country in its industrial phases and capabilities, the impressions made upon his mind may do him little good. But we may be permitted to hope that he will make for himself such opportunities, and insist upon his rights. It is one of the penalties of high position that its occupant cannot proceed quietly from place to place, and use his eyes and ears like an ordinary mortal. Yet what will be the result, if he is to be met by a Prince who has been to the theatre, the opera, the ball, the races, the hunt, the fox-hunt, the water-cure, the spa, the bath, the hotel, the railway, the steamship, the telegraph, the newspaper, the magazine, the book, the picture, the statue, the monument, the museum, the library, the gallery, the park, the garden, the field, the forest, the sea, the sky, the sun, the moon, the stars, the planets, the comets, the meteors, the lightning, the thunder, the earthquake, the volcano, the hurricane, the cyclone, the typhoon, the monsoon, the fog, the mist, the rain, the snow, the hail, the ice, the frost, the cold, the heat, the wind, the storm, the tempest, the deluge, the drought, the famine, the pestilence, the plague, the cholera, the typhoid, the dysentery, the malaria, the leprosy, the syphilis, the gonorrhea, the venereal disease, the cancer, the scurvy, the rickets, the consumption, the tuberculosis, the pneumonia, the pleurisy, 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